

VOCABULARY BUILDING

FOR

BIBLICAL STUDIES

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THEOLOGICAL ENGLISH
WORKBOOK

By Lynn Stapleton

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INTRODUCTION

The purpose of this workbook is to assist students in improving their ability to read English in preparation for study in a Bible school or seminary. Therefore the focus is on vocabulary building and reading comprehension. The workbook aims to develop students at an intermediate reading level.

The workbook includes fifteen chapters. Each chapter centers on a topic related to biblical studies or Christian themes. The passages are general introductions to the topics and aid the students in understanding and expanding their vocabulary through appropriate contexts.

The chapters follow the same format. Each chapter begins with a pre-reading discussion question. The purpose of these questions is to activate the student's prior knowledge of the subject and to assist the student in thinking about the topic in English. These pre-reading discussion questions are followed by while-reading questions or 'what to look for' type suggestions. They are meant to guide the students as they read and to help them identify the main ideas.

The articles tend to be around 1000 words. The students should already be familiar with the topics. The object of the workbook is not to teach new information but to introduce the student to the English vocabulary that is necessary to successfully read about the topic in English.

The articles are followed by a reading comprehension check in the form of multiple choice, true/false, or sequencing. This is followed by exercises for vocabulary building. Topics such as contextual definitions, synonyms, antonyms, lexical transformation, and synonymous sentences are included. In addition, most chapters have discussion questions on a selected vocabulary word or phrase. The teacher can facilitate small groups or class discussion to help students 'guess' meanings and discuss possibilities within the given context. This encourages students to let go of their dependency on a dictionary.

Each chapter contains a small grammar section. The intention is not to teach grammar, but to help the student use grammar as a tool in reading. Topics such as passive voice, conjunctions, tenses, and transition signals are covered in this portion.

The chapters end with integration questions. These can be used for classroom discussion or written assignments. The chapters are arranged in chronological order. There is no intentional order in the progression of difficulty in vocabulary or in the grammar points.

An answer key is provided in the back of the workbook.

I would like to express sincere gratitude to Van Rin Sang, Khin Win Kyi, Nnamdi Ikpe, and Ted Herring for their suggestions, advice, comments and encouragement.

Thank you,
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Table of Contents

The World of Palestine	1
The World of the Patriarchs	13
The World of the Exodus	20
The World of the Covenant	28
The World of the Tabernacle	34
The World of the Judges	41
The World of the Kings	47
The World of the Exile	53
The World between the Testaments	62
The World of Jesus	68
The World of the Disciples	75
The World of the New Testament	80
The World of Theology	86
The World of the Protestant Reformation	92
The World of Contemplation	98
Answer Key	103

The World of Palestine

What do I already know?

What are some of the physical features of your country?

What is the geographical location of your country?

How are the economy and politics of your country affected by its location?

What should I be looking for?

Look at the maps and note the location of various places mentioned in this article.

The World of Palestine

- 1 Palestine is part of an area in the Middle East known as the Fertile Crescent, a semicircular shape of land extending from the Persian Gulf in the East to the Great Sea, or Mediterranean Sea in the West. It is bounded by mountains to the north and deserts to the south. Palestine, or Canaan, is located in the southwestern tip of the Fertile Crescent. This strip of land receives enough moisture to grow crops while the surrounding land is either too dry or too mountainous to permit much farming. The great nations of the Old Testament times rose from this region called the Fertile Crescent.
- 2 God gave Canaan to Abraham and his descendants as a permanent place for the chosen people to settle. It was surrounded by the great civilizations of the Near East. Egypt lay to the southwest, Phoenicia and Aram (Syria) to the north, Assyria and Babylonia to the east. It was a long and narrow piece of land between the Mediterranean Sea and the Jordan River, and included land known as the Transjordan located east of the Jordan River. This land was fertile and pleasing. Jeremiah described Canaan, or Palestine, as ‘the most beautiful inheritance of any nation’ (Jer 3:19).
- 3 Palestine takes its name from the Philistines who entered the land around the fourteenth century B.C. and settled along the coast of the Mediterranean Sea. The earlier name for this area of land is Canaan and the people were called Canaanites. These pre-Israelite people lived in city-states which were self-ruling and for the most part self-sufficient. When Joshua entered the land and began to conquer it, Israel often fought against one city at a time. The book of Joshua lists 31 kings with whom the Israelites fought during the years of conquest.
- 4 The land of Canaan was given to the Israelites by God. It was God who ordered the Israelites to conquer the land and its people. Very specific instructions were given to Joshua in regard to battle plans, the people and the booty. The Bible clearly states that the lifestyle and religion of the Canaanites were immoral. Numerous passages of the Old Testament describe how the religion of Canaan was a constant source of trouble and temptation for the Israelites. Baal worship, fertility cults, Asherah poles all originated with the Canaanites and God expressly forbid the Israelites to associate or adopt them. As God’s chosen people and land, Israel was to be a challenge and witness to the surrounding nations of righteous living and true monotheistic worship. Israel was to wipe out the Canaanite religion. They were not to permit the worship of Baal to be practiced in their new country; but unfortunately, Israel failed to do this.
- 5 There are four main physical features of the land. The coastal plain runs along the Mediterranean Sea and is very fertile. Though Palestine has a long coast, it has no natural harbors. Therefore, the cities of Tyre and Sidon to the north of Palestine became the center for maritime commerce in the Mediterranean region, and the city of Ezion Geber was the port

in the Gulf of Aqaba in the south. The second feature is the hill country located between the coastal plain and the Jordan River. This region can be divided into three areas: Galilee, Samaria, and Judea. Galilee, the northernmost part, is a center for growing grapes, olives, nuts, and other produce. Samaria holds the geographical center of Palestine. The hills and valleys of this area are suitable for grazing herds and growing crops. Judea extends from Bethel south to the Beersheba highlands. To the south of Judea is the area known as ‘the wilderness’. The Jordan Valley runs from the Sea of Galilee in the north to the Dead Sea in the south. Mount Hermon, north of the Sea of Galilee, reaches an altitude of 9,166 feet (over 2700 meters); whereas, the Dead Sea is 1,290 feet (387 meters) below sea level. This area is part of the Great Rift Valley that stretches from Syria to Africa.

- 6 The area of Palestine has always been considered a crossroads. The land holds a central location between the superpower of Egypt to the west and the various empires of Mesopotamia, Greece, Rome, and the area of modern Turkey to the north and east. Because of this, it has frequently been subjected to invasion. The historical and prophetic accounts of the Old Testament show that this area could neither be isolated from its neighbors nor remain neutral during these conflicts. Examples of the constant threats, wars and alliances are mentioned in the Bible that refer to the Hittites, the Moabites, the Egyptians, the Assyrians, and the Edomites. Often it was easier for Israel to side with the stronger power. Many of the prophets addressed these alliances as a lack of trust in God.
- 7 Not only did this location cause Palestine to become significant in relation to war, but also in relation to trade and commerce. With the desert to the East and the Mediterranean Sea to the West, all goods passing between the empires in the East and the West had to pass through Palestine. There are many references in the Old Testament to the trade routes passing through Palestine. For instance, Joseph was sold to a caravan of traders passing through this land on their way to doing business in Egypt. Throughout the years this road of commerce enriched the land and the people through the exchange of ideas, art, literature, and technology, as well as wealth.
- 8 The land of Palestine was chosen by God for his people to farm, to rule, and to enjoy. The Lord promised this land to Abraham and thus the name, ‘The Promised Land’. During the exodus from Egypt, the Israelites looked with hope to the day when their travels in the wilderness would end and they would reach this land “overflowing with milk and honey”. The important location allowed the people to benefit from international trade and a sharing of ideas and information. Israel was a crossroads for the world to pass through. God placed his people in such a land in order for them to show their commitment to him and share his blessings. Deuteronomy 28:10 describes the Lord’s desire for Israel to be a light to all the nations, “Then all the peoples on earth will see that you are called by the name of the Lord and they will fear you.”

Getting the big picture

Viewing Map #1

Draw a line from Ur to Haran to Canaan.

What shape does this line make? _____

This shape is also called a crescent shape. This area of land is good for farming.

Therefore this area is known as The Fertile Crescent.

Draw mountains in the area north of Haran.

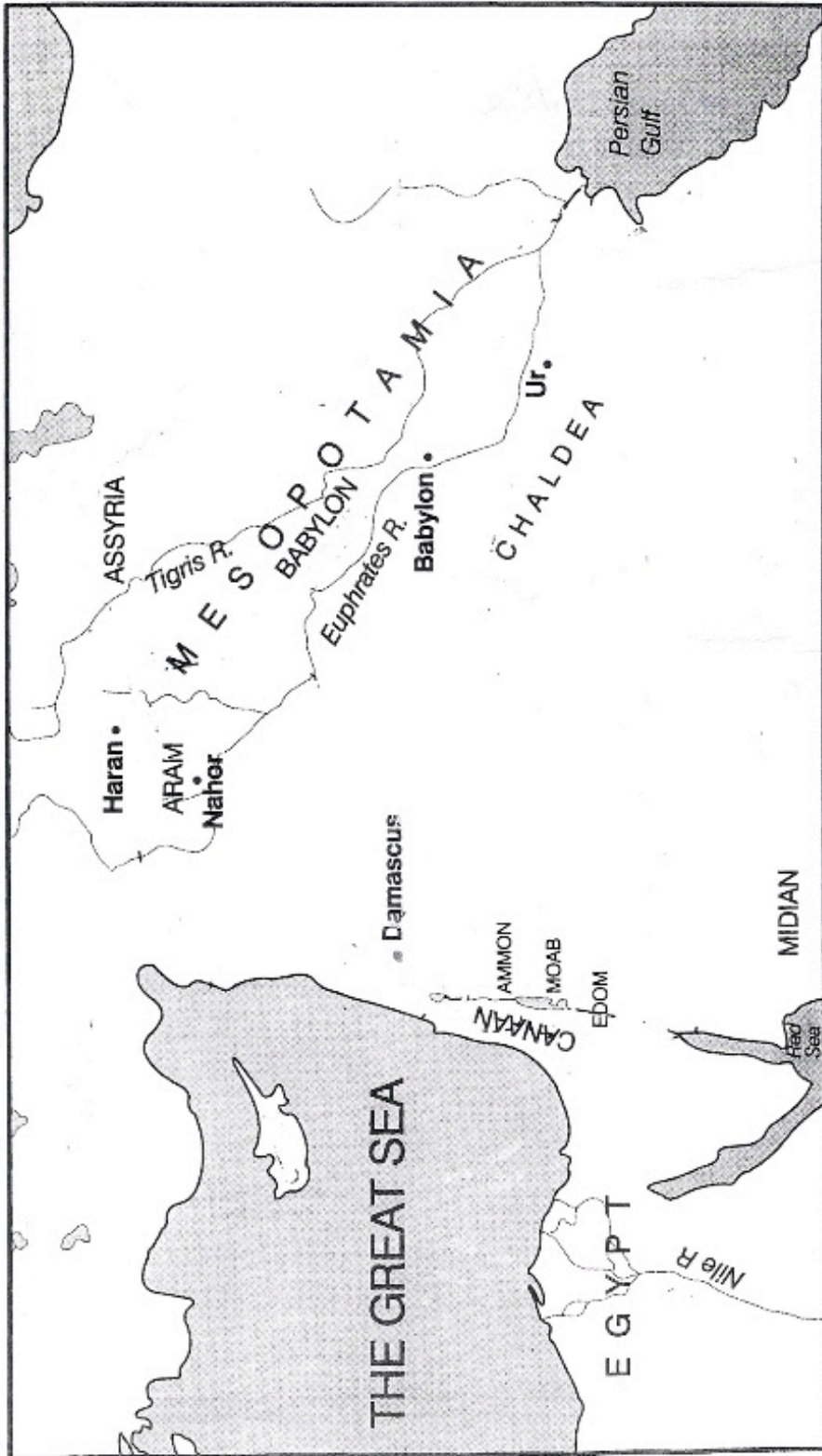
Mark the area between Moab and Chaldea as desert.

Label the Dead Sea which is located between Canaan and Moab.

Choose the best answer to complete each sentence.

1. Babylon is east of
 - a. Ur
 - b. Canaan
 - c. Haran
2. Palestine is northeast of
 - a. Aram
 - b. Egypt
 - c. Babylon
3. _____ is not included in Mesopotamia.
 - a. Palestine
 - b. Assyria
 - c. Babylonia
4. The Nile River flows through
 - a. Canaan
 - b. Egypt
 - c. Assyria
5. The Euphrates River flows into
 - a. The Persian Gulf
 - b. The Dead Sea
 - c. The Mediterranean Sea
6. Another name for The Great Sea is
 - a. The Mediterranean Sea
 - b. The Jordan Sea
 - c. The Egyptian Sea

Map #1



Viewing Map #2

Mark the 4 main physical areas of Palestine as described in paragraph 5.

The coastal plain

The hill country

The wilderness

The Jordan River Valley

Label Mount Hermon which is located north of Lake Meron.

Label the Transjordan area which is located east of the Jordan River.

Choose the best answer to complete the following sentences.

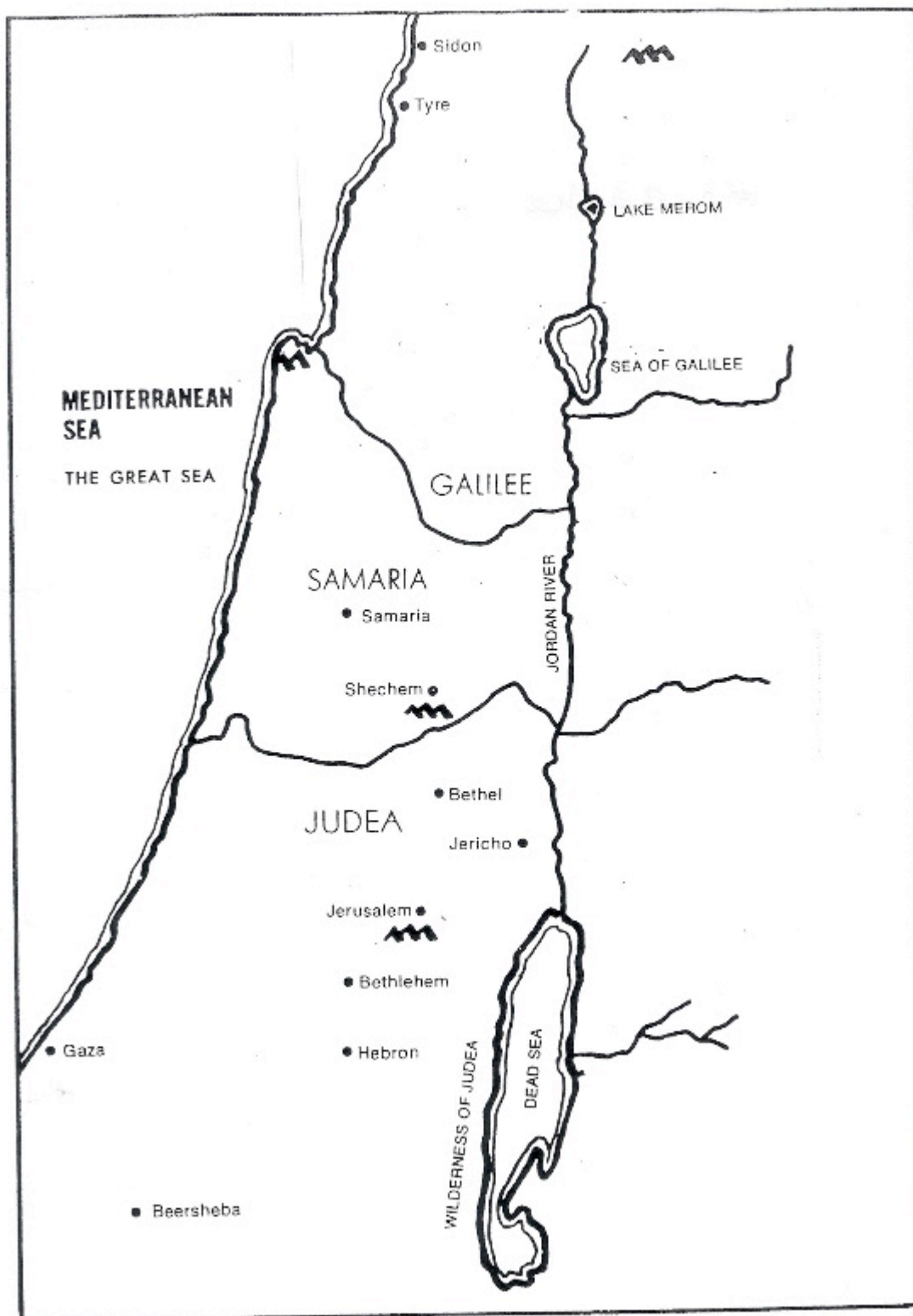
1. Jerusalem is south of
 - a. the Dead Sea
 - b. the Jordan River
 - c. Samaria
2. The Sea of Galilee is north of
 - a. Hebron
 - b. Mt. Hermon
 - c. Tyre and Sidon
3. _____ has a harbor.
 - a. Samaria
 - b. Jericho
 - c. Tyre
4. Jericho is located in the area of
 - a. Galilee
 - b. Samaria
 - c. Judea

Viewing Map #3

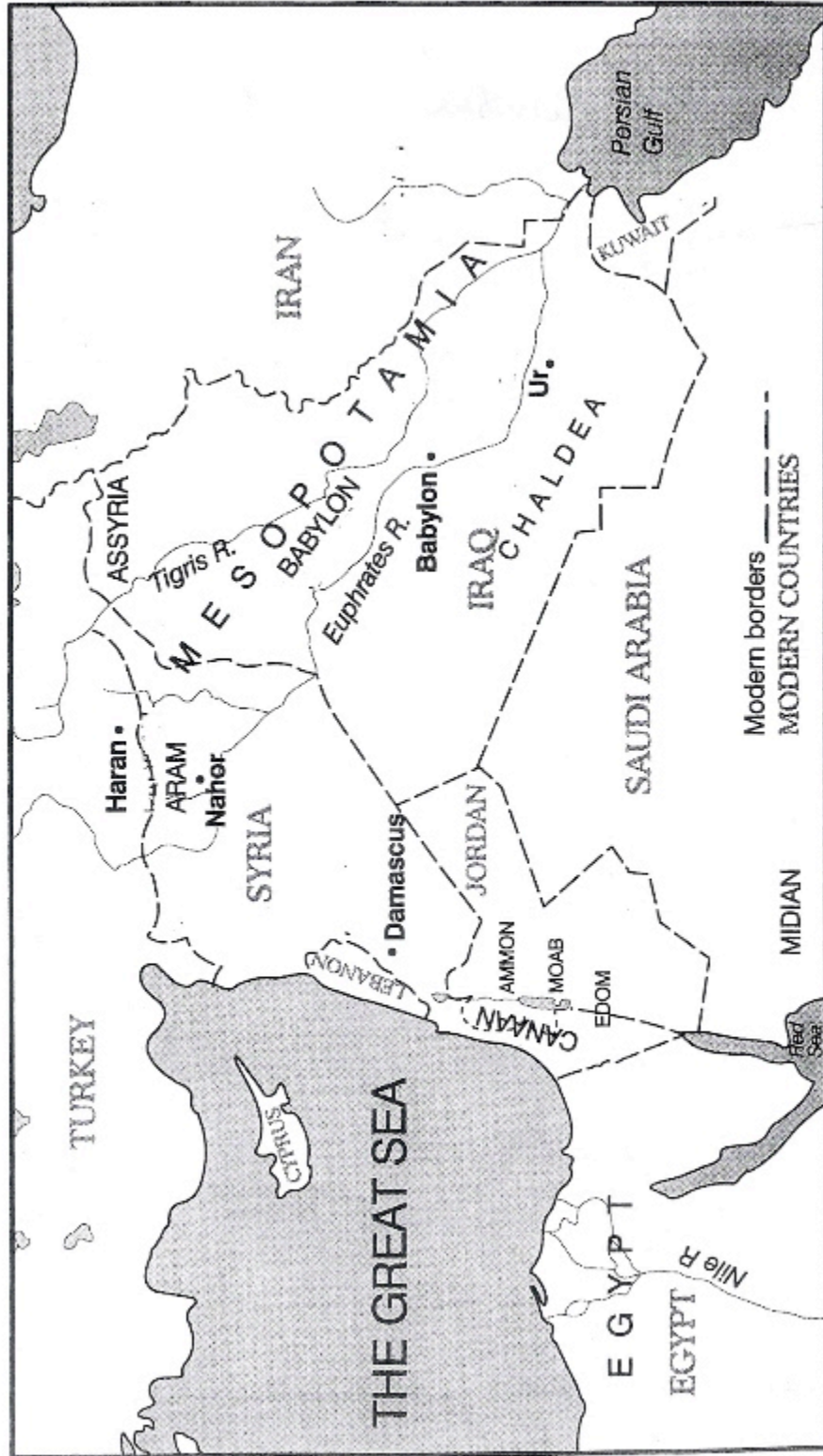
Choose the best answer to complete the following sentences.

1. Israel is located in ancient
 - a. Canaan
 - b. Egypt
 - c. Mesopotamia
2. Midian is located in modern
 - a. Israel
 - b. Egypt
 - c. Saudi Arabia
3. Moab is located in modern
 - a. Israel
 - b. Jordan
 - c. Lebanon
4. Babylon is located in modern
 - a. Iraq
 - b. Iran
 - c. Kuwait

Map #2



Map #3



What is the reading passage about?

Check your reading comprehension

Choose the best answer for each item.

1. The land of Canaan was governed by
 - a. a monarchy
 - b. a democracy
 - c. city-states
 - d. provincial governors
2. What is the main idea in this text?
 - a. the history of Palestine
 - b. the religion of Palestine
 - c. the geography of Palestine
 - d. the economy of Palestine
3. Israel is considered a crossroads because
 - a. of its location
 - b. its government
 - c. its transportation system
 - d. its military
4. This article implies that many people in Canaan were
 - a. shipbuilders
 - b. farmers
 - c. craftsmen
 - d. construction workers
5. The term pre-Israelite means the time
 - a. during the Israelite military conquest
 - b. before Israel entered the land
 - c. after Israel entered the land
 - d. in favor of Israel

Naming the people and the region

Often the name of a people group is related to the name of the country or region. There are various ways to form the name of the people. Fill in this chart with the name of the people and the region.

Region	People
<i>Israel</i>	<i>Israelites</i>
Edom	_____
_____	Moabites
_____	Canaanites
_____	Assyrians
Egypt	_____
Babylonia	_____
Greece	_____
_____	Syrians

_____	Palestinians
Rome	_____
_____	Africans
Judea	_____
Philistia	_____

How can I expand my vocabulary?

Defining Vocabulary

Choose the appropriate meaning for the word.

- The Fertile Crescent is a semicircular shape of land. (1)
 - a round shape
 - a half circle shape
 - a triangular shape
- This land was fertile and pleasing. (2)
 - green
 - unproductive, barren
 - productive, rich
- Palestine is the most beautiful inheritance of any nation. (2)
 - heritage
 - city
 - testimony
- The Philistines settled along the coast of the Mediterranean Sea. (3)
 - shore
 - island
 - sand
- As Joshua began to conquer the land, Israel fought against one city at a time. (3)
 - Battle with
 - triumph over
 - lose to
- Specific instructions were given to Joshua in regard to battle plans, the people and the booty. (4)
 - the possessions of the people Israel conquered
 - the shoes, boots, and clothing of the people Israel conquered
 - the taxes the people had to pay to Israel
- The Great Rift Valley stretches from Syria to Africa. (5)
 - extends
 - divides
 - moves
- Palestine became significant in relation to trade and commerce. (7)
 - caravan routes
 - shipping lines
 - business
- Commerce enriched the land and the people. (7)
 - taxed
 - improved
 - made poor

Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition.

- | | | |
|-----------------|------------------|---------------|
| 1. relation (7) | a. family member | b. connection |
| 2. promise (8) | a. assurance | b. potential |
| 3. fear (8) | a. respect | b. terror |

Vocabulary in Context

When you look up a definition in the dictionary, you need to know how the word is being used in the sentence, whether it is a noun or verb. Some words can act as either, but the meanings are not always the same. Please note that the pronunciation changes in most of the 2 syllable words.

Nouns take the stress on the _____ syllable and verbs take the stress on the _____ syllable.

Read the sentences below and decide if the underlined word is a noun or verb. Then choose the appropriate definition for the word. Both definitions are correct; one defines the word as a verb, while the other defines the word as a noun.

- The farmers grew crops on the strip of land beside the river. (1)
Strip: _____ a. narrow piece b. undress
- This strip of land receives enough moisture to grow crops. (1)
Crop: _____ a. plants for food b. cut off, shorten
- The great nations of the Old Testament times rose from this region called the Fertile Crescent. (1)
Rose: _____ a. a type of flower b. appeared, emerged
- God brought the people of Israel to the land of Palestine. (1)
Land: _____ a. rest, alight b. area
- The hot and dry desert lay south of Palestine. (1)
Desert: _____ a. wasteland b. abandon
- God could not permit the Israelites to be influenced by the Canaanites and the worship of Baal. (4)
Permit: _____ a. certification b. allow
- Corn, olives, and other produce were exported from the fertile areas of Galilee. (5)
Produce: _____ a. create b. crops
- The Hittites often tried to subject the people of Israel and make them pay tribute. (6)
Subject: _____ a. conquer b. topic, issue
- The prophets were sent to by God to address the sins of the people of Israel. (6)
Address: _____ a. speak to b. the directions for delivery
- Israel must pass through the wilderness to reach Palestine from Egypt. (7)
Pass: _____ a. documentation b. go

Antonyms

Match each word with its opposite

conquest (3)	dryness
moisture (1)	ancestors
earlier (3)	allow, permit
specific (4)	moral
forbid (4)	surrender
immoral (4)	later
descendants (2)	general
overflow (8)	empty

Using the vocabulary words from the above exercise, choose the appropriate word.

1. God (*forbid, permitted*) the Israelites to worship the Baals of Canaan.
2. The fertility worship of the Canaanites was considered (*moral, immoral*) to God.
3. The (*surrender, conquest*) of Palestine by Joshua was a (*specific, general*) order from God.

Figure it out!

What does the word *isolated* mean in the context of Israel? (6)

The word Asherah (4) is not an English word, but from the context, what do you think it might mean? What does it describe?

Paragraph 4 says *As God's chosen people and land, Israel was to be a challenge and witness to the surrounding nations of righteous living and true monotheistic worship.* In the word *monotheistic*, *mono* means one and *theist* means god. How do you think *monotheistic* describes the worship of God?

How can I use grammar as a tool for understanding?

Conjunctions

Conjunctions are words that join other words, phrases, or clauses.

There are different types of conjunctions. One type is called **coordinating conjunctions**, while another type is called **correlative conjunctions**.

Coordinating conjunctions use a parallel structure to connect words or phrases that have the same grammatical function in a sentence. Here are some examples.

Two subjects: *Grapes and olives are grown in Palestine.*

Two verbs: *The Israelites didn't worship Baal or sacrifice to him.*

Two direct objects: *Palestine has a coastline, but few harbors.*

Two prepositional phrases:

Does the Jordan River flow into the Dead Sea or into the Mediterranean?

The most common conjunctions that use this pattern are *and, but, or, nor*.

Correlative conjunctions, or paired conjunctions, have a partner to signal what is coming and to emphasize their meaning. Common correlative conjunctions are:

both/and not only/but also either/or neither/nor whether/or

Using both coordinating and correlative conjunctions, fill in the blanks with the appropriate words.

1. The Israelites were monotheistic, _____ many of the neighboring countries were polytheistic.
2. Palestine has high mountains _____ low valleys.
3. _____ did God promise land to Abraham, _____ many descendants.
4. Is the Sea of Galilee located in the north _____ south of Palestine?
5. Are the people of Ammon called Ammonians _____ Ammonites?
6. Often the Israelites were not sure _____ to worship God _____ to worship the Baals.
7. _____ the region of Galilee _____ the coastal plain have fertile land.
8. _____ Joshua _____ his descendants were able to conquer the land completely.
9. _____ grapes _____ olives grow well in Palestine.
10. There are _____ lakes _____ rivers in the desert.

How can I integrate what I have learned?

Palestine was made up city-states before Joshua led the Israelites into the land.

What is the concept behind the term *city-state*?

Are there any modern city-states?

How does the geographical location affect the modern state of Israel in politics and economy today?

Israel is called a “crossroads” in paragraph 6. What is meant by that term?

Is your country a ‘crossroads’?

If so, in what way? If not, are there countries nearby that act as ‘crossroads’?

The World of the Patriarchs

What do I already know?

What do you know about your family history?

What role do your ancestors play in the history of your nation?

What should I be looking for?

As you read, discover what significant roles the patriarchs of the Old Testament play in the history of Israel.

The World of the Patriarchs

- 1 The world of the patriarchs centers on three men, Abraham, Isaac, and Jacob, the fathers of the nation of Israel. They were the first to receive the covenants of God. These covenants included the promises of land, descendants, and blessing. Abraham, Isaac, and Jacob were chosen by God to worship him exclusively, obey his words, and follow his leading.
- 2 This period of the patriarchs was one of movement beginning with Abraham traveling from Ur of Mesopotamia in the East. It ended with Joseph bringing his family to Egypt in the West. The setting for much of the patriarchal history was the land between the great empires in the East and Egypt in the West. It became a crossroads between the East and the West. This land is Canaan, also known as Palestine.
- 3 There is much debate over specific dates of this era, but most scholars date this period between 2000-1500 B.C. During this time two great superpowers faced each other. Mesopotamia was located in the eastern side of the Fertile Crescent while Egypt dominated the west. Canaan, also known as Palestine, was caught between the two empires. Both empires had advanced cultures. Writing, literature, arts, and architecture flourished. Metallurgy enabled both nations to develop tools for construction and farming, as well as weapons for war. Archaeology has revealed libraries and documents of trade and taxes that show the authority each empire had over its own area of control.
- 4 Abraham was living in Ur located on the Euphrates River when God called him to move west. Ur was a large city and Abraham was a wealthy man. This was a radical request God was making of Abraham to pack up his family and household and leave a comfortable lifestyle. But Abraham responded to God as the Lord of creation and the universe who spoke and guided in a personal way.
- 5 Abraham traveled west along the trade routes, avoiding the desert areas of the south. He headed northwest to Haran and then turned south to Canaan. When he reached Canaan, Abraham did not settle in one place. He was a nomad and continued to graze his large herds of sheep, goats, and camels over an extensive area of land. Though Canaan had cities, Abraham's family continued to live in tents and move from one place to another, never owning land or settling down. The local authorities recognized Abraham's wealth and regarded him as a prince. They made alliances and treaties with him. He was given freedom and had the respect to move about as he pleased.
- 6 Abraham enjoyed a unique relationship with God in many ways, particularly through the covenants. God spoke to Abraham on various occasions asking him to enter into a covenantal relationship. Through this relationship God promised to bless Abraham's descendants with land and prosperity. Abraham responded with faith and obedience and began to see the blessings become real in his son, Isaac.

- 7 Isaac was born to Abraham's wife, Sarah, in her old age, a miraculous birth. Isaac inherited Abraham's wealth and settled more securely in Canaan. He added farming to the grazing of herds, and Isaac continued to be wealthy and honored among the local people. His wife, Rebekah, gave birth to twins, Esau and Jacob. Tension rose between these two brothers and climaxed in Jacob's deceitful securing of the blessing of Isaac, their father. In order to save his life, he ran away from home. When he returned many years later, he brought with him 2 wives, 2 mistresses, 11 sons, daughters, and large flocks of sheep and goats. During his journey home, a supernatural encounter left him crippled and humbled. His name was changed from Jacob to Israel and his character was no longer one of deceit and trickery.
- 8 After his wife, Rachel, died during the birth of their son Benjamin, Jacob settled near the city of Hebron. The family was anything but harmonious. There was constant jealousy, quarreling and bitterness between the 12 sons. These disputes resulted in the collective envy against Joseph, Jacob's favorite son. While away from home and the watchful eyes of their father, the brothers decided to rid themselves of Joseph by selling him to a group of traders on their way to Egypt. Little did they know that God would use their evil act to bring salvation to their families.
- 9 In Egypt Joseph went through many trials. These experiences allowed him to develop extraordinary gifts of administration, as well as a strong and personal relationship with the God of Abraham, Isaac, and Jacob. Through a series of unusual events, Joseph was elevated to the position of second in command to the Pharaoh in order to care for the Egyptian people during a prolonged drought. So extensive was this famine that his family in Canaan was affected and came to Egypt in order to buy grain. Through another series of surprising events, Joseph was reunited with his brothers, and eventually with his father Jacob. Because the drought would continue for several more years, Joseph received permission to move the entire household of Israel to Goshen in northern Egypt where the land was good for grazing and the people could prosper.
- 10 Through the years of Abraham, Isaac, and Jacob, the patriarchs of Israel, God revealed himself in special ways to his chosen people. Monotheism developed as a personal form of worship. Covenants were made with far-reaching promises and consequences. A nation began to form as the twelve sons of Jacob became the twelve families or tribes of Israel and created a unique identity as God's chosen people during their stay in Egypt.

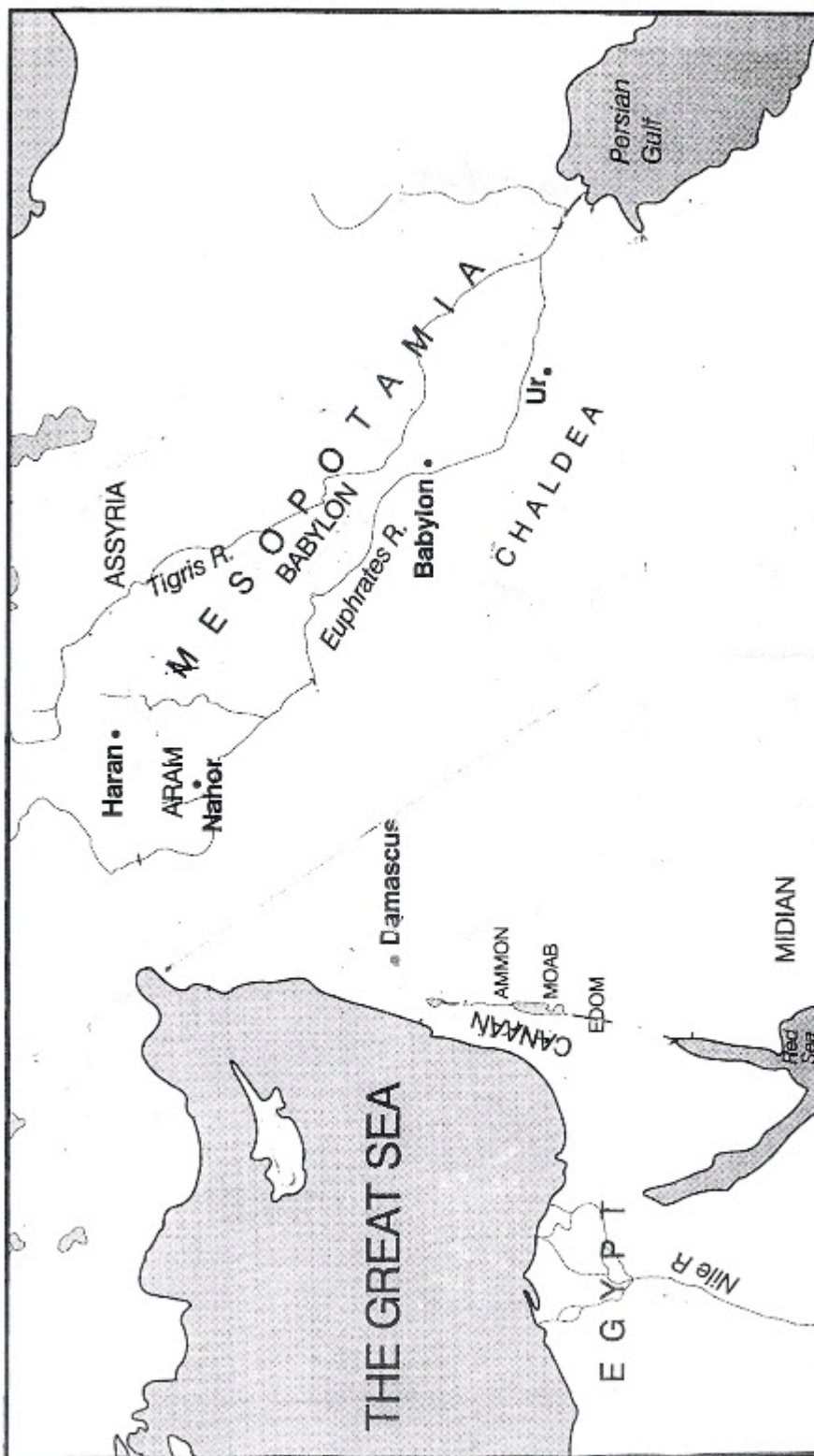
Getting the big picture

Viewing the Map of the Patriarchs

Choose the best answer for the following sentences.

1. When Abraham traveled from Ur to Haran he followed
 - a. the Tigris River
 - b. the Euphrates River
 - c. the Jordan River
2. When Jacob ran away from Esau, he fled north to
 - a. Aram
 - b. Chaldea
 - c. Egypt
3. Which country is not part of the Fertile Crescent?
 - a. Egypt
 - b. Aram
 - c. Babylon

Map of the Patriarchs



What is the reading passage about?

Check your reading comprehension

After reading the article, determine if each statement is T or F. If the statement is false, rewrite the statement to express a true fact.

1. _____ Abraham brought polytheism to Canaan.
2. _____ Writing had not yet been invented at the time of the patriarchs.
3. _____ Abraham never settled in a city in Canaan.
4. _____ Isaac was the father of many sons and daughters.
5. _____ Jacob died in Canaan.
6. _____ Joseph became an important administrator in Egypt.
7. _____ Canaan was a superpower during the time of Abraham.
8. _____ The sons of Jacob worked well together managing their father's flocks and herds.
9. _____ The covenant God made with Abraham included land and descendants.
10. _____ Abraham had the respect of the local rulers in Canaan.
11. _____ Abraham moved to Canaan because he heard that the grazing was better for his flocks.

Decide if the following descriptions relate to Abraham, Isaac, or Jacob.

Write *A* for Abraham, *I* for Isaac, and *J* for Jacob.

- | | |
|--------------------------|--------------------------------------|
| _____ <i>A</i> left Ur | _____ moved with his family to Egypt |
| _____ had twin boys | _____ had many sons |
| _____ married to Rebekah | _____ the first patriarch |
| _____ father of Joseph | _____ son of Sarah |

How can I expand my vocabulary?

Vocabulary in Context

When you look up a definition in the dictionary, you need to know how the word is being used in the sentence, whether it is a noun or verb. Some words can act as either, but the meanings are not always the same.

Read the sentences below and decide if the underlined word is a noun or verb. Then choose the correct definition for the word. Both definitions are correct; one defines the word as a verb, while the other defines the word as a noun.

1. The two superpowers, Mesopotamia and Egypt faced each other as they sought to control the region. (3)

Face: _____ a. confront b. appearance

2. Abraham had to pack up his family and move to Palestine. (4)

Pack: _____ a. get ready for travel b. crowd

3. It can be very dangerous to travel across a desert. (5)

Desert: _____ a. abandon b. wasteland

4. The land of Palestine was fertile and pleasant. (6)

Land: _____ a. settle, alight b. territory

5. Abraham traveled west along the trade routes. (5)

Route: _____ a. road b. direct

6. He was a nomad and continued to graze his large herds of sheep. (5)

Graze: _____ a. scratch b. feed

Herd: _____ a. group b. drive, collect

Defining Vocabulary

Match the vocabulary word with the correct definition.

debate (3)	meeting
nomad (5)	promoted
as well as (9)	dispute, argument
elevated (9)	conflict, hostility
consequences (10)	sequence
series (9)	in addition to
drought (9)	lack of rain
encounter (7)	wanderer, migrant
tension (7)	penalties
alliance (5)	agreement
famine (9)	lack of food

Antonyms

Match the word from the text with its opposite.

deceitful (7)	common
prolonged (9)	hostile, bitter
unique (6)	honest
harmonious (8)	brief
drought (9)	lots of rain

Using the vocabulary words from the previous two exercises, choose the appropriate words.

1. Joseph was (*elevated, hostile*) to a high position in the Egyptian government.
2. There are serious (*agreements, consequences*) when a person breaks the laws of God.
3. The drought covered a large area of land for a (*dry, prolonged*) period of time.
4. Joseph's brothers acted in a (*deceitful, honest*) manner towards Joseph, but later the family was able to live in a (*hostile, harmonious*) relationship in Egypt.
5. Jacob, (*wanderer, as well as*) Abraham, received promises and blessings from God.

Synonymous sentences

Choose the sentence that is closest in meaning to the sentence from the text.

1. Abraham, Isaac, and Jacob were chosen by God to worship him exclusively. (1)
 - a. They were to worship God and other gods.
 - b. They were only to worship God at certain times.
 - c. They were to worship only God.
2. Though Canaan had cities, Abraham's family continued to live in tents. (5)
 - a. Abraham destroyed Canaan's cities.
 - b. Abraham preferred to live in tents.
 - c. There were not enough cities for both the Canaanites and Abraham's family.
3. Jacob's character was no longer one of deceit and trickery. (7)
 - a. Jacob became more deceitful.
 - b. Jacob became less deceitful.
 - c. Jacob became honest.
4. The family was anything but harmonious. (8)
 - a. The family was happy.
 - b. The family agreed to anything.
 - c. The family was full of tension.
5. These disputes resulted in the collective envy against Joseph. (8)
 - a. Everyone was jealous of Joseph.
 - b. Some brothers were jealous of Joseph.
 - c. One brother spoke against Joseph.
6. Little did they know that God would use their evil act to bring salvation to their families. (8)
 - a. They were unaware of God's plan.
 - b. They understood the prophecies.
 - c. They believed that God brings good out of evil.

Figure it out!

Paragraph 3 describes the two superpowers as having '*advanced cultures*'. What indications of this are given in this text?

Paragraph 4 states that the request God made of Abraham was *radical*. From the context of the passage how would you define *radical* and in what ways was the request *radical*?

Paragraph 8 describes the dynamics of Jacob's family. What is your impression of this family and what words in the text support your impression?

How can I use grammar as a tool for understanding?

Appositives

Appositives are nouns or pronouns, often with modifiers, positioned beside another noun or pronoun to rename or identify it.

The first sentence in paragraph 1 uses an appositive to identify the noun it is next to.

*The world of the patriarchs centers on three men, Abraham, Isaac, and Jacob, **the fathers of the nation of Israel.***

The last sentence in paragraph 2 uses an appositive to identify the noun, *Canaan*.

*This land is Canaan, **also known as Palestine.***

In paragraph 7 the phrase **Esau and Jacob** identifies and names the twin sons of Rebekah.

In paragraph 10 the phrase **the patriarchs of Israel** renames Abraham, Isaac, and Jacob.

In paragraph 8 the appositive is **Rachel**. To whom is the name *Rachel* referring?

Combine the following sentences using an appositive.

Abraham was called by God. Abraham was a man from Ur.

Abraham, a man from Ur, was called by God.

Isaac was married to a woman. Her name was Rebekah.

Jacob was given a new name. This name was Israel.

Joseph was a son of Jacob. Joseph was sold into slavery by his brothers.

One of the patriarchs is Isaac. Isaac had twin sons.

Joseph was a son of Jacob. Joseph had a lot of power in Egypt.

How can I integrate what I have learned?

How do the patriarchs, Abraham, Isaac, and Jacob, compare with the founding fathers of your nation? What are the similarities and differences?

Why do you think God chose the specific family of Abraham to call, bless, and covenant with?

The World of the Exodus

What do I already know?

Prejudice means that one group of people is intolerant of another group of people. They do not respect the beliefs or lifestyle of the other group. They may not like the color of the skin or the birthplace of the other group. Prejudice usually brings unkind actions and words.

Is there prejudice in the actions of some groups of people in your country? How is prejudice demonstrated? Have you ever experienced discrimination, or unfairness, for being a minority group?

Has your country ever experienced colonization? Has there been a period in your nation's history where your people have been dominated by another people either through war or colonization?

How did your country gain its freedom?

What should I be looking for?

The Exodus, celebrated as the Passover, is one of the most important events in Jewish history. As you read this article, look for reasons why the Jews consider it a significant experience.

The World of the Exodus

- 1 Through a covenant, God promised to bless Abraham with land and descendants. However, Abraham was a nomad his whole life and remained childless until he was very old. Abraham spent most of his life traveling from north to south in Palestine with his flocks of sheep and goats. Abraham was wealthy and respected, but he never owned any property or settled in one place. It wasn't until his wife Sarah died that he bought a small piece of land for her burial place. Abraham's descendants did not possess the land promised by God until nearly 500 years later. The exodus is the story of how God's people received their freedom from slavery in Egypt and returned to the Promised Land.
- 2 Through the family of Abraham, God began to work out his purposes in history. The godly line moved from Abraham to his son Isaac, and on to Jacob whose name was changed to Israel. These patriarchs lived in Palestine and became wealthy. Near the end of Jacob's life a great drought covered the whole region. Jacob's son, Joseph, saved the family by relocating his entire family to Egypt where there was food and water. The ruler, or Pharaoh, of Egypt allowed Joseph's family to settle in the land of Goshen. After the famine was over, the people of Israel, also known as Hebrews remained in Egypt. They remained firm in their monotheistic religion worshiping Yahweh, but they did not return to the land of Palestine. Through the centuries the number of Hebrews grew so great that they were regarded as a danger by the Pharaoh of Egypt. The Egyptians became prejudiced against the Hebrews and made life hard for them. In time they were made slaves and were put to work as brick makers. The Egyptians became even more fearful of an uprising. They made a law that all Hebrew male babies be thrown into the Nile River after birth to drown.
- 3 One Hebrew mother decided to save her infant. She put him in a basket in the Nile River and sent his older sister to hide in the tall grasses and watch over him. One of Pharaoh's daughters found the baby, adopted him, and raised him in the Egyptian court. She named him Moses.
- 4 Moses grew into an intelligent, capable Egyptian prince, but he never forgot his heritage as a Hebrew. One day he saw an Egyptian slave driver beating a Hebrew slave. In a moment of

uncontrolled anger Moses killed the Egyptian. When he realized that this act of murder was not a secret, he fled to the wilderness and settled there as a shepherd.

- 5 God spoke to Moses to return to Egypt and lead the Hebrew people to freedom. Moses obeyed and returned to Egypt. He met his older brother Aaron. Together they went to Pharaoh to demand the release of the Hebrew people. Pharaoh was not willing to let a large workforce of slaves leave his empire. God sent plague after plague to humble Pharaoh and persuade him to free the Hebrews. These plagues were a series of diseases or disasters. The final plague resulted in the death of the firstborn son of every Egyptian household including the Pharaoh's firstborn son, the crown prince of Egypt. This last plague of death became known as the Passover. The angel of death passed over the houses of the Hebrews which were marked with the blood of a lamb. The Passover continues to be celebrated by the Jewish people today.
- 6 At this point Pharaoh agreed to God's demand. Moses and Aaron led a mass exodus of men, women, children, and animals out of Egypt. When they came to the Red Sea, they looked back and saw the Egyptian army coming to attack and bring them back. Pharaoh had once again changed his mind. But God continued to lead his people. Moses held out his rod and the sea parted in two. The land was dry, and the people and animals crossed safely. When the Egyptian army followed the Hebrews, the waters came back together and drowned the soldiers and horses. The Hebrews were safe. God had given them a spectacular miracle of deliverance.
- 7 Throughout the next year the people saw God provide for their needs time after time. When they were hungry, he sent manna and quails. When they cried out for water, he led them to springs or miraculously opened up rocks to bring forth water to quench their thirst. Often these demonstrations of love went unappreciated and the people complained.
- 8 For several months the people camped at the foot of Mount Sinai. Here God spoke to them through Moses. Laws were given, worship was organized, and social order was established. A covenant was made between God and his people that bound them together in a commitment.
- 9 But the people did not honor the covenantal commitment. When they reached the Promised Land, they rebelled against God and attempted to kill Moses. Twelve spies had been sent out to explore the land. When they reported that there were giants in the land and the cities had strong walls, the people became terrified and refused to enter the land. Only two of the scouts, Joshua and Caleb, reported that despite the challenges, God would give them victory.
- 10 In anger God sent the people back into the desert where they wandered for forty years. After that rebellious generation died, God permitted the people to enter the Promised Land under the leadership of Joshua and Caleb.

Getting the big picture

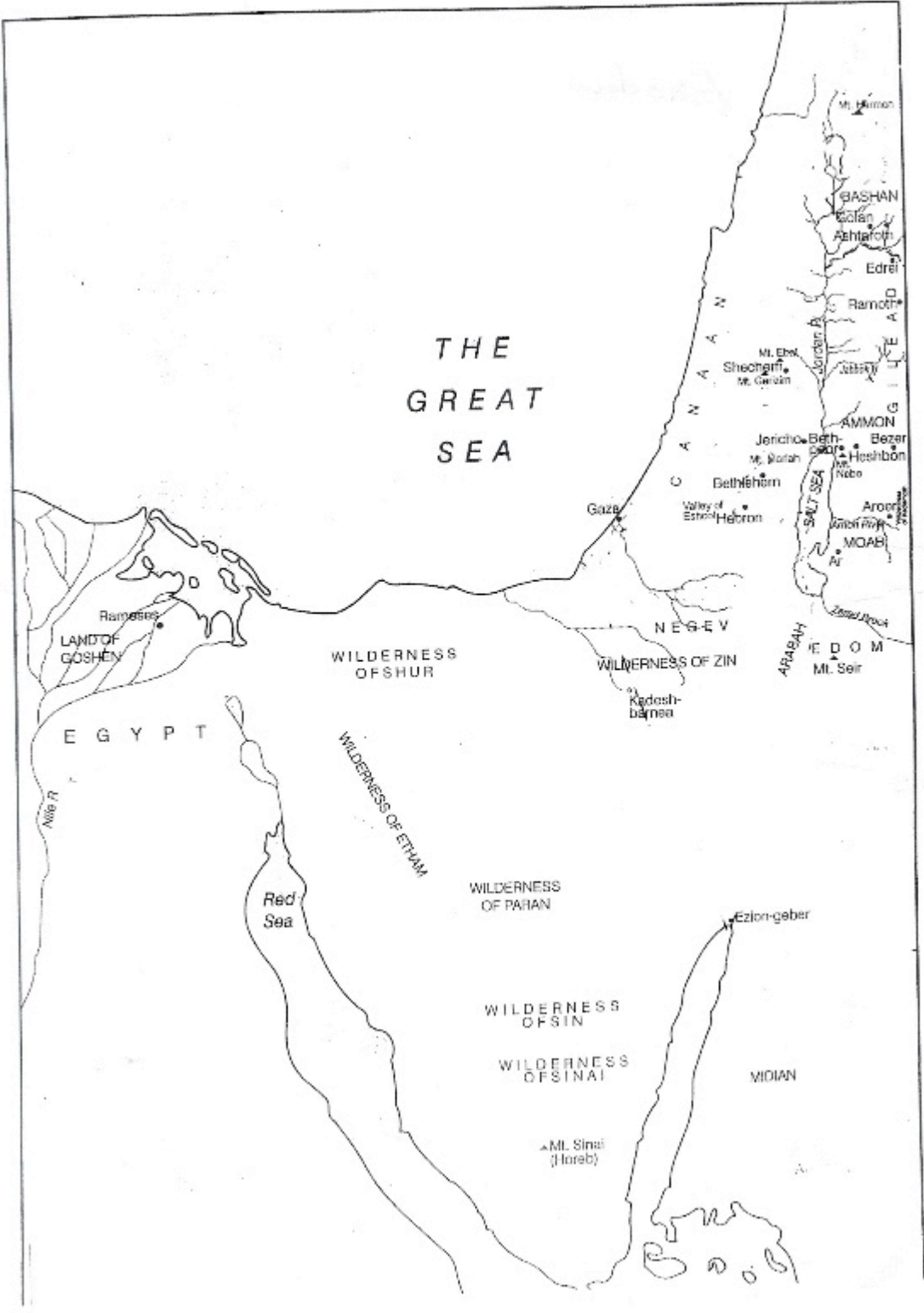
Viewing the Map of the Exodus

Trace the journey of the Israelites during the exodus.

Include the land of Goshen, the Red Sea, Mt. Sinai, and the wilderness of Paran.

Discuss possible reasons why God led the Israelites south into the desert of the Sinai instead of the shorter, easier, northern coastal route from Egypt to Canaan.

Map of the Exodus



What is the reading passage about?

Check your reading comprehension

Choose the best answer for each item.

1. Jacob's family moved to Egypt because
 - a. they needed food
 - b. Joseph had died
 - c. Joseph had a dream
 - d. they needed more land for their flocks
2. Which of the following did not occur while the Hebrews lived in Egypt?
 - a. they raised flocks and herds
 - b. they lost favor with the Pharaoh
 - c. they became educated as Egyptians
 - d. they continued to worship only one God
3. Moses left Egypt because
 - a. God gave him a vision
 - b. he had killed an Egyptian
 - c. he wanted to be a shepherd
 - d. he was looking for his Hebrew family
4. Pharaoh allowed the Hebrews to leave because
 - a. his son was killed
 - b. he finally humbled himself before God
 - c. he was impressed with the miracles Moses performed
 - d. the Hebrews weren't needed any more
5. How many years did it take for the Hebrews to reach the Promised Land the first time?
 - a. One to two years
 - b. Ten to fifteen years
 - c. Twenty-five years
 - d. Forty years
6. The people made God angry because
 - a. they ran out of food
 - b. they killed Moses
 - c. they sent 12 scouts into the Promised Land
 - d. they refused to enter the Promised Land

Looking for Details - Contrasts

One type of contextual clue for understanding the text is to identify contrasts.

Reread the article and write the contrasting information for each statement.

1. Life was prosperous in Palestine for Jacob. (2)

Then a great drought came and covered the whole region.

2. The Hebrew mothers were to drown their newborn male babies. (2, 3)

3. Moses was raised as an Egyptian prince and educated in Pharaoh's court. (4)

4. Moses hid in the wilderness outside of Egypt for many years. (4, 5)

5. Moses and Aaron told Pharaoh to let the Hebrews go to worship their God. (5)

6. The Hebrews crossed the Red Sea on dry ground. (6)

7. God provided for the needs of his people. (7)

8. The people committed themselves to a covenant with God. (8, 9)

9. God led the people to the Promised Land. (9, 10)

How can I expand my vocabulary?

Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition.

- | | | |
|------------------|------------------------|----------------------------|
| 1. quench (7) | a. extinguish, smother | b. satisfy |
| 2. foot (8) | a. base | b. term of measurement |
| 3. quail (7) | a. type of bird | b. draw back |
| 4. fortified (9) | a. enriched | b. secured, made strong |
| 5. spring (7) | a. a season | b. a source of fresh water |

Antonyms

Match the word from the text with its opposite.

- | | |
|-----------------|-----------------------|
| nomad (1) | rejected, discarded |
| prejudice (2) | float |
| adopted (3) | settler |
| secret (4) | adult |
| infant (2) | known to many |
| drown (2) | tolerance, acceptance |
| terrified (9) | peaceful, calm |
| rebellious (10) | friendly, agreeable |

Using the vocabulary words from the previous exercises, choose the appropriate words.

- The Egyptians began to hate the Hebrews and became (*prejudiced, tolerant*) against them.
- After leaving Egypt, the Israelites wandered in the desert as (*settlers, nomads*), never settling in one place for long.
- Even though the people were (*agreeable, rebellious*) and complained, God gave them fresh water from a (*quail, spring*).
- The order to (*drown, float*) all Hebrew male babies (*calmed, terrified*) the people, but one mother saved her (*secret, infant*).

Synonymous sentences

Choose the sentence that is closest in meaning to the sentence from the text.

1. Near the end of Jacob's life a great drought covered the whole region. (2)
 - a. There was no rain for a long time.
 - b. There was a flood that covered the whole region.
 - c. There was so much wind that crops could not grow.
2. In a moment of uncontrolled anger Moses killed the Egyptian. (4)
 - a. Moses planned to kill the Egyptian.
 - b. Moses did not plan to kill the Egyptian.
 - c. Moses did not kill the Egyptian.
3. The angel of death passed over the houses of the Hebrews which were marked with the blood of a lamb. (5)
 - a. The angel did not go into the Hebrew houses.
 - b. The angel passed the Egyptian houses.
 - c. The angel marked the houses with blood as they passed by.
4. Pharaoh had once again changed his mind. (6)
 - a. Pharaoh was not sure what to do.
 - b. Pharaoh called the Egyptian army back.
 - c. Pharaoh began to think differently about the decision
5. Often these demonstrations of love went unappreciated and the people complained. (7)
 - a. The people praised God for his miracles.
 - b. The people were not aware of God's goodness.
 - c. The people did not thank God.
6. Only two of the scouts, Joshua and Caleb, reported that even though there were challenges, God would give them victory. (9)
 - a. God was bigger than the challenges.
 - b. God could not help them.
 - c. There were no challenges.
7. After the rebellious generation died, God permitted the people to enter the Promised Land. (10)
 - a. God never let the Israelites in the Promised Land.
 - b. God waited to let the Israelites in the Promised Land.
 - c. God let the Israelites die in the Promised Land.

Figure it out!

Paragraph 2 says *the Hebrews remained firm in their monotheistic religion worshiping Yahweh*. In the word *monotheistic*, *mono* means one and *theist* means god. How do you think *monotheistic* describes the worship of Yahweh?

Paragraph 6 says *God had given them a spectacular miracle of deliverance*. From the context of the sentence, what do you think the word *spectacular* means? What was the miracle and what was the reaction of the people to the miracle?

How can I use grammar as a tool for understanding?

Past simple tense

This article is written in the past timeframe. Therefore many of the verbs are in the past simple tense which describes an action that began and ended at a particular time in the past. Most verbs in the past simple are formed with –ed added to the base form, but there are irregular verbs that do not follow this pattern.

Read the paragraph below and write the past simple form of the verb in parenthesis in the space provided.

God _____ (*tell*) Moses and Aaron to go to Pharaoh and demand the release of the Hebrew people so that they could worship him. Pharaoh _____ (*say*) that this _____ (*be*) impossible. Moses _____ (*do*) many miracles to show God's power. A series of plagues _____ (*begin*) when the Nile River _____ (*turn*) to blood. Then frogs _____ (*come*) out of the river and _____ (*go*) into the palace and all over the land. Moses _____ (*strike*) the dust of the ground and gnats _____ (*fly*) out and _____ (*land*) on all the people and animals. The fourth plague _____ (*bring*) flies, and the fifth _____ (*attack*) the livestock. Next Moses _____ (*take*) dirt and _____ (*throw*) it into the air and it _____ (*become*) boils on the people. Later God _____ (*send*) a storm of hail and then a swarm of locusts _____ (*eat*) every green thing. The ninth plague _____ (*be*) a darkness that the people _____ (*feel*). But the Israelites _____ (*have*) light and the sun _____ (*shine*) on them. Finally the Lord _____ (*go*) throughout Egypt and _____ (*strike*) down the firstborn son in every house. When the prince of Egypt _____ (*die*), Pharaoh _____ (*send*) the Hebrews out of Egypt.

Past Perfect Tense

The past perfect tense allows the author to describe the relationship between two past events. Using the past perfect tense, the author expresses which event occurred first. The second past event is described in the past simple tense.

The basic form of this tense is **had + past participle**.

The past perfect tense expresses an activity that occurred before another completed time in the past. There are two examples of the past perfect in this article. The first use is in paragraph 6.

God had given them a spectacular miracle of deliverance.

By using the past perfect tense, the author tells the reader that this event of miraculous deliverance happened before another completed event. Paragraph 6 states that the second event is the safety of the Hebrews.

The Hebrews were safe.

The miracle occurred first, and then the Hebrews were safe. The second event is expressed with the past simple tense.

The second example of the past perfect tense is found in paragraph 9.

Twelve scouts had been sent out to explore the land.

Identify the second event that is related to this sentence.

Combine the following sentences using the **past simple and past perfect tenses**.

1. Moses killed the Egyptian. Moses fled into the wilderness.

After Moses had killed the Egyptian, he fled into the wilderness.

2. Abraham left Haran. Abraham went to Canaan.
-

3. A princess found the baby Moses along the Nile River. Moses was placed in a basket.
-

4. The people traveled across the desert. They refused to enter the Promised Land.
-

5. God allowed the Hebrews to enter the Promised Land. The Hebrews wandered for forty years.
-

How can I integrate what I have learned?

Discuss some of the reasons why Pharaoh disregarded the words of Moses.

What lessons can we learn from Pharaoh's reaction to a message from God?

What were some of the responses of the Israelites to God's activity?

Do they reflect some of the same responses we have today?

The World of the Covenant

What do I already know?

We all make agreements in our daily lives. Some of these are in the form of formal contracts, and some are less formal and therefore, less binding or mandatory. What agreements have you made recently?

How do you make an agreement that will be binding? Are there conditions and requirements that are part of the agreement?

Have you ever made an agreement with God? If so, discuss the nature of the agreement and did it include a pledge or ceremony?

What should I be looking for?

Look for the types and characteristics of covenants discussed in this article.

The World of the Covenant

- 1 The idea behind the word covenant is agreement, or pact, between two individuals or groups of people. Covenants were important and used frequently in the ancient world. They were a basic way of establishing and defining relationships. Covenants were made between nations and represented a treaty, or alliance. This type of covenant could be made between equal parties such as Abraham and the Amorites recorded in Genesis 14. It could also be made between a superior party who initiated the covenant and an inferior party who responded by accepting the conditions. This was the situation in Joshua 9 between Joshua and the Gibeonites. Covenants were also made between individuals and acted as a pledge, such as the agreement between David and Jonathan. A king made a covenant with his people in the form of a constitution.
- 2 One of the characteristics of covenant was that both parties enter the agreement voluntarily and accept binding conditions and obligations. Usually covenants were made in the presence of the local god or deity to show the seriousness of the treaty. This took the form of a ceremony and often involved setting up a stone, known as a stela, as a sign of the covenant. A sacrifice was offered and a common meal eaten by both parties. The covenant between Jacob and Laban included all three of these features.
- 3 The most important and frequent use of covenant in the Bible is one made between God and man. In creation God established a relationship with man by reaching out in promise, grace, and partnership. God gave man responsibilities and expected cooperation, trust, and obedience in order for blessing to be extended. The covenant became the basis for a faithful relationship with God. As man remembered God's marvelous acts of love and protection, man's faithfulness and loyalty to God and the covenant increased. God acted according to His promises. Man needed to respond with trust and obedience.
- 4 The word covenant is first used in the Bible when God initiated and established a covenant with Noah. Before the flood began, God promised salvation to Noah and his family. Together with the promise was a command. Noah needed to bring his family and a number of animals into the ark. Genesis 9 expands Noah's understanding of the agreement by making the covenant universal, everlasting, and unconditional in the promise to never destroy the earth again with a flood. God sealed the promise with a rainbow, a sign of God's faithfulness. At this point, the covenant could not be broken by man. Man did not contribute to the covenant. Man could not change the covenant. Man could only respond with thanksgiving. The

covenant was by its very nature based on God's sovereignty and grace. This is known as an unconditional covenant.

- 5 God initiated and established several covenants with Abraham. These did not change the Noahic covenant which was based on God's sovereignty. Rather the Abrahamic covenants added some features. In Genesis 12 and 15 God initiates an unconditional covenant in the form a promise of land. In Genesis 17 God expands this covenant to include a blessing and promise to Abraham's descendants. Along with this was a condition. God expected man to respond with complete dedication to the Lord. This covenant was sealed with circumcision as a sign of purification and dedication. Another change that can be seen is that the Abrahamic covenant became exclusive. Whereas the Noahic covenant had been universal, the Abrahamic covenant extended only through Abraham's son Isaac. The idea of keeping the covenant became an important feature at this time. There were now requirements and penalties associated with the covenant. Failure to keep the covenant would result in being cut off from the people of God. The concept of covenant moved from God's promises to include man's responsibility.
- 6 At Mount Sinai the covenant developed into the national response of Israel to God's sovereignty of grace and promise. It was at this time that God promised his chosen people that they would be a holy nation committed to serving God alone. The mediator of this covenant was Moses who met with God and received specific promises and conditions. This covenant was in three parts: the Decalogue, the social Laws, and the religious laws. In this instance the covenant was written down for all the people and their descendants to read, memorize, and obey. It became the guideline for their social relationships as well as for their religion. The Decalogue, or Ten Commandments, was read to the people. They responded with acceptance and pledges of obedience. The sprinkling of blood on the altar and on the people sealed the agreement and the conditions of the covenant. Moses and the elders stood in the presence of the Lord and ate and drank in acceptance of the covenant.
- 7 The Davidic covenant in II Samuel 7 moves to the Messianic blessings of God's covenants. It looks forward to the establishment of David's dynasty as an everlasting kingdom with promises of peace and prosperity. This foreshadows the new covenant prophesied in Jeremiah 31. This is the highest level of covenant because it looks forward to the grace and mercy which Christ the Messiah brings. Redemption is finally secured through Christ's blood. The promised Holy Spirit will dwell in the hearts of God's people bringing life and change. The covenant is now written on men's hearts. Man responds to this covenant by conforming to the image of Christ. In this new covenant Jesus is the mediator, the sacrifice, the high priest and the seal of redemption.
- 8 Through this brief look at the covenants throughout the Bible, we can outline the development of the concept of covenant through stages of promises, conditions, blessings and curses. In every step we see God initiating through his grace a plan of redemption culminating in the life, death, resurrection and reign of Jesus. This new and final covenant is an everlasting covenant in which believers are the recipients of the indwelling of the Holy Spirit and the promise of eternal life.

What is the reading passage about?

Check your reading comprehension

Choose the best answer for each item.

1. Which of these features is not mentioned as part of a covenant?
 - a. a common meal
 - b. binding obligations
 - c. a sacrifice
 - d. a priestly benediction
2. What was the result of disobeying the Abrahamic covenant?
 - a. circumcision
 - b. loss of land
 - c. being cut off from God's people
 - d. receiving a curse from God
3. The Mosaic covenant took place
 - a. in Palestine
 - b. at Mount Sinai
 - c. in Egypt
 - d. at the Jordan River
4. The Mosaic covenant focused on
 - a. Moses
 - b. the priests
 - c. sacrifices
 - d. Israel as a nation
5. The new covenant
 - a. continues the theme of redemption
 - b. replaces the old covenant
 - c. continues the sacrificial system
 - d. adds more laws and conditions
6. Which covenant is not mentioned in this article?
 - a. Adamic
 - b. Noahic
 - c. Mosaic
 - d. Davidic

Fill in the following chart with information based on the article.

Covenant	God's promise	Man's response
Noahic		
Abrahamic		
Mosaic		
Davidic/Messianic		

How can I expand my vocabulary?

Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition.

- | | | |
|---------------------|-------------------|----------------------------|
| 1. seal (4) | a. guarantee | b. a sea mammal |
| 2. stage (8) | a. phase | b. theater |
| 3. condition (2) | a. circumstance | b. stipulation |
| 4. nature (4) | a. character | b. scenery |
| 5. party (1) | a. festivity | b. participant |
| 6. constitution (1) | a. health | b. document containing law |
| 7. establish (4) | a. create, set up | b. prove, find out |

Defining Vocabulary

Match the vocabulary word with the correct definition.

- | | |
|-----------------|--------------------------|
| sovereignty (4) | wealth |
| penalties (5) | guaranteed, fixed firmly |
| conforming (7) | meeting the requirements |
| prosperity (7) | finish |
| secure (7) | power |
| redemption (7) | deliverance, release |
| recipient (8) | punishment |
| culminate (8) | receiver, beneficiary |

Using the vocabulary words from the previous two exercises, choose the appropriate words.

1. God (*redeemed, established*) the covenants and set the (*conditions, penalties*) for blessings and curses.
2. A covenant was made between two (*parties, sovereignties*) and (*sealed, prospered*) with certain pledges or ceremonies.
3. The (*recipients, penalties*) of the covenant needed to (*redeem, conform*) to the requirements in order to (*prosper, culminate*).

Identifying Contextual Definitions

Sometimes the writer defines a word within the context of the sentence. Read the following sentences from the text and choose the appropriate meaning of the underlined word.

1. The idea behind the word covenant is agreement, or pact, between two individuals. (1)
 - a. idea
 - b. agreement
 - c. two individuals
2. Covenants were made between nations and represented a treaty, or alliance. (1)
 - a. national
 - b. representation
 - c. alliance

3. Covenants were also made between individuals and acted as a pledge, such as the agreement between David and Jonathan. (1)
 - a. agreement
 - b. acted
 - c. between David and Jonathan
4. Usually covenants were made in the presence of the local god or deity to show the seriousness and force of the treaty. (2)
 - a. force
 - b. presence
 - c. local god
5. Man's faithfulness and loyalty resulted from remembering God's marvelous and saving acts. (3)
 - a. saving acts
 - b. faithfulness
 - c. memory

Identifying Contextual Definitions through Antonyms

Sometimes an author will use opposite words or ideas within the text in order to help the reader understand the meaning of the ideas in the passage.

Identify the word or phrase in the sentence that has an **opposite** meaning of the underlined words.

1. A covenant could also be made between a superior party who initiated the covenant and an inferior party who responded by accepting the conditions. (1)
 - a. covenant
 - b. accepting
 - c. inferior
2. A covenant could also be made between a superior party who initiated the covenant and an inferior party who responded by accepting the conditions. (1)
 - a. responded
 - b. inferior
 - c. conditions
3. Covenant could be made between equal parties such as Abraham and the Amorites. It could also be made between a superior party who initiated the covenant and an inferior party who responded by accepting the conditions. This was the situation in Joshua 9 between Joshua and the Gibeonites. Covenants were also made between individuals. (1)
 - a. Abraham and Amorites
 - b. situations
 - c. individuals
4. One of the characteristics of covenant was that both parties enter the agreement voluntarily and accept binding conditions and obligations. (2)
 - a. voluntarily
 - b. both parties
 - c. binding
5. God initiates an unconditional covenant in the form a promise of land. In Genesis 17 God expands this covenant to include a blessing and promise to Abraham's descendants. Along with this was a condition. God expected man to respond with complete dedication to the Lord. (5)
 - a. dedication
 - b. unconditional
 - c. promise

6. Another change that can be seen is that the Abrahamic covenant became exclusive. Whereas the Noahic covenant had been universal, the Abrahamic covenant extended only through Abraham's son Isaac. (5)
 - a. extended only through
 - b. universal
 - c. change

How can I become a better reader?

Parts of an essay

Most short essays or chapters follow a pattern of introduction, body, and conclusion. The author helps the reader understand the main points and follow the development of the ideas through the use of this pattern. Discuss the following questions in relationship to the structure of this text.

1. Paragraph 1 is the introduction to the article. In what ways does paragraph 1 introduce covenant?
2. The paragraphs of the body of the article support the introduction by means of definition, example, illustration, clarification, reasons, and description. Look at each of the body paragraphs and identify what kind of information each is giving about covenant. What is the topic or main idea in each of the body paragraphs?
3. The concluding paragraph can be a summary of the article or a restatement of the main idea presented in the introduction. Which is the case in paragraph 9?
The concluding paragraph should not include new information. Is this the case in paragraph 9?

How can I integrate what I have learned?

Why do you think God made covenants with his people?

How has the new covenant affected your life?

In the new covenant Jesus is the mediator, the sacrifice, the high priest and the seal of redemption.

Discuss each of these roles of Jesus.

The World of the Tabernacle

What do I already know?

In what kind of building do you worship?

How does the type of building affect the style of worship?

Does the building contain symbolic objects? If so, what is the symbolism and how does it contribute to worship and religious activity?

What should I be looking for?

The Hebrews considered the tabernacle as the dwelling place of God. This article discusses the tension that arises in this concept. As you read, discover what this tension, or anxiety, is.

The World of the Tabernacle

- 1 The Hebrew people were chosen by God to be his special nation so that the world would see love and reconciliation between God and man. God called his people to be a holy nation. The word *holy* means to be set apart, pure, conforming to God's will. On the other hand, to be *unholy* means to be mixed, defiled, impure, and not conforming to God's will. To God there is no distinction between the sacred and the secular; all is to be holy. God created all things good and perfect. God himself is pure and holy. Nothing impure can enter his presence. So how was this special, but sinful nation to approach a holy God? How could an unholy people become holy enough to worship God properly?
- 2 During the time of the exodus, God revealed himself to the Israelites in mighty acts and powerful words. Time after time God miraculously provided for their needs. He guided them day and night along the journey through the desert. The Israelites left Egypt as an unorganized assembly of refugees fleeing for their lives. Before they could enter the Promised Land, conquer it, and possess it, they had to be formed into a nation. At Mt. Sinai the covenantal ceremony shaped the people into a theocratic nation. This would be a nation with God as king. In this setting laws were given, social order established, and worship organized. God gave Moses detailed instructions for worship that included a priesthood, a sacrificial system, and a pattern for a tabernacle where Yahweh would dwell among them. All of these laws and directions called the people to holy living. They were to be totally consecrated to the Lord in every area of life. This call to holy living also separated Israel from other peoples. God wanted his people to be different so that other nations would notice this special relationship and be attracted to Yahweh, the only true God. Israel was to be a light to the nations.
- 3 The purpose of the tabernacle was that it would be the dwelling of Yahweh. The Hebrew word translated tabernacle means 'to dwell'. As such, Yahweh dwelt in his Shekinah glory over the Ark of Covenant in the Holy of Holies in the tabernacle at the center of the entire camp of Israel. God was in the center of the lives of his people.
- 4 God is present, but God is also holy and sinless. The Pentateuch devotes many references to the sin of the people and their inability to overcome this weakness either individually or as a nation. Therefore the design of the tabernacle reflected the separateness of God. Yahweh's presence was behind a veil in the Most Holy Place, or Holy of Holies, where the High Priest could enter only once a year and only with blood. The Levites and priests ministered in the tabernacle and were in charge of the sacrifices and offerings. They were permitted in the

outer section of the tabernacle called the Holy Place. Outside of this area was the Courtyard where Israelite men were allowed to enter. Further removed was the Court of the Women. Outside the Court the tribes lived in tents that were placed in a special order by tribes. This pattern organized the camp of the Israelites in a circular pattern with the tabernacle in the center, and the Ark of the Covenant was inside the central section of the tabernacle. Yahweh, as King and Lord, was to be in the center of every part of life.

- 5 This situation presents one of the fundamental questions of faith. Can a holy God dwell where there is sin? The answer is a firm No. God cannot live and dwell where there is sin unless sin itself is dealt with and moved. The Ark of the Covenant contained the stone tablets of The Ten Commandments, Aaron's rod, and a pot of manna. The presence of the Ten Commandments was a constant reminder that man had continually broken the covenantal laws. They call for God's just judgment. However, Yahweh, because of his love and grace, made provision for a Mercy Seat which covered the ark. It was on this seat, or lid, of the ark that God made his dwelling with mankind. The Lord dwelt among the people with mercy, a mercy that covered judgment and sin. Once a year on the Day of Atonement the High Priest entered this Holiest Place with the blood of sacrifice two times: once for his own sins and again for the sins of the people. He sprinkled blood on the lid of the ark to make atonement by covering the sins of the people with the blood of a sacrifice.
- 6 Each of the sacrifices and offerings had spiritual and symbolic meaning. Each allowed God and man to have fellowship together. The priesthood stood as mediator between Yahweh and man. The tabernacle itself was patterned after the throne room of heaven. The early Christians of the first century used this period of Israel's history to understand the tabernacle and sacrificial system. They interpreted the work of Jesus from that perspective, or viewpoint. They declared that Jesus is the ultimate sacrifice for sin. Through his work sin can be moved. This makes it possible for man and God to be reconciled to each other and fellowship restored. Man stands condemned; but God is a God of love and mercy. God took pity on man and sent his Son to shed his blood on Calvary so that God's holiness might be propitiated, or satisfied.
- 7 The Christians of the first century said that the God who once dwelt in the Shekinah glory over the Ark of the Covenant now lived in their lives. Stephen claimed "the Most High does not live in houses made by men. The prophet said: 'Heaven is my throne, and the earth is my footstool'" (Acts 7:48, 49 NIV). These early Christians boldly declared that they themselves, as the new covenant community, were the temple in which God lives. John described it in this way: "Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God" (Rev 21:3 KJV).

What is the reading passage about?

Check your reading comprehension

Choose the best answer for each item.

1. According to this article, the main purpose of the tabernacle is
 - a. a place for the priests to administer sacrifices
 - b. a place for the people to worship God
 - c. a place for God to dwell among his people
2. What is the point of tension discussed in this article?
 - a. God is holy and man is sinful
 - b. Man's sin and the need for sacrifice
 - c. The duties of the priests and their own sinfulness
3. What was not contained in the Ark of the Covenant?
 - a. manna
 - b. incense
 - c. Aaron's rod
4. The High Priest went into the Holy of Holies
 - a. on the Sabbath
 - b. on Passover
 - c. on the Day of Atonement
5. The early Christians said that the tabernacle was now
 - a. in their lives
 - b. in Jerusalem
 - c. in the throne room of heaven

How can I expand my vocabulary?

Use the words from the word bank to complete the following sentences.

patterned defiled dwelling veil fellowship ultimate

1. Unholy objects are _____ and cannot enter the presence of Yahweh. (1)
2. God chose the tabernacle, and specifically the Mercy Seat, as his _____. (3)
3. The tabernacle was _____ after the throne room of heaven. (6)
4. God has always desired to have _____ with man. (2)
5. Sometimes known as a curtain, a thick _____ separated the Holy of Holies from the Holy Place. (4)
6. Jesus paid the _____ sacrifice when he died on the cross. (6)

This article introduces several words borrowed from Greek, Hebrew, or translated from the Hebrew language.

Use the words from the word bank to complete the following sentences.

Shekinah *Pentateuch* *tabernacle* *Yahweh* *Levites*

1. The _____ refers to the first 5 books of the Old Testament.(4)
2. The radiance and presence of God is called his _____ glory. (3)
3. The priests who ministered in the _____ were the _____. (4)
4. _____, frequently transliterated Jehovah, is the personal name of the God of Israel.(2)

The article introduces several theological terms. Match the term with the appropriate definition.

mediation *consecration* *reconciliation* *propitiation*

1. _____ the act of restoring good relations after a time of enmity (1)
2. _____ the act of setting something apart for a holy use (2)
3. _____ the act of turning away anger by the offering of a gift or offering (6)
4. _____ the act of intervention between two parties to bring about a relationship(6)

Paragraph 5 introduces several theological terms. Match the term with the appropriate definition.

atonement *judgment* *mercy* *grace*

1. _____ the act of bringing God and believers back into a unified relationship (5)
2. _____ the act of deciding if a person is good or bad. (5)
3. _____ the act of extending goodness to those who do not deserve it. (5)
4. _____ the act of giving someone more than or different from what they deserve. (5)

Suffixes

The noun and verb forms of a word often differ in the suffix, or ending of the word. Notice the forms of the words below and fill in the chart with the correct forms of the words.

VERB	NOUN
<i>mediate</i>	<i>mediation</i>
consecrate	_____
create	_____
_____	reconciliation
_____	propitiation
provide	_____
_____	direction
separate	_____
describe	_____
_____	atonement

command _____
 condemn _____
 restore _____

Prefixes

A prefix is part of word that is added to the beginning of a root word to change the meaning.

There are several prefixes that show that a word is negative, or 'not' in meaning.

In paragraph 1 there is a list of adjectives that are contrasted with the word 'holy'.

unholy, distorted, impure, defiled, inability

Write the root for the following words. Think of another word that uses the prefix.

Discuss the meanings of the words.

	Root	Give Another Example
unattractive	_____ <i>attractive</i> _____	_____ <i>unimportant</i> _____
unloved	_____	_____
disappear	_____	_____
distrust	_____	_____
impolite	_____	_____
detour	_____	_____
inactive	_____	_____

How can I become a better reader?

Cross References

Paragraph 7 quotes two New Testament passages that relate to the tabernacle. These are called cross references: one passage in scripture is used to explain another biblical passage.

Look up the following references and discuss how they add information to the tabernacle passages found in the Pentateuch. If you have a concordance, you may use it to find additional cross references.

Priests:

Rev 1:6 and Rom 15:16

The priest in relation to offerings and sacrifices:

Heb 13:10-16

The High Priest:

Heb 4:14-5:10, Heb 8

The tabernacle:

Heb 9:1-10

The sacrifice:

Heb 9:11-10:18

Purity:

II Cor 6:14-7:1, I Pet 1

The veil in the tabernacle is a picture to us of the flesh of Jesus standing between man and God. Discuss the significance and symbolism of such a picture. How do verses such as John 14:6 and I Tim 2:5 relate to this imagery?

Identifying the Topic of a Paragraph

All of the sentences in a paragraph are about one thing, the topic or main idea of the paragraph. All of the sentences in the paragraph relate to the topic. The supporting sentences, or body, of the paragraph provide the reader with more information on the topic. Often this information is in the form of definition, examples, contrast, details, or explanation.

It is important to identify the topic, or main idea, of every paragraph in order to understand what the author is saying.

Reread each paragraph in the text and choose the topic of each paragraph from the suggestions below.

1. The main topic of paragraph 1 is
 - a. Israel as a holy nation
 - b. how to worship God
 - c. characteristics of being unholy
 - d. reconciliation between God and man
2. The main topic of paragraph 2 is
 - a. a light to the nations
 - b. the flight of the refugees
 - c. consecration
 - d. God's relationship to Israel
3. The main topic of paragraph 3 is
 - a. God's dwelling with Israel
 - b. the Ark of the Covenant
 - c. the Shekinah glory
 - d. Hebrew translations
4. The main topic of paragraph 4 is
 - a. the sin of the people
 - b. the separateness of God
 - c. patterns in Israelite society
 - d. the Holy of Holies
5. The main topic of paragraph 5 is
 - a. Day of Atonement
 - b. sin and mercy
 - c. the Mercy Seat
 - d. the Ark of the Covenant
6. The main topic of paragraph 6 is
 - a. spiritual sacrifices
 - b. the atoning work of Christ
 - c. early Christians
 - d. Christian interpretation of the tabernacle worship
7. The main topic of paragraph 7 is
 - a. Stephen's speech
 - b. John's revelation
 - c. God lives within us
 - d. temples and tabernacles

How can I integrate what I have learned?

After reading the article, discuss the similarities and differences between the tabernacle and the place of worship you described in the pre-reading activity.

What is the word in your language for *holy*?

Discuss the meaning of *holy* and how it is used in Christian circles and in everyday life.

What is the opposite of *holy*? What is considered *holy and unholy* in your culture?

The World of the Judges

What do I already know?

What is a judge? What is the role of judges in your country?

Every country has national heroes.

Who are honored as heroes in your country? What are they known for?

Do the legends include their weaknesses as well as their accomplishments?

What should I be looking for?

Look for the reasons God appointed judges in Israel.

Are their roles different from the role of judges in your country?

The World of the Judges

- 1 In the Exodus from Egypt God brought his people out of the land of slavery to Canaan, the Promised Land. During the journey God made a covenant with his people at Mt. Sinai. God promised blessing and expected obedience. In addition, laws were given, a sacrificial system established, an orderly priesthood recognized, and a place of worship constructed. God faithfully cared for the people and guided them to Canaan. But the people refused to enter because of the report of giants and the fear of war. For forty years that rebellious generation wandered in the wilderness of the Sinai. After the death of Moses, Joshua became the leader. God once again brought the people to the border of Canaan. This time the people marched into Canaan with confidence in the Lord. Battles were won, courage displayed, land claimed, and families settled during the years of the conquest. Joshua was an able general and a godly leader. When he died, the people should have been able to continue the task of claiming the land and faithfully serving God. But they failed to do so.
- 2 In the years after Joshua, the people disregarded their covenantal relationship with God by serving the gods of the Canaanites, particularly the Baals. Baal was the storm-god and personified the rain and fertility. The Israelites had never grown their own food before settling in the Promised Land. Becoming farmers was a new experience. They had to learn the methods of agriculture in a new land. It may have been a natural tendency to learn from the local people and adopt their ways, and even their superstitious beliefs related to planting and harvest. But God had expressly forbidden all such worship. God demanded allegiance which tolerated no compromise or syncretism with the local religion. However, Israel broke the covenant bond and turned to the idolatry of the local people.
- 3 As a result of this spiritual adultery, God allowed Israel to be defeated by neighboring nations. Times became difficult as the people were forced into paying heavy tribute to their conquerors. When the burden became great, the people remembered the God of their forefathers who in the past had miraculously intervened and saved them time after time. They cried out to God, repented of their faithlessness, and begged for deliverance.
- 4 This sets the stage for the judges who were raised up by God to deliver the people from oppression and bring in a season of peace. Then the people could return to God and enjoy his blessings. Thus the role of judge was not to rule the people, but rather to deliver the people from oppressive situations. Sometimes the people looked to the judges for administration, at other times for counsel, and sometimes for military strength. But the main function of these men and women was to respond to God's call and lead the people to victory from their oppressors.

- 5 Throughout the time of the judges, this cycle repeated itself. During times of peace the people turned to idol worship. Then God would strengthen one of the surrounding nations to attack and oppress the people. Eventually the people of Israel acknowledged their sin and cried out for release. In response God would raise up a deliverer, a judge who would lead God's people back to peace. The people worshiped God for awhile, but soon returned to their evil ways and the cycle began again.
- 6 The judges were seen as heroes by the people. They were remembered for their exploits, courage, and victories. Ehud alone and single-handedly killed Eglon, king of Moab. Deborah composed a victory song about the defeat of Sisera's army and his death at the hand of Jael who hammered a tent peg into his head. Gideon became an example of trust in God's guidance as he obeyed God by attacking the Midianites with only 300 men. Other colorful stories involved Jephthah's vow and Samson's supernatural strength. Each man and woman presented Israel with a confidence to follow the Lord and take a risk in obeying him. But these men and women were not perfect. Their faults were remembered as well as their heroic accomplishments. Barak lacked courage; Gideon tested the Lord; Jephthah made a regrettable vow; Samson loved women. Despite these failures, God used them in mighty ways and they are remembered as men and women of faith in the book of Hebrews.

What is the reading passage about?

Check your reading comprehension

Choose the best answer for each item.

1. The people were led into the land of promise by
 - a. Moses
 - b. Jael
 - c. Ehud
 - d. Joshua
2. Israel broke the covenant relationship with God by
 - a. becoming farmers
 - b. paying tribute to other nations
 - c. worshiping Baal
 - d. going to war
3. What function of a judge is not mentioned in this article?
 - a. administrator
 - b. priest
 - c. military leader
 - d. advisor
4. A natural tendency of the Israelites was
 - a. to adopt the local superstitions
 - b. to learn commerce from the local people
 - c. to keep the covenant with God
 - d. to give up their language

5. Why did the people refuse to enter the Promised Land the first time?
 - a. giants
 - b. Baals
 - c. strange customs
 - d. local superstitions
6. Baal was a
 - a. person
 - b. king
 - c. storm-god
 - d. priest

How can I expand my vocabulary?

Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition.

- | | | |
|--------------------|------------|--------------------|
| 1. release (5) | a. freedom | b. publication |
| 2. compose (6) | a. create | b. calm |
| 3. tribute (3) | a. honor | b. tax |
| 4. intervene (3) | a. happen | b. intercede |
| 5. acknowledge (5) | a. admit | b. reply |
| 6. oppressive (4) | a. cruel | b. humid, stifling |

Vocabulary in Context

When you look up a definition in the dictionary, you need to know how the word is being used in the sentence, whether it is a noun or verb. Some words can act as either, but the meanings are not always the same.

Read the sentences below and decide if the underlined word is a noun or verb. Then choose the correct definition for the word. Both definitions are correct; one defines the word as a verb, while the other defines the word as a noun.

1. There were times of oppression and times of peace during the period of the judges. (3)
Time: _____ a. period b. measure
2. God set a judge in place in order to deliver the people. (4)
Set: _____ a. collection b. position
3. The judges brought in a season of peace after they delivered the people from their oppressors. (4)
Season: _____ a. time b. spice
4. The exploits of the judges were dramatic and became the legends of the people. (6)
Exploit: _____ a. daring act b. abuse
5. The cycle in the book of Judges describes a pattern of sin, repentance, and deliverance. (5)
Cycle: _____ a. rotation b. ride a bicycle

Defining Vocabulary

Match the vocabulary word with the correct definition.

task (1)	unfortunate, disappointing
fertility (2)	fruitfulness, productive
begged (3)	mistakes
role (4)	job, assignment
single-handedly (6)	position, task
regrettable (6)	alone, unaccompanied
faults (6)	pleaded
conquerors (5)	those who had victory in battle

Using the vocabulary words from all of the previous exercises, choose the appropriate words.

1. God used (*regrettable, oppressive*) nations and the heavy (*faults, tribute*) Israel had to pay to bring the people back to a dependence on him.
2. After a time, the people admitted their (*faults, exploits*) and (*begged, acknowledged*) God to rescue them.
3. God (*single-handedly, intervened*) and sent a judge whose (*season, role*) was to deliver the people from their enemies.

Synonymous sentences

Choose the sentence or phrase that is closest in meaning to the sentence from the text.

1. Joshua was an able general. (1)
 - a. Joshua was a talented and competent general.
 - b. Joshua was a poor and unsure general.
2. The people disregarded their covenantal relationship with God. (2)
 - a. The people did not keep the covenant.
 - b. The people kept a high regard for the covenant.
3. Baal was the storm-god and personified the rain and fertility. (2)
 - a. Baal was a person who dressed up like a storm-god.
 - b. Baal was a god who appeared to man in the form of storm and rain.
4. But God had expressly forbidden all such worship. (2)
 - a. God quickly prevented all such worship.
 - b. God deliberately prevented all such worship.
5. God demanded allegiance which tolerated no compromise with the local religion. (2)
 - a. Israel could not give in to or cooperate with the local religion.
 - b. Israel could not make promises to those who practiced the local religion.

Lexical transformation

In this article the word ‘oppress’ appears in many parts of speech.

Look at the example of the forms of *oppress* on the chart below.

Complete the chart using *oppress* as the model. Some words will not form each part of speech.

VERB	NOUN	NOUN (PERSON)	ADJECTIVE
<u>oppress</u>	<u>oppression</u>	<u>oppressor</u>	<u>oppressive</u>
_____	_____	_____	<u>creative</u>
~~~~~	<u>aggression</u>	_____	_____
<u>demonstrate</u>	_____	_____	_____
_____	_____	_____	<u>productive</u>
_____	_____	<u>administrator</u>	_____
<u>construct</u>	_____	~~~~~	_____
_____	<u>composition</u>	_____	~~~~~

## Figure it out!

The word *syncretism* comes from the Latin prefix *syn* which means ‘coming together’ and the root word *creto or credo* for ‘belief.’ The English word *creed* comes from the same root. Using the meanings of the parts of the word, how would you explain the use of *syncretism* in paragraph 2?

What does the phrase ‘*spiritual adultery*’ refer to in paragraph 3? What is it a picture of?

In paragraph 4 the idiom ‘*sets the stage*’ is used in relation to the judges. How is it used and what does it refer to?

Why does the author use the word ‘*colorful*’ in paragraph 6 to describe the stories of the judges?

## How can I use grammar as a tool for understanding?

### Cause and Effect

The text describes several cause and effect relationships.

Match the cause with the appropriate result according to the text.

Cause	Result
1. Rumors of giants and fear of war <u>a</u>	a. therefore the people refused to enter the land.
2. Israelites were nomads in the desert _____	b. God allowed them to be defeated
3. Israel had to learn agricultural methods _____	c. therefore they did not know how to farm.
4. Since the people worshiped other gods _____	d. so the people cried out to God
5. Times became difficult _____	e. Israel was delivered from the enemy
6. When God raised up judges _____	f. so they learned from the local people

## **How can I integrate what I have learned?**

The book of Judges is often called a cycle or pattern.

Describe this cycle.

What pattern do you see in the book and times of the judges?

Can you see recurring patterns in society today? Or in your own life?

Discuss what kind of person is considered a hero in today's world or in your own country.

Who are modern heroes in the Christian church?

The judges were appointed by God to deliver the people from oppression.

Are there modern day judges who are appointed by God, or is this a unique period of history for God's people?

## The World of the Kings

### What do I already know?

When you hear the word ‘king’, what do you think of?

What expectations do you have of a king or queen? How should they look or act?

What characteristics make up a ‘good’ king or a ‘bad’ king?

### What should I be looking for?

In this article several kings of Israel are mentioned.

What characteristics do these kings have?

## The World of the Kings

- 1 Samuel was the last of the judges. The people of Israel respected him. Samuel was a judge who traveled from city to city performing official duties at feasts and sacrifices. He settled judicial conflicts and encouraged the people to follow God. But when Samuel began to grow old, the people begged for a king. They did not want more judges. In particular they did not want Samuel’s sons to be their judges because they were not godly men. The eyes of the people of Israel had turned away from God and towards the surrounding nations. As a result, they demanded to have a king who would make them like other countries.
- 2 Samuel warned the people that if they were to have a king, many things would change in their country. There would be heavy taxes and tribute to maintain a king and his government. When the people continued to demand a king, Samuel defended God as their king. Samuel told the people to honor God as their king and to respect his authority. But the people would not be satisfied until they were given a king like the other nations. God responded by giving the people a king.
- 3 God chose Saul from the tribe of Benjamin to be Israel’s first king. For a while the people were happy with their tall and handsome king. Saul looked and acted like a good king and they were pleased. But then Saul began to disobey God and become jealous of those around him. Because of this, God rejected Saul as king and appointed David to be his successor.
- 4 David was an amazing man and remains one of the prominent figures in Israel’s history. Not only was he a brilliant battle chief, but he was also a godly man who delighted in the Lord and praised his name to the people. Because of David’s leadership, battles were won, land was gained, and the nation became powerful and secure. Jerusalem became the capital city and continues to be known as the City of David.
- 5 Solomon, David’s son, inherited an extensive empire. He began his reign seeking to please God and win his favor. God blessed him with the gift of wisdom. But Solomon did not remain faithful to God. He sinned against the Lord by marrying foreign women, trusting in alliances with foreign nations, and building temples to foreign gods. Therefore his son Rehoboam did not receive a godly heritage. He followed bad advice when he became king. In 931 B.C. a civil war began that tore the country in two. The Northern Kingdom which included 10 tribes kept the name Israel. The Southern Kingdom with Jerusalem as its capital became known as Judah after the largest tribe of that area. The two nations were never again united under one capital or king. This period in Israel’s history came to be known as the Divided Kingdom.
- 6 The Northern Kingdom was ruled by a variety of families or dynasties until its fall in 722 B.C. to the Assyrian Empire. The administration was characterized by intrigue, corruption,

ungodly alliances, and assassinations. Even though the kingdom of the north never had a God-fearing king, there were several kings who left their mark on history. King Omri successfully established a good foreign policy that resulted in friendly relations with some countries. It also resulted in the defeat of other nations which brought Israel great wealth in tribute. With his riches and success, Omri built Samaria as his capital and arranged the marriage of his son Ahab with the Phoenician princess Jezebel. When Ahab became king, he extended his father's empire, added to his wealth, and continued the building programs. Omri may have introduced Baal worship into Israel, but it was Ahab who actively promoted worship of Baal. Elijah was sent by God to confront Ahab with his sin and with leading the people away from God.

- 7 The Southern Kingdom wavered between piety and corruption in its governments. Spiritual revivals took place, but were quickly followed by bloodshed and a return to idolatry. King Asa began a program of reform in which foreign altars and high places were removed. King Jehoshaphat sought after God and went throughout the country encouraging the people to turn to God. Some kings like Joash began well, but later turned to murder, deceit, and idolatry. Queen Athaliah equaled the kings of the north in wickedness and terror by ordering the murder of everyone in the royal family when she took the throne. Queen Athaliah was also an extreme Baal worshiper and actively supported this fertility cult throughout Judah. King Uzziah who was the last great king of Judah brought peace and prosperity to the land as well as a dependency on God. King Hezekiah reigned for 29 years and began his reign with the most extensive religious reform in the history of the Southern Kingdom.
- 8 Thus the world of the kings was one that would swing from greatness to defeat and from godliness to idolatry. The realm reached its spiritual climax in the reign of David and its physical domination in Solomon. When the kingdom divided, it experienced foreign attacks, ungodly alliances, religious syncretism, and arrogant leadership. There were few kings who truly worshiped God and desired to lead the nation under God's rule. Assyria conquered the Northern Kingdom in 722 B.C. and scattered the 10 tribes, the Diaspora, throughout its realm. In 586 B.C. the Southern Kingdom fell to Babylon and the Exile that had been prophesied for many years began.

## What is the reading passage about?

### Check your reading comprehension

After reading the article, determine if each statement is T or F. If the statement is false, rewrite the statement to express a true fact.

1. _____ Samuel was the first king of Israel.
2. _____ The capital of the Southern Kingdom was Jerusalem.
3. _____ Solomon disobeyed God by dividing the kingdom.
4. _____ Rehoboam is considered to be a 'good' king.
5. _____ Ahab led the people astray by worshiping the Baals.
6. _____ Omri arranged a marriage alliance between his son Ahab and Jezebel.
7. _____ The Northern Kingdom had several God-fearing kings.
8. _____ Diaspora means the dispersion of the 10 tribes of the north.
9. _____ The Southern Kingdom fell in 722 B.C.
10. _____ The Northern Kingdom was conquered by Babylon.

## Timeline or Chronological Ordering

When reading history it is often helpful to keep significant events in chronological or sequential order. Number the following kings in the order they occurred in history.

_____ Hezekiah  
 _____ David  
 _____ Rehoboam  
 _____ Ahab  
 _____ Solomon  
 _____ *I* Saul

## How can I expand my vocabulary?

### Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition.

- |                |                 |                        |
|----------------|-----------------|------------------------|
| 1. heavy (2)   | a. weighs a lot | b. extreme, severe     |
| 2. tribute (2) | a. honor        | b. tax                 |
| 3. royal (7)   | a. magnificent  | b. related to the king |

### Defining Vocabulary

Match the vocabulary word with the correct definition.

surrounding (1)	nearby
intrigue (6)	religious group
assassination (6)	improvement
revival (7)	restoration, renewal
cult (7)	plot, deception
reform (7)	self-important, proud
climax (8)	high point, peak
arrogant (8)	murder

### Finding the Root of the Word

The definition of some words can be discovered by looking at the root of the word and thinking of other words that share the same root.

The words '*judicial*' and '*judge*' are used in paragraph 1.

What is the common root? What is the meaning and how are the words related?

The word '*extensive*' is used in paragraphs 5 and 7. The word '*extend*' is used in paragraph 6.

What is the common root? What is the meaning and how are the words related?

The word '*favor*' is used in paragraph 5.

What words do you know that are formed from this root?

What do you think is the meaning of '*favor*' in this text?

## Synonymous sentences

Choose the sentence that is closest in meaning to the sentence from the text.

1. In particular they did not want Samuel's sons to be their judges because they were not godly men. (1)
  - a. They did not want one specific son to be judge.
  - b. The people did not want Samuel's sons as judges for the specific reason that they were ungodly.
2. The eyes of the people of Israel had turned away from God and towards the surrounding nations. (1)
  - a. The people's attention was on the nations, not God.
  - b. The people were ashamed to look at God any longer.
3. David was an amazing man and remains one of the prominent figures in Israel's history. (4)
  - a. David is one of Israel's most important historical men.
  - b. David has not received the honor that he deserves.
4. Not only was David a brilliant battle chief, but he was also a godly man. (4)
  - a. David was recognized for his military leadership and godly character.
  - b. David was only recognized for his godliness.
5. There were several kings who left their mark on history. (6)
  - a. They affected history.
  - b. There is little known about several of these kings.
6. The Southern Kingdom wavered between piety and corruption in its governments. (7)
  - a. The Southern Kingdom was well-balanced and stable.
  - b. The Southern Kingdom went back and forth between godliness and evil.
7. Queen Athaliah equaled the kings of the north in wickedness. (7)
  - a. She was more evil than the northern kings.
  - b. She was as evil as the northern kings.

## Figure it out!

Some words paint a picture when they are used in an unexpected way. Discuss the use of 'swing' in this sentence from paragraph 8

*Thus the world of the kings was one that would **swing** from greatness to defeat and from godliness to idolatry.*

The word *syncretism* comes from the Latin prefix *syn* which means 'coming together' and the root word *creto or credo* for 'belief.' The English word *creed* comes from the same root.

Using the meanings of the parts of the word, how would you explain the use of *syncretism* in paragraph 8?

## How can I use grammar as a tool for understanding?

### Relative Clauses

A relative clause is often referred to as an adjective clause. This is because it is a clause (includes a subject and a verb) that describes a noun or pronoun in the main (independent) clause.

Remember that a clause includes a subject and a verb.

There are two kinds of clauses, independent and dependent

*Samuel was a judge who traveled from city to city.*

In this example, 'Samuel was a judge' is the main or independent clause.

'who traveled from city to city' is a dependent clause because it cannot stand alone.

A dependent clause must be attached to an independent clause.

A relative clause is a dependent clause.

A relative clause acts as an adjective clause because it describes a noun or pronoun in the main, or independent, clause.

*Samuel was a judge who traveled from city to city.*

The relative clause, who traveled from city to city, describes the proper noun **Samuel**.

A relative clause is usually introduced by the relative pronouns, *who*, *which*, or *that*.

The following sentences are from the text and contain relative clauses.

Identify the relative clause by underlining it, and write the noun or pronoun to which it refers on the line.

Example: *Samuel was a judge who traveled from city to city.*     Samuel

1. Israel demanded to have a king who would make them like other countries. (1)  
_____
2. David was a godly man who delighted in the Lord and praised his name to the people. (2)  
_____
3. The Northern Kingdom which included 10 tribes kept the name Israel. (5)  
_____
4. There were several kings who left their mark on history. (6) _____
5. But it was Ahab who actively promoted worship of Baal. (6) _____
6. It also resulted in the defeat of other nations which brought Israel great wealth in tribute. (6)  
_____
7. King Uzziah who was the last great king of Judah brought peace and prosperity. (7)  
_____
8. The Exile that had been prophesied for many years began. (8) _____

The following pairs of sentences are both independent clauses.  
Combine them in such a way as to make one clause dependent.

Example: *Samuel was a judge. He traveled from city to city.*  
*Samuel was a judge who traveled from city to city.*

1. Samuel told the people to honor God. God was their king.  
_____
2. God chose Saul. Saul was from the tribe of Benjamin.  
_____
3. Jerusalem was the capital city. Jerusalem was known as the City of David.  
_____
4. King Asa began a program of reform. The reforms demanded the removal of idols.  
_____
5. Athaliah was an evil queen. She ordered the murder of the royal family.  
_____
6. King Hezekiah ruled for 29 years. He began religious reform in the kingdom.  
_____
7. The kingdom was divided. It experienced many foreign attacks.  
_____
8. Only a few kings truly worshiped God. Only a few kings led the nation under God's rule.  
_____

## **How can I integrate what I have learned?**

After reading this article, what do you think makes a king 'good' or 'bad'?

Do we judge our national leaders in the same way?

## The World of the Exile

### What do I already know?

Many people leave their home country to work in another country.

Do you know anyone who is an Overseas Foreign Worker?

Or is working within the EU?

What do you think are some of their struggles and adjustments?

### What should I be looking for?

God punished the people of Israel by sending them into exile. What did the people do to deserve this punishment and how did God use other nations to accomplish this?

## The World of the Exile

- 1 For several centuries the center for Israel's politics, religion, and economics was located in Jerusalem. King David had conquered Jerusalem and made it the capital for his extensive empire. Solomon was responsible for building the Temple which became the central meeting place for worship and sacrifice. God favored Jerusalem and his chosen people through covenantal promises of blessing and prosperity. But the people failed to keep the covenant. Disobedience, idolatry, injustice, and civil strife soon characterized the people of God. Prophets were sent to remind them of the consequences of violating the covenant. The path of disobedience eventually led to an end of independence, the destruction of the temple, and a scattering of the people into other lands. Jerusalem was no longer the center of Israel's society and religion.
- 2 In the second half of the 8th century, the kingdom of Assyria began a series of victorious military campaigns throughout the Fertile Crescent. In 722 B.C. the northern kingdom of Israel was conquered. Assyria's policy was to disperse conquered peoples and transplant them throughout the empire through a massive resettlement program. The 10 tribes of the northern kingdom of Israel were scattered, never to return to their homeland or to rise as a nation again. The nation of Judah in the south remained, but its king, Hezekiah, wavered between following God and following the advice of court officials who favored alliances with Egypt. Isaiah the prophet continually warned the king and people against these alliances. He prophesied the destruction of the city and temple, and encouraged the king to listen to the Lord and to trust in him. In 701 B.C. King Sennacherib of Assyria attacked Judah and after his army was finished, there was left little of the province. Jerusalem was miraculously spared, but found herself a subject under tribute to Assyria.
- 3 The death of Assyria's last strong king, Ashurbanipal, in 627 B.C., resulted in civil strife within the capital of Nineveh and the surrounding area. Egypt took advantage of this weakened position and crossed through Judah to attack Assyria. Egypt was not the only nation to notice the fading strength of the Assyrian Empire. Babylon also rose up. In 605 B.C. Babylon defeated Egypt in the Battle of Carchemish on the Euphrates River. This resulted in Babylon becoming the next superpower in the region. Nebuchadnezzar of Babylon led his army south to put down rebellions in Judah. Prisoners from the royal and noble classes were forced to march to Babylon. Daniel and his friends were among this first captivity which took place around 605 B.C.
- 4 Throughout the following years, the kings of Judah wavered between allegiance to Babylon and to Egypt. During one of these betrayals, Babylon took action against Judah, marched to

Jerusalem, and surrounded the city for 2 months. When Jerusalem fell in 597 B.C., many prisoners were taken and marched to Babylon. Among these captives were the prophet Ezekiel and King Jehoiachin and his sons.

- 5 Even after such a terrible defeat, the king and people of Jerusalem refused to listen to God's word through the prophet Jeremiah. The council remained pro-Egyptian. The leaders aggressively accused Jeremiah of discouraging the people with his prophecies of destruction. Eventually news of Judah's disloyalty reached Babylon. An army was immediately sent to deal with the treachery. Egypt was slow to respond to the cries for help from Jerusalem. After another siege, Jerusalem fell to Babylon in 586 B.C. This time the temple was destroyed, the city was left in ruins, and the majority of the people were taken into captivity.
- 6 The nation of Israel ceased to exist. The monarchy had ended. The Temple was torn down and the city of Jerusalem was in ruins. The people were in exile, but the exile was not permanent. God had told the people through the prophets that it would only be a temporary punishment. God's grace, mercy, and forgiveness were greater than his anger. Daniel wrote about the hope of restoration through God's sovereignty and continued relationship with Israel. During the exile, Ezekiel confronted the people with the reasons for the exile. He reminded them of their past sins and called for repentance. National destruction was the result of failure to keep God's covenant. If the people would repent and turn to God, God promised to respond to their cry of repentance with love and mercy. After seventy years, the people would return to their land. The covenantal relationship would be restored and God's glory would be revealed to the world.
- 7 During the exile in Babylon the people of Israel enjoyed certain freedoms that allowed them to settle down, to begin business, and to practice their religion. They were able to continue their way of life in a limited way. But for God's people a life without the Temple was unimaginable. They were resettled all over the empire in small communities, in rural provinces as well as in the capital city of Babylon. Where were they to worship? How were they to sacrifice? In time the local synagogue became the center for worship and instruction. Prayer and personal piety replaced the sacrificial system. The people adjusted and kept alive their covenantal relationship with the Lord. They repented and waited and hoped.
- 8 In 539 B.C. Cyrus of Persia defeated Babylon. The Persian Empire brought new customs and laws. These replaced the practices of Assyria and Babylon. The Jews and other displaced people were allowed to return to their homelands. They were encouraged to rebuild their temples. Ezra and Nehemiah led the people back to Jerusalem and began the hard job of restoring the Temple, the city of Jerusalem, and a way of life. But many Jews decided it was easier to remain in their new homes in Babylon, continue their new lifestyle, and worship in the synagogues. Only a few, a remnant, returned from the exile to begin the challenge of rebuilding the homeland of Israel.

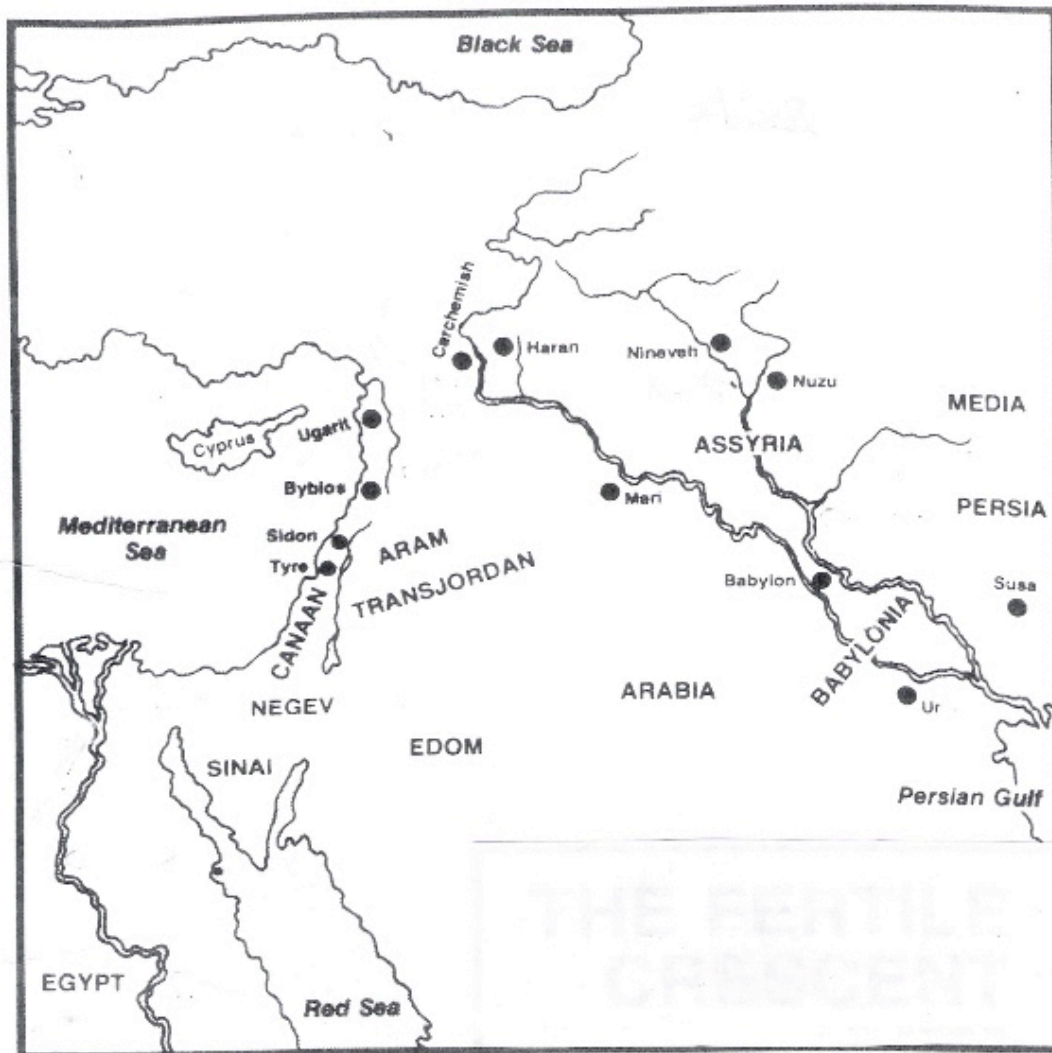
## Getting the big picture

### Viewing the Map of the Exile

Choose the best answer to complete the following sentences.

1. When Egypt challenged the empires of the East, their army had to pass through
  - a. Arabia
  - b. Sinai
  - c. Canaan
2. The Battle of Carchemish took place in
  - a. Assyria
  - b. Judah
  - c. Babylonia
3. Babylon is south of
  - a. Nineveh
  - b. Susa
  - c. Jerusalem
4. When the people of Judah were taken into exile, they marched
  - a. east
  - b. south
  - c. west

## Map of the Exile



## What is the reading passage about?

### Check your reading comprehension

Choose the best answer for each item.

1. Isaiah prophesied under King
  - a. David
  - b. Solomon
  - c. Hezekiah
  - d. Jehoiachin
2. Daniel was taken captive by the
  - a. Babylonians
  - b. Assyrians
  - c. Persians
  - d. Egyptians
3. Which empire ended the nation of Israel?
  - a. Babylon
  - b. Egypt
  - c. Persia
  - d. Assyria
4. Which empire ended the nation of Judah?
  - a. Babylon
  - b. Egypt
  - c. Persia
  - d. Assyria
5. Jerusalem and the Temple were completely destroyed in
  - a. 722 B.C.
  - b. 605 B.C.
  - c. 586 B.C.
  - d. 530 B.C.
6. Which two countries fought in the Battle of Carchemish?
  - a. Babylon and Egypt
  - b. Egypt and Assyria
  - c. Assyria and Judah
  - d. Babylon and Judah
7. Which of the following reasons for the Exile was not mentioned in this article?
  - a. idolatry
  - b. social injustice
  - c. breaking God's covenant
  - d. marrying foreign women
8. Which of the following prophets did not live during the time of the exile?
  - a. Ezekiel
  - b. Jeremiah
  - c. Daniel
  - d. Jonah
9. Which of the following was not a result of the exile?
  - a. dispersion of the people
  - b. destruction of the temple
  - c. loss of the Hebrew sacred writings

- d. end of the sacrificial system
10. Who allowed the Jews to return to Jerusalem?
- Ahaz
  - Ezra
  - Cyrus
  - Nebuchadnezzar

### When did it happen?

Match the following important dates in Israel's history with the person or event associated with the date.

722 B.C.	Jerusalem falls
627 B.C.	Israel is conquered
605 B.C.	Assyria begins to weaken
586 B.C.	Persia defeats Babylon
539 B.C.	Battle of Carchemish

### Timeline or Chronological Ordering

When reading history it is often helpful to keep significant events in chronological or sequential order. In this way the reader can identify patterns of sequence and cause and effect. Number the following events in the order they occurred in history.

_____	Nebuchadnezzar invades Judah
_____	Battle of Carchemish
_____	Jerusalem is destroyed
<u>  1  </u>	Assyria conquers Israel
_____	Assyria conquers all of Judah, except Jerusalem
_____	Ezra and Nehemiah rebuild Jerusalem
_____	The 10 northern tribes are scattered
_____	Daniel is taken captive to Babylon
_____	Cyrus of Persia defeats Babylon

### How can I expand my vocabulary?

#### Defining Vocabulary

Match the vocabulary word with the correct definition.

strife (1)	job, undertaking
sovereignty (6)	power, rule, control
task (8)	godliness
piety (7)	trouble
monarchy (6)	kingdom

Using the vocabulary words from this exercise, fill in the blanks with the appropriate words.

- Eventually the king of Judah was taken captive and the (*sovereignty, monarchy*) ended.
- When community worship ended with the destruction of the temple, many people developed a strong sense of personal (*piety, strife*) during the exile.
- The (*strife, task*) of rebuilding the city of Jerusalem was very difficult.

## Identifying Contextual Definitions

Sometimes the writer gives information about the meaning of a word in other parts of the paragraph. The reader can use these contextual clues to guess the meaning of the word. Read the following sentences from the text and choose the appropriate meaning of the underlined word.

1. Prophets were sent to remind them of the consequences of violating the covenant. The path of disobedience would eventually lead to an end of independence, the destruction of the temple, and a scattering of the people into other lands. (1)
  - a. destroying
  - b. ending
  - c. disobeying
2. Assyria's policy was to disperse conquered peoples and transplant them throughout the empire through a massive resettlement program. The 10 tribes of the northern kingdom of Israel were scattered, never to return to their homeland or to rise as a nation again. (2)
  - a. scatter
  - b. return
  - c. nationalize
3. Egypt took advantage of this weakened position and crossed through Judah to attack Assyria. Egypt was not the only nation to notice the fading strength of the Assyrian Empire. Babylon also rose up. (3)
  - a. Judah's advantage
  - b. fading strength
  - c. rise of Babylon
4. Eventually news of Judah's disloyalty reached Babylon. An army was immediately sent to deal with the treachery. (5)
  - a. prophetic news
  - b. Judah's military
  - c. disloyalty
5. The people were in exile, but the exile was not permanent. God had told the people through the prophets that it would be a temporary punishment. (6)
  - a. timely
  - b. permanent
  - c. not permanent
6. The Persian Empire brought new customs and laws. These replaced the practices of Assyria and Babylon. (8)
  - a. customs
  - b. religion
  - c. performances
7. Many Jews decided it was easier to remain in their new homes in Babylon, continue their new lifestyle, and worship in the synagogues. Only a few, a remnant, returned from the exile to begin the challenge of rebuilding the homeland of Israel. (8)
  - a. all of the remaining
  - b. many Jews
  - c. a few Jews

## Figure it out!

In paragraph 2, King Hezekiah *wavered* between following God and following the court councilors.

Guessing from the context, what do you think that means?

Is this a good quality for a king to have?

In paragraph 5 Jeremiah is described as being *aggressively* accused.

What does *aggressively* suggest about the accusation?

Paragraph 5 describes a conflict. What words describe the two sides of the conflict?

What are the issues of the two sides and who represents each side?

Paragraph 7 says the ‘*life without the Temple was unimaginable.*’

What does *unimaginable* suggest about how the people felt?

In paragraph 7 the idea of *synagogue* is introduced.

Discuss the importance of the synagogue in the lives of the Jews in exile.

## How can I use grammar as a tool for understanding?

### Infinitives

Infinitives look like verbs, but act as another part of speech in a sentence.

Infinitives can function as nouns, adjectives, or adverbs

Infinitives are formed from the base form of verbs preceded by *to*.

*But the people failed **to keep** the covenant. (1)*

The infinitive is **to keep**. It is used as a noun and is the direct object of the verb *failed*.

**To keep** answers the question, *failed what?*

*Prophets were sent **to remind** them of the consequences of violating the covenant. (1)*

The infinitive is **to remind**. It is used as an adverb to describe the verb *were sent*.

**To remind** answers the question, *why were prophets sent?*

Remember: TO + VERB = INFINITIVE  
TO + NOUN = PREPOSITION

The following two sentences are from paragraph 2. Each sentence uses both infinitive and prepositional phrases. Identify which phrases are infinitives and which are prepositional phrases.

*The 10 tribes of the northern kingdom of Israel were scattered, never **to return to their homeland or to rise** as a nation again.*

*He prophesied the destruction of the city and temple, and encouraged the king **to listen to the Lord and to trust** in Him.*

Identify the 3 infinitives used in paragraph 3 in the text.

Paragraph 5 is reprinted below. Underline the infinitives and circle the prepositional phrases.

Even after such a terrible defeat, the king and people of Jerusalem refused to listen to God's word through the prophet Jeremiah. The council remained pro-Egyptian. The leaders aggressively accused Jeremiah of discouraging the people with his prophecies of destruction. Eventually news of Judah's disloyalty reached Babylon. An army was immediately sent to deal with the treachery. Egypt was slow to respond to the cries for help from Jerusalem. After another siege, Jerusalem fell to Babylon in 586 B.C. This time the temple was destroyed, the city was left in ruins, and the majority of the people were taken into captivity.

## **How can I integrate what I have learned?**

Do we as God's people commit the same sins as the Israelites who were sent into exile?

How does God punish his church today?

How does God restore us and bring us back to himself?

## The World between the Testaments

### What do I already know?

When we think of the Bible, we think of an Old Testament and a New Testament. What do you know about the time covered in each of these testaments? How much time do you think passed between the periods of the two testaments? What was taking place during that time?

### What should I be looking for?

As you read this article, notice the people who became important figures of history during this time period. What contribution did they make and how did they affect the coming of the Messiah?

## The World between the Testaments

- 1 The period of time covered in the Old Testament ended around 425 B.C. with the return of the exiles from Babylon. The nation of Israel had been sent into exile for 70 years as the result of their disobedience to God. Now God was allowing them to return to their native country. Nehemiah was one of the exiles who returned to Jerusalem. He was one of the last leaders of the Old Testament era. He led a large group of Jewish people back to their homeland. But the majority of the people did not return to Palestine. These Jews who remained outside the land of Palestine were known as the Diaspora. They had settled in new lands, had created homes for their families, and had established businesses. The local synagogue replaced the temple as the center for worship. Prayer and personal piety replaced the sacrifices. It was to the synagogues of the people of the Diaspora that Paul went and preached during his missionary journeys.
- 2 Nevertheless, though most Jews remained abroad, some Jews did return to the land of their forefathers. God had promised that after 70 years of exile, he would bring back a remnant of people to the land. Those who returned tried to rebuild Jerusalem, the temple, and their old way of life. However, the glory and splendor of the city of Jerusalem and especially the beloved Temple could never be recreated. The hope that filled the Jews in Exile with expectations of a Messiah and kingdom had not been met. Instead, the times were evil, life was hard, and the people were disappointed. This intertestamental period between 425 B.C. and the birth of Christ is often referred to as 'the Silent Years' because there were no prophets sent by God to the people of Israel. God ceased to speak through a living voice.
- 3 These were difficult times for those who returned. There were few periods of peace. In 332 B.C the Greek conqueror Alexander the Great gained control over the region and sought to Hellenize his whole realm. Hellenism was the process of establishing the Greek language, lifestyle, and values in all of the lands under Alexander's control. Hellenism brought some good results, one of which was the Septuagint, a translation of much of the Old Testament into Greek. This translation quickly became the Bible for Greek speaking Jews outside of Palestine who no longer read Hebrew; furthermore, it became the Bible of the early church. On the other hand, Hellenism brought pagan influence into many areas of life. This produced a constant tension for religious Jews. These Jews wanted to remain pure in their devotion to God's Word, but they were surrounded by the pressures of new ideas and ways of living.
- 4 After Alexander the Great died, his empire was divided between two of his generals. This resulted in two empires: the Ptolemies who ruled Egypt until 198 B.C. and the Seleucids who ruled Syria and Mesopotamia. Consequently, the land of Israel was again caught between

two superpowers and felt the conflict through war, tribute, and political maneuvering. At times Israel enjoyed religious freedom, but under Antiochus IV, also known as Antiochus Epiphanes, there was intense persecution. Antiochus sought to destroy Jewish religion and nationhood completely. During his reign from 175 -164 B.C. he built a statue of the Greek god Zeus in the Jerusalem Temple and demanded that it be worshiped. Moreover, he sacrificed a pig on the altar in the Temple. As a result, the response of the Jews was drastic. Many chose martyrdom rather than to conform to his demands. Some chose to resist resulting in what was called the Maccabean Revolt. This revolution lasted 24 years, from 166-142 B.C.

- 5 The leader of the Maccabean Revolt was a priest called Matthias. Matthias and his five sons opposed the sacrilege of Antiochus' actions. John Maccabeus was one of the sons of Matthias. He was a brilliant general and led a quick and decisive victory over Antiochus and the Seleucid Empire. Consequently, the Jews were again allowed freedom to practice their religion. After securing religious liberty, John Maccabeus went on to fight for political independence. He gained some freedoms and was permitted to establish himself in power, thus creating the Hasmonean dynasty and priesthood. But under God's law, only certain people could hold the priestly office. The Hasmoneans were not qualified to be high priests. Thus their claim to the priesthood was illegitimate. Therefore the more conservative groups of Jews broke away from temple worship and refused to worship in Jerusalem. The Qumran community was one of the groups of Essenes who refused to worship under an illegitimate high priest. The priests and scribes who continued to worship at the Temple divided over the issue of personal piety in keeping the law. One group, the Sadducees, thought that Temple worship was all that was required to keep the law. The other group called the Pharisees prided themselves on being the authoritative interpreters of the law and ethical model for the people. There was constant disagreement between the Sadducees and the Pharisees over most issues. These religious and political topics continued into the time of Roman rule which began in Jerusalem in 63 B.C. The Hasmoneans with the support of the Sadducees remained in control of the high priesthood and held much of the political influence under Roman authority.
- 6 It is into this world of turmoil that Jesus came and the early church began.

# What is the reading passage about?

Each of the following words and phrases is associated with one of the five subjects. Enter the word or phrase under the appropriate subject. An item may be used in more than one category.

*persecution*  
*Jews living outside Palestine*  
*desecration of the temple*  
*visited by Paul*  
*religious leaders of Israel*

*Greek influence*  
*changed high priesthood*  
*revolutionary*  
*local synagogue*  
*pagan influence*

*brilliant leader*  
*interpreters of the law*  
*anti-Hasmonean*  
*Alexander the Great*  
*anti-Jewish*

## **Diaspora**

*visited by Paul*  
_____  
_____  
_____

## **Hellenism**

_____  
_____  
_____

## **Antiochus Epiphanes**

_____  
_____  
_____

## **John Maccabeaus**

_____  
_____  
_____

## **Pharisees**

_____  
_____  
_____

# Timeline or Chronological Ordering

When reading history it is often helpful to keep significant events in chronological or sequential order. In this way the reader can identify patterns of sequence and cause and effect.

Number these events in chronological order.

- _____ Sacrifice of a pig on the altar in the Temple
- _____ Roman Empire took control of Jerusalem
- 1   Return from Exile
- _____ Maccabean Revolt
- _____ Nehemiah rebuilds Jerusalem and the temple
- _____ Pharisees form their own faction
- _____ Hasmonean dynasty begins
- _____ Alexander the Great conquers Palestine
- _____ Hellenism begins
- _____ Birth of Jesus

## How can I expand my vocabulary?

### Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition for this context.

- |                  |                   |                     |
|------------------|-------------------|---------------------|
| 1. return (1)    | a. profit         | b. homecoming       |
| 2. remnant (2)   | a. remainder      | b. a piece of cloth |
| 3. absence (2)   | a. nonattendance  | b. lack             |
| 4. tribute (4)   | a. compliment     | b. tax              |
| 5. brilliant (5) | a. shining        | b. talented         |
| 6. decisive (5)  | a. clear-thinking | b. crucial          |
| 7. issue (5)     | a. matter         | b. publication      |

### Defining Vocabulary

Choose the word or phrase that is closest in meaning to the underlined word in the sentence.

1. Prayer and personal piety replaced the sacrifices. (1)
  - a. personal goodness
  - b. personal fasting
  - c. personal ambitions
2. The majority of the people did not return to Palestine. (1)
  - a. most of the people
  - b. a few of the people
  - c. all of the people
3. Many chose martyrdom rather than to conform to his demands. (4)
  - a. to go to war
  - b. to die
  - c. to rebel
4. Matthias and his five sons opposed the sacrilege of Antiochus' actions. (5)
  - a. the sacrifice
  - b. the holiness
  - c. the disrespect
5. There were few periods of peace. (3)
  - a. many
  - b. hardly any
  - c. majority
6. The Pharisees prided themselves on being the authoritative interpreters of the law. (5)
  - a. popular
  - b. curious
  - c. reliable
7. The more conservative groups of Jews broke away from temple worship. (5)
  - a. left the temple
  - b. destroyed the temple
  - c. worshiped the temple
8. After securing religious liberty, John Maccabeaus went on to fight for political independence. (5)
  - a. he never received religious liberty
  - b. he was content with religious liberty

- c. he received religious liberty
- 9. Under God's law, only certain people could hold the priestly office. (5)
  - a. only one person
  - b. only a select few
  - c. only dependable
- 10. Jews outside of Palestine no longer read Hebrew. (3)
  - a. could not read Hebrew
  - b. continued to read Hebrew
  - c. did not need Hebrew

## How can I use grammar as a tool for understanding?

### Transition Signals

Transition signals are words or phrases that tie ideas together to show the reader the flow of thought through a paragraph. They act as traffic signals helping the reader anticipate what will follow, or to pause and consider the relationship between ideas.

The following are 4 functions of transition signals with examples for each category.  
 Connect similar ideas: *again, also, another, in addition, for example, similarly*  
 Connect different ideas: *although, nevertheless, on the contrary, however, yet*  
 Indicate cause, purpose, or result: *as a result, because, since, so*  
 Indicate time or position: *at once, before, finally, first, second, next, meanwhile*

Here is list of some of the transition signals used in the article. The numbers indicate the paragraph in which the transition signal can be found.

Group the transition signals according to the functions.

(1) <i>but</i>	(2) <i>nevertheless</i>	(3) <i>furthermore</i>	(4) <i>after</i>	(5) <i>consequently</i>
	<i>instead</i>	<i>on the other hand</i>	<i>as a result</i>	<i>thus</i>
	<i>because</i>		<i>moreover</i>	<i>therefore</i>
	<i>however</i>			

Similar ideas:     *furthermore*    

Different ideas: _____

Cause/Effect: _____

Time or Position: _____

Read the following sentences. Underline each transition signal. How does it function in the sentence? If it adds similar information, write *similar* on the line. If it gives different information, write *different*. If it relates a cause to a purpose, write *cause/effect*. If it provides an example, write *example*.

1. Most Jews did not return to Jerusalem after the exile; nevertheless, some were eager to go back.

2. The hope that filled the Jews in Exile had not been met; instead, life was hard.

_____

3. Antiochus offended the Jews in many ways; for instance, he sacrificed a pig on the Temple altar.
4. As a result of the actions of Antiochus, the response of the Jews was drastic.
5. In addition to being a brilliant leader, John Maccabeus was an expert in guerilla warfare.
6. The Maccabean revolt won some political freedom, yet it failed to establish a lasting independence.
7. The Essenes refused to worship at the Temple; therefore, some formed a community outside of Jerusalem.
8. Because the Hasmonean priests were illegitimate, some groups broke away from the temple.
9. Another reason the people were sad was that the temple was not beautiful.
10. Since the Jews of the Diaspora lived outside of Israel, they worshiped in local synagogues.

## **How can I integrate what I have learned?**

Think about what you already know of Judaism and God's laws to the people. Why was the action of Antiochus so offensive to the Jews?

How did the events in this 400 year period contribute to the world of the New Testament?

## The World of Jesus

### What do I already know?

What do you think it would have been like to grow up in Nazareth with Jesus as one of his neighbors? What was the world like at that time?

### What should I be looking for?

As you read this article, think about the society in which Jesus grew up. What were some of the influences that may have shaped his thinking? What were some of the challenges and joys in his life?

## The World of Jesus

1. The period of history prior to the birth of Jesus offered the nation of Israel glimpses of independence. But more often than not, the people were oppressed and ruled by nations stronger and more powerful than themselves. Israel struggled to keep its identity amidst the Hellenism that characterized much of this period. It also struggled with religious solidarity. The religious leadership was divided over politics, piety, and instruction. The Sadducees considered themselves the religious leaders, but their ambitions focused on befriending Rome and controlling the high priesthood. The Pharisees were religious leaders who prided themselves on interpreting the law and instructing the people. Smaller groups, like the Essenes, criticized the current state of worship and withdrew to the desert. By the time of Jesus, the people of Israel felt the burden of colonization, struggled to keep the law, and waited expectantly for the Messiah to appear and bring in the kingdom of God.
2. During this time there was a wealthy aristocracy in Israel consisting mainly of the families of the priesthood and leading rabbis. But the majority of the people of Israel were poor. Many were farmers. Some were tradesmen and others were fishermen. Even though slavery was accepted and practiced widely throughout the Roman Empire, it was not common among the Jews.
3. The chief languages of the Roman world were Latin, Greek, and Aramaic. By this time classical Hebrew was a dead language studied by the rabbis, but not spoken. Aramaic was a close relative of Hebrew and had become the dominant language in the Near East. Greek was the language spoken by the majority of the people east of Rome and was the cultural language of the empire. Jesus was probably conversant in both Greek and Aramaic, able to read Hebrew, and spoke Aramaic in daily conversation.
4. The important center for social and religious activity was the synagogue. When the Temple was destroyed in 586 B.C. and the Jews scattered among the nations, the synagogue replaced the temple for worship and instruction. The Jews of the Diaspora founded synagogues in every city of the empire where there were enough Jews to maintain a synagogue. Jesus often preached in the many synagogues of Galilee. This is where the community gathered weekly to worship, to hear the law and the prophets read, and to pray. The synagogue was also the educational center for the Jews. The Jews have been known in history as ‘the People of the Book’. They devoted much time to reading, copying, studying, and interpreting the Torah and other sacred writings. This passion for God’s Word encouraged most Jewish boys to learn to read and write.
5. The Torah, or law, was the heart of Judaism at that time. It provided the motivation for social ethics and the guidelines for decision-making. When the Temple was destroyed, the study of

the Torah rose to take the place of the sacrificial system. Personal study of God's word replaced the national expression of worship through feasts and sacrifices. This study developed into a respected profession by the rabbis as they discussed and interpreted the Torah. Through the years these interpretations which included additional laws and ritual were given a position equal with the Torah. The scribes and Pharisees created a lifestyle following all these laws. They severely judged the common people for failing to live up to this standard. The Pharisees were the recognized religious leaders in personal piety, but Jesus criticized them for leading the people astray and corrupting God's commands through distortion and manipulation. Jesus disapproved of their detailed laws. These laws misrepresented God's desires and kept the people in bondage.

6. Jesus was born into a poor Jewish family in Galilee. He was educated with the other boys of his town at the local synagogue. His parents took him to family affairs like weddings and the annual feasts in Jerusalem. He became a respected and active member of the community. At the age of 30, Jesus began his ministry by identifying with his cousin, John the Baptist, in denouncing the hypocritical practices and teachings of the religious leaders and announcing the kingdom of God to the people. Jesus accepted the title of rabbi as he taught and performed miracles for the next 3 years. The Sadducees and Pharisees joined together to demand his death by the Roman authorities. The charge was blasphemy; Jesus claimed to be the Messiah, the Son of God. He said that he saw God, was sent by God, and was one with God. He suffered the typical Roman style of death by crucifixion. His body was then placed in a cave-like tomb carved out of rock. After his resurrection he appeared to his followers and told them to go throughout the world preaching the Good News and making disciples of all nations. The common language of Greek, the excellent system of roads, and the Pax Romana, (peace of Rome) offered the followers of Christ a unique opportunity to spread the message far and wide. In this way a foundation was established on which the church would be built.

## What is the reading passage about?

### Check your reading comprehension

Choose the best answer for each item.

1. Under the Roman empire the Jewish people
  - a. were slaves
  - b. were rich
  - c. were poor
  - d. were self-ruling
2. The group of religious Jews that controlled the priesthood were
  - a. the Sadducees
  - b. the Pharisees
  - c. the rabbis
  - d. the Essenes
3. Which language is not mentioned as a dominant language at the time of Jesus?
  - a. Greek
  - b. Aramiac
  - c. Roman
  - d. Latin

4. Not only was the synagogue a place of worship, but it was also
  - a. a place of sacrifice
  - b. a place of government
  - c. a place of justice
  - d. a place of education
5. This article speaks of Jesus' relationship with the Pharisees as
  - a. one of conflict
  - b. one of cooperation
  - c. one of discipline
  - d. one of respect
6. The language Jesus probably spoke to his family was
  - a. Aramaic
  - b. Greek
  - c. Hebrew
  - d. Latin

## How can I expand my vocabulary?

### Synonyms

Match each word with its synonym.

solidarity (1)	condemn, criticize
majority (2)	insincere
dominant (3)	main, leading, central
hypocritical (6)	unity
denounce (6)	cursing God, wickedness
blasphemy (6)	greater part, popular

### Antonyms

Match each word with its opposite

solidarity (1)	accept, support
majority (2)	genuine, true
dominant (3)	disagreement, conflict
hypocritical (6)	insignificant
denounce (6)	minority
blasphemy (6)	godliness

### Defining Vocabulary

Complete these sentences from the correct vocabulary word in the word bank.

*conversant*    *identified*    *astray*    *rabbi*    *charged*

1. The teaching of Jesus was similar to that of John the Baptist. Jesus _____ with John. (6)
2. Jesus could speak more than one language. He was _____ in Aramaic. (3)
3. Jesus claimed that the religious leaders were leading the people _____. (5)
4. The people respected Jesus as a teacher and called him _____. (6)
5. The Pharisees and Sadducees accused Jesus before the Roman authorities. They _____ Jesus with blasphemy. (6)

## Lexical Transformation

Often a noun can be changed into an adjective by changing the suffix.

Complete the columns with the appropriate form of the word.

Noun	Adjective
<i>dependence</i>	<i>dependent</i>
significance	_____
_____	independent
_____	important
dominance	_____

Choose the correct form of these words to complete the following sentences.

- The (*significance, significant*) of the Torah motivated the boys to study at the synagogues.
- Aramaic became the (*dominance, dominant*) language of the Near East.
- The most (*importance, important*) place in a Jewish community was the synagogue.
- The Jewish nation was rarely (*independence, independent*) after returning from the Exile.
- The Jewish people were (*dependence, dependent*) on the Pharisees to interpret the law for them.

## Synonymous sentences

Choose the sentence or phrase that is closest in meaning to the sentence from the text.

- But more often than not, the people were oppressed. (1)
  - The people were never oppressed.
  - The people were frequently oppressed.
- The ambitions of the Sadducees were focused on befriending Rome. (1)
  - They were enemies of Rome.
  - They were supporters of Rome
- During this time there was a wealthy aristocracy in Israel. (2)
  - upper class
  - middle and lower classes
- Even though slavery was accepted and practiced widely throughout the Roman Empire, it was not common among the Jews. (2)
  - Slavery was regularly practiced in Israel
  - Slavery was rarely practiced in Israel
- The Jews of the Diaspora founded synagogues in every city of the empire. (4)
  - The Jews discovered buildings and called them synagogues.
  - The Jews set up synagogues in the cities.
- This study developed into a respected profession by the rabbis. (5)
  - The rabbis were respected.
  - The rabbis respected the profession.
- They severely judged the common people for failing to live up to this standard. (5)
  - The common people could not follow the rules.
  - The common people lived according to the standard.

## Identifying Contextual Definitions

Sometimes the writer gives information about the meaning of a word in other parts of the paragraph. The reader can use these contextual clues to guess the meaning of the word. In the following sections there are two types of questions. In one type you are asked to choose the contextual clue that defines the underlined word. The other type of question requires an answer that is implied or suggested in the text.

1. The chief languages of the Roman world were Latin, Greek, and Aramaic. By this time Classical Hebrew was a dead language studied by the rabbis, but not spoken. Aramaic was a close relative of Hebrew and had become the dominant language in the Near East. (3)
  - 1.1 In this passage, the word dominant is similar in meaning to
    - a. dead
    - b. chief
    - c. spoken
  - 1.2 The adjective dead means
    - a. not spoken
    - b. killed
    - c. not studied
  - 1.3 How is Aramaic described in this text?
    - a. as a classical language
    - b. as a dead language
    - c. as a language similar to Hebrew
  
2. Jesus criticized them for leading the people astray and corrupting God's commands through distortion and manipulation. Jesus disapproved of their detailed laws. These laws misrepresented God's desires and kept the people in bondage. (5)
  - 2.1. The word distortion is similar in meaning to the word
    - a. criticism
    - b. detailed laws
    - c. misrepresented
  - 2.2 The word misrepresent means to
    - a. change the original meaning
    - b. symbolize
    - c. interpret
  - 2.3 In this passage, what is Jesus' attitude towards the Pharisees?
    - a. concerned
    - b. manipulative
    - c. negative

## Figure it out!

What does the phrase *national expression* mean in this sentence from paragraph 5?

*Personal study of God's word replaced the **national expression** of worship through feasts and sacrifices.*

## How can I use grammar as a tool for understanding?

### Pronouns

Here is a list of common pronouns:

#### Personal Pronouns

I, me, my, mine, myself  
 you, your, yours, yourself  
 he, him, his, himself  
 she, her, hers, herself  
 it, its, itself  
 we, our, ours, ourselves  
 they, them, their, theirs, themselves

#### Other Pronouns

this, that  
 these, those  
 some, others  
 all, most, many, a few  
 few, none

An author uses a pronoun in place of a noun so as not to be awkward and repetitious. The noun to which a pronoun refers is called the antecedent. It is the antecedent that provides the meaning of the pronoun, so it is important to be able to recognize and identify it.

Choose the correct antecedent for each pronoun that is underlined in these sentences from the text.

- The Pharisees were religious leaders who prided themselves on interpreting the law and instructing the people. (1)
  - Sadducees
  - Pharisees
  - the people
- This period of history prior to the birth of Jesus offered the nation of Israel glimpses of independence. But more often than not, the people were oppressed and subjugated by nations stronger and more powerful than themselves. Israel struggled to keep its identity amidst the Hellenism that characterized much of this period. (1)
  - before Jesus' birth
  - at Jesus' birth
  - after Jesus' birth
- Israel struggled to keep its identity amidst the Hellenism that characterized much of this period. It also struggled with religious solidarity. (1)
  - Hellenism
  - Israel
  - this period
- By the time of Jesus, the people of Israel felt the burden of colonization, struggled to keep the law, and waited expectantly for the Messiah to appear and bring in the kingdom of God. During this time there was a wealthy aristocracy in Israel consisting mainly of the families of the priesthood and leading rabbis. (1,2)
  - before Jesus' birth
  - during Jesus' life
  - after Jesus' death

5. But the majority of the people of Israel were poor. Many were farmers. Some were tradesmen and others were fishermen. (2)
  - a. farmers
  - b. the majority of the people
  - c. people of Israel
  
6. Even though slavery was accepted and practiced widely throughout the Roman Empire, it was not common among the Jews. (2)
  - a. the Roman Empire
  - b. wealthy aristocracy
  - c. slavery
  
7. Personal study of God's word replaced the national expression of worship through feasts and sacrifices. This study developed into a respected profession by the rabbis as they discussed and interpreted the Torah. (5)
  - a. personal study of God's Word
  - b. study of nationalistic worship
  - c. worship through feasts and sacrifices
  
8. Through the years these interpretations which included additional laws and ritual were given a position equal with the Torah. The scribes and Pharisees created a lifestyle of adhering to all these laws. They severely judged the common people for failing to live up to this standard. (5)
  - a. laws of the Torah
  - b. additional laws
  - c. laws of Roman society
  
9. The scribes and Pharisees created a lifestyle adhering to all these laws. They severely judged the common people for failing to live up to this standard. (5)
  - a. scribes and Pharisees
  - b. laws
  - c. common people

## How can I integrate what I have learned?

This text claims that Greek was the *lingua franca* of the people east of Rome during this period of history. What does the term *lingua franca* refer to? What languages are spoken in your country? Is there a difference between the national language and the *lingua franca*?

*The common language of Greek, the excellent system of roads, and the pax romana, (peace of Rome) offered the followers of Christ a unique opportunity to spread the message far and wide.* (6)

In what ways are these three factors advantages to mission work?

Discuss some of the advantages and hardships of spreading the gospel in your country.

Now that you have read this article, discuss the question given at the beginning of this lesson:

What were some of the influences that may have shaped the thinking of Jesus and brought both challenges and joys in his life?

## The World of the Disciples

### What do I already know?

What is meant by calling someone a *disciple*?

What is the word *disciple* in your own language? To whom does it refer?

### What should I be looking for?

What qualifications do you see in the men whom Jesus chose to be disciples?

## The World of the Disciples

1. When Jesus began his ministry, many people followed him. Some wanted to listen to his teaching. Others were impressed by his miracles. Still others were curious about who he was and what he was doing. People were attracted to Jesus for a variety of reasons and many were in earnest to learn more about the kingdom of God. From among the crowds who wanted his attention Jesus chose twelve men to mentor, to take care of administrative matters, and to be close traveling companions. These twelve men came to be known as the disciples. They were the privileged few who knew Jesus best and were known and trusted by him.
2. Despite the fact that these disciples were closest to Jesus, we know very little about most of these men. The Gospels in the New Testament do not focus on the disciples, their activities or personalities. The central theme is always Jesus, even when one of the disciples is the author of the account.
3. So who were these men chosen by the Lord and how did Jesus choose them? What were the criteria? Was there an interview process or a list of qualifications? Probably not. Jesus saw potential and value in these men that the world could not see. Many of the men were fishermen; one was a tax collector and one was a terrorist. A few were educated, some were not. All but Judas Iscariot were from Galilee. We know next to nothing about two disciples, James the son of Alphaeus, and Thaddeus. Little more is known about Philip, Nathanael, and Andrew. Thomas became famous for his pessimism, questions, and doubts.
4. Three of the disciples are familiar to us. Peter, James, and John were the intimate associates of Jesus and were privileged to witness the transfiguration, the raising of Jairus' daughter, and accompanying Jesus in the Garden of Gethsemane. They became the closest friends of Jesus and the foundation of the early church.
5. Matthew was a tax collector which for all intents and purposes meant that he had betrayed his fellow Jews and sold out to Rome. He was wealthy and educated, but also hated and despised. Why did he leave his comfortable lifestyle to follow a carpenter from Nazareth? What was going through the mind of Matthew when Jesus spoke those famous words, "Come and follow me"?
6. As opposite from Matthew as possible stood Simon the Zealot, a revolutionary and most probably a terrorist. He wanted Israel freed from Roman oppression and was willing to fight, kill and destroy for this freedom. The zealots formed an underground movement and were effective in their plots to kill or destroy any Jew who partnered with Rome. The idea of having a tax collector and a zealot eat together, much less serve on the same committee, was unthinkable. But this is what the teaching of Jesus was all about: reconciliation, tolerance, peace, and unity. This band of brothers was a unique blend of unlikely characters chosen and called to live and work together.
7. And then there was Judas Iscariot, the man who was different from the beginning. Judas was the only disciple who came from Judea and thus spoke a different language and held to

different customs and traditions. Judas was highly educated and from a strong religious family. Considered a man of honesty, Judas was accepted and respected by the other twelve. No one ever questioned his motives or character, not even during the Passover Supper when Jesus states the impossible, that one of the twelve would betray him that very night. And yet, Judas became a traitor who betrayed Jesus with a kiss for the small amount of thirty pieces of silver.

8. Why did Jesus choose Judas? Could it be for the same reason that he chose the other eleven? For the same reason he chose you and me? Jesus saw incredible potential in Judas. As a natural leader of men, he was trusted and respected. Jesus wants to give every man and woman an equal chance to repent and become his follower. Jesus knew that if Judas were to give himself to God he would do mighty things for the kingdom. But Judas made a series of wrong choices, one after another. He refused to acknowledge his sins, repent, and turn to Jesus. Judas may have been lonely because he was from Judea, jealous because he was not part of the exclusive threesome, disillusioned because Jesus preached a heavenly, not earthly kingdom. Whatever the reason, Judas' wrong decisions led him not only in the opposite direction from love, but they also resulted in the ultimate blasphemy, denying the Son of God.
9. These are the twelve men whom Jesus chose to continue his ministry. How did he take such a group and equip them for this mission? Jesus was the supreme teacher. Rather than lecturing in his teaching, he questioned and dialogued with his audience. He spoke in parables and word-pictures to make sure that his students could understand and remember the lessons. Taking advantage of each teachable moment, Jesus made the most of every opportunity for learning. The disciples learned by doing. Jesus even included a practicum that involved a preaching and teaching mission. But the two most important aspects of Jesus' teaching were his own personal example of selflessness and service, and his love for his men. Jesus had confidence in their ability and stood by them with encouragement, correction, and support.
10. After the ascension of Jesus into heaven, the disciples became passionate in sharing the message of salvation. They gave up everything, spoke with authority, performed miracles, and risked their lives for the sake of the gospel. These eleven disciples who came from such diverse backgrounds, ideals, and personalities were molded into a force that eventually turned the world upside down.

## What is the reading passage about?

### Check your reading comprehension

After reading the article, determine if each statement is T or F. If the statement is false, rewrite the statement to express a true fact.

1. _____ Judas Iscariot was from Galilee.
2. _____ James, son of Alpheus, and Thaddeus are frequently mentioned in the gospel accounts
3. _____ Matthew sold items to Rome on a regular basis.
4. _____ The Jews considered Matthew to be a traitor.
5. _____ There were many similarities between Simon the Zealot and Matthew.
6. _____ Matthew and Simon the Zealot had been friends before they met Jesus.
7. _____ Matthew and Simon the Zealot had little in common.
8. _____ The Zealots hid out in caves.
9. _____ Judas Iscariot could probably read and write.
10. _____ The disciples were often suspicious of Judas Iscariot.

## How can I expand my vocabulary?

### Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition.

- |                    |                        |                           |
|--------------------|------------------------|---------------------------|
| 1. underground (6) | a. below the earth     | b. subversive, rebellious |
| 2. band (6)        | a. group               | b. strap                  |
| 3. plot (6)        | a. plan                | b. story                  |
| 4. strong (7)      | a. physically powerful | b. committed, firm        |
| 5. jealous (8)     | a. envious             | b. protective             |
| 6. ultimate (8)    | a. supreme             | b. final                  |

### Defining Vocabulary

Match the vocabulary word with the correct definition.

- |                |                      |
|----------------|----------------------|
| privileged (1) | feature              |
| intimate (4)   | honored              |
| mentor (1)     | wipe out             |
| despised (5)   | standard, reason     |
| aspect (9)     | personal             |
| pessimism (3)  | teach, disciple      |
| erase(7)       | restricted           |
| betray(7)      | hated                |
| exclusive (8)  | doubt                |
| criteria (3)   | deceive, be disloyal |

Using the vocabulary words from the previous exercises, choose the appropriate words.

Jesus chose 12 men as his (*intimate, jealous*) companions. Through this close association Jesus was able to (*mentor, despise*) them and teach them. Sometimes the disciples were (*intimate, jealous*) of one another, like when they asked Jesus which of them was the greatest. Thomas showed (*pessimism, strength*) when he asked to see the nail prints in Jesus' hands. Some men (*erased, despised*) Matthew because he had been a tax collector. Judas would eventually (*erase, betray*) Jesus and join a (*plot, aspect*) to kill him.

### Identifying Contextual Explanations

Sometimes the writer explains, defines, or clarifies a word within the context of the sentence. Read the following sentences from the text. Identify the word or phrase in the sentence that explains, defines, or clarifies the underlined word.

1. Simon the Zealot was a revolutionary and most probably a terrorist. (6)

_____

2. Jesus states the impossible, that one of the twelve would betray him that very night. (7)

_____

3. Jesus saw potential in Judas. As a natural leader of men, he was trusted and respected. (8)

_____

4. Judas' decisions also resulted in the ultimate blasphemy, denying the Son of God. (8)

---

5. The disciples learned by doing. Jesus even included a practicum that involved a preaching and teaching mission. (9)

---

### Figure it out!

The last sentence of the text uses the phrase, *turned the world upside down*. What do you think that phrase means and why is it used to conclude the article?

### Reading for Suggested Meaning

Sometimes an author will use transitional phrases to express a suggested meaning. This indicates that the meaning is not obvious or straightforward. In these instances the reader must figure out the implied meaning. Here are some examples of phrases of suggested meaning in this text. Choose the best meaning for the phrase.

1. *Many people were in earnest to learn more about the kingdom of God.* (1)
  - a. in jest
  - b. serious
  - c. incapable
  
2. *All but Judas Iscariot were from Galilee.* (3)
  - a. Judas Iscariot was not from Galilee
  - b. Judas Iscariot was from Galilee
  - c. All of the disciples were from Galilee
  
3. *Matthew was a tax collector which for all intents and purposes meant that he had betrayed his fellow Jews and sold out to Rome.* (5)
  - a. Matthew's intentions were to betray the Jewish people
  - b. Matthew was buying and selling between Rome and the Jewish people
  - c. Matthew was considered a traitor by his people
  
4. *As opposite from Matthew as possible stood Simon the Zealot.* (6)
  - a. Matthew and Simon were very different.
  - b. Matthew and Simon were very similar.
  - c. Matthew and Simon were not disciples at the same time.
  
5. *Simon the Zealot was most probably a terrorist.* (6)
  - a. It is certain that Simon was a terrorist.
  - b. It is unlikely that Simon was a terrorist.
  - c. It is highly likely that Simon was a terrorist.
  
6. *The idea of having a tax collector and a zealot eat together, much less serve on the same committee, was unthinkable.* (6)
  - a. an unimaginable situation
  - b. an unequal situation
  - c. an unfair situation

7. 'whatever the reason' in paragraph 8 means
  - a. that the reason is not known
  - b. there are too many reasons to consider
  - c. there is no reason
  
8. In paragraph 8 the author suggests that Judas may have been *disillusioned*. This suggests that Judas
  - a. had visions
  - b. was disappointed
  - c. was unenlightened
  
9. Jesus saw *incredible potential* in Judas. (8)
  - a. Judas was a weak person.
  - b. Judas was a capable person.
  - c. Judas was a deceitful person.

### **How can I become a better reader?**

There are several questions in this article.

Are the answers found in the text? If so, what are the answers? If not, why not?

Why does the author use questions in this way?

When you as a reader see these questions, how do you feel? How should you respond?

### **How can I integrate what I have learned?**

Why do you think we know so little about these very important men?

Are we disciples of Jesus in the same way as these 12 men?

What are some of the similarities and differences?

## The World of the New Testament

### What do I already know?

Empires influence the countries they conquer in many ways. Often there are terrible consequences for the people who are conquered. But at other times there are advantages.

Think of some of the powerful empires in the past. Have any of them influenced your country? If so, in what ways did your people suffer or benefit?

What are some modern empires? What characterizes their activities?

### What should I be looking for?

Look for factors that contribute to the rise and success of the Roman Empire. How did these factors affect the beginnings of Christianity?

## The World of the New Testament

- 1 The New Testament was written during the times of the Roman Empire. This great empire covered an area from the Atlantic Ocean on the west to the Euphrates River on the east, and from the Black Sea and Danube River on the north, and the Sahara desert on the south. For nearly 500 years, beginning around 200 B.C., this large area of land was under the domination of Rome.
- 2 Although Rome was founded in 753 B.C., it took several centuries before it became an important political power. By the beginning of the fifth century B.C. it had become secure and powerful enough to begin to expand its borders. For the next five hundred years Rome was at war and became the ruling empire of the world. During this time the wars were not only concerned with foreign conquest, but also with civil unrest. Various rulers inside the empire fought each other for control. Finally, around 30 B.C. Octavian, or Augustus as he was called, became the first emperor and established a secure government. He was also the first emperor to be called Caesar, a title which expressed supreme control over both legal and social powers in the empire.
- 3 The people were tired of war and wanted peace in the land. Caesar Augustus ruled well and improved the empire through wise reforms. Many corrupt politicians were dismissed, the army was reduced in size, public works were organized, and peace and prosperity increased. After 41 years under the reign of Augustus, the Roman Empire was rich and peaceful.
- 4 A common language, Greek, was established, commerce grew, and culture flourished. Cities were connected by an extensive and well-constructed system of paved roads, parts of which remain today. Religion was revived around various temples and cults. Other forms of established religion, such as Judaism, were tolerated. New ideas were discussed and debated. All of these factors influenced the era of first century Christianity. Paul established many churches among the Gentile believers from Syria to Greece. Paul was able to communicate with these churches through letters that were easily and quickly transmitted and in a language readily understood by the majority of people. Travel was frequent, easy, and relatively safe. For example, thousands of pilgrims arrived in Jerusalem for the feasts of the Passover and Pentecost. The Ethiopian eunuch, who discussed the book of Isaiah with Philip, was traveling with his entourage from Jerusalem back to his own country. Paul was able to collect a substantial offering from Gentile churches and bring it to Jerusalem safely. In this type of environment the gospel was able to spread rapidly.

5. But there was another side to the Roman imperial peace. The Caesars held such powerful control over the empire and its citizens that they became godlike in their demand for complete loyalty and obedience. This arrogance would eventually persecute the Christians and cause trouble for the new movement called The Way.

## What is the reading passage about?

### Check your reading comprehension

Choose the best answer for each item.

1. The Roman Empire did not include the area of modern day
  - a. France
  - b. Italy
  - c. India
  - d. Egypt
2. The fifth century B.C. indicates the years between
  - a. 500-400 B.C
  - b. 600-500 B.C.
  - c. 400-500 B.C
  - d. 550-450 B.C
3. Augustus ruled during the time of
  - a. Paul's missionary journeys
  - b. Jesus' birth
  - c. Jesus' death
  - d. the early church
4. Which one of these reforms was not mentioned in the text?
  - a. military
  - b. the road system
  - c. taxes
  - d. religious worship
5. Philip met the Ethiopian
  - a. at a celebration in Jerusalem
  - b. in Ethiopia
  - c. on a road
  - d. during a meeting
6. The early Christians struggled with Rome because of
  - a. their poverty
  - b. the egotism of the Caesars
  - c. the gods of Rome
  - d. the humility of the Caesars

## How can I expand my vocabulary?

### Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition.

- |                    |                       |                                       |
|--------------------|-----------------------|---------------------------------------|
| 1. flourish (4)    | a. display            | b. prosper                            |
| 2. well (3)        | a. in a good way      | b. healthy                            |
| 3. frequent (4)    | a. regular            | b. to visit                           |
| 4. established (4) | a. proved             | b. set up, created                    |
| 5. corrupt (3)     | a. dishonest          | b. distorted                          |
| 6. transmit (4)    | a. put on the air     | b. pass on                            |
| 7. civil (2)       | a. national           | b. polite                             |
| 8. revive (4)      | a. restore, stimulate | b. regain consciousness after a faint |

### Defining Vocabulary

Choose the best definition for each of the underlined words in the following sentences.

- The commerce that thrived after Augustus refers to _____ (4)
  - banking
  - religion
  - trade
- A substantial offering from the church in Corinth was _____ (4)
  - adequate
  - large
  - required
- The relatively safe road system of the Roman Empire was _____ (4)
  - comparatively safe
  - completely safe
  - not really safe
- The era of first century Christianity refers to _____ (4)
  - the period of time
  - the economics
  - the influences
- Rome's domination over many lands means that Rome _____ (1)
  - enslaved the peoples
  - shared power with other nations
  - controlled other nations
- The reforms of Augustus were _____ (3)
  - ineffective
  - unaccepted
  - improvements
- The entourage of the Ethiopian eunuch probably included _____ (4)
  - wives and concubines
  - soldiers and advisors
  - the queen of Ethiopia
- The pilgrims arriving in Jerusalem were _____ (4)
  - travelers
  - immigrants

- c. refugees
9. Churches which were Gentile were _____ (4)
- non-Jewish
  - Jewish
  - in Israel
10. When the Christians were persecuted by Rome, they were _____ (5)
- mistreated by Rome
  - accepted by Rome
  - involved with Rome

### Synonymous sentences

Choose the sentence that is closest in meaning to the sentence from the text.

- Rome had become secure and powerful enough to begin to expand its borders. (2)
  - Rome was very powerful.
  - Rome was not very powerful.
  - Rome was gaining power.
- During this time the wars were not only concerned with foreign conquest, but also with civil unrest. (2)
  - There was fighting abroad and at home.
  - No foreign nation conquered Rome.
  - The civilians went to war.
- He was also the first emperor to be called Caesar, a title which expressed supreme control over both legal and social powers in the empire. (2)
  - The title meant limited control in the empire.
  - The title meant complete control in all areas.
  - The title meant control shared with the courts and priests.
- Many corrupt politicians were dismissed. (3)
  - They lost their jobs.
  - They stopped being corrupt.
  - They joined the administration.
- Cities were connected by an extensive and well-constructed system of paved roads, parts of which remain today. (4)
  - Parts of the roads are still used.
  - Parts of the roads are still being constructed.
  - Parts of the roads can still be seen.

## How can I use grammar as a tool for understanding?

### The Passive Voice

There are two voices in English, the active and the passive. The active voice is the most common and is used when the subject performs the action. The passive voice is often used in academic literature. In this voice the focus is on the object of the meaning of the sentence, not the subject. It is used when it is not known or not important to know exactly who performs the action.

An example of the passive voice in this text is found in the first sentence. *The New Testament **was written** during the times of the Roman Empire...* The verb is ‘*was written*’. The New Testament is not an active subject doing the writing, but rather it was acted upon, *was written* by others. The author wants to emphasize the New Testament, not the authors as the important topic of the sentence, so he uses the passive voice.

The passive voice can be formed in all tenses, but is most common in the present simple, past simple, present perfect, and future with ‘will’. It is formed with the verb To Be + Past Participle.

There are 5 examples of the passive voice in this text. Identify these examples and discuss why the author used the passive rather than the active voice.

Complete these pairs of sentences using either the active or passive voice.

#### Active Voice

#### Passive Voice

Augustus ruled the Roman Empire.

The Roman Empire was ruled by Augustus.

Augustus established a secure government.

A secure government _____ by Augustus.

Empires _____ large areas of land.

Large areas of land are covered by the empires.

A system of paved roads connected cities.

Cities _____ by a system of paved roads.

Philip _____ the Ethiopian eunuch.

The Ethiopian eunuch was met by Philip.

The majority of people spoke Greek.

Greek _____ by the majority of people.

Augustus _____ not _____ China.

China wasn't ruled by Augustus.

Did Paul send letters to the churches?

_____ letters _____ to the churches by Paul?

Philip discussed the book of Isaiah.

The book of Isaiah _____ by Philip.

## **How can I integrate what I have learned?**

Why was the gospel able to spread quickly?

What other factors might have influenced the spread of the gospel?

What factors could have prevented the spread of the gospel?

Before you read the article, you were asked to look for factors that contributed to the rise and success of the Roman Empire and how they affected the beginnings of Christianity.

Discuss what you learned about the relationship of the Roman Empire and Christianity.

How does the treatment of Christians in the book of Acts relate to the troubles mentioned in paragraph 5?

## The World of Theology

### What do I already know?

Often we think of theology as an academic exercise that only a few people enjoy or are interested in. Do you think that it is something all Christians should study and be familiar with? Why, or why not?

### What should I be looking for?

This brief article only gives an overview of some of the basic theological ideas. The purpose is to introduce the reader to some key vocabulary terms. As you read, mark any terms that you would like to discuss with the class.

## The World of Theology

- 1 Theology comes from two Greek words, *theos*, meaning God, and *logos*, which means word or reason. Theology therefore can be seen as a reasonable discussion about God. It involves the study of doctrines and concepts related to knowing God. As Christians we are all growing in our knowledge of God, his actions and his character, so in a sense we are all theologians. True thinking is as important as true living. The doctrines of the Christian faith seek to state truth in order to form a foundation for our relationship to God. This includes decision-making, ethics, community, and maturity.
- 2 Theology begins with God, his character and his work. God's character is beyond what our limited understanding and language can describe. Therefore words such omnipresent, omniscient and omnipotence are used to express the transcendent nature of God. Omnipresent means that God is everywhere present. Omniscience describes God as all-knowing, while omnipotence portrays God as being all-powerful. He is a living, personal God who desires unbroken fellowship with mankind. Despite the fact that God is sovereign, he can be known.
- 3 God has revealed himself through Jesus, the Bible, and the natural world. His main attributes are holiness, love, and lordship. Holiness is a concept based on the worship of God. Because God is holy, he is separate, different, and above from all other beings. His perfection sets him apart and his character demands righteousness. God is also love and as such desires communication and community. His love is seen in the creative and redemptive acts in the Bible. It overflows into other attributes such as goodness, patience, and mercy. The lordship of God on the heavenly throne places God above all dominions, authorities, and principalities in the universe.
- 4 God is a trinity. God is three persons in one Godhead. This relationship of three persons cannot be fully comprehended and remains a mystery. This Godhead is an image of perfect love and is divinely united in harmony. Even though the three persons are one, they can be differentiated by their various functions. Often they are described through roles as God the Father and Creator, Jesus the Savior, and the Holy Spirit as the one who sanctifies. The three persons of the trinity work together in complex ways and always seek to glorify one another.
- 5 God created man in his own image which means that man was made to be perfect in fellowship with God and in relationship with the world and with other men. The fact that man disobeyed God changed those relationships forever. The fall of man resulted in universal consequences as sin was transmitted to all future generations and brought death into the

world. God's creation was no longer perfect. It was in need of redemption, salvation, and reconciliation.

- 6 Man's sin has separated him from God. Man can no longer enjoy fellowship with God or expect to receive the blessings that come with that relationship. Man has become insensitive to God's word and has refused to do God's will. God is no longer acknowledged as Lord. Man has sought to become his own master. This pride has continued to govern man's actions and relationships through the centuries.
- 7 Without God's initiative in the reconciliation process, man would remain hopeless in his sinful state. There is nothing man can do to reestablish the perfect relationship he once enjoyed. It is only by God's grace that man can be saved. Man can only respond to God's grace through humility, repentance, and faith.
- 8 The Bible describes God's redemptive plan through the ages. Through the covenants, the law, and the prophets, God revealed himself to various individuals and nations, particularly to the people of Israel. God molded this chosen nation into a family in which the Messiah, God's Son, would come. The incarnation describes the fact that the second person of the trinity, Jesus, took the form of a human baby, lived on earth, and died. Philippians 2 says that he emptied himself of deity and took the form of a servant revealing the ultimate humility of Jesus and love of God.
- 9 During his ministry, Jesus showed the people who God is and what he expects. His teachings and miracles demonstrated the love and power of God. His death proved the extent of that love as he tasted death for all man and was made sin on our behalf. The power of death was forever broken and the path to reconciliation was open for all who believe. In the resurrection of Jesus, God demonstrated his power over death and promised that man was no longer in bondage to sin and death. God redeemed man through the substitutionary death of Jesus on the cross. Jesus died in our place and shed his blood as the perfect sacrifice that ended the need for all other sacrifices. Through his resurrection Jesus has shown the hope of eternal life that awaits believers.
- 10 Jesus did not leave man alone and defenseless. The Holy Spirit was sent to dwell in the hearts of believers in order to guide, encourage, and exhort men in their daily walk. This regeneration, or rebirth, unites man with Christ and encourages man to live a new life with a new nature. This sanctifying power enables men to follow God's will, to be at peace with one another, and to conform to the image of Christ. It is the work of the Holy Spirit in the church today that continues to spread the gospel message to the world. The transforming power of the Holy Spirit in individual lives continues the redemptive process of bringing people into fellowship with God and with each other.
- 11 The promise of eternal life after death extends to all who put their trust in Jesus as their savior. Jesus ascended into heaven and sits on the right hand of God Almighty interceding for the saints. Because Jesus was resurrected from the dead, believers will be free from the consequences of death and live forever. At some future time Jesus will return to earth and be manifested as king. Then Jesus will judge the earth and complete the work of redemption.

## What is the reading passage about?

### Cause and Effect

The text describes several cause and effect relationships.

Match the cause with the appropriate result according to the text.

Cause	Result
1. Christians grow in their knowledge of God _____	a. so there is no more need for sacrifices
2. God is present everywhere _____	b. God is separate from fallen creation
3. Because God is perfect and holy _____	c. therefore man has hope
4. Because man has sinned _____	d. we have sanctifying power in our lives
5. God initiated reconciliation _____	e. therefore God is omnipresent
6. Jesus died in our place _____	f. therefore we are all theologians
7. Since Jesus sent the Holy Spirit _____	g. man is separated from fellowship with God

## How can I expand my vocabulary?

### Defining Vocabulary

Match the vocabulary word with the correct definition.

transcendent (2)	qualities, characteristics
sovereign (2)	territory, realm
attributes (3)	understand
dominion (3)	magnificent, awe-inspiring
comprehend (4)	pass on
differentiate (4)	distinguish, separate
exhort (10)	unfeeling
transmit (5)	urge, insist
insensitive (6)	supreme ruler

Using the vocabulary words from the previous exercise, choose the appropriate words.

Our (*exhorting, sovereign*) God is glorious, (*insensitive, transcendent*), and praiseworthy in all his words and deeds. We cannot (*transmit, comprehend*) his thoughts or his plans. His (*dominion, attributes*) includes both the heavens and the earth. He (*exhorts, differentiates*) us to love and obey him in all that we do.

### Antonyms

Match each word with its opposite.

complex (4)	hide
bondage (9)	ridiculous
ascend (11)	criticize
transcendent (2)	freedom
consequences (5)	temporary
eternal (11)	descend
manifest (11)	causes
glorify (4)	simple

## Theological Terms

Complete each definition with the correct term from the word bank.

<i>sanctification</i>	<i>transformation</i>	<i>holiness</i>
<i>resurrection</i>	<i>incarnation</i>	<i>redemption</i>
<i>reconciliation</i>	<i>consecration</i>	<i>regeneration</i>

1. _____ means a purity that is set apart
2. _____ means to become holy
3. _____ means to be set free, rescued
4. _____ bringing together again two people or groups who had been enemies
5. _____ the setting apart of someone or something to serve God in a special way
6. _____ means the act of God taking on human form
7. _____ means a change
8. _____ means a renewal or rebirth
9. _____ means the bringing back to life after death

## Lexical Transformation

Often a noun can be changed into an adjective by changing or adding a suffix. The following are some examples:

<u>Noun</u>	<u>Adjective</u>
omniscience	omniscient
significant	significance
atonement	atoning
salvation	saving
dedication	dedicated
redemption	redemptive

Using the above list as a guide, complete the columns with the appropriate form of the word.

<u>Noun</u>	<u>Adjective</u>
<i>omnipotence</i>	<i>omnipotent</i>
_____	omnipresent
_____	perfect
_____	transcendent
reconciliation	_____
_____	resurrected
_____	sanctifying
transformation	_____
_____	manifested
_____	important
reverence	_____
_____	present
_____	convicting
dominance	_____
consideration	_____

Choose either the adjective or noun form of the word in parentheses in order to complete the meaning of the following sentences.

To God be the (*glorious, glory*)! The Lamb sits upon the (*heavenly, heaven*) throne and shares the (*majestic, majesty*) of God. Songs of praise and (*adoring, adoration*) surround the King as the (*faithful, faith*) saints worship the (*great, greatness*) of the (*eternal, eternity*) God. Shouts of Hallelujah accompany the proclamation that (*saving, salvation*) is from God alone. His judgments are (*true, truth*) and evil has been defeated. The (*faithful, faith*) will rejoice and be (*glad, gladness*).

## How can I use grammar as a tool for understanding?

### Past Simple and Present perfect tenses

The present simple tense describes habitual action or general statements of fact.

*God desires unbroken fellowship with his creation.*

This sentence reflects a statement of fact.

The present perfect tense combines the ideas of past and present.

It is formed using the present idea of *have/has* + the past idea found in the *past participle*.

The present perfect tense expresses activities or situations that occurred at some unspecified time in the past, or that were repeated in the past.

In the following example, the present perfect tense shows how the revelation of God began as a past event, but continues to affect the present. Because there is no definite time stated for the past event, it remains open to continue to influence the present.

*God **has revealed** himself through Jesus, the Bible, and the natural world*

Notice the difference in this sentence.

*Jesus **revealed** himself to Paul on the road to Damascus.*

In the second sentence the past simple is used because Jesus' appearance is stated at a specific time in the past. It does not continue to affect the present. It is a completed action in the past.

Here is another example:

*Through the resurrection Jesus **has shown** the hope of eternal life that **awaits** believers.*

The present perfect, *has shown*, is used in this sentence to state that the resurrection took place in the past, but the affect of it continues to the present and even into the future by continuing to give hope to believers. The present tense, *awaits*, is used to express a statement of fact.

In the following sentences decide if the past simple or present perfect tense should be used.

1. Jesus _____ (die) on the cross at Calvary.
2. Jesus _____ (give) us the privilege of serving him.
3. God _____ (give) the law to Moses.
4. Mankind _____ (sin) throughout the ages.
5. Jesus _____ (take) the form of a baby.
6. The Holy Spirit _____ (be) active in the life of the church.
7. The church _____ (preach) the Good News for 2000 years.
8. Jesus _____ (teach) the disciples.

## How can I integrate what I have learned?

Some people feel that sanctification is a one time event, while others view it as a process.

What are some supporting ideas on both sides?

In what areas do you see the trinity working together, and when might it be said that they work separately?

Jesus said to his disciples, 'Be holy as I am holy'. How would you define *holiness* in that statement?

How do you live out this kind of holiness?

## The World of the Protestant Reformation

### What do I already know?

What do you think the word 'reform' means? Has reform happened in your country or in your church or in your business?

Do you think reform is a good thing or a bad thing?

### What should I be looking for?

As you read this article, think about the reasons that reform was needed in the church during the sixteenth century.

## The World of the Protestant Reformation

- 1 The Catholic Church with its headquarters in Rome was the dominant religious institution in Europe for 1500 years. During this long history it developed a complex hierarchy, held undisputed power, and collected incredible wealth. Along with these came the vices of greed and corruption.
- 2 Through the centuries many men and women called for reform within the Church. Often, such as with the case of Francis of Assisi, these reforms resulted in monastic movements that focused on poverty, charity, and simplicity. Rarely did the voice of the reformers actually change the direction of the Church or influence its administration. Often the Church reacted against the reformers. Martyrs, such as John Huss, were burned at the stake as heretics because of their demand for biblical authority and their demand for godliness within the Church.
- 3 At the beginning of the sixteenth century the Church increased its power and wealth by selling indulgences, or pardons for sin. Essentially this meant that salvation could be bought from the Church and was controlled by a few. At this same time the clergy had become immoral in lifestyle and abusive in power. The Mass had become so full of ritual and ceremony that it lost its significance. The Lord's Supper, or Eucharist, became the object of much controversy and debate. The collecting of relics had become so popular that murder and theft accompanied this business. There was much dispute over the issue of whether or not the Bible and Mass should be allowed in the vernacular, or local language of the common people. Papal authority had taken the place of scriptural authority.
- 4 Martin Luther, a German monk and professor of theology, reacted to the corruption of the Church and called for a debate against the sale of indulgences among other issues. He was one of many men within the Church who desired to return to the Bible and the Gospel message. While others were quickly silenced by the Church, Luther had the protection of the local German king and was therefore able to debate and write for some years. He never desired to leave the Church, rather to see it return to its true calling. In time, he was excommunicated from the Catholic Church because he refused to renounce his position. By then he had a large following of people who agreed with his protests against the abuses of the Roman Catholic Church. They were forced to separate from Roman Catholicism resulting in Lutheran churches throughout northern Europe. Some churches were named for their theology, such as the Reformed churches in the Netherlands and Switzerland; some took their name from church administration, such as the Presbyterian churches in Scotland. The name 'Anglican' distinguished the church in England from the Roman Church. All of these protesting groups called for reformation, hence the name, Protestant Reformation.

- 5 There were other reformers during this time period. The most prominent were Huldreich Zwingli and John Calvin from Switzerland and John Knox from Scotland who spoke out for change and a return to biblical authority. Although the calls for reform varied in detail, all of the reformers were united in their demand for change within the Catholic Church. Reformation theology focused on three basic principles: Sola Scriptura, the sole authority of the Bible; Sola Fide, justification by faith alone; and the priesthood of all believers. As a result of these principles, the Reformers rejected the authority of the Pope, the merit of good works and indulgences, and the mediation of Mary and the saints.
- 6 The Reformation quickly spread throughout Europe and this movement changed the religious atmosphere forever. Although northern Europe and England welcomed the changes, the reasons for this were not always religious. Politics dominated many of the changes and corrupted the godly virtues that the reformers taught. Wars broke out, persecutions intensified, and divisions characterized this new movement.

## What is the reading passage about?

### Check your reading comprehension

Match the person with the phrase that describes him.

Francis of Assisi	a German monk
John Huss	head of the Roman Catholic Church
Martin Luther	a Swiss reformer
John Calvin	a martyr
the pope	began a movement based on simple living

## How can I expand my vocabulary?

### Defining Vocabulary

Match the vocabulary word with the correct definition.

vice (1)	objects considered sacred
hierarchy (1)	ruling body organized into ranks
charity (2)	reject
burned at the stake (2)	unbeliever
heretic (2)	an offense, a wrong
clergy (3)	compassion
abusive (3)	offensive
ritual (3)	killed by burning alive
relics (3)	value
renounce (4)	formal procedure
merit (5)	priesthood

Using the vocabulary words from the previous exercise, write in the appropriate words.

1. John Huss was _____ accused as a _____.
2. The _____ of the Catholic church became _____ in its power to control salvation and forgiveness of sins.
3. Some people collected _____ in order to gain _____ for salvation.

### Identifying Contextual Definitions

Sometimes the writer defines a word within the context of the sentence. Read the following sentences from the text and write out the word or phrase in the text that defines the underlined word.

1. The Church increased its power and wealth by selling indulgences, or pardons for sin. (3)

_____

2. The Lord's Supper, or Eucharist, became the object of much controversy. (3)

---

3. The Bible and Mass should be allowed in the vernacular, or local language of the common people. (3)

---

4. Sola Scriptura, the sole authority of the Bible (5)

---

5. Sola Fide, justification by faith alone (5)

---

### Religious Terms

Complete each definition with the correct term from the word bank.

*Mass    Eucharist    monastic movement    papal authority    excommunication*

1. _____ the power that belongs to the pope
2. _____ the rites and ceremonies that form a Eucharistic service
3. _____ the Lord's Supper
4. _____ to cut off officially from the rites of the church
5. _____ the development of communities of likeminded people who want to serve God away from the secular world

### Lexical Transformation

Often a noun and an adjective have the same root. In the following columns, the adjective is given. Form a noun from the root of the given adjective and write it on the line under the noun column.

<u>Noun (person)</u>	<u>Adjective</u>
<i>monk</i>	<i>monastic</i>
_____	papal
_____	priestly
_____	protestant
_____	heretical

<u>Noun (object)</u>	<u>Adjective</u>
_____	biblical
_____	scriptural
_____	heretical

## How can I use grammar as a tool for understanding?

### Sentence building

There are four types of sentence construction:

**Simple sentence** Subject-Verb (SV, SSV, SVV, SSVV)  
one independent clause

**Compound sentence** Subject-Verb + Subject-Verb (SV+SV)  
one independent clause + one independent clause

**Complex sentence**  
one independent clause + one or more dependent clauses

**Compound sentence**  
one or more independent clauses + one or more dependent clauses

### Simple sentence

*Often the **Church reacted** against the reformers. (2) (SV)*

*During this long history **it developed** a complex hierarchy, **held** undisputed power, and **collected** incredible wealth. (1) (SVVV)*

### Compound sentence

*The **Reformation spread** throughout Europe and this **movement changed** the religious atmosphere forever. (6) (SV+SV)*

### Complex sentence

*In time, **he was excommunicated** from the Catholic Church because he refused to renounce his position. (4)*

### Compound-complex sentence

*At this same time the **clergy had become** immoral in lifestyle and abusive in power and the **Mass had grown** so full of ritual and ceremony that it lost its significance. (3)*

The process of building sentences begins with a simple sentence and then expands the sentence. It combines ideas, facts, reasons, etc. through the use of the 4 types of sentences and the addition of prepositional phrases, participles, and appositives.

Prepositional phrases and participles add descriptive information to the sentence.

The following sentence has 4 prepositional phrases in it.

*The Catholic Church with its headquarters in Rome was the dominant religious institution in Europe for 1500 years. (1)*

The following sentence uses a participle.

*They were forced to separate from Roman Catholicism resulting in Lutheran churches throughout northern Europe. (4)*

An appositive is used in this sentence.

*Martin Luther, a German monk and professor of theology, reacted to the corruption of the Church. (4)*

Look at this example of building a sentence.

Begin with a simple sentence.

*Martin Luther was a German monk.*

Expand it into a compound sentence:

*Martin Luther was a German monk, but he was later excommunicated.*

Add a prepositional phrase:

*Martin Luther was a German monk, but he was later excommunicated by the Catholic Church.*

Add a relative clause:

*Martin Luther was a German monk who became a professor of theology, but he was later excommunicated by the Catholic Church.*

Add an appositive:

*Martin Luther, one of the reformers, was a German monk who became a professor of theology, but he was later excommunicated by the Catholic Church.*

Add a participle:

*Martin Luther, one of the reformers, was a German monk who became a professor of theology teaching in a university, but he was later excommunicated by the Catholic Church.*

You try it! Build this simple sentence:

***The Reformation spread throughout Europe.***

Expand it into a compound sentence:

---

Add a prepositional phrase:

---

Add a relative clause:

---

Add an appositive:

---

Add a participle:

---

## **How can I integrate what I have learned?**

Does your church belong to a denomination or group of churches?

What is the background of your church's theology, its view of the Lord's Supper and church administration?

How do verses in the New Testament that speak about rebirth and renewal fit with the ideas of reform?

In what ways does each of us need reform in our lives?

How does the Holy Spirit work in our lives to bring about reform?

## The World of Contemplation

### What do I already know?

Why do people meditate?

What form does meditation take in your country or church?

Do you practice any kind of meditation regularly?

### What should I be looking for?

Another word for meditation is contemplation.

As you read, take note of the types of contemplation, or meditation, and the differences. Which ones are you familiar with? Which are new to you?

## The World of Contemplation

- 1 Godly contemplation is described as focusing one's attention on God and his teachings. There are many examples that show the different ways contemplation can bring a person closer to God. David declared that he meditated on the law day and night. Ezekiel received a series of visions of God. Jesus went into the wilderness and prayed and fasted for 40 days and nights in preparation for his ministry. Peter fell into a trance, saw the heaven open, and heard a voice giving instruction. Paul had a vision of Jesus answering his greatest desires and calling him to ministry. John was caught up in a special revelation so unique that he had to write it down for all to read. All of these special experiences resulted from a life devoted to God, a life that sought to know God intimately and to serve him wholeheartedly. Contemplation can be included as an intentional part of one's normal routine, or it can characterize a lifestyle that is separated from the world. It can result from deliberately seeking a message from God, or God can suddenly intervene without warning.
- 2 In the world of the Old Testament God expected men to live life devoted to him. Part of the relationship between God and his people included meditation. Men and women were to call out to God and listen for his response. The Psalms reflect this type of dialogue, adoration, and questioning of man to God. Through the centuries Christians have continued to read and meditate on these songs as an expression of feeling and intimacy with the almighty Creator and Lord. The hymns of the Christian church are similar to the Psalms in the way they help people worship the Lord.
- 3 Differing from this verbal expression of devotion are vows of abstinence, such as the Nazarite vow in the Old Testament. Abstinence means that the person voluntarily chooses to give up something that is considered a normal part of life in order to focus more fully on God and spiritual matters. Examples of this self-denial include abstinence from certain foods or drink, from verbal communication, from comforts, from sexual intimacy. These types of vows characterize a lifestyle that is different from the usual, accepted lifestyle of society. At times these vows were made by individuals who chose to live away from the corruption and temptation of the secular world. Many of the desert fathers in the first centuries of Christianity committed themselves to a solitary lifestyle of contemplative prayer away from the pressures of society. Other vows were made communally and characterized a group of people, often a monastic movement. Some contemplative societies stressed silence, some centered on charitable works, while others focused on prayer and study. Usually these contemplative societies sought to be more peaceful, charitable, and simplistic than the lifestyle of the secular world.

- 4 Through the centuries the church has encouraged contemplation in a variety of ways. Monasteries grew in response to men and women's desire to make a more complete commitment to a holy lifestyle. There were not as many temptations and pressures in a monastery as there were in the worldly society. By spending more time in prayer, members of the community felt that they could be more fully devoted to God by living in a monastery than by living in the secular world.
- 5 After the Reformation, the Protestant movement was not as involved in forming contemplative societies as the Catholic Church had been, but some similarities carried into Protestantism. The emphasis on simple lifestyle and few material possessions found in Puritan communities was similar to many of the Catholic orders. Although Protestantism by and large is not considered to be as contemplative as the Catholic and Orthodox traditions, meditation and prayer have encouraged intentional contemplation in some new areas. Meditative focus on the scriptures, prayer for transformation in society, and fasting for world evangelism are all expressions of a person's faith in God and dedication to ministry. Expressions like 'Quiet Time', places such as Prayer Mountain, and commitments to 'fast and pray' are the new faces of contemplation in this day and age.

## What is the reading passage about?

### Check your reading comprehension

Choose the best answer for each item.

1. The main idea of this article is
  - a. corruption in the world
  - b. Catholic monasteries and Protestant movements
  - c. various types of contemplation
  - d. vows of piety
2. Which type of devotional activity was not mentioned in this text?
  - a. hymns
  - b. baptism
  - c. fasting
  - d. vows of abstinence
3. Contemplative devotion to God began
  - a. in the Old Testament
  - b. in church history
  - c. with David
  - d. with the monastic movement
4. The main purpose of contemplation is
  - a. to transform society
  - b. to take certain vows
  - c. to be in fellowship with other believers
  - d. to draw closer to God
5. Puritanism is mentioned in this article in relation to
  - a. the Reformation
  - b. similarities with Catholic societies
  - c. differences with Catholic societies
  - d. contrasting the size of the communities

## How can I expand my vocabulary?

### Getting the Meaning from Context

Use context clues from the text to determine the meaning of each word as used in this text. Both of the meanings are correct dictionary definitions. Choose the appropriate definition.

vision (1)	a. dream	b. eyesight
reflect (2)	a. imitate	b. reveal
corruption (3)	a. dishonesty	b. altered form
embrace (4)	a. hug	b. include
faces (5)	a. expressions	b. countenances

### Vocabulary in Context

Using the vocabulary words in the word bank, complete these sentences with the appropriate words.

*by and large    trance    verbal    charitable    dialogue    connected*

As the prophet went into a _____, he was not able to reply to _____ questions or to _____ with those around him. _____ he seemed to have a blank look on his face and appeared not to be _____ to the world around him. When he awoke, he encouraged people to be more _____ to their neighbor and more loving toward God.

### Understanding Vocabulary

Choose the sentence or phrase that is closest in meaning to the sentence from the text.

- To know God intimately is _____ (1)
  - to know God deeply and personally
  - to know God in a timely fashion
- Contemplation can be included as an intentional part of one's normal routine. (1)
  - Contemplation is deliberate.
  - Contemplation is partial.
- God can suddenly intervene without warning. (1)
  - This is expected.
  - This is unexpected.
- Vows are a specific type of devotional commitment. (3)
  - Vows are promises.
  - Vows are lifestyles.
- Some people committed themselves to a solitary lifestyle of contemplative prayer. (3)
  - They lived in the sun.
  - They lived alone.
- Examples of the pressures of society include _____ (3)
  - jobs, money, social commitments
  - prayer and Bible study
- The opposite of the secular world is the _____ (3)
  - material world
  - spiritual world

### Figure it out!

The word *intentional* is found in paragraphs 1 and 5. Discuss how it is used in the context of these passages.

### Lexical Transformation

Often a verb can be changed into a noun or an adjective by changing the suffix. Often there are two forms for the adjective, an *-ive* form and the present participle.

Complete the columns with the appropriate form of the word.

<b>Verb</b>	<b>Noun</b>	<b>Adjective</b>	<b>Present participle</b>
<i>Meditate</i>	<i>meditation</i>	<i>meditative</i>	<i>meditating</i>
<i>Devote</i>	<i>devotion</i>	-----	<i>devoting</i>
Contemplate	_____	_____	_____
Declare	_____	_____	_____
Reflect	_____	_____	_____
Express	_____	_____	_____
Prepare	_____	-----	_____
Instruct	_____	_____	_____
Connect	_____	_____	_____
Tempt	_____	-----	_____
Transform	_____	_____	_____

By using the underlined word in each sentence as a guide, fill in the blanks with the appropriate form of the same word.

1. Songs have been used as a part of meditation. Worshipers often _____ on songs as an expression of love to God. This _____ attitude brings one closer to the Lord.

2. The secular world tempts people away from God. In order to avoid this _____, some men and women choose to live in contemplative communities.

3. Contemplative communities claim to have a simpler lifestyle than the secular world. They allow believers to _____ in silence or in corporate worship. Often _____ focuses on the Lord's character and works.

4. The heavens declare the works of the Lord! What a great _____ that is! All of nature is _____ the Lord's majesty!

5. God's transforming power is within us. We await a complete _____ when we reach heaven. But even while we live on earth the Holy Spirit _____ our character.

## How can I use grammar as a tool for understanding?

### Making comparisons

In this article the author uses three ways to express comparison.

1. *as ...as*

*There are forms of Protestant devotion that are **as contemplative as** Catholic and Orthodox.*

Find another example of this type of comparative expression in paragraph 4. Explain what two things are being compared.

2. *more than, or more ...than*

*Jesus was in the wilderness **more than** 40 days and nights.*

Find another example of this type of comparative expression in paragraph 4. Explain what two things are being compared

3. *Similar to and different from*

These phrases express a similarity or a difference.

Complete these sentences with the correct comparative expressions found in the paragraphs indicated.

1. Hymns are _____ the Psalms. (2)
2. Vows contributed to a lifestyle _____ normal society. (3)
3. Some contemplative communities were _____ peaceful _____ life in the outside world. (3)
4. There were not _____ many temptations and pressures in a monastery _____ there were in the worldly society. (4)
5. The Protestant movement was not _____ involved _____ the Catholic Church in forming contemplative communities. (5)
6. Some aspects of Puritanism were _____ Catholic orders. (5)

## How can I integrate what I have learned?

List 3 reasons for entering an intentional contemplative community.

Discuss the advantages and disadvantages for joining a monastic community.

What are some types of contemplation that are practiced in your church?

Do you think contemplation should be an important aspect of church life, or a part of your personal relationship with the Lord? Or both?

## **Answer Key**

# The World of Palestine

## Getting the big picture

Map #1

1. b 2. b 3. a 4. b 5. a 6. a

Map #2

1. c 2. a 3. c 4. c

Map #3

1. a 2. c 3. b 4. b

## What is the reading passage about?

1. c 2. c 3. a 4. b 5. b

### Region

*Israel*

Edom

Moab

Canaan

Assyria

Egypt

Babylonia

Greece

Syria

Palestine

Rome

Africa

Judea

Philistia

### People

*Israelites*

Edomites

Moabites

Canaanites

Assyrians

Egyptians

Babylonians

Greeks

Syrians

Palestinians

Romans

Africans

Judeans

Philistines

## How can I expand my vocabulary?

### Defining Vocabulary

1. b 4. a 7. a

2. c 5. b 8. c

3. a 6. a 9. b

### Getting the Meaning from Context

1. b 2. a 3. a

### Vocabulary in Context

1. noun	a	4. noun	b	7. noun	b	10. verb	b
2. noun	a	5. noun	a	8. verb	a		
3. verb	b	6. verb	b	9. verb	a		

**Antonyms**

conquest	surrender
moisture	dryness
earlier	later
specific	general
forbid	allow
immoral	moral
descendants	ancestors
overflow	empty

1. forbid    2. immoral    3. conquest, specific

**How can I use grammar as a tool for understanding?****Conjunctions**

- |                       |                  |
|-----------------------|------------------|
| 1. but                | 6. whether, or   |
| 2. and                | 7. both, and     |
| 3. not only, but also | 8. neither, nor  |
| 4. or                 | 9. both, and     |
| 5. or                 | 10. neither, nor |

# The World of the Patriarchs

## Getting the big picture

### Viewing the map

1. b   2. a   3. a

### What is the reading passage about?

1. F      Abraham brought monotheism to Canaan
2. F      Writing was invented many centuries before.
3. T
4. F      Isaac was the father of twin sons.
5. F      Jacob died in Egypt
6. T
7. F      Canaan was not very powerful during the time of Abraham.
8. F      The sons of Jacob fought among themselves about many things.
9. T
10. T
11. F      Abraham moved to Canaan because God called him.

Write *A* for Abraham, *I* for Isaac, and *J* for Jacob.

<u>  A  </u> left Ur	<u>  J  </u> moved with his family to Egypt
<u>  I  </u> had twin boys	<u>  J  </u> had many sons
<u>  I  </u> married to Rebekah	<u>  A  </u> the first patriarch
<u>  J  </u> father of Joseph	<u>  I  </u> son of Sarah

## How can I expand my vocabulary?

### Getting the Meaning from Context

- |         |   |         |   |
|---------|---|---------|---|
| 1. verb | a | 5. noun | a |
| 2. verb | a | 6. verb | b |
| 3. noun | b | 7. noun | a |
| 4. noun | b |         |   |

### Defining Vocabulary

debate	dispute, argument
nomad	wanderer, migrant
as well as	in addition to
elevated	promoted
consequences	penalty
series	sequence
drought	lack of rain
encounter	meeting
tension	conflict, hostility
alliance	agreement
famine	lack of food

**Antonyms**

deceitful	honest
prolonged	brief
unique	common
harmonious	hostile

1. elevated    2. consequences    3. prolonged    4. deceitful, harmonious    5. as well as

**Synonymous sentences**

1. c    2. b    3. c    4. c    5. a    6. a

## The World of the Exodus

### What is the reading passage about?

- |      |      |
|------|------|
| 1. a | 4. a |
| 2. c | 5. a |
| 3. b | 6. d |

### How can I expand my vocabulary?

#### Getting the Meaning from Context

- |      |      |
|------|------|
| 1. b | 4. b |
| 2. a | 5. b |
| 3. a |      |

#### Antonyms

nomad	settler
prejudice	tolerance, acceptance
adopted	rejected, discarded
secret	known to many
infant	adult
drown	float
terrified	peaceful
rebellious	agreeable

1. prejudiced
2. nomads
3. rebellious, spring
4. drown, terrified, infant

#### Synonymous sentences

- |      |      |
|------|------|
| 1. a | 5. c |
| 2. b | 6. a |
| 3. a | 7. b |
| 4. c |      |

### How can I use grammar as a tool for understanding?

#### Past simple and Past perfect tenses

1. *After Moses had killed the Egyptian, he fled into the wilderness.*
2. After Abraham had left Haran, he went to Canaan.
3. Moses had been placed in a basket before a princess found him along the Nile River.  
After Moses had been placed in a basket, a princess found him along the Nile River.
4. After the people had traveled across the desert, they refused to enter the Promised Land.
5. The people had wandered for forty years before God allowed them to enter the Promised Land.  
After the people had wandered for forty years, God allowed them to enter the Promised Land.

## The World of the Covenant

### What is the reading passage about?

- |      |      |      |
|------|------|------|
| 1. d | 3. b | 5. a |
| 2. c | 4. d | 6. a |

### How can I expand my vocabulary?

#### Getting the Meaning from Context

- |      |      |      |      |
|------|------|------|------|
| 1. a | 3. b | 5. b | 7. a |
| 2. a | 4. a | 6. b |      |

#### Defining Vocabulary

sovereignty(4)	power
penalties (5)	punishment
conforming(7)	meeting the requirements
prosperity (7)	wealth
secure (7)	guaranteed, fixed firmly
redemption (7)	deliverance, release
recipient (8)	receiver, beneficiary
culminate (8)	finish

1. established, conditions
2. parties, sealed
3. recipients, conform, prosper

#### Identifying Contextual Definitions

1. b   2. c   3. a   4. c   5. b

#### Identifying Contextual Definitions through Antonyms

1. c   2. a   3. c   4. a   5. b   6. b

A stela is a stone, a sign of the covenant.

The Decalogue refers to the Ten Commandments.

# The World of the Tabernacle

## What is the reading passage about?

- |      |      |
|------|------|
| 1. c | 4. c |
| 2. a | 5. a |
| 3. b |      |

## How can I expand my vocabulary?

- |              |               |
|--------------|---------------|
| 1. defiled   | 4. fellowship |
| 2. dwelling  | 5. veil       |
| 3. patterned | 6. ultimate   |

### Hebrew words

1. Pentateuch
2. Shekinah
3. tabernacle, Levites
4. Yahweh

### Theological terms

- |                   |                 |
|-------------------|-----------------|
| 1. reconciliation | 3. propitiation |
| 2. consecration   | 4. mediation    |

### Terms in paragraph 5

- |              |          |
|--------------|----------|
| 1. atonement | 3. grace |
| 2. judgment  | 4. mercy |

## How can I become a better reader?

### Identifying the Topic of a Paragraph

- |      |      |
|------|------|
| 1. a | 5. b |
| 2. d | 6. d |
| 3. a | 7. c |
| 4. b |      |

## The World of the Judges

### What is the reading passage about?

1. d      3. b      5. a  
2. c      4. a      6. c

### How can I expand my vocabulary?

#### Getting the Meaning from Context

1. a      3. b      5. a  
2. a      4. b      6. a

#### Vocabulary in Context

1. noun      a  
2. verb      b  
3. noun      a  
4. noun      a  
5. noun      a

#### Defining Vocabulary

task	job, assignment
fertility	fruitfulness, productive
begged	pleaded
role	position, task
single-handedly	alone, unaccompanied
regrettable	unfortunate, disappointing
fault	mistake
conquerors	those who had victory in battle
1. oppressive, tribute	
2. faults, begged	
3. intervened, role	

#### Synonymous sentences

1. a    2. a    3. b    4. b    5. a

#### Lexical transformation

VERB	NOUN	NOUN (PERSON)	ADJECTIVE
<u>oppress</u>	<u>oppression</u>	<u>oppressor</u>	<u>oppressive</u>
create	creation	creator	<u>creative</u>
-----	<u>aggression</u>	aggressor	aggressive
<u>demonstrate</u>	demonstration	demonstrator	demonstrative
produce	production	producer	<u>productive</u>
administrate	administration	<u>administrator</u>	administrative
<u>construct</u>	construction	-----	constructive
compose	<u>composition</u>	composer	-----

### How can I become a better reader?

#### Cause and Effect

1. a    2. c    3. f    4. b    5. d    6. e

# The World of the Kings

## What is the reading passage about?

### Check your reading comprehension

1.   F   Samuel was the **last judge** of Israel.
2.   T
3.   F   Solomon disobeyed God by **marrying foreign women, trusting in alliances with foreign nations, and building temples to foreign gods.**
4.   F   Rehoboam is considered to be a **'bad'** king.
5.   T
6.   T
7.   F   The Northern Kingdom had **no** God-fearing kings.
8.   T
9.   F   The Southern Kingdom fell in **586** B.C.
10.   F   The Northern Kingdom was conquered by **Assyria**.

### Timeline or Chronological Ordering

Answers: 6, 2, 4, 5, 3, 1

## How can I expand my vocabulary?

### Getting the Meaning from Context

1. b    2. b    3. b

### Defining Vocabulary

surrounding (1)	nearby
intrigue (6)	plot, deception
assassination (6)	murder
revival (7)	restoration, renewal
cult (7)	religious group
reform (7)	improvement
climax (8)	high point, peak
arrogant (8)	self-important, proud

### Synonymous sentences

1. b                    5. a
2. a                    6. b
3. a                    7. b
4. a

## How can I use grammar as a tool for understanding?

### Relative Clauses

1. Israel demanded to have a king who would make them like other countries. (1)  
king
2. David was a godly man who delighted in the Lord and praised his name to the people. (2)  
man
3. The Northern Kingdom which included 10 tribes kept the name Israel. (5)  
Northern Kingdom
4. There were several kings who left their mark on history. (6)  
kings
5. But it was Ahab who actively promoted worship of Baal. (6)  
Ahab
6. It also resulted in the defeat of other nations which brought Israel great wealth in tribute.(6)  
defeat
7. King Uzziah who was the last great king of Judah brought peace and prosperity. (7)  
King Uzziah
8. The exile that had been prophesied for many years began. (8)  
exile

# The World of the Exile

## Getting the big picture

### Viewing the map

1. c 2. a 3. a 4. a

### What is the reading passage about?

1. c 3. d 5. c 7. d 9. c  
2. a 4. a 6. a 8. d 10. c

### Matching dates and events

722 B.C.	Israel is conquered
627 B.C.	Assyria begins to weaken
605 B.C.	Battle of Carchemish
586 B.C.	Jerusalem falls
539 B.C.	Persia defeats Babylon

### Timeline or Chronological Ordering

Answers: 5, 4, 7, 1, 3, 9, 2, 6, 8

### How can I expand my vocabulary?

#### Defining Vocabulary

strife (1)	trouble
task (8)	job, undertaking
piety (7)	godliness
monarchy (6)	kingdom
sovereignty (6)	power, rule, control

1. monarchy  
2. piety  
3. task

#### Identifying Contextual Definitions

1. c 5. c  
2. a 6. a  
3. b 7. c  
4. c

### How can I use grammar as a tool for understanding?

#### Infinitives

Paragraph 5

Infinitives: to listen, to deal, to respond

Prepositional phrases: to God's word, to the cries, to Babylon

# The World between the Testaments

## What is the reading passage about?

### Diaspora

visited by Paul  
Jews living outside Palestine  
local synagogue

### Antiochus Epiphanes

#### Maccabeaus

desecration of the temple  
anti-Jewish  
persecution

### Pharisees

religious leaders of Israel  
interpreters of the law  
anti-Hasmonean

### Hellenism

Greek influence  
pagan influence  
Alexander the Great

### John

brilliant leader  
revolutionary  
changed the high priesthood

## Timeline or Chronological Ordering

Answers: 5, 9, 1, 6, 2, 8, 7, 3, 4, 10

## How can I expand my vocabulary?

### Getting the Meaning from Context

1. b      3. b      5. b      7. a  
2. a      4. b      6. b

### Defining Vocabulary

1. a      3. b      5. b      7. a      9. b  
2. a      4. c      6. c      8. c      10. a

## How can I use grammar as a tool for understanding?

### Transition Signals

Similar ideas: furthermore, moreover

Different ideas: but, nevertheless, on the other hand, however, instead

Cause/Effect: because, as a result, consequently, thus, therefore,

Time or Position: after

- |                   |                |
|-------------------|----------------|
| 1. nevertheless   | different      |
| 2. instead        | different      |
| 3. for instance   | example        |
| 4. as a result    | cause & effect |
| 5. in addition to | similar        |
| 6. yet            | different      |
| 7. therefore      | cause & effect |
| 8. because        | cause & effect |
| 9. another        | addition       |
| 10. since         | cause & effect |

## The World of Jesus

### What is the reading passage about?

1. c    2. a    3. c    4. d    5. a    6. a

### How can I expand my vocabulary?

#### Synonyms

solidarity (1)	unity
majority (2)	greater part, popular
dominant (3)	main, leading, central
hypocritical (6)	insincere
denounce (6)	condemn, criticize
blasphemy (6)	cursing God, wickedness

#### Antonyms

solidarity	disagreement, conflict
majority	minority
dominant	insignificant
hypocritical	genuine, true
denounce	accept, support
blasphemy	godliness

#### Defining Vocabulary

1. identified    2. conversant    3. astray    4. rabbi    5. charged

#### Lexical Transformation

Noun	Adjective
<i>dependence</i>	<i>dependent</i>
significance	<u>significant</u>
<u>independence</u>	independent
<u>importance</u>	important
dominance	<u>dominant</u>

1. significance    3. important    5. dependent  
2. dominant    4. independent

#### Synonymous Sentences

1. b    2. b    3. a    4. b    5. b    6. b    7. a

#### Identifying Contextual Definitions

1.1 b    2.1 c  
1.2 a    2.2 a  
1.3 c    2.3 c

### How can I use grammar as a tool for understanding?

#### Pronouns

1. b    3. b    5. c    7. a    9. a  
2. a    4. b    6. c    8. b

## The World of the Disciples

### What is the reading passage about?

1. F Judas Iscariot was from Judah.
2. F James, son of Alphaeus, and Thaddeus are not mentioned very often in the gospel accounts.
3. F Matthew collected taxes for Rome on a regular basis.
4. T
5. F There were many differences between Simon the Zealot and Matthew.
6. F Matthew and Simon the Zealot had not been friends before they met Jesus.
7. T
8. F The Zealots had an underground movement, but did not hide in caves.
9. T
10. F The disciples respected Judas Iscariot.

### How can I expand my vocabulary?

#### Getting the Meaning from Context

- |      |      |
|------|------|
| 1. b | 4. b |
| 2. a | 5. a |
| 3. a | 6. a |

#### Defining Vocabulary

privileged (1)	honored
intimate (4)	personal
mentor (1)	teach, disciple
despised (5)	hated
aspect (9)	feature
pessimism (3)	doubt
erase(7)	wipe out
betray(7)	deceive, loyal
exclusive (8)	restricted
criteria (3)	standard, reason

Answers: intimate, mentor, jealous, pessimism, despised, betray, plot

#### Reading for Suggested Meaning

- |      |      |      |      |      |
|------|------|------|------|------|
| 1. b | 3. c | 5. c | 7. a | 9. b |
| 2. a | 4. a | 6. a | 8. b |      |

# The World of the New Testament

## What is the reading passage about?

1. c      3. b      5. c  
2. a      4. c      6. b

## How can I expand my vocabulary?

### Getting the Meaning from Context

1. b      3. a      5. a      7. a  
2. a      4. b      6. b      8. a

### Defining Vocabulary

1. c      3. a      5. c      7. b      9. a  
2. b      4. a      6. c      8. a      10. a

### Synonymous sentences

1. c    2. a    3. b    4. a    5. c

## How can I use grammar as a tool for understanding?

### Active

Augustus ruled the Roman Empire.  
Augustus established a secure government.

Empires **cover** large areas of land.

A system of paved roads connected cities.

Philip **met** the Ethiopian eunuch.

The majority of people spoke Greek.

Augustus **did** not **rule** China.

Did Paul send letters to the churches?

Philip discussed the book of Isaiah.

### Passive

The Roman Empire *was ruled* by Augustus.  
A secure government **was established** by Augustus

Large areas of land are covered by the empires.

Cities **were connected** by a system of paved roads.

The Ethiopian eunuch was met by Philip.

Greek **was spoken** by the majority of people.

China wasn't ruled by Augustus.

**Were** letters **sent** to the churches sent by Paul?

The book of Isaiah **was discussed** by Philip.

# The World of Theology

## What is the reading passage about?

### Cause and Effect

1. f 2. e 3. b 4. g 5. c 6. a 7. d

### Defining Vocabulary

transcendent	magnificent, awe-inspiring
sovereign	supreme ruler
attributes	qualities
dominion	territory
comprehend	understand
differentiate	distinguish
exhort	urge, insist
transmit	pass on
insensitive	unfeeling

Answers: sovereign, transcendent, comprehend, dominion, exhorts

### Antonyms

complex	simple
bondage	freedom
ascend	descend
transcendent	ridiculous
consequences	causes
eternal	temporary
manifest	hide
glorify	criticize

### Theological terms

- |                   |                   |
|-------------------|-------------------|
| 1. holiness       | 6. incarnation    |
| 2. sanctification | 7. transformation |
| 3. redemption     | 8. regeneration   |
| 4. reconciliation | 9. resurrection   |
| 5. consecration   |                   |

## Lexical Transformation

<u>Noun</u>	<u>Adjective</u>
<i>Omnipotence</i>	<i>omnipotent</i>
omnipresence	omnipresent
perfection	perfect
transcendence	transcendent
reconciliation	reconciling
resurrection	resurrected
sanctification	sanctifying
transformation	transforming
manifestation	manifested
importance	important
reverence	reverent
presence	present
conviction	convicting
dominance	dominant
consideration	considerate

To God be the (glorious, **glory**)! The Lamb sits upon the (**heavenly**, heaven) throne and shares the (majestic, **majesty**) of God. Songs of praise and (adoring, **adoration**) surround the King as the (**faithful**, faith) saints worship the (great, **greatness**) of the (**eternal**, eternity) God. Shouts of Hallelujah accompany the proclamation that (saving, **salvation**) is from God alone. His judgments are (**true**, truth) and evil has been defeated. The (**faithful**, faith) will rejoice and be (**glad**, gladness).

## How can I use grammar as a tool for understanding?

### Past Simple and Present perfect tenses

- |              |               |             |                 |
|--------------|---------------|-------------|-----------------|
| 1. died      | 3. gave       | 5. took     | 7. has preached |
| 2. has given | 4. has sinned | 6. has been | 8. taught       |

# The World of the Protestant Reformation

## What is the reading passage about?

### Check your reading comprehension

Francis of Assisi	began a movement based on simple living
John Huss	a martyr
Martin Luther	a German monk
John Calvin	a Swiss reformer
the pope	head of the Roman Catholic Church

## How can I expand my vocabulary?

### Defining Vocabulary

vice (1)	an offense, a wrong
hierarchy (1)	ruling body organized into ranks
charity (2)	compassion
burned at the stake (2)	killed by burning alive
heretic (2)	unbeliever
clergy (3)	priesthood
abusive (3)	offensive
ritual (3)	formal procedure
relics (3)	objects considered sacred
renounce (4)	reject
merit (5)	value

Using the vocabulary words from the above exercise, write in the appropriate words.

1. John Huss was burned at the stake accused as a heretic.
2. The clergy of the Catholic church became abusive in its power to control salvation and forgiveness of sins.
3. Some people collected relics in order to gain merit for salvation.

### Identifying Contextual Definitions

1. pardons for sin
2. Lord's Supper
3. local language
4. sole authority of the Bible
5. by faith alone

### Religious Terms

1. papal authority
2. Mass
3. Eucharist
4. excommunication
5. monastic movement

## Lexical Transformation

### Noun (person)

monk

pope

priest

protector

heretic

### Noun (object)

Bible

scripture

heresy

### Adjective

*monastic*

papal

priestly

protestant

heretical

### Adjective

biblical

scriptural

heretical

## The World of Contemplation

What is the reading passage about?

1. c
2. b
3. a
4. d
5. b

How can I expand my vocabulary?

### Getting the Meaning from Context

As the prophet went into a trance, he was not able to reply to verbal questions or to dialogue with those around him. By and large he seemed to have a blank look on his face and appeared not to be connected to the world around him. When he awoke, he encouraged people to be more charitable to their neighbor and more loving toward God.

### Understanding Vocabulary

1. a
2. a
3. b
4. a
5. b
6. a
7. b

### Lexical transformation

#### **Verb**

Meditate

Devote

Contemplate

Declare

Reflect

Express

Prepare

Instruct

Connect

Tempt

Transform

#### **Noun**

meditation

devotion

contemplation

declaration

reflection

expression

preparation

instruction

connection

temptation

transformation

#### **Adjective**

meditative

-----

contemplative

declarative

reflective

expressive

-----

instructive

connective

-----

transformative

#### **Present participle**

meditating

devoting

contemplating

declaring

reflecting

expressing

preparing

instructing

connecting

tempting

transforming

1. meditate, meditative
2. temptation
3. contemplate, contemplation
4. declaration, declaring
5. transformation, transforming

## **How can I use grammar as a tool for understanding?**

### **Making comparisons**

1. similar to
2. different from
3. more peaceful than
4. as .....as
5. as involved as
6. similar to