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- Visit the online private school, Lucerna Academy, that offers paid classes using *Tapestry*.

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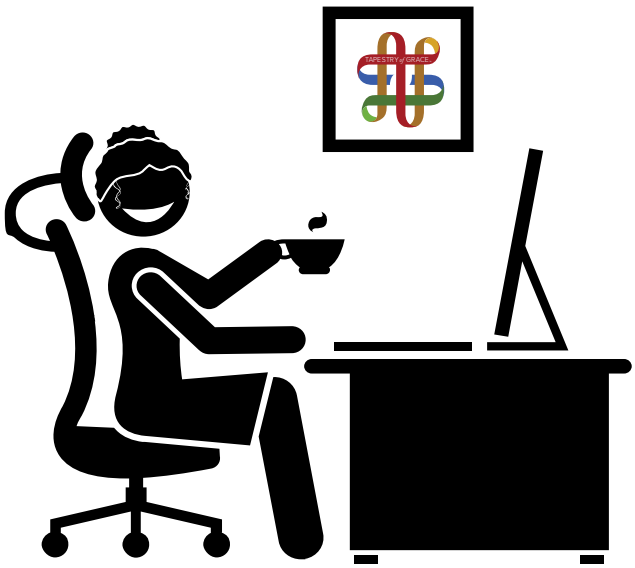

**Questions? Clarifications? Suggestions?**

Email Us: support@tapestryofgrace.com

## History

**Historical Introduction**

This 9-week unit is entitled "Moses' World." The first three weeks of "Moses' World" are a mini-unit, devoted to a study of ancient Egypt, where the Children of Israel suffered cruel oppression and slavery until God raised Moses up from among them as a leader and mediator.

This week, we will study the land and people of ancient Egypt. We are going to be reading about the culture in which Moses grew up. We'll learn about the sights he saw out his back window every morning during his youth. We'll study how his neighbors lived: how they worked, played, and dressed. We will learn about Egypt's geography and how it affected everyday life in Egypt as well. Next week, we'll be learning about the courts of Pharaoh, where Moses lived and worked and played, and where he was educated. In two weeks, we'll be focusing on Egyptian beliefs about deity.

As you read about Egyptians, think about their culture as the setting for the youth of one of the Bible's most important men: Moses. Moses was intimately connected with Egypt's everyday life, her highest places of government, and her system of worship. We will, in the next three weeks, read Bible passages that tell us what God thought of the Egyptian culture and how He acted mightily upon it during Moses' time.

You may be wondering why we begin our study with Exodus, the second book of the Bible. It is possible that Moses wrote Exodus first and then recorded the Creation account in the wilderness as an encouragement to discouraged Israelites in order to remind them that God had had a plan for them since the beginning of time. Our historical study will follow this possible order of the these books because there is rich meaning to be found in the pages of Genesis by reading the Exodus account first. Though Exodus is not about the beginning of the human story, it is about a major move of God: Israel being called out of Egypt as a nation by works of power. So, as a way of introducing the author of the first five books of the Bible and the giver of the Law, and as a means of gaining rich insights into what the book of Genesis would have meant to Israelites who wandered in the wilderness, we will first study the book of Exodus. Then, in Weeks 4-6, we'll "flash back" to the Bible's account of the beginning of humankind, found in Genesis.

**Threads**

- ❑ Review with your teacher why it is important to study history.
- ❑ Read about (or review) the everyday life of ancient Egyptians.
- ❑ Connect many facts you've learned in younger years with an overall understanding of Egyptian culture.
- ❑ Learn how the geography of Egypt affected her history.
- ❑ Note that specialized vocations in Egypt indicated an advanced civilization.

| People | Time Line | Vocabulary |
|---|---|---|
| ☐ Moses | **Set up your time line according to the instructions and suggestions found on the *Tapestry of Grace* website.** | ☐ hieroglyphic<br>☐ inundate<br>☐ irrigation |

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# 1 Curtain Rises on Egypt: Gift of the Nile

**Reading**

- ❑ *Early Times: The Story of Ancient Egypt* (Fourth Edition) by Suzanne Strauss Art, p. 1-8 (first column only), 21-22 (stop at "The Egyptians' Distrust of Foreigners"), chapters 8-epilogue (Week 1 of 3)
- ❑ *Technology in Ancient Egypt*, by Charlie Samuels, p. 4-5, 8-13, 18-19, 26-31, 36-39 (Week 1 of 3)
- ❑ Suggested Read-Aloud: *A Cry from Egypt*, by Hope Auer, p. 1-64 (Week 1 of 3)

**Accountability Questions**

1. The Nile River has many interesting, unique features. List three that most interested you, and why.
2. The Nile hosts a variety of unique wildlife and flora. List three animals and three plants that were found in or near the Nile and were important in the life of the Egyptians.
3. Which lands did the Egyptians call the "Red Land" and why? How about the "Black Land"?
4. Describe what type of clothing the Egyptians wore.
5. Describe what their early houses were like.

**Thinking Questions**

1. Each year, the Nile flooded its banks, leaving fertile soil that was easily tilled. Thus the Nile became the source of life for Egypt, and one of her major idols. In a short paragraph, tell about the yearly cycle of farmers and laborers as they interacted with the Nile, and prepare to share this information in class.
2. Egyptian culture was stable for thousands of years for three main reasons. Can you tell what they were?
3. Name three ways that the Nile directly caused the advance of the Egyptian civilization.
4. Why do we fill out Accountability Questions? What about Thinking Questions? What does each of these help us learn to do? Did you use these questions for those purposes this week?

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**Writing**

| LEVEL | GENRES | INSTRUCTIONS AND TOPICS |
|---|---|---|
| 6 | ☐ Parts of Speech: Nouns and Verbs<br>☐ Steps in the Writing Process<br>☐ Grammar & Composition Notebook | ☐ Begin setting up a Grammar & Composition Notebook (ask your teacher for instructions if necessary). Label the first tabbed section "Reference." Record the eight parts of speech, each on its own piece of paper (use an English grammar book for this information if you need it).<br>☐ From *Writing Aids*, print the Talking Points entitled "Steps in the Writing Process." Read this page and then file it in your Grammar & Composition Notebook under the Reference tab. Discuss the steps with your teacher this week.<br>☐ With your teacher's guidance, write out some goals for improvement this year. File them under "Goals" in your notebook so you can refer to them later for fresh vision.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 7 | ☐ Parts of Speech<br>☐ Steps in the Writing Process<br>☐ Grammar & Composition Notebook | ☐ Begin setting up a Grammar & Composition Notebook (ask your teacher for instructions if necessary). Label the first tabbed section "Reference." Record the eight parts of speech, each on its own piece of paper (use an English grammar book for this information if you need it).<br>☐ From *Writing Aids*, print the Talking Points entitled "Steps in the Writing Process." Read this page and then file it in your Grammar & Composition Notebook under the Reference tab. Discuss the steps with your teacher this week.<br>☐ With your teacher's guidance, write out some goals for improvement this year. File them under "Goals" in your notebook so you can refer to them later for fresh vision.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 8 | ☐ Parts of Speech<br>☐ Steps in the Writing Process<br>☐ Grammar & Composition Notebook | ☐ Begin setting up a Grammar & Composition Notebook (ask your teacher for instructions if necessary). Label the first tabbed section "Reference." Record the eight parts of speech, each on its own piece of paper (use an English grammar book for this information if you need it).<br>☐ From *Writing Aids*, print the Talking Points entitled "Steps in the Writing Process." Read this page and then file it in your Grammar & Composition Notebook under the Reference tab. Discuss the steps with your teacher this week.<br>☐ With your teacher's guidance, write out some goals for improvement this year. File them under "Goals" in your notebook so you can refer to them later for fresh vision.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 9 | ☐ Parts of Speech<br>☐ Steps in the Writing Process<br>☐ Grammar & Composition Notebook | ☐ Begin setting up a Grammar & Composition Notebook (ask your teacher for instructions if necessary). Label the first tabbed section "Reference." Record the eight parts of speech, each on its own piece of paper (use an English grammar book for this information if you need it).<br>☐ From *Writing Aids*, print the Talking Points entitled "Steps in the Writing Process." Read this page and then file it in your Grammar & Composition Notebook under the Reference tab. Discuss the steps with your teacher this week.<br>☐ With your teacher's guidance, write out some goals for improvement this year. File them under "Goals" in your notebook so you can refer to them later for fresh vision.<br>☐ Do any writing worksheet(s) that your teacher gives you. |

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# 1 Curtain Rises on Egypt: Gift of the Nile

## "Why Study History?": A Scriptural Basis

**What is our Scriptural basis for the study of history?**

Christians believe, in a way that other people do not, that history matters. For the atheist, history is a series of accidents and coincidences that somehow produced the world, life, human beings, and the complex civilizations in which we live. For the Hindu or Buddhist, history is an illusion to be transcended. Jews and Muslims believe that history matters because the God of Abraham is active in the affairs of men. But only Christians believe that the Lord of time and space entered into history and transformed all things for all time in the span of one dark Friday afternoon. Christians should therefore have a unique attitude about history.

The following pages contain Scriptures and corresponding questions, arranged by learning levels. These are meant to help you start thinking about history from God's perspective. As you read your Bible, listen to the preaching of the Word, and fellowship with other believers, you and your children should discover more and more examples of God's handiwork in history.

We encourage you to feel free to add to this document—it's really just a starter list and reference for you. If you mark your Bible when you read it, consider using a highlighter or colored pen or pencil to note the enormous number of times that God draws our attention to His mighty acts in time and space.

**Discuss each of the questions below:**

1. Define history. What is it?
   - ❑ History is sometimes the study of a story that is not yet
   - ❑ complete and sometimes the story of what is complete. Only God's Word tells us the correct perspective on what is complete (Isaiah 41:22-23).
   - ❑ History is reading and thinking about people who have lived and acted before today so that we can learn from their successes and their failures.

2. Why do we study history?
   - ❑ History warns us.
   - ❑ History encourages us.
   - ❑ History reveals the hearts of human beings.
   - ❑ History reveals the glory and character of God.

3. Did God ever order people to keep written records? When, where, and why?
   - ❑ God commanded Moses to write things down (Exodus 17:14, Deuteronomy 31:19).
   - ❑ God routinely commanded the prophets to write down a record of what He had said and done (Isaiah 30:8, Jeremiah 30:2, Ezekiel 24:2).
   - ❑ Much of Scripture is a record of the mighty deeds of the Lord, as expressed in 1 Chronicles 16:8-12.

**1 Corinthians 10:11-12**
*"These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come. So, if you think you are standing firm, be careful that you don't fall!"*

**Romans 15:4**
*"For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope."*

**Deuteronomy 31:19-22**
*"Now **write down** for yourselves this song and teach it to the Israelites and have them sing it, so that it **may be a witness for me** against them. When I have brought them into the land flowing with milk and honey, the land I promised on oath to their forefathers, and when they eat their fill and thrive, they will turn to other gods and worship them, rejecting me and breaking my covenant. And when many disasters and difficulties come upon them, **this song will testify** against them, because it will not be forgotten by their descendants. I know what they are disposed to do, even before I bring them into the land I promised them on oath." So Moses **wrote down this song** that day and **taught it** to the Israelites.*

4. Which books of the Old Testament are known as "history"?
   - ❑ The five books of Moses are "the Law." They do contain much historical data.
   - ❑ The five Poetical Books are Job, Psalms, Proverbs, Song of Solomon, and Ecclesiastes.
   - ❑ The "Major Prophets" are Isaiah, Jeremiah, Ezekiel, and Daniel. Lamentations is included in this group, since it seems to have been written by Jeremiah.
   - ❑ Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi are called collectively the "Minor Prophets."
   - ❑ "History" books include Joshua, Judges, Ruth, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, and Esther.

**1 Chronicles 16:8-12**
*Give thanks to the Lord, call on his name; **make known** among the nations what he has done. Sing to him, sing praise to him; **tell of all his wonderful acts.** Glory in his holy name; let the hearts of those who seek the Lord rejoice. Look to the Lord and his strength; seek his face always. **Remember** the wonders he has done, his miracles, and the judgments he pronounced.*

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5. Is there history in the New Testament?
   - ❑ All four Gospels and the book of Acts are "history" books.
   - ❑ All of history and all of the Bible is focused on the single most important thing that has ever happened in history: the Cross.
   - ❑ Everything before the Cross points to it; everything that happened afterwards was forever changed and informed (and judged) by it.
6. Does God command us to study history?
   - ❑ God commands us to study His wonderful acts (1 Chronicles 16:8-12).
   - ❑ God is Lord of everything that ever happens.
   - ❑ Everything that happens is a part of God's wonderful acts.
   - ❑ Therefore we have a holy duty to study what has happened to give Him the glory He deserves for it!
7. What kind of people study history?
   - ❑ Wise people who understand the times (1 Chronicles 12:32)
   - ❑ "Rich" people who have treasures both old and new (Matthew 13:52)
   - ❑ Prudent people who learn from the mistakes of others without having to make the same mistakes themselves (1 Corinthians 10:11)
8. Christians disagree among themselves over whether God predestines the salvation of each individual believer, but is there any reason to doubt God's sovereignty over the events of history?
   - ❑ God created the heavens and the earth (Genesis 1:1).
   - ❑ God destroyed the world in Noah's time (Genesis 6-8).
   - ❑ God crushed the Egyptians and set Israel free (Exodus).
   - ❑ Is there any historical event that did not serve God's purposes?

**Exodus 17:13-14**
*"So Joshua overcame the Amalekite army with the sword. Then the Lord said to Moses, 'Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.'"*

**1 Corinthians 15:3-4**
*For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures….*

**Ephesians 1:4-6**
*For **he chose us in him before the creation of the world** to be holy and blameless in his sight. In love he **predestined** us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves.*

**Ephesians 1:9-10**
*And he made known to us the mystery of his will according to his good pleasure, which **he purposed in Christ**, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.*

**1 Chronicles 12:32**
*…men of Issachar, who **understood the times** and knew what Israel should do—200 chiefs, with all their relatives under their command…*

**Matthew 13:52**
*And he said to them, "Therefore every **scribe** who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."*

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# 1 Curtain Rises on Egypt: Gift of the Nile

## Worldview: Bible

**Reading**

- ❑ Read passages related to Exodus 1:8-2:10 in your youth Bible.
- ❑ *How the Bible Came to Us*, by Meryl Doney (J 220)
- ❑ *Journey Through the Bible*, by V. Gilbert Beers, p. 52-53

**Exercises**

*How the Bible Came to Us*, by Meryl Doney

1. How many books of the Bible are there, and over how many years were these books written?
2. What are the four major sections of the Old Testament?
3. Name several of the Old Testament writers.
4. In what language was most of the Old Testament written?
5. Why is the Bible such a remarkable book?

Answer these questions as well:

6. What does it mean to "redeem" something, or someone? How do you think the Bible is a history of redemption?
7. What problem did Pharaoh have with the Israelites?
8. How did Pharaoh try to solve his problem ?
9. From what you read in the first chapter of Exodus, why might the Israelites have been tempted to think that the God of their fathers had forgotten them?
10. What is interesting about the name that Pharaoh's daughter gave to the baby she had found?

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## Geography

If you are studying history with *Tapestry* this year, it is important to remember that the people you will read about *really lived* in space and time. Stop a moment to think about it. How did you feel about getting up this morning for the first week of school? Excited? Happy? Grumpy? Sleepy? How did you dress for your area's climactic conditions? What style is your house built in (and how much is that style determined by your physical environment)? Do you tend to travel by boat, car, or foot? Geographical conditions shape many aspects of our lives—including our moods at times!

The people you will read about this year had feelings just like yours! They were all children once; they all struggled with not wanting to do their duties. Some called on the name of the Lord; others died in their sins. Some lived and died unremembered by history books; others made a profound impact on the world, which is felt to this day. All these real people lived and breathed. They all opened their eyes each day and looked around their home and saw … what? They went outside and saw … what?

1. Review previous studies of these major geographic terms:
   - ❑ equator
   - ❑ longitude
   - ❑ latitude
   - ❑ isthmus
   - ❑ mesa
   - ❑ strait
   - ❑ estuary
   - ❑ archipelago
   - ❑ glacier
   - ❑ piedmont
   - ❑ fall line
   - ❑ arroyo
   - ❑ chasm
   - ❑ reservoir
   - ❑ precipice
   - ❑ cataracts
   - ❑ fiord or fjord
2. Learn or review major features of Africa. Looking at a resource map, label the following on a map in your workbook:
   - ❑ Sahara Desert
   - ❑ Sudan (area, not country)
   - ❑ Atlas Mountains
   - ❑ Indian Ocean
   - ❑ Congo River
   - ❑ Zambezi River
   - ❑ Cape of Good Hope
   - ❑ Atlantic Ocean
   - ❑ Niger River
   - ❑ Lake Tanganyika
   - ❑ Lake Malawi
   - ❑ Madagascar
3. Label a map of Egypt (found in this workbook) with the following:
   - ❑ Red Sea
   - ❑ Upper Egypt
   - ❑ Nile Delta
   - ❑ Lower Egypt
   - ❑ 1st Cataracts
   - ❑ 2nd Cataracts
   - ❑ 3rd Cataracts
   - ❑ Red Lands
   - ❑ Black Lands
4. Label a world map from your workbook with the following:
   - ❑ Mediterranean Sea
   - ❑ Black Sea
   - ❑ Caspian Sea
   - ❑ Tigris River
   - ❑ Euphrates River
   - ❑ Sinai Peninsula
   - ❑ Italian peninsula
   - ❑ Greek peninsula
   - ❑ Nile River
   - ❑ Sinai Desert
   - ❑ Sahara Desert
   - ❑ Arabian Desert
5. Got extra time for hands-on geography? Try a salt map of Egypt! Sometimes the best way to fully understand history is to "get your hands dirty." Creating a salt map of Egypt will help you to examine the contours of the land more closely. This suggestion is truly optional: be sure to get your parents' approval. A recipe for salt map dough can be found below.

**Salt Dough Recipe**

1. Mix 1 cup flour and ½ cup salt.
2. Add ½ cup water and stir.
3. Add more water or flour as needed to make consistency of play dough.

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# 1 Curtain Rises on Egypt: Gift of the Nile

## Literature

**Reading**
*The Golden Goblet*, by Eloise Jarvis McGraw (JUV FICTION) chapters I-VIII (Week 1 of 2)

**Worksheet 1**
Answer the following questions.

Why does Ranofer live with Gebu?

Describe Gebu's physical appearance.

Who is Ibni, and what is his relationship with Ranofer?

How is Ranofer's job at the gold shop different from the apprentice job he desires?

Who is Heqet, and what is his relationship with Ranofer?

How does Ranofer meet the Ancient?

Describe the encounter between Ranofer and Gebu when Ranofer reveals he knows what is in the wineskins.

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## Fine Arts & Activities

**Reading**
*Ancient Egyptians and Their Neighbors*, by Marian Broida (J 939) p. 18-19, 27-33

**Exercises**
It's fun to learn by doing. The ancients are so far away from us in time that it's sometimes hard to understand that they were people just like us, or to appreciate how skilled they were, given their relatively low levels of technology. The suggested crafts and hands-on activities this year are more than fun and games. They are just one more way the *Tapestry* program tries to make history alive and real to you.

1. If you have not already set up your notebook for this year, with your teacher's help, do so this week. Ask your teacher if you should shop for school supplies and, if so, help make out a list and go shopping.
2. Take time to decorate your notebook's cover in such a way that you will be reminded about ancient times.
3. Prepare five to seven trivia questions to ask your friends or family. This is a fun way to review facts that you've learned this week about Egyptian life and culture.

From *Ancient Egyptians and Their Neighbors*:

4. Make a bracelet or necklace similar to one that Egyptians might have worn.
5. Cleaning dirty laundry is quite different today. Learn about and practice cleaning clothes the Egyptian way.
6. Gather the appropriate materials and make an Egyptian sailboat.

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## History

### Historical Introduction

This week, we are going to look at the government of the Egyptian empire. Do you know that the Egyptian civilization is one of the longest-lasting ones in world history? We are going to see how the Egyptian government managed to remain stable and powerful through thousands of years.

The head of the Egyptian government was a king (who eventually came to be called a "pharaoh"). Most Egyptians believed that their pharaoh was a god in human form. Because they were divine (and related to other gods who controlled the forces of nature), pharaohs were obeyed without question. Egyptians believed that when pharaohs died, they mounted the sun's rays to return to his brother gods.

The pharaohs ruled the mightiest civilization that was known to the Mediterranean World. At the height of their civilization, many ancient peoples paid tribute to the pharaohs. The mighty Egyptian army was, for many centuries, more powerful than any other. The Nile River and easy trading routes over the waters of both the Mediterranean Sea and the Red Sea gave Egypt wealth and prosperity. Given centuries of stable government, abundant food supply, and safety from enemies who might have destroyed what they built, Egypt became the wealthiest, most admired civilization of her day.

One of these "godlike" pharaohs was an undisputed ruler of the most powerful civilization on Earth, to whom Moses was sent to say, "Let my people go." And who was Moses? A poor shepherd in Midian, wanted for murder by his adopted father, another pharaoh! How Moses must have wondered if he was any kind of leader when God said to him, "Go to Egypt!" Next week, we will read the story of how God judged both the pharaoh of Moses' day and the idols of Egypt; but this week, we need to understand just how grand Egypt's pharaohs were, what life was like in their courts, and why they did strange things like build pyramids and have themselves wrapped up in strips of cloth after they died.

### Threads

- ❑ Learn about pharaohs, pyramids, and mummies.
- ❑ As a brief introduction to the general structure of the Egyptian government, realize the longevity of the Egyptian Empire, and note its general developments.

| People | Time Line | | Vocabulary |
|---|---|---|---|
| ☐ Imhotep<br>☐ Cheops<br>☐ Tutankhamun<br>☐ Ramesses II (the Great)<br>☐ Ramesses III<br>☐ Tuthmosis I<br>☐ Hatshepsut<br>☐ Akhenaten<br>☐ Cleopatra (Cleopatra VII) | **Find the dates for these events in your resources and add them to your time line. (Different resources have different dates for very ancient times.)** | | ❑ sarcophagus<br>❑ egyptology<br>❑ mastaba |
| | **c. 3100 B.C.** | Egypt united by Menes | |
| | **c. 2650 -2150 B.C.** | Old Kingdom | |
| | **c. 2150-2040 B.C.** | First Intermediate Period | |
| | **c. 1630-1550 B.C.** | Second Intermediate Period | |
| | **c. 1550-1050 B.C.** | New Kingdom | |
| | **c. 1050-656 B.C.** | Third Intermediate Period | |
| | **c. 644-332 B.C.** | The Late Dynastic Period | |
| | **Also, add the dates that these Egyptian leaders reigned:** | | |
| | **2585-2560 B.C.** | Cheops (Khufu) | |
| | **1493-1482 B.C.** | Tuthmosis I | |
| | **1479-?1458 B.C.** | Hatshepsut | |
| | **1353-1336 B.C.** | Akhenaten | |
| | **51-30 B.C.** | Cleopatra (Cleopatra VII) | |

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# 2 Pharaohs and Pyramids

**Reading**

- ❑ *Early Times: The Story of Ancient Egypt* (Fourth Edition) by Suzanne Strauss Art, p. 8 (start at second column)-14, chapters 2-3, 6-7 (Week 2 of 3)
- ❑ *Technology in Ancient Egypt*, by Charlie Samuels, p. 6-7, 14-17, 20-25, 32-33, 40-43 (Week 2 of 3)
- ❑ Suggested Read-Aloud: *A Cry from Egypt*, by Hope Auer, p. 65-126 (Week 2 of 3)

**Accountability Questions**

1. The Egyptian Great Pyramid of Giza was one of the so-called Seven Wonders of the Ancient World. If you have a co-op group, your teacher may assign you to research and report on one of these wonders this week. (Ask for your teacher's direction before doing this work.)
2. The crown pharaohs wore was a double crown. Describe (or draw) the crown.
   - ❑ Why did it look this way? In other words, what was the history and symbolism behind its appearance?
   - ❑ What was a the title given to the pharaohs of the Old Kingdom?
3. What is a barter economy? How does this differ from your modern economy? Can you think of practical difficulties that might arise from day to day with a barter economy?
4. What unique features of winds and river flow made the Nile River into a central highway for trade?
5. What is a cartouche, and what is it used for when writing Egyptian hieroglyphics?
6. What is a bureaucracy? Why, and by what steps, did Egypt develop one after their two kingdoms were united?
7. Summarize the achievements of the three main periods of ancient Egyptian history: the Old Kingdom, the Middle Kingdom, and the New Kingdom.
8. List the factors that contributed to the decline, and eventual fall, of each of these three Egyptian kingdoms.
9. Of what metals is bronze made? Is it harder or softer than copper? Why did this matter to the Egyptians near the end of the Middle Kingdom?

**Thinking Questions**

1. What is "specialization"? Why is it an important step in the development of any civilization?
2. List factors that would have made unification of Upper Egypt and Lower Egypt challenging. Then list the wise measures that are attributed to the legendary King Menes as he established his new, united kingdom and overcame these challenges.
3. What combination of factors led to the Egyptians' reverence for tradition, which in turn led to their civilization remaining largely unchanged for nearly 3,000 years?
4. Since they were considered to be semi-divine, pharaohs had special duties and also special privileges. List these in two columns (duties/privileges), using an expanded version of this chart that you copy into your notebook:

| Duties or Responsibilities | Special Powers or Privileges |
|---|---|
| | |

5. What factors led to Egypt developing history's first great centralized government?
6. What evolving Egyptian beliefs led to the practice of mummification?
7. What do mummies, pyramids, and pharaohs have in common? Make a flow chart or diagram and fill it with phrases that show the connections between them.

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**Writing**

| LEVEL | GENRES | INSTRUCTIONS AND TOPICS |
|---|---|---|
| 6 | ☐ Dictation<br>☐ Steps in the Writing Process | ☐ Print and read the Talking Points about dictation and begin this practice. You'll work on dictation daily for the rest of this unit, and periodically thereafter.<br>☐ Review the steps in the writing process, focusing on the skill of pre-writing.<br>☐ Learn about or review Graphic Organizers, how they are used for pre-writing, and which to use for each writing genre.<br>☐ This week, do some prewriting by completing two Graphic Organizers using the topics below. File under "Work in Progress" for use in Week 3. (Don't write the paragraphs; just practice organizing your thoughts.)<br>☐ Pretend you are a worker helping to build a pyramid. Describe the busy, active workplace that you see around you (*Writing Aids* Graphic Organizer: Sensory Chart).<br>☐ Explain why the interior of pyramids were built as they were (*Writing Aids* Graphic Organizer: Simple or Advanced Cluster Diagram).<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 7 | ☐ Steps in the Writing Process | ☐ Review the steps in the writing process, focusing on the skill of pre-writing.<br>☐ Learn about or review Graphic Organizers, how they are used for pre-writing, and which to use for each writing genre.<br>☐ This week, do some prewriting by completing two Graphic Organizers using the topics below. File under "Work in Progress" for use in Week 3. (Don't write the paragraphs; just practice organizing your thoughts.)<br>☐ The making of mummies was related to religious beliefs of ancient Egyptians. Describe their beliefs of life after death (*Writing Aids* Graphic Organizer: Describing Wheel).<br>☐ What do pharaohs, pyramids, and mummies have in common (*Writing Aids* Graphic Organizer: Relationship Diagram)?<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 8 | ☐ Steps in the Writing Process | ☐ Review the steps in the writing process, focusing on the skill of pre-writing.<br>☐ Learn about or review Graphic Organizers, how they are used for pre-writing, and which to use for each writing genre.<br>☐ This week, do some prewriting by completing two Graphic Organizers using the topics below. File under "Work in Progress" for use in Week 3. (Don't write the paragraphs; just practice organizing your thoughts.)<br>☐ Describe the tomb of King Tutankhamen (*Writing Aids* Graphic Organizer: Describing Wheel).<br>☐ What do pharaohs, pyramids, and mummies have in common (*Writing Aids* Graphic Organizer: Relationship Diagram)?<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 9 | ☐ Steps in the Writing Process | ☐ Review the steps in the writing process, focusing on the skill of prewriting.<br>☐ Learn about or review Graphic Organizers, how they are used for pre-writing, and which to use for each writing genre.<br>☐ This week, do some prewriting by completing two Graphic Organizers using the topics below. File under "Work in Progress" for use in Week 3. (Don't write the paragraphs; just practice organizing your thoughts.)<br>☐ Describe the Egyptian perceptions of the role of the pharaoh (*Writing Aids* Graphic Organizer: Advanced Cluster Diagram).<br>☐ What do pharaohs, pyramids, and mummies have in common (*Writing Aids* Graphic Organizer: Relationship Diagram)?<br>☐ Do any writing worksheet(s) that your teacher gives you. |

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# 2 Pharaohs and Pyramids

## Worldview: Bible

**Reading**

- ❑ Read passages related to Exodus 2:11-5:23 in your youth Bible.
- ❑ *Journey Through the Bible*, by V. Gilbert Beers, p. 54-57

**Exercises**

Among other things, the book of Exodus was written to demonstrate that Moses was God's choice for a leader. In our account this week, we can see a lot of details about Moses' personal character and the reactions of the people he led. Prepare for a discussion of these things by answering the questions below.

1. After Moses had grown up in Pharaoh's household, what was his reaction to seeing fellow Hebrews in bondage?
2. At this point, Moses attempted to take leadership where he was neither authorized nor invited. What happened in that situation?
3. What did Moses' unlawful killing of the Egyptian make him, in the eyes of the law? After Moses fled to escape just punishment, what did he become in legal terms?
4. Moses had other weaknesses when we size up his leadership potential. What objections did Moses make to God when God called him to serve as a leader of His people at the burning bush?
5. Given that the Lord can see qualities in people that human onlookers cannot see (1 Samuel 16:6-7) what were some qualities that Moses displayed in your readings this week that might give us a hint as to why God chose him?
6. How do we thus see the larger biblical theme of redemption operating in Moses' life?
7. How did God's people respond to Moses as the story unfolded?
8. To whom did Moses turn when things went from bad to worse, after he requested Pharaoh to let the people go? What was that interaction like?
9. List three connections you found this week between what you read in history and the Bible stories you read.
10. What do you think you might have thought of Moses as you were scouring the countryside looking for straw after pharaoh's overseers denied you your supplies, but demanded that you produce the same number of bricks?
    - ❑ Why is it easy to think hard things about leaders when circumstances get tough?
    - ❑ Have you had any experiences in your life where another person's leadership caused you extra work or hardship? How did you react or respond? Jot down a few ideas and prepare to share these with your teacher (and/or classmates).
    - ❑ Do difficult circumstances mean we should stop working toward a goal? How do you connect difficulties with leadership and with faith in God? Jot down some ideas, pray, and look up some Scriptures for reference as you prepare to discuss these things with your teacher (and/or class).

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## Geography

1. If you did not finish all the suggested geography work from last week, do those assignments first.
2. Label these political places and pyramid locations on a map in your workbook:
   - ❑ Memphis
   - ❑ Abydos
   - ❑ Thebes
   - ❑ Heliopolis
   - ❑ Abusir
   - ❑ Sakkara (also spelled Saccara or Saqqara)
   - ❑ Cush (also spelled Kush)
   - ❑ Meidum
   - ❑ Herakleopolis
   - ❑ Nubia
   - ❑ Giza
   - ❑ Location of Sphinx and the Great Pyramids
3. Two kingdoms developed early: Upper Egypt (southern, but upland of the delta region) and Lower Egypt (near the delta).
   - ❑ Be sure you can show on a map the general region each kingdom occupied.
   - ❑ Where was the new capital of the unified kingdom located?

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## Literature

**Reading**
*The Golden Goblet*, by Eloise Jarvis McGraw (JUV FICTION) chapters IX-XVI (Week 2 of 2)

**Worksheet 2**
Complete a character analysis of Ranofer by giving several examples in each category below.

Traits and Abilities

Thoughts and Feelings

Responses to Circumstances and Events

Beliefs

Actions

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## Fine Arts & Activities

**Reading**
*Ancient Egyptians and their Neighbors*, by Marian Broida (J 939) p. 8-11, 21-26, 42-45

**Exercises**
1. Make a papíer-mâché mummy. Create it this week, and then paint it next week. (Week 1 of 2)
2. Paper sculpture challenge: using only a single piece of paper (construction paper or cardstock is preferable, but plain white paper works, too), a ruler, a 6 inch piece of tape and a pencil, can you design, cut, and fold a pyramid? Challenge a friend or sibling to do this with you, giving yourself an hour or so. Debrief afterwards, and discuss what did and didn't work. If you could start over, what might you do differently? What other designs might work?
3. Use Model Magic™ and natural materials from outside in your yard to make a 3-D model showing the process of building pyramids. Show sledges, building materials, and a half-completed pyramid.
4. One reason that Egyptian arts remained so uniform was that painters of tombs used a grid system to make sure that all figures were exact copies, though they were often different sizes. This week, use grid techniques to enlarge a small Egyptian drawing (perhaps one of their idols) to make a large mural. Look in your resources for this week to find a small picture to copy.
   - ❑ Look at supporting links[1] or in your resource books and choose the drawing you want to enlarge.
   - ❑ Gather your materials: You may use posterboard or newsprint for your mural. You will need a pencil and a ruler or yardstick. If you use posterboard, you may use paints to finish your mural. If you use newsprint, markers or colored pencils will be a better choice.
   - ❑ Measure height and width. The height and width of your mural must have the same ratio as the height and width of the drawing. Ask your teacher for help if this is confusing.
   - ❑ Use a copy of the drawing you have chosen and draw a grid on top of the copy with your pencil and your ruler. Make sure the distances between the horizontal and vertical lines of your grid are all the same.
   - ❑ How many boxes does the grid you've drawn have? Is it 4 boxes by 5 boxes? Or 10 by 15? No matter how many, you must now divide your mural into the same number of boxes. Because your mural is larger, each box in the grid will be larger, but they must still all be the same size as each other. Make sure the short side of the mural has the same number of boxes as the short side of the drawing, and the long side of the mural has the same number as as the long side of the drawing. Now that you have made both your grids, you are ready to start drawing.
   - ❑ Look at the box in the top right corner of your drawing. Still using your pencil, draw the part of the picture in that box into the top right corner box of your mural so that it looks like a larger version of itself. Make sure it fits into the mural box the same way that part of the drawing fit into its grid.
   - ❑ Copy each of the boxes from your drawing into your mural until the mural is complete and you have successfully enlarged the drawing.
   - ❑ Color in your mural with paint, markers, or colored pencils.
5. Imagine a pharaoh's court, and then write a skit that dramatizes a day in his life.

From *Ancient Egyptians and Their Neighbors*:
6. Construct a model garden. (Week 1 of 2)
7. Build a simple pyramid using sugar cubes on a paper plate.
8. Learn about hieroglyphic writing and write a secret note in hieroglyphs.
9. Read about Egyptian burial rituals and construct a coffin for a mummy.

1 http://www.tapestryofgrace.com/year1/artsactivities.php

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## History

### Historical Introduction

This week, we'll finish our three-week mini-unit on ancient Egypt with a detailed study of Egyptian mythology. Egyptians chose to worship various aspects of God's creation instead of worshipping the Creator Himself. We will then be well positioned to read Moses' account of how God demonstrated that He is Lord of all creation, more powerful than any false gods. Though the story of the ten plagues, the deliverance of the children of Israel from bondage, and the stories of how God provided for Israel's every need as they traveled through the desert to Sinai are familiar ones, you should gain many new insights as you revisit them against the backdrop of Egyptian mythology.

Remember, too, as you read about the ten plagues, that God was also judging the human arrogance that Egypt represented. Egypt, we have said, was the most advanced, respected, and wealthy culture of its day (in its part of the world), and all eyes looked there. God's plagues ruined Egypt's crops, destroyed her valuable animals, and killed the first-born male of each family. The Red Sea swept away her pharaoh and his best army,[1] and the children of Israel plundered her supply of costly fabrics and jewels. Truly, our mighty God humbled the pride of Egypt in every way!

As we'll see this week, the entire story of God's dealings with the children of Israel and with Egypt is a type; it paints a picture of how every believer first appears before God, and then is miraculously redeemed through God's saving power and through blood sacrifice. See how many parallels with the Christian experience you can find this week as you read your history to better understand the context of the story, and then read the Bible to see new truths about God and men.

### Threads

- ❑ Consider the pagan beliefs of Egyptians. Contrast them with biblical wisdom.
- ❑ Learn about the ancient Egyptian's method of writing: hieroglyphics.

| People | Time Line | | Vocaublary |
|---|---|---|---|
| | **1445 or 1446 B.C.** | Probable date for the Exodus according to most Bible dating systems | ❑ polytheism<br>❑ judgement |

### Reading

- ❑ *Early Times: The Story of Ancient Egypt* (Fourth Edition) by Suzanne Strauss Art, chapters 4-5 (Week 3 of 3)
- ❑ *The Kregel Bible Atlas*, by Tim Dowley, p. 21-22 (stop at "Wilderness Wanderings")
- ❑ *Technology in Ancient Egypt*, by Charlie Samuels, p. 34-35 (Week 3 of 3)
- ❑ Suggested Read-Aloud:
  - ❑ *A Cry from Egypt*, by Hope Auer, p. 127-183 (Week 3 of 3)
  - ❑ *God's Names*, by Sally Michael, p. 16-19, 52-55

### Accountability Questions

1. What is the difference between "superstition" and "religion"? Look up both words in a dictionary and then summarize the difference in your own words.

1 It is not explicitly stated in Exodus that Pharaoh drowned in the Red Sea, but a close reading indicates this. See Exodus 14:17. Coupling this verse with the customs of the day, in which kings led armies into battle, it would seem likely that Pharaoh died in the Red Sea, though most movies picture him standing helpless on the opposite shore, unrepentant, powerless, and amazed after his army is swept away.

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2. Which were the major idols or "gods" of Egypt? List the ten or twelve deities that Egyptians considered the most important.
3. Egyptian idols were often pictured as animal/human combinations. Prepare to share details about two of these. (Your teacher may choose to assign you two specific "deities" to tell your classmates about in a mini-report.)
   - ❑ What did your chosen "deities" represent to the Egyptians?
   - ❑ What do scientists think is the most probable reason for these half-human representations?
4. Why did the Egyptians develop a pantheon of over 2,000 "deities"?

**Thinking Questions**

1. Were the Egyptians polytheists or pantheists? Using a dictionary, define these two terms precisely. Then answer the question, listing specific aspects of Egyptian beliefs that support your answer.
2. Connect factors in the Egyptian environment with the development of Egyptian religion.
   - ❑ What was the basis of the relationship between the Egyptians and their idols?
   - ❑ Outline ways that the climate and location of Egypt may have affected their belief system. For instance, did the Egyptians have a god of the mountains?
3. Why do you think Egyptian mythology included several versions of the stories of creation?
4. Consider the concept that the Egyptians worshipped evil gods in order to placate them. How is this different from a Christian's reasons for worshipping God?

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**Writing**

| LEVEL | GENRES | INSTRUCTIONS AND TOPICS |
|---|---|---|
| 6 | ☐ Dictation<br>☐ Sentence Combinations<br>☐ Writing Sentences | ☐ Look in your grammar book and review the proper punctuation of dialogue.<br>☐ Practice dictation at least once this week and include sentences that contain dialogue.<br>☐ Define the parts of a complete sentence. Write these down and file them in your Grammar & Composition Notebook under "Reference: Writing Construction."<br>☐ Print and read the Talking Points about Sentence Combinations. File them in your Grammar and Composition Notebook under "Reference."<br>☐ Write sentences from the information that you included in last week's Graphic Organizers. File them under "Work in Progress" for use in Week 4.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 7 | ☐ Sentence Combinations<br>☐ Writing Sentences | ☐ Look in your grammar book and review the proper punctuation of dialogue.<br>☐ Define the parts of a complete sentence. Write these down and file them in your Grammar & Composition Notebook under "Reference: Writing Construction."<br>☐ Print and read the Talking Points about Sentence Combinations. File them in your Grammar and Composition Notebook under "Reference."<br>☐ Write sentences from the information that you included in last week's Graphic Organizers. File them under "Work in Progress" for use in Week 4.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 8 | ☐ Sentence Combinations<br>☐ Writing Sentences | ☐ Look in your grammar book and review the proper punctuation of dialogue.<br>☐ Define the parts of a complete sentence. Write these down and file them in your Grammar & Composition Notebook under "Reference: Writing Construction."<br>☐ Print and read the Talking Points about Sentence Combinations. File them in your Grammar and Composition Notebook under "Reference."<br>☐ Write sentences from the information that you included in last week's Graphic Organizers. File them under "Work in Progress" for use in Week 4.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 9 | ☐ Dialogue<br>☐ Parts of a Sentence<br>☐ Sentence Combinations<br>☐ Sentence Structures | ☐ Look in your grammar book and review the proper punctuation of dialogue.<br>☐ Review the parts of a sentence, sentence combinations, and sentence structures.<br>☐ Print and read (or review) the Talking Points about Writing Sentences. File them under the Reference section of your Grammar & Composition Notebook.<br>☐ Write sentences from the information that you included in last week's Graphic Organizers. File them under "Work in Progress" for use in Week 4.<br>☐ Do any writing worksheet(s) that your teacher gives you. |

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# 3 Egyptian Polytheism and the Judgement of God

## Worldview: Bible

**Reading**

- ❑ Read passages related to Exodus 6-18 in your youth Bible.
- ❑ *Journey Through the Bible*, by V. Gilbert Beers, p. 58-67
- ❑ *Jewish Holidays All Year Round*, by Ilene Cooper, p. 55-62

**Exercises**

After doing your assigned readings this week, answer the following questions in preparation for a discussion:

1. What did God repeatedly warn Moses to expect from Pharaoh as he confronted him?
2. From your reading of Scripture this week coupled with your general knowledge of the gospel, list some of God's ultimate aims in hardening Pharaoh's heart.
3. Focus this week on the fact that God used the events of the Exodus to call Israel to be a nation devoted to Him alone.
   - ❑ During the ten plagues, when did God start to make a distinction between Israelites and the Egyptians?
   - ❑ How did Pharaoh's repeated refusals help God to display a clearer and clearer the distinction between Egypt and Israel?
   - ❑ What was the final plague that God threatened against Pharaoh, and what distinction did God promise to make for the Israelites?
4. Do you believe that the Israelites fully understood God's plan during the dramatic events that you read in this week's Scripture chapters? Why, or why not?
5. Why is it sometimes hard to be faithful when God is working out His plan?
6. By what agency did death come to the land of Egypt?
7. By what agency were those firstborn, Israelite males who did not die that night saved?
8. Make a list of ways that the events of Passover or God's directives for observing the Passover offer types (foreshadowing) of the gospel?
9. How did the struggle between God and Pharaoh ultimately glorify God?

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## Geography

If you are also studying history or worldview with *Tapestry*, during your Bible reading this week, the story will pause at the foot of Mt. Sinai. On this week's map, trace the path that the Israelites probably took as they traveled out of Egypt to Mt. Sinai.

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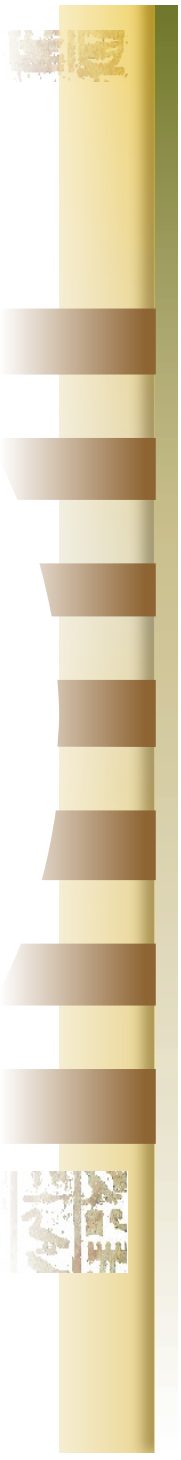
# 3 Egyptian Polytheism and the Judgement of God

## Literature

**Reading**
*Tales of Ancient Egypt*, by Roger Lancelyn Green (J 398) prologue and section entitled "Tales of the Gods" (Week 1 of 3)

**Worksheet 3**
Write a brief description of each of the gods you read about this week.



Ra and his Children

Isis and Osiris

Horus the Avenger

Khnemu of the Nile

The Great Queen Hatshepsut

The Prince and the Sphinx

The Princess and the Demon

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## Fine Arts & Activities

**Reading**
*Ancient Egyptians and their Neighbors*, by Marian Broida (J 939) p. 8-17

**Exercises**
1. Finish your papíer-mâché mummy. If you created it last week, paint it this week. (Week 2 of 2)

From *Ancient Egyptians and Their Neighbors*:
2. Fashion Egyptian clothes.
3. Finish your model garden. (Week 2 of 2)

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## History

**Threads**

- ❑ Review with your teacher why it is important to study history.
- ❑ Read about (or review) the everyday life of ancient Egyptians.
- ❑ Connect many facts you've learned in younger years with an overall understanding of Egyptian culture.
- ❑ Learn how the geography of Egypt affected her history.
- ❑ Note that specialized vocations in Egypt indicated an advanced civilization.

**Reading**

- ❑ *Early Times: The Story of Ancient Egypt* (Fourth Edition) by Suzanne Strauss Art, p. 1-8 (first column only), 21-22 (stop at "The Egyptians' Distrust of Foreigners"), chapters 8-epilogue (Week 1 of 3)
- ❑ *Technology in Ancient Egypt*, by Charlie Samuels, p. 4-5, 8-13, 18-19, 26-31, 36-39 (Week 1 of 3)
- ❑ Suggested Read-Aloud: *A Cry from Egypt*, by Hope Auer, p. 1-64 (Week 1 of 3)

**Teacher's Checklist**

- ❑ Read the historical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ We have included optional language arts assignments that complement your student's history studies. Choose the Writing level you will follow from the chart at the end of these History pages (Level 6, 7, 8, or 9) and tell your student which level to follow in his *Spools* Student Manual History pages.
- ❑ Check to see if any *Writing Aids* Talking Points or graphic organizers will be needed, and print these. Then, follow only directions for your chosen level (L6, L7, L8, or L9).
- ❑ If you have not done so already, you will need to take time this week to set up notebooks and explore the *Loom* documents (see the Year Two page of *Tapestry* Online) for helpful setup information.
- ❑ If you are also using *Tapestry's* Geography and Worldview threads, you may wish to read those introductions also.

| People | Time Line | Vocabulary |
|---|---|---|
| ☐ Moses | **Set up your time line according to the instructions and suggestions found on the *Tapestry of Grace* website.** | ☐ hieroglyphic<br>☐ inundate<br>☐ irrigation |

**Historical Introduction**

This 9-week unit is entitled "Moses' World." The first three weeks of "Moses' World" are a mini-unit, devoted to a study of ancient Egypt, where the Children of Israel suffered cruel oppression and slavery until God raised Moses up from among them as a leader and mediator.

This week, we will study the land and people of ancient Egypt. We are going to be reading about the culture in which Moses grew up. We'll learn about the sights he saw out his back window every morning during his youth. We'll study how his neighbors lived: how they worked, played, and dressed. We will learn about Egypt's geography and how it affected everyday life in Egypt as well. Next week, we'll be learning about the courts of Pharaoh, where Moses lived and worked and played, and where he was educated. In two weeks, we'll be focusing on Egyptian beliefs about deity.

As you read about Egyptians, think about their culture as the setting for the youth of one of the Bible's most important men: Moses. Moses was intimately connected with Egypt's everyday life, her highest places of government, and her system of worship. We will, in the next three weeks, read Bible passages that tell us what God thought of the Egyptian culture and how He acted mightily upon it during Moses' time.

You may be wondering why we begin our study with Exodus, the second book of the Bible. It is possible that Moses wrote Exodus first and then recorded the Creation account in the wilderness as an encouragement to discouraged

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Israelites in order to remind them that God had had a plan for them since the beginning of time. Our historical study will follow this possible order of the these books because there is rich meaning to be found in the pages of Genesis by reading the Exodus account first. Though Exodus is not about the beginning of the human story, it is about a major move of God: Israel being called out of Egypt as a nation by works of power. So, as a way of introducing the author of the first five books of the Bible and the giver of the Law, and as a means of gaining rich insights into what the book of Genesis would have meant to Israelites who wandered in the wilderness, we will first study the book of Exodus. Then, in Weeks 4-6, we'll "flash back" to the Bible's account of the beginning of humankind, found in Genesis.

**Discussion Outline**

Discussion outlines are written as if for a single student, but you can see that they are easily adapted to multiple-student co-op classes. As explained in the Unit Introduction notes, the discussion outline is not usually a "one-on-one" question and answer time that simply seeks to answer the questions asked of students in the Student Manual, as is common with textbook teacher manuals. Rather, it is an aid to help you hold a discussion that will take your student *beyond* what he is capable of independently, helping him to connect bits of information that he has learned on his own from his reading with larger themes, patterns, and concepts. In general, the idea of these Teacher's Notes is that they will fully prepare *you* to lead meaty, worldview-shaping discussions with your older students.

In this first week, because you and your student may be new to this kind of format, we do include answers to the Accountability Questions in the Student Manual. However, as you continue, these answers *will not be included* as a separate section. Instead, the weekly script will integrate answers to student questions into the flow of the discussion.

General Suggestions:

1. We suggest that you begin your discussion by outlining the unit that your student is about to study.
   - ❑ Start with the title of this unit (The Books of Moses). Ask your student why that is the title, and what he would expect to learn in a unit that has such a title.
     *Answers will vary. What you want the student to see is the "big picture." The unit as a whole is covering the history and theology of the Pentateuch (the five books of Moses). As such, we are covering the beginning of mankind, and the histories of the earliest Mediterranean and Middle Eastern civilizations.*
   - ❑ Walk through the weekly topics in the order you've chosen to do them. (See Unit 1 Introductory Notes for more information about the order of the first six weeks of Unit 1.) Explain the gist of each week-plan to your student.
2. Then, ask your student (or go around the group asking each student) what he or she found most interesting about the Nile or Egyptian culture this week. As your student speaks, check off the listed topics so that you don't go over them again. Then, using a question and answer format, go over the details of the forms and functions of the Nile River and everyday life in ancient Egypt.

Checking Your Student's Comprehension

Below are sample answers to Accountability Questions from the Student Manual. You won't typically go over facts like these week to week, unless you're not sure if your student did a thorough job with his readings. If your student is writing out the answers to Accountability Questions *before* class, you should be able to see if he understood the key concepts of his readings. In groups, you may just wish to require students to briefly show you such written work to demonstrate thoroughness, rather than spending precious class time going over facts.

3. You may wish to start with making sure that your student has connected the Nile River with its position on the globe, and its relative importance as a major river. Also key to understand is why it flows "up." (Of course, really, it flows downhill, but north. Most maps represent this as "up.") Thus, the land that is south of Egypt is higher than the land that is near the Nile delta.
4. The Nile River has many interesting, unique features. Ask, "What were three that most interested you, and why were these interesting?"
   *Answers will vary, but might include such aspects as yearly flooding, red and black soils, that it flows "up" (north), the unique forms of fauna and flora that are common there, its importance to ancient Egyptian life, etc.*

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5. The Nile hosts a variety of unique wildlife and flora. Ask your student to list three animals and three plants that grew in, or near, the Nile and were important in the life of the Egyptians.
   *Answers will vary; some possibilities include the following:*
   - ❑ *Plants: papyrus, lotus. Wheat and barley were the main crops of ancient Egypt. Other crops included lettuce, beans, onions, figs, dates, grapes, melons, and cucumbers.*
   - ❑ *Animals: hippopotamus, crocodile, ibis. The Egyptians raised dairy and beef cattle, goats, ducks, geese, and donkeys. Some people kept bees for honey.*
6. Ask, "Which lands did the Egyptians call the 'Red Land' and why?" Then, "What about the 'Black Land'?"
   *"Red Land" was desert land; "Black Land" was fertile soil that the Nile replenished each year with silt washed down from the Ethiopian Highlands.*
7. Ask, "What did you notice about the Egyptians' clothing and housing as described in your reading assignments this week? Can you describe these for me?"
   *Answers will vary. Notably, the Egyptians wore light colored clothing made of cotton. They also used heavy cosmetics. Their houses were made of mud bricks, and generally slung low, not tall. Students may go in to detail about either the clothing or housing (including furniture).*
   Note: The goal of this question is to keep your student thinking about details so that later he will have a mental picture of the world that the Israelites longed for in the wilderness. The Israelites constantly looked back to Egypt as the standard of ease, sophistication, and worldly pleasure. Going over these details helps make Egypt more real!
8. Discuss the lives of Egyptian women with your student. Inform him about their freedoms and responsibilities.
   - ❑ Egyptian women had more freedoms and rights than did women in other ancient cultures. Owning or renting property, inheriting wealth, and engaging in business were some of the freedoms females enjoyed.
   - ❑ Their societal standing largely depended on their father or husband.
   - ❑ In lower society, women looked after the children and husband, frequently participating in jobs as servants, musicians, and dancers in homes of the elite.
   - ❑ In privileged households, women also took care of their children and husband, as well as overseeing the servants.
9. Check with your student to make sure he understands the yearly cycle of the flooding Nile River. Ask him to summarize the yearly, seasonal activities regulated by the river.
   Note: You can use your Background Information to check his accuracy on further details, but here's a summary:
   - ❑ *In a nutshell, every Egyptian spring (July to September in the Northern Hemisphere) the Nile flooded.*
   - ❑ *Growing season was mid-November to mid-March; in March and April the harvest was gathered.*
   - ❑ *Also between harvest and the next inundation, new irrigation ditches were prepared and farmers worked for the pharaoh on building projects as fulfillment of a labor tax.*
10. The Nile River affected Egypt's history in many ways. Your student was asked to be prepared to name at least three ways, so see what he noticed.
    *There are many good answers to this question. Here are some starter ideas:*
    - ❑ *Provided abundant food: fruits, vegetables, waterfowl, domesticated animals, fish, etc.*
    - ❑ *Provided transportation (important to governmental needs and trading interests), and communication.*
    - ❑ *Was the playground of children and adults.*
    - ❑ *Useful plants—especially papyrus—grew on the banks of the Nile.*
11. Note with your student the fact that the Egyptian culture was stable for thousands of years for three main reasons. His readings may not have explicitly stated these reasons, so by questions and answers (and hints!) draw out of your student the following main reasons:
    - ❑ There was a steady stable food supply granted by the Nile River. This meant several important things: people could eat well and therefore multiply (large population) in a fixed place (they were not nomads) and also specialize their vocations. Some could farm, but others could become builders, artisans, politicians, or priests (since they didn't have to spend all their time in survival activities).
    - ❑ Egypt's unique geography afforded safety from enemies. This meant that what they built each year was not regularly destroyed or stolen. The mountains, deserts, and seas that surrounded the Nile River Valley helped to

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make Egypt prosperous and peaceful. Only the mouth of the Nile afforded invaders with easy access, and it is notoriously difficult to move large armies by boat. Look with your student at a map and note these geographic features.

- ❑ They developed a strong central government very early on. This meant that there were not frequent civil wars, political coups, or other destabilizing influences and that, generally speaking, civil order was preserved in the society. The government could also muster an organized defending army, which protected the ongoing development of Egyptian civilization.

12. Finally, go over any difficulties that your student may have experienced in working through this, the first week-plan of the year. Especially ask him to differentiate between Accountability and Thinking Questions. They have differing purposes, and the student should understand these in order to get as much as possible out of them!
    - ❑ Accountability Questions help students find the main ideas in the readings they've done. They cover *factual* information, *but the answers may not be worded exactly like the students' resource texts*, and students may need to extract answers. This is different from the way text books often work, where questions are worded exactly like answer passages, and even bolded! *It may take your student time* to learn how to find answers to Accountability Questions, even though the answers are most often right in front of him in the text. You may need to teach him how to find these answers, if this kind of learning is new to him. For help with this, you might want to purchase Lampstand Press's webinars by Marcia Somerville entitled "Developing Learning Skills" and "Holding Socratic Discussions."
    - ❑ Thinking Questions prepare students for more thoughtful aspects of their discussions. They are intended to help students to think ahead about connections that you (as teacher) will emphasize and clarify during your discussions. Students may not be able to fully answer these questions independently, but they should be encouraged to make a stab at them in writing. As with all of *Tapestry's* suggestions, it's up to you, the teacher, how many of these questions you require to be answered in written form, and in what amount of detail.

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**Writing**

| LEVEL | GENRES | INSTRUCTIONS AND TOPICS |
|---|---|---|
| 6 | ☐ Parts of Speech: Nouns and Verbs<br>☐ Steps in the Writing Process<br>☐ Grammar & Composition Notebook | ☐ Begin setting up a Grammar & Composition Notebook (ask your teacher for instructions if necessary). Label the first tabbed section "Reference." Record the eight parts of speech, each on its own piece of paper (use an English grammar book for this information if you need it).<br>☐ From *Writing Aids*, print the Talking Points entitled "Steps in the Writing Process." Read this page and then file it in your Grammar & Composition Notebook under the Reference tab. Discuss the steps with your teacher this week.<br>☐ With your teacher's guidance, write out some goals for improvement this year. File them under "Goals" in your notebook so you can refer to them later for fresh vision.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 7 | ☐ Parts of Speech<br>☐ Steps in the Writing Process<br>☐ Grammar & Composition Notebook | ☐ Begin setting up a Grammar & Composition Notebook (ask your teacher for instructions if necessary). Label the first tabbed section "Reference." Record the eight parts of speech, each on its own piece of paper (use an English grammar book for this information if you need it).<br>☐ From *Writing Aids*, print the Talking Points entitled "Steps in the Writing Process." Read this page and then file it in your Grammar & Composition Notebook under the Reference tab. Discuss the steps with your teacher this week.<br>☐ With your teacher's guidance, write out some goals for improvement this year. File them under "Goals" in your notebook so you can refer to them later for fresh vision.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 8 | ☐ Parts of Speech<br>☐ Steps in the Writing Process<br>☐ Grammar & Composition Notebook | ☐ Begin setting up a Grammar & Composition Notebook (ask your teacher for instructions if necessary). Label the first tabbed section "Reference." Record the eight parts of speech, each on its own piece of paper (use an English grammar book for this information if you need it).<br>☐ From *Writing Aids*, print the Talking Points entitled "Steps in the Writing Process." Read this page and then file it in your Grammar & Composition Notebook under the Reference tab. Discuss the steps with your teacher this week.<br>☐ With your teacher's guidance, write out some goals for improvement this year. File them under "Goals" in your notebook so you can refer to them later for fresh vision.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 9 | ☐ Parts of Speech<br>☐ Steps in the Writing Process<br>☐ Grammar & Composition Notebook | ☐ Begin setting up a Grammar & Composition Notebook (ask your teacher for instructions if necessary). Label the first tabbed section "Reference." Record the eight parts of speech, each on its own piece of paper (use an English grammar book for this information if you need it).<br>☐ From *Writing Aids*, print the Talking Points entitled "Steps in the Writing Process." Read this page and then file it in your Grammar & Composition Notebook under the Reference tab. Discuss the steps with your teacher this week.<br>☐ With your teacher's guidance, write out some goals for improvement this year. File them under "Goals" in your notebook so you can refer to them later for fresh vision.<br>☐ Do any writing worksheet(s) that your teacher gives you. |

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## Glance Into Next Week...

| Week 2: Pharaohs and Pyramids | |
|---|---|
| Dialectic | ❑ Mummy preparation, which is rather gruesome, is discussed on p. 63-67 of *Early Times: The Story of Ancient Egypt* (Fourth Edition).<br>❑ You have the option of assigning a mini-report about the seven wonders of the world. Outside research will be needed. See Week 2 Teacher's Manual, Historical Introduction section for good information. |
| Teacher | There are no special concerns this week. |

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## "Why Study History?": A Scriptural Basis

**What is our Scriptural basis for the study of history?**

Christians believe, in a way that other people do not, that history matters. For the atheist, history is a series of accidents and coincidences that somehow produced the world, life, human beings, and the complex civilizations in which we live. For the Hindu or Buddhist, history is an illusion to be transcended. Jews and Muslims believe that history matters because the God of Abraham is active in the affairs of men. But only Christians believe that the Lord of time and space entered into history and transformed all things for all time in the span of one dark Friday afternoon. Christians should therefore have a unique attitude about history.

The following pages contain Scriptures and corresponding questions. These are meant to help you start thinking about history from God's perspective. As you read your Bible, listen to the preaching of the Word, and fellowship with other believers, you and your children should discover more and more examples of God's handiwork in history.

We encourage you to feel free to add to this document—it's really just a starter list and reference for you. If you mark your Bible when you read it, consider using a highlighter or colored pen or pencil to note the enormous number of times that God draws our attention to His mighty acts in time and space.

**Discuss each of the questions below:**

1. Define history. What is it?
   - ❑ History is sometimes the study of a story that is not yet
   - ❑ complete and sometimes the story of what is complete. Only God's Word tells us the correct perspective on what is complete (Isaiah 41:22-23).
   - ❑ History is reading and thinking about people who have lived and acted before today so that we can learn from their successes and their failures.
2. Why do we study history?
   - ❑ History warns us.
   - ❑ History encourages us.
   - ❑ History reveals the hearts of human beings.
   - ❑ History reveals the glory and character of God.
3. Did God ever order people to keep written records? When, where, and why?
   - ❑ God commanded Moses to write things down (Exodus 17:14, Deuteronomy 31:19).
   - ❑ God routinely commanded the prophets to write down a record of what He had said and done (Isaiah 30:8, Jeremiah 30:2, Ezekiel 24:2).
   - ❑ Much of Scripture is a record of the mighty deeds of the Lord, as expressed in 1 Chronicles 16:8-12.
4. Which books of the Old Testament are known as "history"?
   - ❑ The five books of Moses are "the Law." They do contain much historical data.
   - ❑ The five Poetical Books are Job, Psalms, Proverbs, Song of Solomon, and Ecclesiastes.
   - ❑ The "Major Prophets" are Isaiah, Jeremiah, Ezekiel, and Daniel. Lamentations is included in this group, since it seems to have been written by Jeremiah.
   - ❑ Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi are called collectively the "Minor Prophets."
   - ❑ "History" books include Joshua, Judges, Ruth, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, and Esther.
5. Is there history in the New Testament?
   - ❑ All four Gospels and the book of Acts are "history" books.

**1 Corinthians 10:11-12**
*"These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come. So, if you think you are standing firm, be careful that you don't fall!"*

**Romans 15:4**
*"For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope."*

**Deuteronomy 31:19-22**
*"Now **write down** for yourselves this song and teach it to the Israelites and have them sing it, so that it **may be a witness for me** against them. When I have brought them into the land flowing with milk and honey, the land I promised on oath to their forefathers, and when they eat their fill and thrive, they will turn to other gods and worship them, rejecting me and breaking my covenant. And when many disasters and difficulties come upon them, **this song will testify** against them, because it will not be forgotten by their descendants. I know what they are disposed to do, even before I bring them into the land I promised them on oath." So Moses **wrote down this song** that day and **taught it** to the Israelites.*

**1 Chronicles 16:8-12**
*Give thanks to the Lord, call on his name; **make known** among the nations what he has done. Sing to him, sing praise to him; **tell of all his wonderful acts.** Glory in his holy name; let the hearts of those who seek the Lord rejoice. Look to the Lord and his strength; seek his face always. **Remember** the wonders he has done, his miracles, and the judgments he pronounced.*

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- ❑ All of history and all of the Bible is focused on the single most important thing that has ever happened in history: the Cross.
- ❑ Everything before the Cross points to it; everything that happened afterwards was forever changed and informed (and judged) by it.

6. Does God command us to study history?
   - ❑ God commands us to study His wonderful acts (1 Chronicles 16:8-12).
   - ❑ God is Lord of everything that ever happens.
   - ❑ Everything that happens is a part of God's wonderful acts.
   - ❑ Therefore we have a holy duty to study what has happened to give Him the glory He deserves for it!
7. What kind of people study history?
   - ❑ Wise people who understand the times (1 Chronicles 12:32)
   - ❑ "Rich" people who have treasures both old and new (Matthew 13:52)
   - ❑ Prudent people who learn from the mistakes of others without having to make the same mistakes themselves (1 Corinthians 10:11)
8. Christians disagree among themselves over whether God predestines the salvation of each individual believer, but is there any reason to doubt God's sovereignty over the events of history?
   - ❑ God created the heavens and the earth (Genesis 1:1).
   - ❑ God destroyed the world in Noah's time (Genesis 6-8).
   - ❑ God crushed the Egyptians and set Israel free (Exodus).
   - ❑ Is there any historical event that did not serve God's purposes?

**Exodus 17:13-14**
*"So Joshua overcame the Amalekite army with the sword. Then the Lord said to Moses, 'Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.'"*

**1 Corinthians 15:3-4**
*For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures….*

**Ephesians 1:4-6**
*For **he chose us in him before the creation of the world** to be holy and blameless in his sight. In love he **predestined** us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves.*

**Ephesians 1:9-10**
*And he made known to us the mystery of his will according to his good pleasure, which **he purposed in Christ**, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.*

**1 Chronicles 12:32**
*…men of Issachar, who **understood the times** and knew what Israel should do—200 chiefs, with all their relatives under their command…*

**Matthew 13:52**
*And he said to them, "Therefore every **scribe** who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."*

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## Worldview: Bible

**Threads**

- ❑ Our Bible survey begins this week with reading about Moses' childhood from the Bible.
- ❑ Reading about how the Bible came to us through the ages is also recommended for dialectic students.
- ❑ They should become aware that ancient Egypt, which they are studying in History, was the culture in which
- ❑ Moses grew up. The everyday activities of Egyptians that they will read about were the ones he would have enjoyed, or been used to, until he became a man.

**Reading**

- ❑ Read passages related to Exodus 1:8-2:10 in your youth Bible.
- ❑ *How the Bible Came to Us*, by Meryl Doney (J 220)
- ❑ *Journey Through the Bible*, by V. Gilbert Beers, p. 52-53

**Teacher's Check List**

Your child will need a place to store work in progress, and a place to file completed work, such as a three-ring binder or file folder. Determine a system to begin the year. (You can always tweak/change it later!)

**Worldview Introduction**

Perhaps you have never heard the terms "**common grace**" and "**special grace**." Theologians use these terms to distinguish differing acts of God in believers' lives. **Common grace** describes the kindness and mercy that God pours out on the entire world. The sun shines, the rain falls, and the crops grow. People live and love and laugh. All people enjoy life sometimes, and God has mercy time and again on all human sinners everywhere, during all historical periods.

**Special grace** is that grace reserved for God's chosen people. It is His special care, concern, love, and mercy that is over and above common grace. Special grace may be likened to the special relationship your children have with you. While you are kind to all children, and wish them well, you are responsible to care for and love and instruct your own children in a special way that is different from the way you treat all other children.

Of course, grace is—well—grace! It is the unmerited favor of God towards human sinners. But it is often helpful to look at the ways God's grace works itself out in history, and these terms have helped many to more fully understand God's amazing grace. It has been aptly said that "God is kind in some ways towards all, and in all ways towards some."

Make it clear, as you study the daily habits of Egyptians, that their lives contained only common grace. Even with common grace, they enjoyed no modern medical care, no electricity, and most endured grinding poverty or slavery. In the sidebars to the right, and the following page, are some Scriptures that relate to this discussion of common and special grace.

**Scriptural basis for "common grace"**

**Matthew 5:44-45**
*But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.*

**2 Peter 3:9**
*The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.*

**John 3:16**
*For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.*

**Scriptural basis for "special grace"**

**Job 36:7**
*He does not take his eyes off the righteous; he enthrones them with kings and exalts them forever.*

**Psalm 34:15**
*The eyes of the Lord are on the righteous and his ears are attentive to their cry.*

**Isaiah 41:9-10**
*I took you from the ends of the earth, from its farthest corners I called you. I said, "You are my servant"; I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.*

**Jeremiah 31:3**
*The Lord appeared to us in the past, saying: "I have loved you with an everlasting love; I have drawn you with loving-kindness."*

**Matthew 6:26**
*Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?*

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# 1 Curtain Rises on Egypt: Gift of the Nile

**Discussion Outline**

Share with your student that the Bible gets its name from the Greek word for "books." The Protestant Bible is a collection of 66 separate "books" (some are letters; some are collections of poetry, etc.) arranged between two covers that consistently delivers one continuous message: God's story of redemption. Our goal in this year's Bible survey is to demonstrate to young readers that this central and consistent message is the most important feature of the Bible.

You can find the gospel story latent in every page of the Scripture. If you are watching for them, you can find accounts or expressions of man's sin and hopeless state apart from God (and the reasons why he is that way), as well as depictions of God as He actually is: loving, sovereign, powerful, omniscient, the Creator, merciful, just, kind, compassionate, and both angered and sorrowful at the sight of sin. In the Bible alone, we learn that our biggest problem is a rebellious desire to live apart from God, and that this pervasive (and perverse) desire places us in active enmity with God. We read that from the first sinful acts in the Garden of Eden and down through human history, God has come looking for man, and has planned a way to redeem him at great cost to Himself. The Bible is, front to back, a story of redemption: buying back captivated and helpless sinners from destruction, and transferring them into a Kingdom of Light through the voluntary, loving, and merciful sacrifice of Christ Jesus. The Bible reveals that all of human history is a testament to who God really is: the good and promise-keeping King who offers salvation through the death of Christ in response to our enmity, sin, and helplessness. For all who believe God's promises, He offers eternal life with Him, which is the greatest possible blessing, and far beyond our thoughts or imaginations.

Some part—and usually, more than one part—of the amazing gospel story plays on every page of sacred Scripture. Our goal this year is to awaken your child to this fact, and to familiarize him with the content of the "old, old story!"

## How the Bible Came to Us, by Meryl Doney

1. Ask your student why it is important to know the history in the Bible.
   *Answers will vary. The following are excellent answers:*
   Note: These answers are not strictly given in student readings, so they are not in italics print. Seek to bring all of them out as you interact with your student in a discussion—question and answer.
   - ❑ The past is prologue: the accounts of historical events, of the story contained in the Bible tell us many things about how God views mankind and how mankind views God. History is therefore an introduction.
   - ❑ The Bible is a selected history that truly relates to (and often is the only correct interpretation of) what God has done in the world.
   - ❑ Knowing the past helps us predict future acts God might do.
   - ❑ Studying Bible history helps us know what God does and what He says about what He does. Thus, knowing the past builds our faith in God.
2. Ask, "How many books of the Bible are there, and over how many years were these books written?"
   *There are 66 books in the Bible and, all told, it took over 2000 years to write them.*
3. Ask, "What are the four major sections of the Old Testament?" Consider with your student what richness the Bible gains from having different forms of writing filling its pages.
   Note: This is a thinking question that goes beyond what is written in the student's resource. Thus, you will need to lead your student to the answer. For this reason, it is not printed in italicized text, which is reserved for answers in *Tapestry* discussion outlines that the student could find in the pages assigned for independent reading.
   - ❑ *The four major sections are the Books of the Law, History, Poetry and Wisdom, and the Prophets.*
   - ❑ The variety of literary genres allows God to express his one message to mankind in a variety of ways. Think together about what those kinds of differences might be.
     - ❑ Books of the Law tell us about God's decrees for mankind as Creator, and mankind's reactions to those decrees.
     - ❑ History books tell us the story of how God acted, and how people reacted to God and to other people.
     - ❑ Poetry allows the expressions of strong emotions of both God and people as they interact.
     - ❑ Books of wisdom tell people how to rightly see their God and their world.
     - ❑ Prophets were God's messengers, sent to interpret events from God's perspective, and often to give warnings to turn from sinful ways and back to God.

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4. Ask your student to name several of the Old Testament writers. Then ask, "Why do you think God used such a varied group of people to write down His words?"
   Note: The second question is another thinking question that it is not completely answered in *How the Bible Came to Us*. Hence, the answers are not given in italics text.
   - ❑ *Some of the Old Testament writers include Moses, David, Isaiah, Jeremiah, Ezekiel, Ezra, and Nehemiah.*
   - ❑ *The variety of writers demonstrates that God is active in the lives of people from different walks of life and of different generations.*
   - ❑ His one consistent message has resounded in the hearts of differently educated people in different places, cultural settings, and eras of human history. This consistency across the varied authors glorifies God and builds our faith in His message and the fact that it is also for us today.
5. Ask, "In what language was most of the Old Testament written?"
   *Most of the Old Testament was written in Hebrew.*
6. Ask, "Besides its variety of authors, why is the Bible such a remarkable book?"
   *It is remarkable because from the earliest times, this, God's own story, has changed thousands of people from every tribe and nation. It tells us of the life, death, and resurrection of Jesus Christ and gives us the message of salvation even today.*

**Questions and discussion about this week's thematic connections gleaned from student readings**

1. Talk about what "redemption" means, then ask, "How do you think the Bible is a history of redemption?"
   - ❑ *To "redeem" is to buy back, as in the case of a pawnshop, where you leave an article as a promise to buy it back later. When you get enough money, you "redeem" your article from the shop.*
   - ❑ *It also applies to those sold into slavery or captivity. Family members or rich benefactors would pay money for the freedom of unfortunate people, which was their "redemption price."*
   - ❑ *The Bible is the story of how God rescues powerless people who are held captive by their sin and blindness. In the case of human beings, our first parents sold our race into slavery through sin and disobedience. Each person is born with a sin nature that he is powerless to overcome in his own strength. But God, who owed us nothing but judgment and damnation, chose to buy us back from rightful damnation at the price of His only Son's blood. This story unfolds throughout the entire Bible.*
2. Through the fears of the Pharaoh, God started the process of redeeming His people from their slavery in Egypt. Talk about this with your student.
   - ❑ Ask, "What problem did Pharaoh have with the Israelites?"
     *Pharaoh was afraid that the Israelites had become too numerous and if war broke out, they would join his enemies (Exodus 1:9-10).*
   - ❑ Ask, "How did Pharaoh try to solve his problem?"
     *Pharaoh tried to solve this problem in three different ways:*
     - ❑ *First, he enslaved the Israelites, making their lives difficult so that they would slow their reproduction and thereby become fewer in number (Exodus 1:11).*
     - ❑ *Then, Pharaoh ordered the Israelite midwives to kill newborn Hebrew baby boys (Exodus 1:15-16).*
     - ❑ *Finally, he sent his own servants to throw newborns into the Nile, where animals and vermin would make a quick end of them (Exodus 1:22).*
3. Ask, "Why might the Israelites have been tempted to think the God of their fathers had forgotten them?"
   - ❑ *Enslavement and infanticide were a discouraging turn of events! It is often hard, when going through difficult trials, to believe that God is at work for our good and His glory.*
   - ❑ Furthermore, the Israelites did not know God very well!
     - ❑ God had never made Himself visible, nor had they worshipped any images of Him. He was the unseen God, who was simply known as the God of their fathers.
     - ❑ Unlike with Christians today, God's Spirit was not resident in the hearts of the Israelites.
     - ❑ God had not spoken to any leader, or been obviously active in the Israelites' lives, for many hundreds of years, since the days of Israel and Joseph (though, of course, He was always working invisibly in their lives). Since there was no fresh evidence of God's existence, the Israelites would have been tempted to think that He was no longer active in their lives.

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- ❑ The Egyptians' culture was, for its day, sophisticated and mighty. In those days, prosperity and worldly might were seen as proofs of the power of unseen deities. The Egyptians' idols seemed more tangible (since there were statues and paintings of them) and mighty.
- ❑ For all these reasons, the Israelites might have been tempted to think that the God of their fathers had forgotten them! Ask your student to share if he is ever similarly tempted, and why.
  *Answers will vary; this is a good opportunity to listen hard to your student and gain insight into any struggles that he might currently have!*

4. Ask your student, "What is interesting about the name that Pharaoh's daughter gave to the baby she had found?"
   - ❑ *She named him Moses (which sounds like Hebrew for "to draw out," because she drew him out of the water (Exodus 2:10).*
   - ❑ *It is an interesting name because, as your student probably knows from his previous years of studying the Bible, Moses was God's instrument to draw the Israelites out of Egypt.*
5. Ask, "Why is it interesting that Moses, who was born a Hebrew slave, grew up in the house of Pharaoh?"
   - ❑ *Exodus establishes the fact that the Israelites were much oppressed with slave labor by Pharaoh, and that he oppressed them for fear of their numbers (Exodus 1:12-13). As we've already discussed, the king even ordered his servants to kill all of the Hebrew baby boys (Exodus 1:16). So, it's interesting because Moses was one of the very children that Pharaoh, driven by his fears, had sought to kill, yet Moses was raised by Pharaoh's sister in his own royal household.*
   - ❑ *From what your student may have read in his History resources, though, it is quite possible that Pharaoh was only vaguely aware of Moses' presence in the royal household. It would have been a large and bustling place, filled with servants, separate dwellings for various members of the royal family, etc. It was probably not until Moses was coming to young manhood that he was even noticed much by Pharaoh.*
   - ❑ There is a foreshadowing connection to be made here as well. While it is not certain how well Pharaoh knew Moses, it is sure that Moses' placement by God in the royal household made him familiar with its ways and grandeur. This must have helped Moses later when God sent him to confront Pharaoh.

## Glance Into Next Week...

There are no special concerns for this week.

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## Geography

**Threads**

- ❑ Review/teach, as necessary, the continents, oceans, major mountain ranges, major deserts, and major river systems of the world.
- ❑ Learn the peculiar aspects of the Nile River: its direction of flow (north, which is "up" on most maps) and its yearly flood pattern.
- ❑ Color and label outline maps of Egypt and Africa.
- ❑ Make a salt map of an imaginary country.
- ❑ Note how the geography of Egypt directly shaped her history.
- ❑ Review major geographic terms.
- ❑ Review or teach major features of Africa and label on an outline map. Label major landforms on a blank map of the world.

**Reading & Materials**

- ❑ Reading
  - ❑ You will need access to a child's atlas for this week's geography assignments. We recommend *The Kingfisher Atlas of World History*. This is not listed in *Tapestry*, and any atlas will do.
  - ❑ See the Year 1 Geography Supporting Links via *Tapestry* Online for helps for teaching and/or reviewing the geographic terms this week.

**Teacher's Check List**

- ❑ Read the Geographical Introduction below.
- ❑ Your child will need a place to store work in progress, and a place to file completed work, such as a three-ring binder or file folder. Determine a system to begin the year. (You can always tweak/change it later!)
- ❑ Please see the *Loom* for suggested approaches to geography, and then purchase necessary materials to get started.

**Geographical Introduction**

Note: See the Year 1 Geography Supporting Links via *Tapestry* Online for helps for teaching and/or reviewing the geographic terms this week.

**Exercises**

If you are studying history with *Tapestry* this year, it is important to remember that the people you will read about *really lived* in space and time. Stop a moment to think about it. How did you feel about getting up this morning for the first week of school? Excited? Happy? Grumpy? Sleepy? How did you dress for your area's climactic conditions? What style is your house built in (and how much is that style determined by your physical environment)? Do you tend to travel by boat, car, or foot? Geographical conditions shape many aspects of our lives—including our moods at times!

The people you will read about this year had feelings just like yours! They were all children once; they all struggled with not wanting to do their duties. Some called on the name of the Lord; others died in their sins. Some lived and died unremembered by history books; others made a profound impact on the world, which is felt to this day. All these real people lived and breathed. They all opened their eyes each day and looked around their home and saw … what? They went outside and saw … what?

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# 1 Curtain Rises on Egypt: Gift of the Nile

1. Review previous studies of these major geographic terms:
   - ❑ equator
   - ❑ longitude
   - ❑ latitude
   - ❑ isthmus
   - ❑ mesa
   - ❑ strait
   - ❑ estuary
   - ❑ archipelago
   - ❑ glacier
   - ❑ piedmont
   - ❑ fall line
   - ❑ arroyo
   - ❑ chasm
   - ❑ reservoir
   - ❑ precipice
   - ❑ cataracts
   - ❑ fiord or fjord
2. Learn or review major features of Africa. Looking at a resource map, label the following on a map in your workbook:
   - ❑ Sahara Desert
   - ❑ Sudan (area, not country)
   - ❑ Atlas Mountains
   - ❑ Indian Ocean
   - ❑ Congo River
   - ❑ Zambezi River
   - ❑ Cape of Good Hope
   - ❑ Atlantic Ocean
   - ❑ Niger River
   - ❑ Lake Tanganyika
   - ❑ Lake Malawi
   - ❑ Madagascar
3. Label a map of Egypt (found in this workbook) with the following:
   - ❑ Red Sea
   - ❑ Upper Egypt
   - ❑ Nile Delta
   - ❑ Lower Egypt
   - ❑ 1st Cataracts
   - ❑ 2nd Cataracts
   - ❑ 3rd Cataracts
   - ❑ Red Lands
   - ❑ Black Lands
4. Label a world map from your workbook with the following:
   - ❑ Mediterranean Sea
   - ❑ Black Sea
   - ❑ Caspian Sea
   - ❑ Tigris River
   - ❑ Euphrates River
   - ❑ Sinai Peninsula
   - ❑ Italian peninsula
   - ❑ Greek peninsula
   - ❑ Nile River
   - ❑ Sinai Desert
   - ❑ Sahara Desert
   - ❑ Arabian Desert
5. Got extra time for hands-on geography? Try a salt map of Egypt! Sometimes the best way to fully understand history is to "get your hands dirty." Creating a salt map of Egypt will help you to examine the contours of the land more closely. This suggestion is truly optional: be sure to get your parents' approval. A recipe for salt map dough can be found below.

## Glance Into Next Week...

There are no special concerns for this week.

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## Fine Arts Elective

**Threads**

- ❑ Note: Students at this age still enjoy hands-on projects, and those offered this week at their level will help them relate further to the material you're reading and discussing.
- ❑ Use the Year 1 Arts & Activities page on Tapestry Online to choose one or more hands-on projects that will help your student to "experience" life along the Nile.
- ❑ Students should set up their notebooks if they have not already done so.

**Reading & Materials**

- ❑ Reading:
  - ❑ *Ancient Egyptians and Their Neighbors*, by Marian Broida (J 939) p. 18-19, 27-33
  - ❑ None this week, but we encourage you to explore the Arts & Activities Supporting Links page on *Tapestry* Online. This page will provide many ideas that you can use throughout the year.
- ❑ A way of storing work in progress, and a place to file completed work, such as a three-ring binder or file folder.

**Teacher's Check List**

- ❑ Read the artistic introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ Determine a storage system to begin the year. (You can always tweak/change it later!)
- ❑ If you do not like the craft activity options that we have chosen, always feel free to select others from the Student Activity Pages or Arts & Activities Supporting Links page on *Tapestry* Online, or to not do any craft this time.

**Artistic Introduction**

Artistic introduction sections here in the Teacher's Notes will usually focus on Art History (including analyses of painting, sculpture, and architecture). Some basic Art History is often incorporated into history text books, but we will take time to look further at ancient art from an artistic perspective. To that end, we will spend some time in the upcoming weeks covering the formal art elements; we will also note important aesthetic trends, etc. Our commentary is here primarily to help you and your students learn to observe art with an analytical eye.

Directions for Hands-On Projects are found in the Student Manual, though occasionally a long or complex project will require further commentary here. Doing activities adds interest to the study of history, so try to set aside time for your students to do some of them!

1. Drawing is an important skill for any student, regardless of age. It requires close observation, which is a valuable skill in any discipline. You need no special urging or instruction to make use of this tool as a teacher. For example, whether we suggest it or not, you could encourage your student to draw the various aspects of Egyptian life (from illustrations he finds in his resource books) this week. He could illustrate his writing assignments with descriptive paragraphs.
2. There are various coloring books of Egyptian life available, especially from Dover publishers. Younger students, or those who feel insecure about drawing, could spend some time coloring them with colored pencils and creating colorful inserts for their portfolios or their lapbooks on Egypt.

**Exercises**

It's fun to learn by doing. The ancients are so far away from us in time that it's sometimes hard to understand that they were people just like us, or to appreciate how skilled they were, given their relatively low levels of technology. The suggested crafts and hands-on activities this year are more than fun and games. They are just one more way the *Tapestry* program tries to make history alive and real to you.

1. If you have not already set up your notebook for this year, with your teacher's help, do so this week. Ask your teacher if you should shop for school supplies and, if so, help make out a list and go shopping.

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2. Take time to decorate your notebook's cover in such a way that you will be reminded about ancient times.
3. Prepare five to seven trivia questions to ask your friends or family. This is a fun way to review facts that you've learned this week about Egyptian life and culture.

From *Ancient Egyptians and Their Neighbors*:

4. Make a bracelet or necklace similar to one that Egyptians might have worn.
5. Cleaning dirty laundry is quite different today. Learn about and practice cleaning clothes the Egyptian way.
6. Gather the appropriate materials and make an Egyptian sailboat.

## Glance Into Next Week...

There are no special concerns this week.

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## Literature

**Threads**

- ❑ Answer questions about the content of this week's reading assignment.
- ❑ Learn about the genre of historical fiction.

**Reading & Materials**

- ❑ Reading: *The Golden Goblet*, by Eloise Jarvis McGraw (JUV FICTION) chapters I-VIII (Week 1 of 2)
- ❑ Your student will need a place to store work in progress, and a place to file completed work, such as a three-ring binder or file folder. Determine a system to begin the year. (You can always tweak/change it later!)

**Teacher's Check List**

As needed, print the Literature worksheet for your student.

**Discussion and Answers to Dialectic Worksheet for** The Golden Goblet

1. Explain to your student the meaning of the word "genre."
   - ❑ A genre is a type of literature that has either definite characteristics of form or definite characteristics of content (or both).
   - ❑ There are three major genres: poetry, story, and drama. Each of these has unique characteristics that we will learn throughout our literary journey in *Tapestry of Grace*.
   - ❑ The book we are reading this week is in the broad genre of "story." More specifically, it is "historical fiction." *World Book* defines historical fiction as works that "combine interesting stories with an accurate description of how people lived at a particular time."
2. Literature is made up of two basic "ingredients": content and form. We will discuss form in the future, but today, introduce the word "content" to your student.
   - ❑ Content is what is expressed through a literary work.
   - ❑ Content is generally composed of the topic and themes of a work, as well as its portrayal and interpretation of reality.
   - ❑ In other words, "content" is the subject material that a poetry, story, or drama contains.
3. Go over questions on your student's worksheet to make sure he understood the content of this week's reading assignment.
   - ❑ Why does Ranofer live with Gebu?
     *He lives with Gebu, his half brother, because his father has died.*
   - ❑ Describe Gebu's physical appearance.
     *He is like a figure hewn out of a block of stone. His legs are like massive columns, his face is like a crag, and his eyes are black as chunks of obsidian.*
     Note: This is a good example of the use of simile. A simile is a figure of speech that describes, explains, or relates two unlike things. It is a direct comparison between two unlike objects using a connective word such as "like" or "as." The form of simile here helps the reader to better visualize the man who intimidates Ranofer.
   - ❑ Who is Ibni and what is his relationship with Ranofer?
     *Ibni is a Babylonian porter who charges Ranofer with delivering wineskins to Gebu. Ranofer distrusts him and considers investigating the wineskins at the risk of Gebu's anger.*
   - ❑ How is Ranofer's job at the gold shop different from the apprentice job he desires?
     *Ranofer does not have the money to be an apprentice on his own and Gebu has ordered him to work at the goldhouse as a lowly hireling.*
   - ❑ Who is Heqet and what is his relationship with Ranofer?
     *Heqet is a 12- or 13-year old apprentice who works at the same goldhouse that Ranofer does. The two become fast friends and build a relationship that continues throughout the book.*

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- ❑ How does Ranofer meet the Ancient?
  *While fleeing to the swamp in order to avoid a confrontation with Gebu, he encounters the Ancient and learns how the old man supports himself cutting reeds. He immediately sees in the Ancient's lifestyle a possible way for him to escape Gebu's domination and still support himself.*
- ❑ Describe the encounter between Ranofer and Gebu when Ranofer reveals he knows what is in the wineskins.
  *Gebu violently attacks Ranofer, physically and verbally. He is clearly a brute of a man who takes advantage of Ranofer's relative weakness as a young boy.*

4. Your student was asked to name at least three of the gods mentioned in this week's reading. Check his work and talk to him about how Ranofer believes he interacts with them. (Answers below are not exhaustive.)
   - ❑ Your child may have listed *Osiris the Merciful, Great Amon,* and the *Great Lord Ra.*
   - ❑ Generally, when Ranofer mentions the gods of Egypt, he uses their name in an expression of anger or fear.
   - ❑ Point out to your student that Ranofer's limited interaction with his gods stands in direct contrast to the type of relationship that we can experience with our God.
   - ❑ Ask: "Do you think the gods mentioned in this week's reading make the story more plausible? Why or why not?"
     *Yes, the gods in the story make the story itself more believable because this type of polytheism was predominant in ancient Egypt. To have a work of historical fiction accurately depict a particular time and place, prominent details should not be left out.*
     Note: If you are also using *Tapestry*'s History Spool, you will study Egyptian polytheism in more detail in History in Week 3.
   - ❑ Get a biblical perspective of idolatry and foreign gods by reading Exodus 20:3-5, Leviticus 19:4, and Deuteronomy 4:15-19.

5. Begin a character analysis of Ranofer by asking your student for examples of the following categories. (You can either do this on a white board or ask your student to write it on notebook paper.) Answers below are not exhaustive, but demonstrate how each category contributes to the overall perception of Ranofer's character.
   - ❑ Traits and abilities:
     - ❑ He is able to lay a coil of wire in preparation for it to be fashioned into a linked collar.
     - ❑ He knows enough about working with gold to help an apprentice learn about gold washing.
     - ❑ Ranofer considers himself a coward, and possibly an unintentional thief.
     - ❑ Before his father died, Ranofer had lessons with a scribe and is able to write some hieroglyphs.
     - ❑ All of the traits and abilities tell the reader that Ranofer is capable of learning, that he has the skill level to teach another person, and that he desires honesty.
   - ❑ Thoughts and feelings:
     - ❑ Ranofer likes to think that his work as a goldsmith might grace a nobleman's tomb or be a part of a wide and glittering collar. This is an example of Ranofer's ambitions.
     - ❑ He wishes that his father had never died and that he had never had to live with Gebu. This is a pivotal part of Ranofer's characterization that alerts the reader to the fact that he is not happy and is living in unpleasant circumstances.
     - ❑ When he ponders the thought of gold being smuggled via a wineskin, he feels his flesh crawl, which shows that he has an innate sense of justice that fills him with disgust for Gebu's actions.
   - ❑ Responses to circumstances and events:
     - ❑ As his mind strays to thinking of his life with Gebu, he tells himself not to ruin the day by thinking of him. This example sheds light on the negative feelings Ranofer has for Gebu.
     - ❑ When Gebu confronts Ranofer about being late, he is honest and tells him that he walked down to the river on the way home. This example contrasts Ranofer's desire to be moral and upright and Gebu's rough and hateful mannerisms. In this case Ranofer shows greater maturity than his elder brother.
     - ❑ On more than one occasion, Heqet offers him food, and Ranofer protests in spite of a dismal growling from his empty belly. Even in difficult circumstances, Ranofer desires to maintain his self-respect and does not want to burden his friend with his greater poverty.

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- ❑ Beliefs:
  - ❑ Ranofer makes several references to Egyptian gods when speaking. While these references are casual and are not proof of Ranofer's belief in Egyptian gods, we assume he does believe in them since the author does not specify otherwise, and it would be likely within this ancient Egyptian context.
    - ❑ He acknowledges that Lord Ra (the sun god) does not provide so much sun as to scorch and burn the men's backs.
    - ❑ Gebu accuses Ranofer of lying and Ranofer says that Maat is his witness in speaking the truth.
  - ❑ He believes that anyone who would steal gold is treacherous and low. This shows his view that stealing is wrong.
- ❑ Actions:
  - ❑ Ranofer jumps guiltily when his mind wanders instead of focusing on his work properly. This demonstrates that he has a good work ethic.
  - ❑ One task that he is required to do as an apprentice is to sweep gold dust and scraps with a hare's foot. This menial task displays his hireling status.
  - ❑ Ranofer writes hieroglyphs in the dust. Because he possesses this uncommon skill, the action comforts him when he feels powerless and oppressed.
  - ❑ Ranofer believes that the stolen gold is being delivered via the wineskins and is suspicious enough to confront Gebu.

6. Compare and contrast the Street of the Crooked Dog with the Street of the Goldsmiths.
   - ❑ Gebu and Ranofer live on the Street of the Crooked Dog, which is described as a narrow and dirty lane with houses joined together to look like the sides of a canyon. The pavement is rough, the light is dim, and there is rubbish concealing cracks.
   - ❑ When the Street of the Goldsmiths is mentioned, it is in a positive light with phrases such as "sky flamed," "massive gateways," "temples," "whitewashed," etc.
   - ❑ This variance in descriptions gives the reader a birds' eye view into the two vastly different worlds that Ranofer lives in.
7. At the end of each unit, you have the option of giving a literary terminology quiz, which you may find in *Year 1 Evaluations*. This week, inform your student that the following words are subject to the quiz: genre and historical fiction.

## Glance Into Next Week...

| Week 2: Pharaohs and Pyramids | |
|---|---|
| Dialectic | Literature assignments are hefty this week, so be aware that our In-Depth selection is optional. If your student doesn't have time to read it this week, save it for a lighter week. |
| Teacher | There are no special concerns this week. |

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## HISTORY

**Threads**

- ❑ Learn about pharaohs, pyramids, and mummies.
- ❑ As a brief introduction to the general structure of the Egyptian government, realize the longevity of the Egyptian Empire, and note its general developments.

**Reading & Materials**

- ❑ *Early Times: The Story of Ancient Egypt* (Fourth Edition) by Suzanne Strauss Art, p. 8 (start at second column)-14, chapters 2-3, 6-7 (Week 2 of 3)
- ❑ *Technology in Ancient Egypt*, by Charlie Samuels, p. 6-7, 14-17, 20-25, 32-33, 40-43 (Week 2 of 3)
- ❑ SUGGESTED READ-ALOUD: *A Cry from Egypt*, by Hope Auer, p. 65-126 (Week 2 of 3)

**Teacher's Check List**

- ❑ Read the historical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ We have included optional language arts assignments that complement your student's history studies. Choose the Writing level you will follow from the chart at the end of these History pages (Level 6, 7, 8, or 9) and tell your student which level to follow in his *Spools* Student Manual History pages.
- ❑ Check to see if any *Writing Aids* Talking Points or graphic organizers will be needed, and print these. Then, follow only directions for your chosen level (L6, L7, L8, or L9).
- ❑ If you have not done so already, you will need to take time this week to set up notebooks and explore the *Loom* documents (see the Year Two page of *Tapestry* Online) for helpful setup information.

| PEOPLE | TIME LINE | | VOCABULARY |
|---|---|---|---|
| ☐ Imhotep<br>☐ Cheops<br>☐ Tutankhamun<br>☐ Ramesses II (the Great)<br>☐ Ramesses III<br>☐ Tuthmosis I<br>☐ Hatshepsut<br>☐ Akhenaten<br>☐ Cleopatra (Cleopatra VII) | **Find the dates for these events in your resources and add them to your time line. (Different resources have different dates for very ancient times.)** | | ❑ sarcophagus<br>❑ egyptology<br>❑ mastaba |
| | **c. 3100 B.C.** | Egypt united by Menes | |
| | **c. 2650 -2150 B.C.** | Old Kingdom | |
| | **c. 2150-2040 B.C.** | First Intermediate Period | |
| | **c. 1630-1550 B.C.** | Second Intermediate Period | |
| | **c. 1550-1050 B.C.** | New Kingdom | |
| | **c. 1050-656 B.C.** | Third Intermediate Period | |
| | **c. 644-332 B.C.** | The Late Dynastic Period | |
| | **Also, add the dates that these Egyptian leaders reigned:** | | |
| | **2585-2560 B.C.** | Cheops (Khufu) | |
| | **1493-1482 B.C.** | Tuthmosis I | |
| | **1479-?1458 B.C.** | Hatshepsut | |
| | **1353-1336 B.C.** | Akhenaten | |
| | **51-30 B.C.** | Cleopatra (Cleopatra VII) | |

**Historical Introduction**

This week, we are going to look at the government of the Egyptian empire. Do you know that the Egyptian civilization is one of the longest-lasting ones in world history? We are going to see how the Egyptian government managed to remain stable and powerful through thousands of years.

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# 2 Pharaohs and Pyramids

The head of the Egyptian government was a king (who eventually came to be called a "pharaoh"). Most Egyptians believed that their pharaoh was a god in human form. Because they were divine (and related to other gods who controlled the forces of nature), pharaohs were obeyed without question. Egyptians believed that when pharaohs died, they mounted the sun's rays to return to his brother gods.

The pharaohs ruled the mightiest civilization that was known to the Mediterranean World. At the height of their civilization, many ancient peoples paid tribute to the pharaohs. The mighty Egyptian army was, for many centuries, more powerful than any other. The Nile River and easy trading routes over the waters of both the Mediterranean Sea and the Red Sea gave Egypt wealth and prosperity. Given centuries of stable government, abundant food supply, and safety from enemies who might have destroyed what they built, Egypt became the wealthiest, most admired civilization of her day.

One of these "godlike" pharaohs was an undisputed ruler of the most powerful civilization on Earth, to whom Moses was sent to say, "Let my people go." And who was Moses? A poor shepherd in Midian, wanted for murder by his adopted father, another pharaoh! How Moses must have wondered if he was any kind of leader when God said to him, "Go to Egypt!" Next week, we will read the story of how God judged both the pharaoh of Moses' day and the idols of Egypt; but this week, we need to understand just how grand Egypt's pharaohs were, what life was like in their courts, and why they did strange things like build pyramids and have themselves wrapped up in strips of cloth after they died.

**Egyptian Government**

One necessary element of a great civilization is a strong, stable, centralized government. This week, we will study the government of ancient Egypt, whose focal point was her **pharaoh** (king). A pharaoh was believed to be the incarnate sun god who, when he died, mounted the sun's rays to rejoin his celestial counterpart. This belief evolved, and was well established by the time the Great Pyramids were constructed; indeed, scholars believe that the pyramid shape represented the rays of the sun and was constructed as a means by which the god might more easily ascend after leaving his earthly home. Because pharaohs, pyramids (their tombs), mummies (their remains), and the general Egyptian beliefs about life after death are intimately connected, we will cover them all in these notes. Next week, we will expand our study to the entire body of Egyptian mythology.

Two kingdoms developed early: **Upper** Egypt (**south of—but upland of—the Nile delta region**) and **Lower** Egypt (in **northern Egypt, near the delta**). Lower Egypt is called "lower" because the land is lower! As we learned last week, the highlands are in Central Africa, where Lake Victoria is, and thus the Nile flows downhill, from south to north. Upper Egypt was the more conservative culture, living in relative isolation in the hill country, and thus separated from foreigners. Lower Egypt was more progressive, accepting influences from Mediterranean cultures with whom they traded. Menes was king of Upper Egypt before the unification, so his views prevailed as the combined kingdoms became established, and traditionalism became a strength of Egyptian culture.

After Menes unified these two kingdoms, Egyptian pharaohs were always titled "King of Upper and Lower Egypt." Their crowns were double crowns. Before unification, the crown of Upper Egypt was a white conical headpiece, and the crown of Lower Egypt was a red, cylindrical one. After unification, kings wore a "double crown," white within red, and added sometime later, the royal cobra emerging from them. One reason that Egyptian government remained so secure was the belief in its king as a deity. Bring this fact out when discussing Egyptian government.

Older students will read about various dynasties from their printed resources. If they are keeping a time line, they can record the dates of these dynasties and kingdom eras into time lines. *These dates will serve as reference points as we continue our studies of the Ancient World*, so you should ask your student to record all the dates dealing with Egyptian pharaohs or governments down to the time of Julius Caesar and Cleopatra. You'll find a handy chart in the Supplement at the end of this week-plan that has details that your rhetoric student can reference for his assignment in the Student Manual. (Supplements are placed at the end of week-plan, after the Teacher's Notes, so that you can decide whether or not to use them with your student.)

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**Background for Bible Survey Questions for Next Week**

With all students who are using *Tapestry*'s Worldview Spool this year, when discussing the pyramids this week, lay groundwork for next week's Bible survey topic: God's judgment of the idols of Egypt through the ten plagues. Make a strong connection between the fact that while pyramids were constructed to serve as tombs, they were also intended to be monuments to the greatness of both the pharaoh and the Egyptian civilization. In Bible times, Egypt was the strongest, most advanced civilization of human pride and accomplishment in its day, and the pharaoh was the focal point of this pride and self-importance. Small wonder that God chose to display His power in Egypt when He called his people out of slavery and began to prepare the world for its Savior!

**Discussion Outline**

The method of discussion that we suggest does *not* generally include going over all of the Accountability Questions, week by week. However, with young dialectic students, you may want to spot-check your student's answers against his reading materials to check his thoroughness. If you assigned the student Accountability Questions in written format and wish to use this work for establishing grades for this quarter, make sure you check your student's work for neatness and thoroughness at the start of your discussion.

1. Your student was asked to define several key terms that were important to understanding the Egyptian civilization. Go over these terms with him.
   - ❑ barter
     *"There was no currency in Egypt [no coined money]; the economy was based upon barter, the exchange of goods" (*Early Times: The Story of Ancient Egypt*, by Suzanne Strauss Art 16). Thus, if a farmer wanted to pay taxes, he would offer game, or oil, or crops. Such produce was stored in central warehouses, and then the pharaoh's officials would pay for labor with them. Barter is a clumsy means of exchange that works only at the local level. Money (and today's electronic means of exchange that springs from the use of currency) is far more convenient. Ask your student to give examples why the barter system might be cumbersome in conducting daily life.*
   - ❑ cartouche
     *The Egyptians developed hieroglyphics as their form of writing, and covered the insides of tombs and pyramids with symbols. They wrote hundreds of spells that were supposed to help the deceased to access a blessed afterlife, and the deceased's name(s) were used in these spells. "Since the names [and titles of pharaohs] were considered too sacred to be written as ordinary words, they were enclosed in an oval ring (later called a cartouche) to separate them from other secular words" (Art 23).*
   - ❑ bureaucracy
     *An organization of officials in a government which enables and oversees its finances, works, enforcement, etc. Such officials are called "bureaucrats." Without such a management system, civilizations must remain small. When the Upper Kingdom and Lower Kingdom of Egypt became united, for instance, the pharaohs started by doing all management tasks needed. However, the job of adequately answering all questions and making all decisions was too much, and so the Egyptians formed one of the first bureaucracies in history.*
   - ❑ specialization
     *In terms of the development of civilizations, specialization occurs when there is enough food, housing, and safety for most people within the culture to comfortably survive. When such a stable state is reached, it becomes possible for some to specialize on just farming and others on just arts, or architecture, or mining. Each of the specialists can exchange his produce for what he needs from other specialists. Thus a civilization can collectively move beyond mere subsistence living and accomplish great things.*

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2. Discuss the first unification of the Lower and Upper Kingdoms of Egypt by Menes in about 3100 BC.
   Note: Student resources do not give these answers directly in the way we are here connecting them, but all this information is present there. This is an example of a discussion that helps the student grow in learning facts and then connecting them in new ways.
   - ❑ Ask, "What factors would have made unification of Upper Egypt and Lower Egypt challenging?"
     *The two cultures were very different. Though there was not open enmity, there were vast gaps to be bridged.*
     - ❑ *Upper Egyptians lived in the highlands, relatively isolated from foreigners. Thus, they distrusted outsiders and revered traditions. Lower Egyptians lived in the delta region, where there was much trading with peoples who ringed the Mediterranean. These Egyptians encountered new ideas, customs, and inventions, and were thus more progressive. Uniting these cultures was difficult.*
     - ❑ *The dialects (languages) of the two kingdoms were very different.*
     - ❑ *The primary occupations, and thus the basis for the economies, of the two kingdoms were different. Upper Egyptians were rich in stones and minerals of various kinds, which came to be important in building projects and pottery production. Lower Egyptians had level, fertile grasslands for extensive farming and ranching. They produced copious vegetables and grazed cattle.*
     - ❑ *People of these two kingdoms worshipped different primary gods (idols). Upper Egypt worshipped the vulture goddess Nekhbet. Lower Egyptians worshipped the cobra goddess Wadjet.*
     - ❑ *Because of the cultural differences, those from Lower Egypt generally derided their southern neighbors as "provincial and closed-minded 'country bumpkins'" (Art 20).*
   - ❑ King Menes was the (some think, legendary) leader of Upper Egypt before he conquered Lower Egypt. Regardless, it is clear that early pharaohs carved out a strong united kingdom around 3100 B.C., and your student's readings attribute this to Menes without qualification. Ask, "What wise measures did early pharaohs like Menes do when establishing the new, united kingdom?"
     *Menes (or early pharaohs like him), who was from Thebes in the conservative highlands, could have been harsh on his new northern subjects. He could have enslaved them, or belittled them, while exalting his Upper Egyptian culture. Instead, he chose to extend dignity to them and work for real unity.*
     - ❑ *For instance, the crown that Menes adopted preserved distinctive elements of both of the two kingdoms while it showed their new unity. The white crown of Upper Egypt was united with the red one of Lower Egypt in a show of both unity and co-equal diversity.*
     - ❑ *Likewise, his new title "King of Upper and Lower Egypt" kept the dignity and distinctive qualities of the two kingdoms constantly in view.*
     - ❑ *Menes established his new capital city (Memphis) at the junction of the two former kingdoms, rather than demanding that Lower Egyptians seek him in the traditional capital of Upper Egypt.*
3. Ask, "What combination of factors led to the Egyptians' reverence for tradition, which in turn led to their civilization remaining largely unchanged for nearly 3,000 years?"
   - ❑ *Author Suzanne Art theorizes that the Egyptians' general, daily and yearly experiences of the blessings and prosperity that arose from the regularity of their climate and seasons (and especially the predictable yearly inundation of the Nile) led them to feel that traditional ways were best.*
   - ❑ *They were therefore loathe to try innovations, or depart from established traditions, methods, and ideas. "Following tradition, which meant doing everything the way it had always been done, was of critical importance. This Egyptian penchant for routine and the familiar helps to explain why the civilization changed so little over a period of nearly three thousand years" (Art 21).*
   - ❑ *Art notes that this was especially true in the relatively isolated Upper Egyptian culture.*
   - ❑ Your student should be able to note some ways that this traditionalism showed up in the areas that we studied in depth this week: tombs, burial rites, and the powers and duties of the pharaoh. Ask him to be specific!
4. Since they were considered to be semi-divine, pharaohs had special duties and also special privileges. Ask your student to list these in two columns (duties/privileges). You might want to track with your student using a white board or piece of paper.

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| Duties or Responsibilities | Special Powers or Privileges |
|---|---|
| ☐ *"He was the high priest of the land, and his main duty was to appeal through religious rites to the deities responsible for such natural events as the shining of the sun, the flooding of the Nile and the coming of spring" (Art 23).*<br>☐ *Pharaoh must maintain order throughout the land.*<br>☐ *He was responsible for the general welfare of all.*<br>☐ *"He regulated the labor of farmers, oversaw the building and maintenance of irrigation projects, and coordinated the collection of taxes" (Art 24).*<br>☐ *Pharaoh kept the peace through the administration of justice (this word in Egyptian = "what the Pharaoh loves").*<br>☐ *He married a princess from within Egypt's royal household.* | ☐ *Pharaoh had many honorable titles given to him.*<br>☐ *Pharaoh's commands were never questioned.*<br>☐ *Everyone viewed it an honor to serve the pharaoh, and he would have eaten only the finest of foods, and had the best of all possible medical treatments.*<br>☐ *He was supposed to be an interpreter of the will of the other gods who ruled Egypt.*<br>☐ *Received an education that included reading and writing.*<br>☐ *Everyone bowed before him and kissed the dust at his feet or (a rare privilege) his feet themselves.*<br>☐ *No one turned their backs on Pharaoh. They backed away with their faces towards him and eyes downcast.* |

5. Ask, "What unique features of winds and river flow made the Nile River into a central highway for trade?"
*The river flowed from southern highlands to the northern delta, but the prevailing winds blew from north to south. Because irrigation from the river was essential to crops, Egypt became a long, skinny culture with towns clustered along the Nile, and the river as its central highway. To take goods north, one simply had to drift with the current, or (to go faster) row. To go back to the south, one hoisted a simple sail for propulsion. The ease of navigation made transportation easy and pleasant and fast, as well as reliable. Thus, could pharaohs send messages, soldiers, and goods both ways on the mighty Nile River.*

6. Ask, "What factors led to Egypt developing history's first great centralized government?"
   - ❑ *As Egypt united, grew, and prospered, the responsibilities for one pharaoh were far too many for any one man.*
   - ❑ *Farming villages had early developed loose local and regional hierarchies (organizations of authority).*
   - ❑ *"During the Old Kingdom, the Egyptian nation grew from a collection of loosely organized farming villages into an extensive network of cities and towns. The pharaoh and his advisors in Memphis presided over a tightly knit bureaucracy that affected nearly every aspect of the lives of the people" (Art 29).*

7. Ask your student to share his summary of the achievements of the three main periods of ancient Egyptian history: the Old Kingdom, the Middle Kingdom, and the New Kingdom.
Note: The list below is very brief; your student may include many more details. If not, this list is sufficient and succinct, and your student has done well in only including main ideas in a true summary.
   - ❑ Old Kingdom (Age of Pyramids)
     - ❑ *Strong unity was developed, as was the world's first central government, bureaucracy, etc.*
     - ❑ *The Great pyramids and other public building projects were completed.*
     - ❑ *Egyptians engaged in far-flung, international trade.*
     - ❑ *Knowledge of copper was acquired which allowed the Egyptians to form metal weapons and utensils.*
     - ❑ *A unique system of writing (hieroglyphics) began to develop.*
     - ❑ *Serious advances in realms of architecture, engineering, and science were made.*
   - ❑ Middle Kingdom (Age of Prosperity)
     - ❑ *Middle classes—artisans, merchants (tradesmen), and scribes—enriched Egyptian culture in marked ways and grew wealthy. These Egyptians enjoyed luxuries that only pharaohs experienced during the Old Kingdom.*
     - ❑ *Egyptians conquered Nubia, and thus controlled copious quantities of gold from that land.*
     - ❑ *Egyptians prospered so much that they produced far more than local populations could use. Thus they sought out (and developed) far flung trading centers in foreign cultures.*
     - ❑ *To ensure stability, the Egyptians drained and cultivated the Fayum (10,000 acres of former marshland south of Memphis), and stored its produce.*
   - ❑ New Kingdom (Age of Empire)
     - ❑ *Bronze technologies, especially applied to the development of new weaponry, were developed. They learned these technologies from their former invaders, the Hyksos.*
     - ❑ *The Egyptians perfected chariot-making and driving skills, which they also learned from the Hyksos.*

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- ❑ *An emphasis was placed on empire building. Depending on the pharaoh, the kingdom expanded or lost control of new territories.*
- ❑ *Pharaohs became the military leaders (generals) of Egyptian armies.*
- ❑ *When warlike and successful, pharaohs commanded tributes from conquered and nearby cultures. Thus, Egypt rose to its height of prosperity, advancement, and prestige in the Ancient World.* (Make the connection that this is the era when most scholars posit that the Exodus occurred, though some place it earlier.)
- ❑ *With returned prosperity, the middle and upper classes enjoyed a highly elevated lifestyle for ancient times.*

8. Ask, "What metals is bronze made from? Is it harder or softer than copper? Why did this matter to the Egyptians near the end of the Middle Kingdom?"
   - ❑ *Bronze is made by melting copper and tin together.*
   - ❑ *It is much harder and more durable than copper.*
   - ❑ *Because the Hyksos developed bronze technologies, they could craft chariots and strong weapon points which, combined with other advances, allowed them to easily overwhelm the Egyptians and end the Middle Kingdom.*
9. Quickly outline the course of Egyptian political history beyond the New Kingdom down to the Roman Empire. Note: Students did read about these events, but were not asked any follow-up questions, and may not be certain of the details.
   - ❑ Note with your student that the New Kingdom ended with dominion by African peoples from Lybia c. 1000 B.C., then fell to Asians, who were in turn conquered by the Persians.
   - ❑ The Persians then fell to Alexander the Great in 332 B.C., who then died shortly thereafter. His general, Ptolomy, founded a new Egyptian dynasty.
   - ❑ Julius Caesar and Marc Antony were both lovers of the last Egyptian Ptolomaic leader, Cleopatra.
   - ❑ After Cleopatra lost the war with Rome and committed suicide in A.D. 30, Egypt was absorbed into the Roman Empire.
10. Put the above epochs into context with your *very young* student.
    - ❑ Your student has been alive for about 11-15 years, depending on his age at this time.
    - ❑ America has been a nation for about 235 years (as of 2011).
    - ❑ The Egyptian civilization began before 2700 B.C. (start of the Old Kingdom) and (all told, in all its forms) lasted until c. 1,000 B.C. as an independent entity—1700 years, or over seven times longer than the United States has been an independent nation.
    - ❑ Have your student divide 1700 by his age and see how long, relative to his lifespan, indpendent Egypt existed!
11. List the factors that contributed to the decline, and eventual fall, of each of Egypt's three kingdoms: the Old Kingdom, Middle Kingdom, and New Kingdom.
    - ❑ Old Kingdom
      - ❑ *Building and maintaining immense pyramids progressively drained the pharaohs' treasuries.*
      - ❑ *Concurrently, fewer and fewer taxes were actually being collected for those treasuries because upper class people found loopholes (gaps in the law that released them from their tax burdens, even though this was not the intent of such gaps).*
      - ❑ *The prosperity of the kingdom meant that it grew numerically. Ruling over a large and widespread population, pharaohs had to depend more and more on bureaucrats, and give up power to them. These were men who were often more interested in using their power to benefit themselves than the state.*
      - ❑ *Positions in the government began to pass from father to son, rather than by direct appointment by the pharaoh. Thus, men in power grew less dependent on pharaohs. They grew jealous to maintain their positions and independence, and correspondingly more arrogant towards their pharaohs. This dynamic undermined the pharaohs' authority.*
      - ❑ *Towards the very end, repeated famines gave rise to questioning by even common people of why they should follow a pharaoh who was not doing his job—safeguarding the general prosperity by pleasing the gods! After several years of inadequate annual inundation, the government fell completely apart.*
    - ❑ Middle Kingdom

      *The main reason for this era's end was the rise of a conquering race—the Hyksos—who commanded bronze technology and had developed two-man chariots drawn by swift horses. These two technologies made them so far superior to the Egyptians in battle that the Hyskos were the easy winners.*

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- ❑ New Kingdom
  - ❑ *"The expansion of the Egyptian empire during the New Kingdom ultimately weakened the central authority of the pharaoh. Over the years, the bureaucrats subtly assumed more and more power, and by the 20th Dynasty the status of the pharaoh was seriously in question" (Art 48).*
  - ❑ *Into the power vacuum stepped the army generals, putting the military in a position of great power.*
  - ❑ *Concurrently, the priesthood also grew in power.*
  - ❑ *The importance of the personal skills of pharaohs who led the army in battle during this period meant that, after Ramses III died, a series of weak pharaohs cost Egypt dearly. During these waning days, military leaders and priests squabbled over, and struggled with one another for, political power in Egypt.*

12. Ask your student, "What evolving beliefs led to the practice of mummification?"
    - ❑ *Earliest dead Egyptians were buried in the sand, and the lack of moisture combined with warmth preserved bodies for a much longer period of time than burial in moist, cool ground did. When shifting winds or sands unearthed a corpse, the Egyptians "were relieved to observe that the disinterred corpse still retained its skin, hair and nails" (Art 76).*
    - ❑ *"Since death did not totally alter the basic structure of a human being, the Egyptians reasoned (or hoped) that once a person was buried beneath the surface of the ground, he might lead a second life in the Land of the Dead" (Art 76). Thus did the Egyptians provide those things needful for use in such an afterlife: foods, tools, beloved possessions, etc. The richer or more important a person, the more supplies and comforts he took with him.*
    - ❑ *"The Egyptians came to believe that everyone had a* ba *(soul) and a* ka *(an invisible twin of himself). At the moment of death, the* ka *and the* ba *were released from a person's body. The corpse had to be preserved so that after burial the* ka *could once again reside in it. Otherwise, there would be no chance for an Afterlife" (Art 76).*
    - ❑ *As Egyptian culture grew more prosperous, prestigious pharaohs and noblemen were interred in fancier, stone tombs that kept bodies above the desert sands. However, to their horror, the Egyptians discovered that the bodies disintegrated in the cooler, damper stone tombs.*
    - ❑ *Enbalming and mummification were developed as a way to preserve the body so that a person might have a chance to enjoy life much as he had done so on earth in the afterworld.*

13. Highlight key points of disagreement between Egyptian beliefs concerning the afterlife and Christian ones as you help your young student to make connections (and contrasts) between the two worldviews.
    - ❑ Humanize the Egyptians, making them (and Bible accounts of them that your student has read this week) relevant. Help your student make key connections.
      - ❑ Note, for instance, that Egyptians were concerned with questions about life and death, even as people are today. They demonstrated this by the great lengths that thay went to preserve and provide for the dead.
      - ❑ Ask your student if he noticed (either this week or last week) any similarities between everyday life and beliefs in Egypt and those in his own daily life or culture.
    - ❑ Start by drawing out what information he has gleaned on this subject this week, using the Venn diagram on the next page. (Please note that your student's work will likely be as detailed as our sample diagram.)
      *The Egyptians believed that life after death could be simply a continuation of life in Egypt on earth if certain conditions were met, namely, if the person performed correctly certain magical rites, had a good heart, and had a body for his* ba *and* ka *to indwell.*
    - ❑ Detail with your student the comparative Christian beliefs on similar topics. For instance, if your student relates that embalming is done in order to preserve the body for habitation by the spirit who returns after death, ask what the Christian belief is about the spirit's home after death (Heaven or Hell).[1]
      *Be sure your student sticks closely to Scripture while discussing his views of both Christian and Egyptian beliefs. Here are a few references for your use:*
      - ❑ Do people live again after death? Hebrew 9:27, Luke 16:26, and 2 Corinthians 5:10
      - ❑ Who judges men? James 5:9; Romans 2:1-5; John 8:15-17, 50; and 1 Corinthians 4:4-5
      - ❑ How can Jesus be the judge of men and their Savior? John 5:25-47 and John 12:47-50
      - ❑ What is the righteous penalty for sin? Genesis 3:19 and Romans 6:23
      - ❑ Are all people guilty before God, or can some earn God's approval through having good hearts, or doing good deeds, while on earth? Romans 3:9-20

1 If you yourself have not developed a clear biblical theology of Heaven, may we recommend the book *Heaven*, by Randy Alcorn (Tyndale House Publishers, Inc: 2004).

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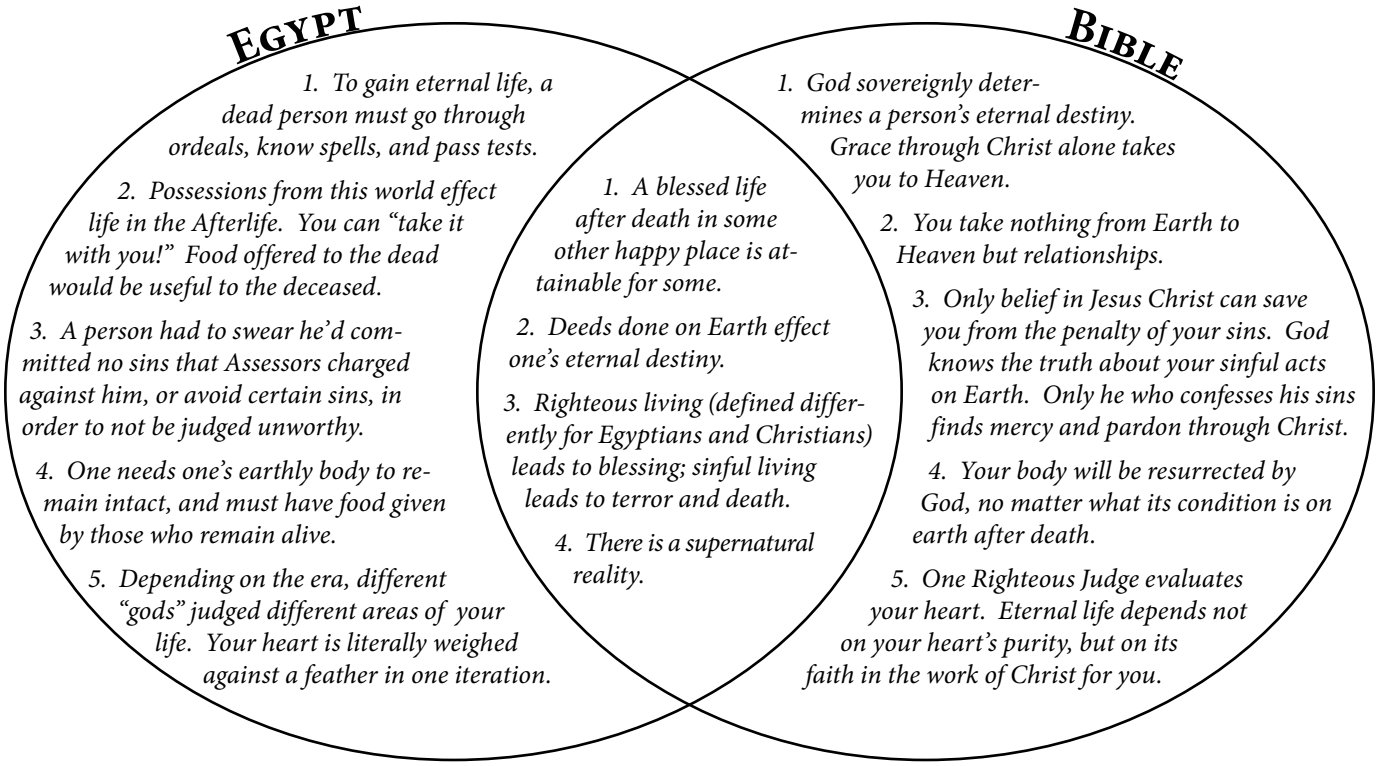
- ❑ What is the Christian believer's confidence before God? John 3:16, Romans 6:4, and 1 John 4:17
- ❑ Of what use is a dead person's body after death? 1 Corinthians 15:35-49

❑ Don't rush through this topic! Allow your student to express any doubts or confusion that this topic raises about biblical beliefs concerning the afterlife. Ask your student about Egyptian beliefs concerning what happens to people after they die.

❑ Talk about the central difference between Egyptian and Christian beliefs. Egyptians believed that men could please the gods and do things right in order to attain eternal bliss; Christians believe that apart from the free grace of God in the atoning death of Jesus Christ, no one will live in bliss. As Christians, we do good works in *response* to God's saving grace, not in order to *earn* it.




14. Emphasize with your student the connections between mummies, pyramids, and pharaohs.
    - ❑ *Pharaohs (and noblemen) had themselves embalmed (mummified) because they believed that the physical body would be needed in the afterlife. Mummification, they thought, would keep the spirit of the pharaoh alive forever. This was also a good way to honor the pharaoh, even in death.*
    - ❑ *Embalming was good, but the pharaohs needed more than their bodies in the afterlife; they needed clothes and food and furniture. Thus, the mummies were put into enormous stone houses—pyramids—large enough to hold a pharaoh's household and keep the burglars out!*
    - ❑ *Pyramids gave pharaohs prestige and ensured that their names would be remembered. Supposedly they were also designed to enable the pharaoh to reach the sky and join the other gods. Pyramids were cunningly made to keep out thieves and protect the treasures which Egyptians believed necessary to the afterlife.*
15. Optional: Students read many details about the building of pyramids this week, but this is not something that you need to go over, for there are no worldview connections to be made. If your student is excited about what he read, take some time to draw him out and share his wonder!
16. Another optional, fun topic is this: Discuss the Seven Wonders of the Ancient World with your student.
    Note: Covering this topic will add interest to the class, as students at this age usually delight in sharing "fun facts."
    - ❑ If you assigned specific "wonders" to your student and asked him to present mini-reports for presentation to the class, this is the time to do it.
    - ❑ Alternately, you can prepare ahead for this discussion by finding Internet links to pictures of these wonders (see the Year 1 History supporting links page of *Tapestry*'s website), and showing these, either online or as printouts.

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**Writing**

| LEVEL | GENRES | INSTRUCTIONS AND TOPICS |
|---|---|---|
| 6 | ☐ Dictation<br>☐ Steps in the Writing Process | ☐ Print and read the Talking Points about dictation and begin this practice. You'll work on dictation daily for the rest of this unit, and periodically thereafter.<br>☐ Review the steps in the writing process, focusing on the skill of pre-writing.<br>☐ Learn about or review Graphic Organizers, how they are used for pre-writing, and which to use for each writing genre.<br>☐ This week, do some prewriting by completing two Graphic Organizers using the topics below. File under "Work in Progress" for use in Week 3. (Don't write the paragraphs; just practice organizing your thoughts.)<br>☐ Pretend you are a worker helping to build a pyramid. Describe the busy, active workplace that you see around you (*Writing Aids* Graphic Organizer: Sensory Chart).<br>☐ Explain why the interior of pyramids were built as they were (*Writing Aids* Graphic Organizer: Simple or Advanced Cluster Diagram).<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 7 | ☐ Steps in the Writing Process | ☐ Review the steps in the writing process, focusing on the skill of pre-writing.<br>☐ Learn about or review Graphic Organizers, how they are used for pre-writing, and which to use for each writing genre.<br>☐ This week, do some prewriting by completing two Graphic Organizers using the topics below. File under "Work in Progress" for use in Week 3. (Don't write the paragraphs; just practice organizing your thoughts.)<br>☐ The making of mummies was related to religious beliefs of ancient Egyptians. Describe their beliefs of life after death (*Writing Aids* Graphic Organizer: Describing Wheel).<br>☐ What do pharaohs, pyramids, and mummies have in common (*Writing Aids* Graphic Organizer: Relationship Diagram)?<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 8 | ☐ Steps in the Writing Process | ☐ Review the steps in the writing process, focusing on the skill of pre-writing.<br>☐ Learn about or review Graphic Organizers, how they are used for pre-writing, and which to use for each writing genre.<br>☐ This week, do some prewriting by completing two Graphic Organizers using the topics below. File under "Work in Progress" for use in Week 3. (Don't write the paragraphs; just practice organizing your thoughts.)<br>☐ Describe the tomb of King Tutankhamen (*Writing Aids* Graphic Organizer: Describing Wheel).<br>☐ What do pharaohs, pyramids, and mummies have in common (*Writing Aids* Graphic Organizer: Relationship Diagram)?<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 9 | ☐ Steps in the Writing Process | ☐ Review the steps in the writing process, focusing on the skill of prewriting.<br>☐ Learn about or review Graphic Organizers, how they are used for pre-writing, and which to use for each writing genre.<br>☐ This week, do some prewriting by completing two Graphic Organizers using the topics below. File under "Work in Progress" for use in Week 3. (Don't write the paragraphs; just practice organizing your thoughts.)<br>☐ Describe the Egyptian perceptions of the role of the pharaoh (*Writing Aids* Graphic Organizer: Advanced Cluster Diagram).<br>☐ What do pharaohs, pyramids, and mummies have in common (*Writing Aids* Graphic Organizer: Relationship Diagram)?<br>☐ Do any writing worksheet(s) that your teacher gives you. |

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## Glance Into Next Week...

| Week 3: Egyptian Polytheism and the Judgment of God | |
|---|---|
| Dialectic | ❑ On page 49 of *Early Times: The Story of Ancient Egypt* (Fourth Edition) there is a confusing reference about the mythological history of Egypt being "biblical."<br>❑ To complete the optional mini-report about an Egyptian deity, outside research will be necessary. See Week 3 Teacher's Manual for details. |
| Teacher | Be aware that a heavy focus of this week is the religion and gods of ancient Egypt. Please preview all resources if you desire. Before assigning myths, read the Teacher's Manual to frame your own perspective. Also consider teaching about myths before your students do their required reading. |

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## Worldview: Bible

**Threads**

Read stories from the book of Exodus, focusing on the relationship between Moses and Pharaoh.

**Reading & Materials**

- ❑ Read passages related to Exodus 2:11-5:23 in your youth Bible.
- ❑ *Journey Through the Bible*, by V. Gilbert Beers, p. 54-57

**Teacher's Check List**

Read the worldview introduction below.

**Discussion Outline**

Moses was God's chosen leader and was used in a big way. Scripture tells us that he was the meekest man on earth during his time (Numbers 12:3). The passages that your student read this week don't make it seem like he was going to turn out to be the greatest leader. Yet, God chose him—an unambitious, tongue-tied, meek man to play a huge role in the history of redemption. This week, help your student to learn deep lessons about leadership through examining some of the passages that he read this week.

1. Ask your student, "After Moses had grown up in Pharaoh's household, what was his reaction to seeing fellow Hebrews in bondage?"
   *Moses demonstrated an interest in his people. He identified with them, siding with them against an Egyptian taskmaster who was beating a Hebrew slave (Exodus 2:11).*
2. At this point, Moses attempted to take leadership where he was neither authorized nor invited. Ask, "What happened in that situation?"
   *Moses slew the Egyptian taskmaster, and then buried him in the sand in order to hide his crime (Exodus 2:12).*
   - ❑ What did Moses' unlawful killing of the Egyptian make him, in the eyes of the law?
     *A murderer*
   - ❑ After Moses fled to escape just punishment, what did he become in legal terms?
     *A fugitive from justice, also called a felon*
3. It is unexpected that God would choose a murderer and a felon as a key figure in Bible history. Add to this unlikely event by detailing the weaknesses that Moses expresses himself when God calls him by the burning bush.
   - ❑ Ask, "What objections does Moses make to God when God calls him to serve as a leader of His people?"
     - ❑ *Moses first objected that the Israelites would not listen to him if he attempted to lead them. They would disbelieve him if he said that the God of their fathers had spoken to him (Exodus 4:1). (Surely, this harkens back to his faltering attempts to mediate the dispute between two Hebrews 40 years earlier, in Exodus 2:12-14.)*
     - ❑ *Moses then pled that he had never been an eloquent speaker, and was slow of speech and tongue (Exodus 4:10).*
     - ❑ *After God reassured him, Moses simply pled that God would choose someone else. He did not want to serve as God was directing him (Exodus 4:13).*
   - ❑ Summing up Moses' resume, we have an unwilling, tongue-tied, man-fearing person, who has also been a murderer and a felon, not to mention a failure at past attempts at leadership when his intentions were good. Point out that most employers or voters who were looking for a worthy candidate for leadership would not esteem Moses' resume very highly!
4. Discuss the fact that God does not look at the appearance, or even the actions, of a person in forming a leader (1 Samuel 16:6-7). Often, unlikely people become major leaders (for good or evil) both in Bible accounts and in human history.
   - ❑ Ask, "So, what were some qualities that Moses displayed in your passages read this week that might give us a hint as to why God chose him?"

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- ❑ *Moses did notice his people's plight, and did identify with them (Exodus 2:11). This displays humility, since Hebrews 11:24-26 tells us that it was by faith in the God of his fathers that he chose to identify with the Israelite slaves rather than indulging himself in the carnal pleasures that Egyptian royalty offered him.*
- ❑ *When he killed the Egyptian taskmaster, Moses also demonstrated compassion for the afflicted Israelite, even if his deed of murder was the wrong way to express that compassion.*
- ❑ *Moses turned aside to see the burning bush in Midian years later. This indicates that he was alert to the supernatural and, again, not a carnal man, intent on only seeking worldly pleasures.*
- ❑ *After objecting three times to God's call to lead the Israelites, he does in fact immediately obey God. He goes to his father-in-law and politely takes leave of him and returns to Egypt (Exodus 4:18-20). He meets with the Israelites and tells them about God's mission for him (Exodus 4:29-30). He goes to the courts of Pharaoh and makes the outrageous request that God has told him to make: to let the people go to worship their God (Exodus 5:1).*

❑ Ask, "How do we thus see the biblical theme of redemption operating in Moses' life?"

- ❑ *God could have written Moses off as a failure, an unwilling servant, and a disobedient follower—the last in the case of Moses not having obeyed God in circumcising his own sons (Exodus 4:24-25).*
- ❑ *Instead, God takes Moses and begins to meet with him, instruct him, and sanctify him for His plans and purposes to be fulfilled, and for Moses' ultimate good.*

5. Now look at how God's people respond to God's chosen leader in the portion of the story that we read this week. Ask, "How did God's people respond to Moses as the story unfolded?"
   - ❑ *The quarreling Israelites did not welcome his attempt to mediate their dispute, but taunted him about the crime that he had committed the day before (Exodus 2:13-14).*
   - ❑ *When Moses returned to tell them that God had spoken to him and was planning to deliver them from bondage, they gladly welcomed him. They believed his message and worshipped God (Exodus 4:29-31).*
   - ❑ *After Pharaoh's harsh response, however, the Israelites became angry with Moses and blamed him for their troubles. They predicted that Moses' bad leadership would lead to their deaths (Exodus 5:19-21).*
   - ❑ Ask, "Do hard circumstances (or unexpected opposition) during an effort necessarily mean that we should stop working for a goal? How do you connect such difficulties with leadership and with faith in God?"

     *Answers will vary, but use this opportunity to draw out your student and hear his heart.*
     - ❑ Talk with your student about how easy it is to blame leaders when things don't go as we hope or plan.
     - ❑ In this case, we know from the story that God was clearly behind Pharaoh's response. He had warned Moses that Pharaoh would be resistant (Exodus 4:21).
     - ❑ As the passages in the sidebar to the right show us, the complaining, blaming response of the Israelites was a consistent one that Moses had to contend with all through his long life.
     - ❑ Whether or not Moses shared this is not clear, but a lesson to be learned is that, if a leader is doing God's will, things may go badly for his followers (at least for a season) and yet God may be glorifying Himself through the difficult circumstances.
     - ❑ It is always wise to ask God for patience and endurance when things go wrong, knowing that God is behind all the circumstances of our lives (Romans 8:28-29).

**Exodus 3:11**
*But Moses said to God, "Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?"*

**Exodus 5:20-21**
*When they left Pharaoh, they found Moses and Aaron waiting to meet them, and they said, "May the Lord look upon you and judge you! You have made us a stench to Pharaoh and his officials and have put a sword in their hand to kill us."*

**Exodus 14:12**
*"Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"*

**Exodus 16:3**
*The Israelites said to them, "If only we had died by the Lord's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death."*

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6. Ask, "To whom does Moses turn when things go from bad to worse, after he has requested Pharaoh to let the people go? What was that interaction like?"
   - ❑ *He turns to the Lord, asking for direction and reassurance. God has led him to make the request of Pharaoh, and has warned Moses that Pharaoh's heart would be hardened to the glory of God (Exodus 4:21). The Israelites are blaming him, and he himself seems to fear that his worst fears are confirmed.*
   - ❑ Notice with your student that Moses is very human in this moment. The Bible does not portray his reaction to his trials as all smiles and roses! Moses is complaining! Tell your student that leaders often feel this way when trying to lead God's people. Ask, "Why are some reasons that Moses might have reacted this way?"
     - ❑ He does not know God very well as of yet, so he asks God why He is doing evil, and not keeping His promises. Moses is confused, and he is questioning God.
     - ❑ He does not know what will happen next in the story.
     - ❑ He feels inadequate and powerless, because, in fact, he is and has always been so.
     - ❑ He feels overwhelmed and alone, with very little human support.
   - ❑ Share that in such moments, God is working in leaders' hearts for their good and His glory. Explain:
     - ❑ God seeks to bring leaders to an end of themselves (their strength, wisdom, ability, etc.) so that they can be sanctified (made more holy and like Jesus, as stated in Romans 8:28-29).
     - ❑ He is also working so that both leaders and onlookers can behold His glory. When we are weak, He is strong! (See 2 Corinthians 12:9-10.)
     - ❑ This idea of God working for His own glory can seem odd to us at first, but God does everything and is all worthy, so it is right that He should *always* receive *all* glory! But, since He chooses to work through human agency, His glory can be obscured. People can get credit for the glory that rightly belongs to God. So, often, He needs to bring humans to an end of themselves so as to reveal His glory. It's like God is clearing away dense shrubbery that obscures a clear-flowing, life giving stream!
7. Ask your student, "Can you relate to Moses' situation?"
   *Some students may have leadership experience, or have watched their parents struggle to lead other Christians. Take as much time on this question as you feel it is worth!*
8. Conclude this discussion by asking your student to connect the details of Moses' story with the things that he may have been reading about in History assignments. Below are some idea starters; feel free to let this discussion be open-ended and free flowing!
   - ❑ Imagine together the details of Moses' years growing up in the household of Pharaoh. Would Pharaoh even have known that Moses was around?
   - ❑ What kinds of "bitter toil" might the Israelite slaves have had to endure? Ask your student to relate his studies of the labor involved with building pyramids, for the Bible says, "They built for Pharaoh store cities, Pithom and Ramses" (Exodus 1:11).
   - ❑ How long in elapsed time was this trial of bitter slavery that the Israelites endured? Hint: Moses was born near the beginning of the oppressive phase of Israel's slavery, and died at the age of 130 (Deuteronomy 34:7). Subtract 41 years after the Israelites left Egypt, and you get about 90 years or so of intense oppression and suffering.

## Glance Into Next Week...

| Week 3: Egyptian Polytheism and the Judgment of God | |
|---|---|
| Dialectic | There are no special concerns this week. |
| Teacher | Be aware that a heavy focus of this week is the religion and gods of ancient Egypt. Please preview all resources if you desire. Before assigning myths, read the Teacher's Notes to frame your own perspective. Also consider teaching about myths before your students do their required reading. |

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## Geography

**Threads**

This week's map work is important again. We recommend that you require and encourage diligence and perseverance so they may reap sweet fruit later. To this end, make sure last week's assignments are thor- oughly completed.

**Reading & Materials**

- ❑ Reading
  - ❑ You will need access to a child's atlas for this week's geography assignments. We recommend *The Kingfisher Atlas of World History*. This is not listed in *Tapestry*, and any atlas will do.
  - ❑ See the Year 1 Geography Supporting Links via *Tapestry* Online for helps for teaching and/or reviewing the geographic terms this week.
- ❑ Colored pencils or markers of the appropriate type for your map surface.

**Teacher's Check List**

- ❑ Read the geographical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.

**Geographical Introduction**

Most of the students' work this week focuses their attention on major ancient cities and locations of the larger pyramids. Your printed resources, the Year 1 Geography supporting links page of *Tapestry*'s website, and historical atlases will help your student to find these places. If you own our *Map Aids*, you can also use the teachers' maps as a fall-back resource.

**Exercises**

1. If you did not finish all the suggested geography work from last week, do those assignments first.
2. Label these political places and pyramid locations on a map in your workbook:
   - ❑ Memphis
   - ❑ Abydos
   - ❑ Thebes
   - ❑ Heliopolis
   - ❑ Abusir
   - ❑ Sakkara (also spelled Saccara or Saqqara)
   - ❑ Cush (also spelled Kush)
   - ❑ Meidum
   - ❑ Herakleopolis
   - ❑ Nubia
   - ❑ Giza
   - ❑ Location of Sphinx and the Great Pyramids
3. Two kingdoms developed early: Upper Egypt (southern, but upland of the delta region) and Lower Egypt (near the delta).
   - ❑ Be sure you can show on a map the general region each kingdom occupied.
   - ❑ Where was the new capital of the unified kingdom located?

## Glance Into Next Week...

There are no special concerns this week.

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## Literature

**Threads**

- ❑ Complete an analysis of the main character.
- ❑ Review and identify similes in the story.

**Reading & Materials**

Reading: *The Golden Goblet*, by Eloise Jarvis McGraw (JUV FICTION) chapters IX-XVI (Week 2 of 2)

**Teacher's Check List**

As needed, print the Literature worksheet for your student.

**Discussion Outline**

1. Students were asked to complete a character analysis of Ranofer by writing several details in each of the following categories. The details your student writes will vary.

Traits and Abilities

- ❑ *Ranofer has acquired enough skill to be able to recognize differences in tomb detail and design.*
- ❑ *The reader may consider Ranofer brave because, though he considers himself a coward, he follows Gebu into the dark night.*
- ❑ *Ranofer desires to increase his skill and craftsmanship in stonework by observing the methods of other craftsmen and learning how to run a shop.*

**Proverbs 12:27**

*The lazy man does not roast his game, but the diligent man prizes his possessions.*

**Proverbs 13:11**

*Dishonest money dwindles away, but he who gathers money little by little makes it grow.*

Thoughts and Feelings

- ❑ *Ranofer avoids speaking to Gebu to prevent provoking his brother and suffering the consequences. He decides it is better to be silent than to turn his heart and hopes inside out for Gebu to see, only to have them withered by ridicule.*
- ❑ *When Ranofer realizes that Gebu is likely stealing gold, he is willing to overcome his fear of being out at night to follow him.*
- ❑ *After Gebu gives him a dazing blow to the head, Ranofer is filled with resentment and bitterly resolves to be useless in the stonecutter's shop.*
- ❑ *Ranofer is apprehensive about following Gebu into the Valley of the Tombs, but does so because he believes he can uncover Gebu's wrongdoing.*

Responses to Circumstances and Events

- ❑ *Most of Ranofer's responses are ones that demonstrate that he is brave enough to stand against Gebu's schemes.*
- ❑ *When Ranofer realizes that Gebu has been stealing, he decides to follow Gebu in order to find out more about his brother's theft.*
- ❑ *Ranofer confronts Gebu about a truncated passage in a drawing of a tomb and immediately wishes he had thrown the scroll into the Nile instead when he recieves a violent blow to the head.*
- ❑ *As he enters the Valley of the Tombs, he pushes back his fear of bodiless devils even though his flesh is crawling and little hairs prickle on the back of his neck.*

Beliefs

- ❑ *In the second half of the book, the author explicitly states that Ranofer loves the gods of Egypt. However, most of his comments and thoughts regarding the gods seem to be said in passing and do not express a deep religious viewpoint.*
- ❑ *Ranofer believes that* khefts *can fly away with children.*
- ❑ *Ranofer calls down Amon's protection for the Ancient.*

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Actions

- ❑ *Ranofer's actions show the reader that he is willing to right a wrong, even if it means putting himself in danger.*
- ❑ *Because he suspects Gebu of wrongdoing, Ranofer and his friends, Heqet and the Ancient, meet together periodically to discuss Ranofer's plight and to plan a spying scheme.*
- ❑ *In spite of his fright and the possibility of danger, Ranofer chooses to follow Gebu through the City of the Dead and into the Valley of the Tombs.*

2. Explain (or review) the definition of a simile. A simile is a figure of speech that describes, explains, or relates two unlike things. It is a direct comparison between two unlike objects using a connective word such as "like" or "as." The author of *The Golden Goblet,* Eloise Jarvis McGraw, doesn't extensively use similes, but when she does, it helps the reader better visualize and experience people and events. Ask your student if he can identify what figure of speech is exemplified in the following quotes:
   - ❑ "He had paid a high price for his silence, but even a beating was preferable to turning his heart and hopes inside out for Gebu's scornful inspection, seeing them withered with ridicule and blown away like dust before his eyes."
   - ❑ "Obscure at the time they were spoken, the words were now as clear to Ranofer as the shape of the shelves in front of him."
   - ❑ "He smiled like a cat with a particularly tasty mouse."

3. As we learn how to do character analysis, it is important to learn other terms pertaining to the study of characters. Teach your student the following definitions and ask him to identify a character in the story that is an example of each type.
   - ❑ *"Protagonist" is the term applied to the central character of a story. Typically it is the character whom the story is about. The protagonist in* The Golden Goblet *is Ranofer.*
   - ❑ *"Antagonist" is the term applied to the character who is in opposition with the protagonist and whose function in the story is to provide a negative example of living. The antagonist is Gebu.*

4. Tell your student that the following terms are subject to the literary terminology quiz at the end of this unit: simile, protagonist, and antagonist.

## Glance Into Next Week...

There are no special concerns this week.

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## Fine Arts Elective

**Threads**

See the dialectic sections of the Student Manual for suggestions for hands-on projects related to ancient Egypt.

**Reading & Materials**

- ❑ Reading:
  - ❑ *Ancient Egyptians and their Neighbors*, by Marian Broida (J 939) p. 8-11, 21-26, 42-45
  - ❑ We encourage you to explore the Arts & Activities Supporting Links page on *Tapestry* Online. This page will provide many ideas that you can use throughout the year.
- ❑ "Regular supplies" for the year such as scissors, paper, glue, markers, crayons, and colored pencils.

**Teacher's Check List**

- ❑ Read the artistic introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ If you do not like the craft activity options that we have chosen, always feel free to select others from the Student Activity Pages or Arts & Activities Supporting Links page on *Tapestry* Online, or to not do any craft this time.

**Artistic Introduction**

Egyptian architecture is more about function than aesthetic concerns. Still, Egyptian architects designed with a purpose in mind. The structure and symbolism of Egyptian's pyramids were designed intentionally to provide for the needs of the afterlife. It may seem basic, but it will benefit students of all ages to observe and point out geometric forms used in the design of these pyramids. Hands-on projects will also give your students further opportunities to observe.

**Exercises**

1. Make a papíer-mâché mummy. Create it this week, and then paint it next week. (Week 1 of 2)
2. Paper sculpture challenge: using only a single piece of paper (construction paper or cardstock is preferable, but plain white paper works, too), a ruler, a 6 inch piece of tape and a pencil, can you design, cut, and fold a pyramid? Challenge a friend or sibling to do this with you, giving yourself an hour or so. Debrief afterwards, and discuss what did and didn't work. If you could start over, what might you do differently? What other designs might work?
3. Use Model Magic™ and natural materials from outside in your yard to make a 3-D model showing the process of building pyramids. Show sledges, building materials, and a half-completed pyramid.
4. One reason that Egyptian arts remained so uniform was that painters of tombs used a grid system to make sure that all figures were exact copies, though they were often different sizes. This week, use grid techniques to enlarge a small Egyptian drawing (perhaps one of their idols) to make a large mural. Look in your resources for this week to find a small picture to copy.
   - ❑ Look at the Year 1 Arts & Activities supporting links page of *Tapestry*'s website or in your resource books and choose the drawing you want to enlarge.
   - ❑ Gather your materials: You may use posterboard or newsprint for your mural. You will need a pencil and a ruler or yardstick. If you use posterboard, you may use paints to finish your mural. If you use newsprint, markers or colored pencils will be a better choice.
   - ❑ Measure height and width. The height and width of your mural must have the same ratio as the height and width of the drawing. Ask your teacher for help if this is confusing.
   - ❑ Use a copy of the drawing you have chosen and draw a grid on top of the copy with your pencil and your ruler. Make sure the distances between the horizontal and vertical lines of your grid are all the same.
   - ❑ How many boxes does the grid you've drawn have? Is it 4 boxes by 5 boxes? Or 10 by 15? No matter how many, you must now divide your mural into the same number of boxes. Because your mural is larger, each box in the grid will be larger, but they must still all be the same size as each other. Make sure the short side of the mural has the same number of boxes as the short side of the drawing, and the long side of the mural has the same number as as the long side of the drawing. Now that you have made both your grids, you are ready to start drawing.

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- ❑ Look at the box in the top right corner of your drawing. Still using your pencil, draw the part of the picture in that box into the top right corner box of your mural so that it looks like a larger version of itself. Make sure it fits into the mural box the same way that part of the drawing fit into its grid.
- ❑ Copy each of the boxes from your drawing into your mural until the mural is complete and you have successfully enlarged the drawing.
- ❑ Color in your mural with paint, markers, or colored pencils.

5. Imagine a pharaoh's court, and then write a skit that dramatizes a day in his life.

From *Ancient Egyptians and Their Neighbors*:

6. Construct a model garden. (Week 1 of 2)
7. Build a simple pyramid using sugar cubes on a paper plate.
8. Learn about hieroglyphic writing and write a secret note in hieroglyphs.
9. Read about Egyptian burial rituals and construct a coffin for a mummy.

## Glance Into Next Week...

There are no special concerns this week.

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## History

**Threads**

- ❑ Consider the pagan beliefs of Egyptians. Contrast them with biblical wisdom.
- ❑ Learn about the ancient Egyptian's method of writing: hieroglyphics.

**Reading & Materials**

Reading

- ❑ *Early Times: The Story of Ancient Egypt* (Fourth Edition) by Suzanne Strauss Art, chapters 4-5 (Week 3 of 3)
- ❑ *The Kregel Bible Atlas*, by Tim Dowley, p. 21-22 (stop at "Wilderness Wanderings")
- ❑ *Technology in Ancient Egypt*, by Charlie Samuels, p. 34-35 (Week 3 of 3)
- ❑ Suggested Read-Aloud:
  - ❑ *A Cry from Egypt*, by Hope Auer, p. 127-183 (Week 3 of 3)
  - ❑ *God's Names*, by Sally Michael, p. 16-19, 52-55

**Teacher's Check List**

- ❑ Read the historical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ We have included optional language arts assignments that complement your student's history studies. Choose the Writing level you will follow from the chart at the end of these History pages (Level 6, 7, 8, or 9) and tell your student which level to follow in his *Spools* Student Manual History pages.
- ❑ Check to see if any *Writing Aids* Talking Points or graphic organizers will be needed, and print these. Then, follow only directions for your chosen level (L6, L7 L8, or L9).

| People | Time Line | | Vocaublary |
|---|---|---|---|
| | **1445 or 1446 B.C.** | Probable date for the Exodus according to most Bible dating systems | ❑ polytheism<br>❑ judgement |

**Historical Introduction**

This week, we'll finish our three-week mini-unit on ancient Egypt with a detailed study of Egyptian mythology. Egyptians chose to worship various aspects of God's creation instead of worshipping the Creator Himself. We will then be well positioned to read Moses' account of how God demonstrated that He is Lord of all creation, more powerful than any false gods. Though the story of the ten plagues, the deliverance of the children of Israel from bondage, and the stories of how God provided for Israel's every need as they traveled through the desert to Sinai are familiar ones, you should gain many new insights as you revisit them against the backdrop of Egyptian mythology.

Remember, too, as you read about the ten plagues, that God was also judging the human arrogance that Egypt represented. Egypt, we have said, was the most advanced, respected, and wealthy culture of its day (in its part of the world), and all eyes looked there. God's plagues ruined Egypt's crops, destroyed her valuable animals, and killed the first-born male of each family. The Red Sea swept away her pharaoh and his best army,[1] and the children of Israel plundered her supply of costly fabrics and jewels. Truly, our mighty God humbled the pride of Egypt in every way!

As we'll see this week, the entire story of God's dealings with the children of Israel and with Egypt is a type; it paints a picture of how every believer first appears before God, and then is miraculously redeemed through God's saving power and through blood sacrifice. See how many parallels with the Christian experience you can find this week as you read

1 It is not explicitly stated in Exodus that Pharaoh drowned in the Red Sea, but a close reading indicates this. See Exodus 14:17. Coupling this verse with the customs of the day, in which kings led armies into battle, it would seem likely that Pharaoh died in the Red Sea, though most movies picture him standing helpless on the opposite shore, unrepentant, powerless, and amazed after his army is swept away.

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your history to better understand the context of the story, and then read the Bible to see new truths about God and men.

**Christians and the Study of Mythology**

This week, we present a history supplement that is written to your older students. It details reasons why Christian students should study ancient mythological pantheons. Remember that supplements are placed at the end of week-plan, after the Teacher's Notes, so that you can decide whether or not to use them with your students.

If you do choose to use this supplement, we suggest that you read it aloud with your student(s) and talk through the concepts with them. We also present questions towards the end of the supplement for your optional use. In the box on the following page you will find answers to these questions.

Note, too, that some myths contain a ring of familiarity or truths that Christians would affirm. Opponents of our faith claim that Bible truths were culled from earlier mythologies; the reverse is more likely. Remember, both conscience and creation speak to people's hearts about their loving Creator. It is not surprising that in the days of oral tradition, bits and pieces of revealed truth would become interwoven with human fabrications.

**Pantheism and Polytheism**

Many people confuse the terms pantheism and polytheism. The Egyptians were polytheists—not to be confused with pantheists. Below are a *World Book* definition of pantheism[1] and a discussion of polytheism.

> **Pantheism**, pronounced PAN-thee-ihz-uhm, [which comes from the Greek *pan* = all + *theo* = god] is the belief that the essence of God is in all things. It is often associated with nature religions, including many American Indian, African, and ancient Middle Eastern religions. In these religions, gods are connected with such things as storms, stars, the sky, the sea, fertility, and skill in hunting. In the Japanese Shinto tradition, gods are identified with natural objects, including rocks and trees. In a more general sense, pantheism refers to any religious philosophy that identifies God with nature.
>
> Thus, in pantheism, God equals nature. The divine spirit is in rocks, trees, mountains, sky—indeed, in all things. The Egyptian "gods" came from (and were believed to rule) nature, but because those gods were ultimately considered to be distinct from nature, the Egyptians, along with the Greeks and Romans, are better called polytheists.

**Polytheism**, from the Greek *poly* = many + *theo* = god, refers to belief in many separate gods instead of one sole, supreme God. The Egyptians, with their polytheistic belief system, worshiped co-equal (and often competing) deities. This type of religion easily gives rise to frightened, superstitious people, because there is no limit to the number of "gods," known or unknown, making conflicting demands on their followers, which can (and must) be worshipped. In addition to many supernatural divinities, the followers of some polytheistic religions also worship deities that are or were people or that are images of people. This was the case with the ancient Egyptian people, who considered their pharaohs to be living gods.

**Discussion Outline**

1. Start this week's discussion by defining a few terms and discussing a few key concepts.
   - ❑ Pantheism: "*the belief that the essence of God is in all things.*"[2]
   - ❑ Polytheism: *from the Greek* poly = *many* + theo = *god, refers to belief in many separate gods instead of one sole, supreme God.* (See more detail in Background Notes, above.)
   - ❑ Religion: "*belief in, worship of, or obedience to a supernatural power or powers considered to be divine or to have control of human destiny.*"[3]
   - ❑ Superstition: "*irrational belief usually founded on ignorance or fear and characterized by obsessive reverence for omens, charms, etc.*"[4]

1 From a *World Book* article entitled *Pantheism*. Contributor: Mark Juergensmeyer, Ph.D., Professor of Sociology and Religious Studies, University of California, Santa Barbara.

2 From a *World Book* article entitled *Pantheism*. Contributor: Mark Juergensmeyer, Ph.D., Professor of Sociology and Religious Studies, University of California, Santa Barbara.

3 "religion." Collins English Dictionary - Complete & Unabridged 10th Edition. HarperCollins Publishers. 23 Jun. 2011. <http://dictionary.reference.com/browse/religion>.

4 "superstition." Collins English Dictionary - Complete & Unabridged 10th Edition. HarperCollins Publishers. 23 Jun. 2011. <http://dictionary.reference.com/browse/superstition>.

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2. Lead your student to assess whether the Egyptians were polytheists or pantheists.
   NOTE: Make sure that your student supports his position with details about Egyptian beliefs.
   - ❑ *The Egyptians were polytheists—after thousands of years of development, the Egyptian belief system included over 2,000 gods.*
   - ❑ *The Egyptians did not believe that a spirit was resident in all things equally (pantheism), but that various different deities controlled different aspects of their world and lives with differing spirits.*
   - ❑ *Scholars postulate that the conservative, tradition-loving Egyptians were afraid to give up older gods, even when newer deities were introduced. In this way, their pantheon (Greek for "all gods") grew very large!*
3. Talk about religion versus superstition. Ask, "What is the difference between these two, and which were the Egyptians?"
   - ❑ *The two concepts both deal with the world of the supernatural.*
   - ❑ *However, superstition connotes irrationality and fear while religion emphasizes faith, submission, and worship.*
   - ❑ *Most scholars believe that the Egyptians developed their myths from ignorance and fear, as non-scientific means of both calming fears and explaining life.*
   - ❑ *However, one can support the argument that, once fully developed, many Egyptians revered, worshipped, and loved most of their gods.*
   - ❑ Share with your student that, to most modern people, both superstition and religion are equally subjective and personal.
     - ❑ It is hard for many non-Christian modern people to believe that supernatural powers present objective realities or truths, so the distinction between superstition and religion might not be very clear to them.
     - ❑ Your student will probably encounter someone in his life who believes that all religions are nothing more than superstition—irrational beliefs founded on fear.
     - ❑ Therefore, emphasize that even the dictionary expresses that religion is fundamentally an act of faith, worship, and submission, not a response of fear or ignorance. Your student may thus have a gentle answer to offer someone in the future by helping them to see the difference between these two words!
4. Ask your student, "Do you think that the Egyptians' environment influenced their religion? If so, how?"
   - ❑ *Though they were not pantheists, Egyptians definitely connected deities with their environment. Indeed, scholars often call such deities of ancient cultures "nature gods."*
   - ❑ *Lead students to recite the various aspects of the environment with which Egyptian deities were associated, such as the sun, (Re or Ra), the setting sun (Atum), air (Shu), the dead (Osiris), etc. Note that the strongest gods were those associated with the strongest forces of nature in the Egyptians' environment: sun, water, sky, etc. There were not, for instance, any mighty gods associated with mountains, or snow.*
5. Verify that your student has mastered details about the Egyptian belief system to your satisfaction.
   - ❑ Check his list (if you required written answers to Accountability Questions) of ten Egyptian mythological figures for neatness and thoroughness.
   - ❑ If you assigned your student to do mini-reports on Egyptian deities, have him do so.
   - ❑ NOTE: Egyptian deities were often represented as half-human and half-animal. Suzanne Art, author of *Early Times: The Story of Ancient Egypt*, offers this explanation: "...the priests wore masks of the animal gods to whom they were appealing when they performed religious ceremonies. Paintings were made of the masked priests, and these images became identified with the gods themselves" (62).
6. Ask, "Why do you think Egyptian mythology included several versions of the stories of creation?"
   *Because, unlike the Bible account, we are not dealing here with revealed truths. Since men made up these stories, it is not surprising that several versions exist. This is another obvious difference between Bible truths and mythological falsehoods.*
7. The Egyptians worshipped evil gods in order to placate them. Ask, "How is this different from a Christian's reasons for worshipping God?"
   - ❑ *Because the Egyptians feared the powerful malignity of an evil god such as Seth, they worshipped him so as to keep him from doing evil to them. This would have been a kind of reverence that had fear, loathing, and hypocrisy at its core.*

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- ❑ *Though some people might initially come to God because of a fear of Hell, the proper attitude towards a God of love is worship and adoration, not fear. The One True God is good, and all loving. Once we understand that, we come to Him in love, and reverent fear.*

8. If you are using *Tapestry*'s Full Rack, we recommend that you spend the rest of this class going over the Bible Survey lecture notes, which are very closely related and rich with content. This will leave time later in the week to focus on Literature, and/or finish up hands-on projects.

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**Writing**

| LEVEL | GENRES | INSTRUCTIONS AND TOPICS |
|---|---|---|
| 6 | ☐ Dictation<br>☐ Sentence Combinations<br>☐ Writing Sentences | ☐ Look in your grammar book and review the proper punctuation of dialogue.<br>☐ Practice dictation at least once this week and include sentences that contain dialogue.<br>☐ Define the parts of a complete sentence. Write these down and file them in your Grammar & Composition Notebook under "Reference: Writing Construction."<br>☐ Print and read the Talking Points about Sentence Combinations. File them in your Grammar and Composition Notebook under "Reference."<br>☐ Write sentences from the information that you included in last week's Graphic Organizers. File them under "Work in Progress" for use in Week 4.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 7 | ☐ Sentence Combinations<br>☐ Writing Sentences | ☐ Look in your grammar book and review the proper punctuation of dialogue.<br>☐ Define the parts of a complete sentence. Write these down and file them in your Grammar & Composition Notebook under "Reference: Writing Construction."<br>☐ Print and read the Talking Points about Sentence Combinations. File them in your Grammar and Composition Notebook under "Reference."<br>☐ Write sentences from the information that you included in last week's Graphic Organizers. File them under "Work in Progress" for use in Week 4.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 8 | ☐ Sentence Combinations<br>☐ Writing Sentences | ☐ Look in your grammar book and review the proper punctuation of dialogue.<br>☐ Define the parts of a complete sentence. Write these down and file them in your Grammar & Composition Notebook under "Reference: Writing Construction."<br>☐ Print and read the Talking Points about Sentence Combinations. File them in your Grammar and Composition Notebook under "Reference."<br>☐ Write sentences from the information that you included in last week's Graphic Organizers. File them under "Work in Progress" for use in Week 4.<br>☐ Do any writing worksheet(s) that your teacher gives you. |
| 9 | ☐ Dialogue<br>☐ Parts of a Sentence<br>☐ Sentence Combinations<br>☐ Sentence Structures | ☐ Look in your grammar book and review the proper punctuation of dialogue.<br>☐ Review the parts of a sentence, sentence combinations, and sentence structures.<br>☐ Print and read (or review) the Talking Points about Writing Sentences. File them under the Reference section of your Grammar & Composition Notebook.<br>☐ Write sentences from the information that you included in last week's Graphic Organizers. File them under "Work in Progress" for use in Week 4.<br>☐ Do any writing worksheet(s) that your teacher gives you. |

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## Glance Into Next Week...

| Week 4: Creation Through Noah | |
|---|---|
| Dialectic | ❑ Mankind's story begins at Creation, a story that is surrounded by controversy in the scientific community. This week's Teacher's Manual offer information on a variety of views of the first chapters of Genesis that orthodox Christians may biblically hold. There may be more! You must decide how much to focus on this issue this week. Darwinian theories and their effects on the Christian church will be revisited in depth in Years 3 and 4.<br>❑ If you are also studying Worldviews with *Tapestry*, the Worldview and History readings this week are identical. We strongly suggest that your student use a standard English translation (adult Bible) for this week's work, not a story Bible as we suggest in other week-plans of Year 1. |
| Teacher | ❑ All students can compare various episodes in biblical history with their storybook assignments. Be ready to discuss and emphasize your beliefs concerning creation and the flood.<br>❑ Students doing time line work will be adding the date of Creation. Don't forget that resources vary as to the date and the date you choose to use may cause other dates to conflict in your time line. |

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## History Supplement: Understanding Mythology Biblically

As you read Egyptian myths and legends this week, you may wonder why these stories are considered untrue but the Bible is considered true. How are Egyptian myths different from Bible stories? Below are some thoughts for you to discuss with your teacher this week, after reading Egyptian mythology.

One popular secular theory concerning mythologies is that they are part of mankind's religious progression. Such theories go something like this:

1. At first, people were cave dwellers on the earth. Because they did not understand the world scientifically and were fearful, people invented and prayed to "gods of nature." Thus, the sun, the earth, the wind, etc. were all gods.
2. Later, people developed higher, more consistent forms of religion, which we call mythologies. This form of religion placed nature gods into stories that explained for people the world around them and gave them a sense of meaning. Mythologies also (Scripture would say falsely) defined people's abilities to affect their own lives through piety, sacrifice, and other rituals. Sumerian, Egyptian, and Greek deities and their associated rituals would be in this category.
3. Man developed further and "the great monotheistic religions" were developed: Judaism, Christianity, and Islam.
4. Still later, as mankind understood more and more science, and as the established religions were either obviously corrupted by their leaders or scientifically disproved, religion ceased to be important to man. Man rose above his need for religion by means of secular knowledge, which explained his world and removed his need for "gods." This is the basic position of many in our secularized society today.

The (largely) unspoken direction of this evolutionary theory of religion is that the only god is man himself. Accordingly, man will perfect himself through science and reason to become master of all: his physical body (with immortality through medicine), his world (control of environment through buildings, roads, and proper management of natural resources), and eventually his universe (through space travel and colonization). Indeed, some unorthodox groups preach this view openly: Mormons and New Age groups believe that men are destined to become gods.

Romans 1 teaches an entirely different understanding for the place of mythology in the history of man, and it will serve you to set mythology in this context over and over as you read it.

**Romans 1:18-32**

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones.

In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless. Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

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# 3 Egyptian Polytheism and the Judgement of God

Biblical revelation teaches that man is not "progressing" in an "evolution of religion"; rather, he has known from the beginning about a loving, omnipotent, wise Creator because God has revealed His attributes in creation. Yet mankind refuses to thank and honor God. Therefore, his foolish heart is darkened and his cultures fall from monotheism into idolatry and sin. Honoring and thanking God, and worshipping His Son Jesus for His death on the cross, comprise the only true religion. And someday, at the name of Jesus, every knee shall bow and every tongue confess that He is Lord, to the glory of God.

Isaiah lived and wrote over 800 years before the birth of Christ. In Isaiah 45:18-25 (right), we read that he understood the truths of God and saw even the day of Christ approaching. Though he lived in ancient times, this man was not a primitive, superstitious worshipper of nature gods.

It is important to set all studies of mythology in this context. Man did not "make up mythology because he was ignorant." Rather, man has consistently chosen to ignore the evidences of his senses and his conscience. He has sought to apprehend good and avoid evil apart from God. As a result, all mythologies seem to share the following characteristics:

1. They are man-centered. The gods may be immortal or supernatural, but they have limitations of character that make them more like humans than like God. Mythological stories center on beings who get angry, who steal, who cheat, who are foolish, who are jealous, and who are driven by sexual passions. No mythological gods are all-knowing, all-powerful, or all-loving. Few, if any, seem to display the compassion and sacrificial love of our God, and none to the same degree. Perhaps this is because men know, in their hearts, that they lack such qualities, and so, when inventing their own gods, they seek to lower those gods to their level.
2. Heathen gods seek no personal relationships with their devotees (unless it is sexual union for their lustful pleasure). In fact, pagan deities seem unconcerned with the welfare of men and women. Rather, people seem to be their playthings, often serving as bargaining chips in situations of deistic strife.

**Isaiah 45:18-25**

*For this is what the Lord says–*
*he who created the heavens, he is God;*
*he who fashioned and made the earth,*
*he founded it;*
*he did not create it to be empty,*
*but formed it to be inhabited—he says:*
*"I am the Lord,*
*and there is no other.*
*I have not spoken in secret,*
*from somewhere in a land of darkness;*
*I have not said to Jacob's descendants,*
*'Seek me in vain.'*
*I, the Lord, speak the truth;*
*I declare what is right.*

*"Gather together and come; assemble,*
*you fugitives from the nations.*
*Ignorant are those who carry about idols of wood,*
*who pray to gods that cannot save.*
*Declare what is to be, present it—*
*let them take counsel together.*
*Who foretold this long ago,*
*who declared it from the distant past?*
*Was it not I, the Lord?*
*And there is no God apart from me,*
*a righteous God and a Savior;*
*there is none but me.*

*"Turn to me and be saved, all you ends*
*of the earth;*
*for I am God, and there is no other.*
*By myself I have sworn,*
*my mouth has uttered in all integrity*
*a word that will not be revoked:*
*Before me every knee will bow;*
*by me every tongue will swear.*
*They will say of me, 'In the Lord alone*
*are righteousness and strength.'*
*All who have raged against him*
*will come to him and be put to shame.*
*But in the Lord all the descendants of*
*Israel will be found righteous and will exult.*

3. In many cases, people exist merely to placate angry gods who are looking for an opportunity to harm them. Thus, sacrifices and rituals are required.
4. In no way is there a sense of an overarching plan for creation or history. Rather, each story seems to attempt to explain the inexplicable things of life on earth (as the secular theory indicates).

**Discussion Preparations**

1. As you read Egyptian mythology this week, make note of things in the text that illustrate the four points listed above. If you own the book you are using, put little numbers in the text where these characteristics seem the most obvious. If you don't own your book, you can make a chart for yourself or use a method of your own choosing to note these instances.
2. When looking at man-made myths such as these, one can discern what people of the culture valued. Note, as you read, which character traits the Egyptians prized and which ones they despised.

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## Worldview: Bible

**Threads**

- ❑ Make key connections between the hardening of Pharaoh's heart, the plans and purposes of God, and the glory that He gained through the struggle.
- ❑ Help your young students to relate to the Exodus story by exploring the difficulties that believers sometimes encounter with trusting God in dramatic times.
- ❑ Note connections (or types) between the Passover events and directives and the gospel story.

**Reading & Materials**

- ❑ Read passages related to Exodus 6-18 in your youth Bible.
- ❑ *Journey Through the Bible*, by V. Gilbert Beers, p. 58-67
- ❑ *Jewish Holidays All Year Round*, by Ilene Cooper, p. 55-62

**Teacher's Check List**

Read the worldview introduction below.

**Worldview Introduction**

This is our last week to study Egyptian culture, and the focus for this week in both history and Bible lessons is on the mythology of ancient Egypt in relationship to the history of redemption. If you've been reading about the Egyptian myths and legends, you know that they are polytheistic (have many deities) and pagan (non-Christian). A major focus for this week is to help our children clear up any confusion about why pagan myths should not be readily believed the way Bible miracles are. On the surface, and at first glance, pagan myths and Bible stories do the same thing: help people to make sense of their world with reference to the supernatural. Ever since Enlightenment thinkers of the 1800's openly challenged the existence of the supernatural, Western culture has more and more relegated religion to the realm of things that are not necessarily true for all people (since they can't be proven factually). Religion, when contrasted with such things as "hard" scientific data, the visible world around us, and newspaper accounts of current events, seems subjective: a matter of personal belief, a mysterious thing. To many moderns, supernatural realities seem to be improbable ones. But in almost every culture preceding ours, the supernatural realm was taken for granted as real and relevant, and religious beliefs and practices were both expected and integral to all areas of life. The Egyptians belong to this era of thinking, not to our current, atheistic one. So it is not surprising that they had a system of religion, and believed in the supernatural and life after death. The question for your students this week is, "How (or why) did they err in their religious beliefs?"

You may be wondering, "Why does it matter what my child believes about the long-gone Egyptian culture and their false gods?" The reason that this study matters is that the Egyptians' answer to the question of what happens to a person after he or she dies is both a false one and a common one. In essence, it is this: "I must make myself good enough to be allowed by powers greater than myself to live eternally, because I cannot bear the thought of my life ending forever." The response of sinful, rebellious human beings to their death sentence is to try to escape their just punishment or justify themselves before their deities by winning their favor. In studying this aspect of the Egyptian culture, we lay groundwork for exploring this self-same expression of the lostness of humankind in every culture that we'll study throughout our four-year survey of human history, including—especially in—our own times.

Mankind has wrestled with a fear of death from the Garden of Eden onward, and Romans 1:18-25 tells us the process by which many ancient people (and modern ones too, by extension) came to invent false gods, and thus bear the punishment that they deserve:

> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.

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> Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.
>
> Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen (ESV).

A second major theme for this week concerns God's glory. Until the time of the Exodus, though God was always present everywhere, He had only actively spoken to one family on earth (that of the line from Adam to Abraham), and a few of the people with whom they associated (Exodus 6:3-8). After four hundred years of living in Egypt, the descendents of Abraham had multiplied to over a million souls, and God was ready to make his name much more widely known. The importance of God's glory being revealed to men might be one that your child struggles with at first. It can sound selfish to us: God wants to be worshipped, praised, extolled, made much of—in short, glorified. He commands us to do it! In this week's Bible accounts, He purposefully hardens Pharaoh's heart so that, in the end, He will be glorified.

The question can easily arise, "Isn't that prideful and selfish?" In humans, it would most certainly be so, because we are not perfect, holy, powerful beings who *deserve* worship, adoration, and glorification. But, God *is* such a being! He is the most powerful, important, beautiful, perfect, wise, and glorious being in the universe! He is the *only* being who wholly deserves unending praise and adoration. As such, it would be simply *wrong* for God to allow His glory to be hidden, stolen by, or given to another less worthy than Himself.

So, God is about displaying His glory, and one of the first places that the wider world of men interacts with this glory is through the struggle between God and Pharaoh. The take-home message of the struggle is this: God is *the* Creator, and He will do as He wills with people. In our egalitarian, individualistic society, we struggle with the concept that God owns what He creates, and has the right to do with us what He will, but this is the clear teaching of Scripture and we must remind ourselves and our children that what God wills is always the best, most loving, kindest, most benign, wisest of things. He is God; He is sovereign. And His good plans are unstoppable!

Finally, the Bible account of the Exodus that we are covering this week sets forth several very important Bible themes that we'll follow throughout our Bible survey this year.

- ❑ This is the first time where God clearly calls, and sets apart, an entire nation of people for Himself (Exodus 6:3-8).
- ❑ He introduces Himself to the Egyptians (the mightiest and most sophisticated nation of the Middle East) and demonstrates through a series of plagues and miracles that He is more powerful than the deities that this pagan society has invented and worships (Exodus 7:3-5). (By extension, then, He is all-powerful. Throughout the Bible, Egypt remains that symbol of worldly, man-centered societies that stand out against the Living God.)
- ❑ He presents Himself as the Redeemer for the first time in this section of Exodus. He is the One who sovereignly sets His love on a nation that He chooses, not because they are worthy but because He is good and chooses to provide all that they need to become His own. With demonstrations of great power, He sets His people free from slavery so that they can serve Him.
- ❑ While Moses is God's mediator, God is clearly the Actor in the drama that your children will read about this week. It is He who both plans the events of history and reveals His glory through them. Over and over, it is God acting on humans and through events that drives His plans forward. And, as we know, the culmination of His plan is that Jesus Christ be eternally praised and worshipped throughout eternity.

**Discussion Outline**

This week's discussion focuses on making connections between the struggle between Pharaoh and God (which included the ten plagues and the crossing of the Red Sea). The goal is to help students closely identify with both God and the Israelites. We hope to connect for them the purposes that God had in causing events to unfold, and also noting that sometimes when God is at work, His people can be confused, afraid, and tempted. The lesson here is that we need to remember what we know of God's character—that He is at the same time sovereign, loving, and wise—and trust this, even when He asks us to do hard things. As Charles Spurgeon so aptly put it, "When we cannot trace the hand of God, we must trust His heart."

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1. Ask, "What did God repeatedly warn Moses to expect from Pharaoh as he confronted him?"
   - ❑ *That Pharaoh would harden his heart such that he would repeatedly refuse to let the people go.*
   - ❑ *God told Moses that this would be His doing, and that He would gain glory through Pharaoh as a result.*
2. Ask, "What were some of God's ultimate aims in hardening Pharaoh's heart?"
   NOTE: This hardening hardly seemed helpful to the Israelites, at least initially. During the whole struggle between Pharaoh and God, their future was uncertain, and their reality often painful. This is often the case when God is at work in our sinful world today!
   - ❑ *God purposed that the Egyptians know Him as the God above all Gods.*
   - ❑ *He sought to build the faith of the Israelites in His power and promises.*
   - ❑ *He planned to liberate Israel with great signs and wonders so that they could never doubt that it was God alone who called them to Himself as worshippers, not just some idea of men.*
   - ❑ *God purposed to make a distinction between His chosen people and all others so that He could make Himself known and lay the foundations of the gospel.*
3. Talk about the biblical theme of God calling a special people to set apart unto Himself.
   - ❑ Ask, "When did God start to make a distinction between the Israelites and the Egyptians?"
     *During the fourth plague (of insects, or flies), God only smote the Egyptians. From this plague onward, the Israelites were not affected by the damages done to the rest of Egypt by God's plagues (Exodus 8:22-23).*
   - ❑ Ask, "How did Pharaoh's repeated refusals help God to display a clearer and clearer distinction between Egypt and Israel?"
     *With each successive plague, the land of Goshen remained prosperous and healthy, while the possessions and people in Egypt became more and more impoverished and unhealthy.*
   - ❑ Ask, "Do you believe that the Israelites fully understood God's plan? Why, or why not?"
     *Those in the midst of such dramatic events must have been unsure of the ultimate outcome of the story. The events were supernatural, which always scares humans. We know from Scripture that the Israelites had trouble believing in God's promises early on in the story (Exodus 5:20-21), and that they cried out against Moses in alarm at the Red Sea (Exodus 14: 10-14). Surely, there were many doubts and fears to conquer during the course of the Exodus!*
   - ❑ Ask, "Why is it sometimes hard to be faithful when God is working out His plan?"
     *There are a host of reasons, and answers will vary. Below are a few seed ideas to bring up.*
     - ❑ *We tend to* feel *that things we don't fully understand and are out of our control are out of God's control as well. When confronted by uncertainties, many people would rather plan first than pray first.*
     - ❑ *We tend to put our own comfort and convenience ahead of God's glory and His eternal plans. Things that we see as calamities may be God's most benign way of sanctifying both us and those who watch us, but if our own desires and comfort are foremost in our minds, it is hard to be faithful and submissive to God.*
     - ❑ *For most people, it is necessary to actively remind ourselves of the wisdom, love, sovereignty, and care of God in order to remember that trusting Him is always the wisest course. We tend to rely on our own understanding of events first, instead of trusting in God (Proverbs 3:5-6).*
     - ❑ For the Israelites, this was hard because they did not know Yahweh very well yet. For young people, it's really the same story: they haven't had years of relying on God alone to wean them from reliance on self.
4. Discuss Exodus 12 (which institutes the Passover) in detail with your student, helping him to make key connections between its first expression and the future work of Jesus Christ.
   - ❑ Ask, "What was the final plague that God threatened against Pharaoh?"
     *God would kill the firstborn sons and cattle of all the Egyptians, from the least to the greatest (Exodus 11:4-6).*
   - ❑ Ask, "What distinction did God promise to make for the Israelites?"
     *None of the Israelite firstborn sons would die, nor their cattle (Exodus 11:7).*
   - ❑ Ask, "By what agency did death come to the land of Egypt?"
     *God sent an angel of death to kill all the firstborn males in houses with no blood painted on their door posts and lintels (Exodus 12:23).*
   - ❑ Ask, "By what agency were those firstborn, Israelite males who did not die that night saved?"
     *By the agency of faith. Those who obeyed God and painted blood around their doors did not die (Exodus 12:23). To put it another way, the Israelites who obeyed the word of God trusted God that the blood of a slain lamb would save them from death, and it did.*

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- ❑ Ask, "In which ways was the Passover ritual a type (foreshadowing) of the gospel?"
  Note: These are the most obvious parallels to connect.
  - ❑ *Death was promised as a punishment for Pharaoh's disobedience, and for his people.*
  - ❑ *God made a distinction between His people, on whom He had chosen to place His love, and the Egyptians.*
  - ❑ *The distinction was not based on the Israelites' merit; rather, it was accessed by faith alone in God's direction and provision.*
  - ❑ *A sinless lamb gave its life for each small household. Its blood was the sign that death should not visit that household that night.*

5. Ask, "How did the struggle between God and Pharaoh glorify God?"
   - ❑ *God was glorified in His power.*
     - ❑ *People usually respect power. Part of glorification is noting the great attributes of the one being glorified.* Remind your student that the Egyptians revered Pharaoh as a god.
     - ❑ *God demonstrated that He had power over all of Egypt's idols, including the mighty Pharaoh, especially when He killed Pharaoh's son—the heir to the Egyptian throne and pride of Pharaoh's life. God's will and word were done, not Pharaoh's.*
   - ❑ *God was glorified by being made known in the Mediterranean World. The Egyptians witnessed each stage of the struggle and clearly saw the LORD prevail utterly, as He intended that they should (Exodus 7:3-5; 8:19). Doubtless, many traders in Egypt also witnessed the struggle and returned to their homeland with tales to tell!*
   - ❑ *God was glorified by the Israelites, who began to learn to love and trust Him better.*
   - ❑ *God's plan of redemption through Christ was foreshadowed on the night of the tenth plague. Themes of blood sacrifices, of rituals of remembrance, of strict obedience and trust towards Yahweh, and of God's nature as Redeemer were introduced as a result of this struggle.*

## Glance Into Next Week...

| Week 4: Creation Through Noah | |
|---|---|
| Dialectic | ❑ Mankind's story begins at Creation, a story that is surrounded by controversy in the scientific community. This week's Teacher's Notes offer information on a variety of views of the first chapters of Genesis that orthodox Christians may biblically hold. There may be more! You must decide how much to focus on this issue this week. Darwinian theories and their effects on the Christian church will be revisited in depth in Years 3 and 4.<br>❑ If you are also studying Worldviews with *Tapestry*, the Worldview and History readings this week are identical. We strongly suggest that your student use a standard English translation (adult Bible) for this week's work, not a story Bible as we suggest in other week-plans of Year 1. |
| Teacher | ❑ All students can compare various episodes in biblical history with their storybook assignments. Be ready to discuss and emphasize your beliefs concerning creation and the flood.<br>❑ Students doing time line work will be adding the date of Creation. Don't forget that resources vary as to the date and the date you choose to use may cause other dates to conflict in your time line. |

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## Geography

**Threads**

Trace a possible path the Israelites took as they traveled out of Egypt to Mt. Sinai.

**Reading & Materials**

- ❑ Reading
  - ❑ You will need access to a child's atlas for this week's geography assignments. We recommend *The Kingfisher Atlas of World History*. This is not listed in *Tapestry*, and any atlas will do.
  - ❑ See the Year 1 Geography Supporting Links via *Tapestry* Online for helps for teaching and/or reviewing the geographic terms this week.
- ❑ Colored pencils or markers of the appropriate type for your map surface.

**Teacher's Check List**

Collect, and if necessary print, supplies needed for assignments according to the list above.

**Exercise**

If you are also studying history or worldview with *Tapestry*, during your Bible reading this week, the story will pause at the foot of Mt. Sinai. On this week's map, trace the path that the Israelites probably took as they traveled out of Egypt to Mt. Sinai.

## Glance Into Next Week...

| Week 4: Creation Through Noah | |
|---|---|
| Dialectic | Mankind's story begins at Creation, a story that is surrounded by controversy in the scientific community. This week's Teacher's Notes offer information on a variety of views of the first chapters of Genesis that orthodox Christians may biblically hold. There may be more! You must decide how much to focus on this issue this week. Darwinian theories and their effects on the Christian church will be revisited in depth in Years 3 and 4. |
| Teacher | All students can compare various episodes in biblical history with their storybook assignments. Be ready to discuss and emphasize your beliefs concerning creation and the flood. |

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# 3 Egyptian Polytheism and the Judgement of God

## Literature

**Threads**

- ❑ Gain a biblical understanding of mythology.
- ❑ Describe the Egyptian gods you read about this week.

**Reading & Materials**

*Tales of Ancient Egypt*, by Roger Lancelyn Green (J 398) prologue and section entitled "Tales of the Gods" (Week 1 of 3)

**Teacher's Check List**

As needed, print the Literature worksheet for your student.

**Discussion and Answers to Dialectic Worksheet for *Tales of Ancient Egypt***

1. The book we are reading this week is in the broad genre of "story." More specifically, the stories are myths. A myth is a traditional or legendary story, usually concerning a hero or event, especially one that is concerned with deities and explains some phenomenon of nature.[1] Ask your student if he remembers the definition of "genre" that we learned in our Week 1 discussion.
   *A genre is a type of literature that has either definite characteristics of form or definite characteristics of content (or both). There are three major genres: poetry, story, and drama.*
2. If you have not already done so, take time now to review with your student Supplement 3: Understanding Mythology Biblically (found at the end of this week-plan).
3. Discuss your student's worksheet, which asks him to describe the gods he read about this week.
   *Answers may vary slightly.*
   - ❑ Ra and his Children
     *No man can live forever and since he has decreed himself a man in the form of Pharaoh, he grows old and weak. People began to rebel against him and do evil in his sight. Thus, he gathers a secret group of gods and asks if he should slay all of the people. The gods tell him to smite the men and women only; soon the people are praying to Ra for mercy.*
   - ❑ Isis and Osiris
     *If Ra's hidden name is discovered, someone could gain power over him. Isis creates a serpent that bites Ra; the poison from the snake curses through his veins. After learning the secret name, Isis chants the name until the poison fades away. However, he ceases to reign on earth and took his place in the heavens.*
   - ❑ Horus the Avenger
     *Shortly after Horus' birth, Set takes on the shape of a scorpion and bits Horus. Although his mother, Isis, tries every spell to cure him, he dies in her arms. Isis deceives Set so that her son can come back to life and one day become king.*
   - ❑ Khnemu of the Nile
     *Khnemu is the god of the Nile River. When the people honor him, the Nile pours forth and fertilizes the Egyptians' fields. However, when Khnemu is neglected, there are years of famine and misfortune.*
   - ❑ The Great Queen Hatshepsut
     *Amen-Ra decides that the Two Lands should be united and thus creates a great queen to rule over the whole world. Thoth recommends that the maiden Ahmes be the mother of the great queen that Ra will create. Her daughter is Hatshepsut, the only queen to wear the Double Crown besides Cleopatra.*
   - ❑ The Prince and the Sphinx
     *Thutmose, a prince in Egypt, was at odds against his brothers and half-brothers, who often try to plot against him. These plots make Thutmose troubled and unhappy so that he spends less time at court and more time riding on expeditions into Upper Egypt or across the desert. During one such journey, he discovers the carving of Harmachis, the Sphinx, almost buried in the sand. Thutmose believes that the Sphinx speaks and tells him that he will sit up on the throne of Egypt.*

1 http://dictionary.reference.com/browse/myth?s=t. Accessed 4 April 2012.

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- ❑ The Princess and the Demon
  *While being presented with gifts, the royal wife, Neferu-Ra, learns that her sister, Princess Bentresht, has a strange malady which affects her limbs. Pharaoh Rameses asks for the wisest men to come before him so that a cure can be found. Tehuti-em-heb is chosen and soon discovers that a demon has entered into Princess Bentresht and he cannot overcome it. A statue called Khonsu, the Expeller of Demons, rids the princess of the demons. In return, Khonsu asks that a holy day be kept in his honor.*

4. The Egyptians worshipped images which represented the spirit of a god, because they believed that the spirits of the gods actually resided in those images. Talk to your student about why this is biblically wrong.
   *This is biblically wrong because there is only one true God, who is omniscient, omnipotent, and omnipresent. He is not limited to an image. Read Exodus 3:14 and 20:1-3.*
5. At the end of each unit, you have the option of giving a literary terminology quiz. This week, inform your student that the following word is subject to the quiz: myth.

## Glance Into Next Week...

| Week 4: Creation Through Noah | |
|---|---|
| Dialectic | Students are assigned to read the literature section called "Tales of Magic" from *Tales of Ancient Egypt*. The last story in this section, "The Tale of the Two Brothers," can be omitted due to violent content. The week-plan does not discuss this story. |
| Teacher | All students can compare various episodes in biblical history with their storybook assignments. Be ready to discuss and emphasize your beliefs concerning creation and the flood. |

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## Fine Arts & Activities

**Threads**

- ❑ See the dialectic sections of the Student Manual for suggestions for further hands-on projects related to ancient Egypt.
- ❑ Begin a study of the eleven elements and principles of design by making note cards this week for the first two elements: "Line" and "Shape."

**Reading & Materials**

- ❑ *Ancient Egyptians and their Neighbors*, by Marian Broida (J 939) p. 8-17
- ❑ We encourage you to explore the Arts & Activities Supporting Links page on *Tapestry* Online. This page will provide many ideas that you can use throughout the year.

**Teacher's Check List**

- ❑ Read the artistic introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.

**Artistic Introduction**

Students of all ages can learn about the elements and principles of design; however, we especially recommend this for high school students who are earning a Fine Arts credit. This week, we begin our study by suggesting that you keep a small collection of note cards for art terms. Print terms on one side of the card and take notes or draw examples on the other side. Again, these cards will be used with all ages and will help you and your students to observe art more closely. You may want to clip them together and keep them near your Art History books so that you get in the habit of pulling them out together. This week, make cards for "line" and "shape":

- ❑ **Line (Element of Design)**
  - ❑ For a definition of line, use the Paul Klee quote, "A line is a dot who went for a walk."
  - ❑ Though most students will be familiar with what a line is, it will be helpful to point out the vast variety of lines possible. Brainstorm a list of possible kinds of lines. (Have your students illustrate and write them on the back of the card.) Examples include straight, curved, diagonal, wide, bold, even, quiet, or impulsive.
  - ❑ One kind of line that might be new to you is the implied line. This includes dotted lines and lines that might "trail off" while the viewer understands that it is implied that the line continues. In other words, every part of the line does not need to be visible to be understood (an important concept when learning to draw).
- ❑ **Shape (Element of Design)**
  - ❑ Again, this term is very basic, and could be defined as a line enclosing a space. When discussing this definition, ask the student to tell you the difference between a shape (like a square) and a form (like a box or a cube).
  - ❑ Also point out the difference between geometric and organic shapes. Geometric shapes here are defined as any man-made shapes with straight edges. Examples would include triangles, squares, and other polygons. Organic shapes here are defined as natural (not man-made) shapes with any variety of curved or non-straight edges: flowers, trees, or birds, for example.

Egyptian art was almost solely devoted to adorning temples, palaces, and tombs. Tombs received the greatest attention because of the belief that the deceased would only enjoy what was pictured, and then only if the painting was exactly according to set forms.

In the Egyptian wall paintings, observe the varieties of lines and shapes that they used. Pull out your note cards and add to the list any new varieties that you find. Spend some time having your student point out and describe the varieties of lines and shapes. Though it may seem simplistic, this can benefit even older students. Here are some questions that may keep the older students looking: What kinds of shapes seem to be repeated? What patterns seem common? Are all of the objects outlined? What colors are the outlines? Describe the scale (size) of the shapes in relation to each other.

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**Exercises**

1. Finish your papíer-mâché mummy. If you created it last week, paint it this week. (Week 2 of 2)

From *Ancient Egyptians and Their Neighbors*:

2. Fashion Egyptian clothes.
3. Finish your model garden. (Week 2 of 2)

## Glance Into Next Week...

There are no special concerns this week.

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