



Curriculum Samples

- SCHOOL CURRICULUM
- TEACHER TRAINING CURRICULUM
- BIBLE STUDY CURRICULUM



RAFIKI
FOUNDATION

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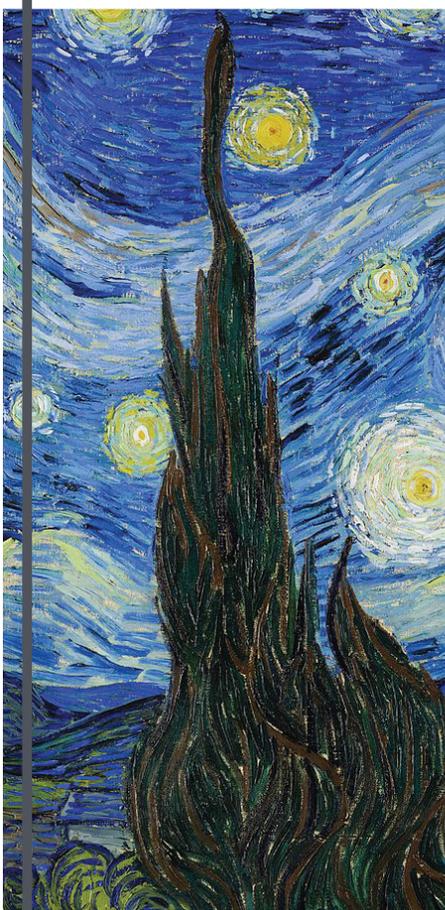
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School
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Samples



EC1-3 ART TEACHER TEXT

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WEEK 1 LESSON 1: DANCERS IN BLUE MAKING LINES

STUDENT OBJECTIVES:

- Recognize the painting, *Two Dancers*, by Edgar Degas.
- Follow the line created the arms and legs of the two dancers in the painting by Degas.
- Create lines by imitating dancers' movements.

WORLDVIEW INTEGRATION:

"...it is God who created beauty. He is the Beauty behind every beauty." Quote from *Eyes Wide Open* by Steve DeWitt

MATERIALS:

- Art print of *Two Dancers* by Edgar Degas
- Art print of *Self Portrait* by Edgar Degas
- Art print of ballet dancer
- CD Tchaikovsky ballet *Nutcracker Suite*

INTRODUCTION:

The emphasis of this lesson and the following three lessons is about line, which is one of four *elements of art* that will be studied in the first quarter. In addition to observing line in the students' surroundings and creating line through various means, the student will be introduced to the works of famous artists. Throughout the curriculum students will be introduced to an artist named "Artist of the Month" whose art reinforces the lessons. To provide the student with visual aids and exposure to fine art, art prints that will be displayed in the classroom are included with the lesson.

Week 1 Lesson 1: Dancers in Blue Making Lines

The first artist to be selected is French Impressionist Edgar Degas /Day GAH/ (1834-1917), known for his paintings of ballet dancers.



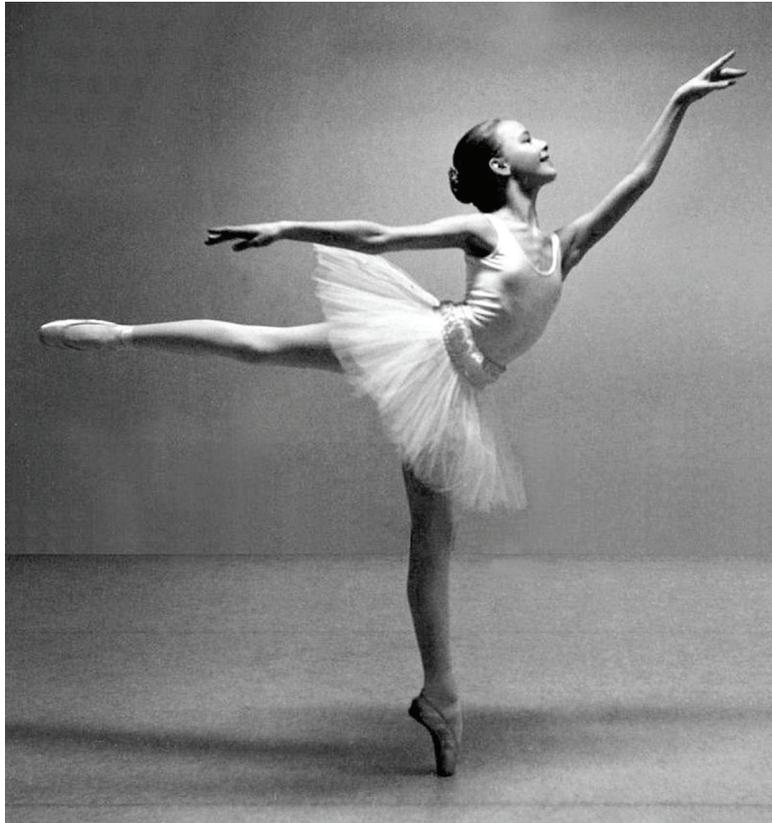
Photo: Wikimedia Commons CCO

Self Portrait by Degas (1865-1866)

He was fascinated with the lines that were created when the dancer changed the positions of his or her arms and legs when moving across the dance floor. When creating a line, we commonly think of making a line with a pencil by drawing it across a piece of paper. But a line can be created by the pose of a dancer who extends arms and legs while in the act of dancing. Our

Week 1 Lesson 1: Dancers in Blue Making Lines

eyes follow the line created by the dancers' arms and legs. The teacher will use the photograph of the young ballerina to illustrate the beautiful lines created when she extends her arms and her leg in this elegant pose.



1 https://commons.wikimedia.org/wiki/Dance#/media/File:1991-Silje_Studio_11%C3%A5r_cropped.jpg CC BY SA

Arabesque position by young ballerina

Therefore, a line does not need to be a line that we draw but rather a line that we see. In fact, in the next lesson we will find lots of lines that we see in nature as we continue the study of the art element of line.

In the painting by Degas entitled *Two Dancers*, the various positions of the arms and shoulders of the dancers create a line both individually and, if joined with another dancer, a longer line is created. Using the art print, the teacher will put a finger on the left foot of the dancer seen on the right and with the finger, follow the line created by her arms continuing to the other dancers' arms without lifting the finger. There are several variations of line that can be created depending upon

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Week 1 Lesson 1: Dancers in Blue Making Lines

the choice of direction as the teacher's eye moves from one dancer to the other. This tracing of the lines will be repeated by each of the students during the instructional time of the lesson.



Photo: Degas_-_Zwei_Tänzerinnen.jpg (1000x974) (wikimedia.org) CC0

Two Dancers by Degas (1899)

As it relates to this first lesson, we will ask the question, "What is a line and how is it created?" Simply put, a line is a record of movement and, in this lesson, it is the movement of our eye traveling over lines created by movements of our body. Our eye follows lines that are created by the human figure as arms and legs are moved from one pose to another as seen in dancers.

The activity for this lesson that will help the student experience line as movement is directly related to the dance images inspired by the painting of Degas and the photograph of the ballet dancer.

VOCABULARY:

elements of art: a basic component used by an artist to create a work of art. Line, shape, color, texture, and value are elements of art

pose: to assume a particular stance or position as in dance

METHODS:

- After the teacher has become familiar with the information in the Introduction, the class session includes a time of explanation and the sharing of images that help the student begin to focus on the lesson. It is best to have students sit quietly in a small semi-circle so that when pictures are shared by the teacher each student is able to see easily. At other times when the students are creating works of art, they should be seated at tables and desks.
- This EC1-3 art curriculum includes activities that may take place in the classroom or outdoors. Regardless, the teacher will present instructions and lesson content while in the classroom so that students remain attentive without distractions.
- [**Note to teacher:** Prior to this first class session a CD player will be available including the CD of Tchaikovsky's *Nutcracker Suite* or other ballet music. This should be ready to be played by merely pushing Play.]
- To begin this first lesson about line which is an important element of art, the teacher will ask the students the following questions: "What is a line? Can you show me a line?"
- The teacher may think of other short questions that can be used to further draw attention to the subject of lines. It may also be helpful to ask the students to stand and form a line so that they can physically feel what it is to be part of a line.
- When the teacher is assured that the students understand how a line is created or seen, the artist selected as the "Artist of the Month" will be introduced using the art prints. Edgar Degas is especially appropriate because his subject matter, ballet dancers, illustrate a type of line that inspires the student activity related to this lesson.
- The teacher will introduce Degas using his painting, *Self Portrait*, which provides an accurate picture of what he looked like. Using this art print, the teacher will ask the class questions about colors, shapes, and objects that are seen in the painting.
- Before showing the students Degas' painting, *Two Dancers*, the teacher will use the photo of the young ballerina that illustrates the essence of movement in the style of ballet. This photograph clearly shows the graceful extension of her arms and her leg. The teacher will ask several students to trace the different lines with their finger over the print so that they can feel the motion used to create line.
- Now that the students have seen a photograph of an actual ballet dancer, they will better understand the painting by Degas of the dancers in blue costumes. When introducing the painting entitled, *Two Dancers*, it is important that the teacher announce the title to help the student remember both the artist and the title of the painting.

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Week 1 Lesson 1: Dancers in Blue Making Lines

- Using the art print, the teacher will ask the students to count the number of dancers and describe the color of their costumes.
- In the same manner that the teacher and student traced the lines created by the extended arms seen in the photograph, the students will be given the opportunity to do the same with the Degas painting. This will ensure that the student grasps the concept that lines are created by the dancers' positions.
- The student activity for this lesson is based on this material that introduces the students to ways that our bodies can create lines using our arms and legs in various poses. At this time, the teacher will demonstrate how it is possible to move into different positions that create dramatic lines using arms, legs, and the body. It is important to hold the pose for a few moments before moving to another pose so that the students will have time to see the lines that are created.
- It is now time for the teacher to prepare the class for the activity that helps the student personalize the material of this lesson. Depending on the number of students in the class, the teacher will arrange them in one or two lines or a circle. When students are placed, the teacher will turn on the music and demonstrate some typical ballet poses while listening to rhythm and mood of the music.
- **Before** the students participate, the teacher will instruct them to hold the pose for a moment to feel and see what lines they have created with their arms, legs, and bodies. The teacher will say "Hold or Freeze" which will help in maintaining control. This command will be followed by "Dance" to allow the students to move once again until they are instructed to hold their pose.
- Depending upon available time, the teacher will determine when the activity will be end and order re-established with students returning to their seated places on the floor.

ASSESSMENT:

Is the student able to identify the artist of the month?

Is the student able to name the painting of the month?

Is the student able to follow directions and demonstrate self-discipline?

Did the student demonstrate an understanding of ways to create line using arms, legs, and body in response to the music?

EXTENSIONS:

Helpful, though not strictly required:

MODIFICATIONS:

WEEK 1 LESSON 2: LINES USING NATURE

STUDENT OBJECTIVES:

- Explore ways to use objects found in nature to create a line.
- Name two types of line: straight and curved.
- Draw a straight and curved line in the sand or dirt using a twig.
- Recognize God as the creator of all things.

WORLDVIEW INTEGRATION:

"...it is God who created beauty. He is the Beauty behind every beauty." Quote from *Eyes Wide Open* by Steve DeWitt

MATERIALS:

- Various objects found in nature such as stones, twigs, leaves, seed pods collected by the teacher
- Shallow boxes or trays filled with sand or dirt (one or two **large** shallow boxes or one for every two students)

INTRODUCTION:

Continuing the study of line as an element of art, the emphasis of this lesson is placed on the wonder of line as it is seen in God's creation. This lesson provides the teacher with a wonderful opportunity to share the beauty of the world that God created for our enjoyment right outside the classroom. In Genesis 1:31 we read, "And God saw everything that he had made, and behold, it was very good." God loved being a creator, he has shared his creation with us, and he has given us the ability to create beautiful things.

It is important to develop the students' awareness of their surroundings and to teach them to see with greater insight and judgment. For instance, by teaching children about line and providing the opportunity to look for line in things that can be seen every day, they will enjoy a new way of seeing. Using the photograph included with this lesson, look at the fascinating way that God created the frond of a palm tree. Notice the contrast of straight lines that connect to the curve line of the frond in perfect *symmetry*. The teacher will share this example with the class to give them the opportunity to see straight and curved lines found in nature.



Photo: Unsplash.com David Sola

Palm frond

[Note to teacher: It will also be helpful to find an example such as a leaf that has distinct veins that are lines or a small branch of a bush to further illustrate lines seen in nature.]

What a privilege it is to have this opportunity to impact the way a child observes and appreciates the world around him which will influence him throughout his life.

A chart of lines is included with this lesson which the teacher will display and review. There are many variations of line that can be enjoyed, seen, and used by students especially following an introduction of these options. The teacher will demonstrate on the white board the ways that line can be different with special emphasis on the differences between lines that are straight or curved.

LINE CHART

Lines are:
THICK



THIN



BROKEN



ZIGZAG



Lines can:
HOP



SKIP



JUMP



WIGGLE



WAVE



LOOP-D-LOOP



Line chart

This lesson gives the student the opportunity to create lines using the objects from nature that have been collected by the teacher. In preparation for the project, the teacher will present examples to the class of lines that have been created using natural objects. In some cases, the lines are formed by placing the objects so that they create a line.

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Week 1 Lesson 2: Lines Using Nature

Line is essential in creating works of art. Art is a language where feelings and thoughts can be expressed as well as capturing the beauty that the artist sees in the world around him. We often think of drawings and paintings as being the primary way that an artist can share his expressions but there are other unusual kinds of art that provide different types of artistic expressions.

Lines can be formed by drawing with an object in soft dirt or sand. A variety of natural materials can be used to create a variety of lines. The lines can be straight or curvy, *diagonal*, or *parallel*, overlapping and *intertwined*, thick or thin, or any manner that appeals to the student. Examples of these are included here and should be shared with the students.



Lines created with nature

The teacher will have collected objects from nature such as twigs, stones, seed pods, or leaves that the student will use to create lines. There will need to be enough of each of the types of objects to allow the student to create a line using just one type of specimen. For instance, each student will select either stones or twigs, not a combination of stones or twigs, to create his line. The teacher will have prepared several shallow boxes or trays filled with dirt or sand in which the students will draw lines using a twig or create a line using natural objects that have been collected by the teacher as seen in the examples provided.

Note to teacher: There may be a place near the classroom that has soft sand where this project can be enjoyed outdoors.

This project may require more than one class session depending upon the number of students in the class. Extending the time for this project will allow for sharing the work of the students and discussion of the various lines that they created.

VOCABULARY:

symmetry: the quality of something that has two sides that are the same or very close in shape, size, and position

diagonal: not going straight across or up and down

parallel: lines that are the same distance apart along their whole length and do not touch at any point

intertwined: twisted together; to become very closely involved with each other

METHODS:

- Prior to presenting this lesson, the teacher will collect the items that are found in nature such as stones, leaves, and twigs that were mentioned in the Introduction and prepare the boxes of sand or dirt. If sand is used, it is helpful to dampen it slightly so that a line can be drawn in it. The boxes will be placed on a table where the teacher will oversee their use by the students when they create lines in the sand or dirt. If the teacher has located a place outdoors the ground will need to be smoothed and dampened.
- Students should be seated in a semi-circle for the introductory portion of this lesson which will include the teaching of the main points, sharing the examples, and the demonstration of drawing lines by the teacher.
- When introducing this lesson, emphasize the wonderful truth that God created trees and plants and all the beauty that we see. Read the verse from Genesis 1:31 that tells us that God made everything and it was all very good.
- Ask the children, “Who made the trees or leaves or rocks?” several times during the teaching of this lesson to reinforce their understanding of God’s power and desire to make beautiful things for us to enjoy.
- This lesson is about lines that we can see in nature and can create using objects found in nature. Use the art print of the palm frond that is part of a palm tree to introduce both straight and curved lines. [**Note to teacher:** It will be helpful to show the class a picture found in the school library of a palm tree.]
- Show the students any other objects such as leaves or small branches that the teacher has collected to further explain lines in nature as well as showing the difference between straight and curved lines.
- The teacher will present a brief description of several different kinds of lines by drawing on the classroom whiteboard. Emphasis will be placed primarily on the difference between straight and curved lines that can be either thick or thin. Using the Line Chart as a reference, the teacher will show how the direction of the line can be changed to create variety.
- The photographs of lines made by using objects from nature (twigs and pinecones) that are included in the Teacher Manual can be used to further instruct and clarify the differences in the direction of line. Their use will depend upon the age and grade level of the students.
- The teacher will now direct the students to gather around one of the dirt-filled boxes to demonstrate the way to draw different lines using a twig beginning with a straight line. This line can be long or short, thick, or thin.
- Using short straight lines, the second demonstration illustrates the addition of diagonal lines that when put together create an angular line. (Refer to the photo of broken twigs as seen in the Teacher Manual).
- Demonstrate curved lines that can be slightly curved or very curved.
- And finally, the teacher will show the students how to create a line by placing leaves,

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Week 1 Lesson 2: Lines Using Nature

stones, or seeds in a line just as a line would be formed by students standing in a line. (Refer to the photo of a line created with pinecones as seen in the Teacher Manual).

- After the demonstration, the students will have the opportunity to create lines that are either drawn or created with multiple objects in the box of dirt or sand. It is essential that this activity be supervised by the teacher and teacher aids to avoid confusion. Depending upon the number of students the teacher may assign two students to one box or take turns at each box that is supervised. Each student must have the opportunity to experiment and create a minimum of one straight line and one curved line.
- Time must be allotted at the end of the period for students to wash their hands and return to their seat to wait for dismissal of the class.

ASSESSMENT:

Can the student tell the teacher who created the trees and all of nature?

Is the student able to name a straight line and a curved line?

Is the student able to draw a straight line and a curved line?

Does the student follow directions given by the teacher?

Is the student able to create a line with placed objects?

EXTENSIONS:

Helpful, though not strictly required:

MODIFICATIONS:

This lesson can be adapted to other grade levels where the age of the student will allow for greater student participation in the collection of the specimens found in nature. Rather than teacher selected objects, the class can take a field trip either during class time or recess when each student can collect and store objects in a bag to be used during the next art class session. This encourages the student to be more aware of the beauty and interesting details of natural objects that would normally not be noticed or appreciated.





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CURRICULUM OVERVIEW

God has created our sense of hearing to be of utmost importance to our learning while we are infants and children. We are able to hear in utero [in the womb] at about 5 months. At birth, our hearing is much stronger than our vision. Our ability to learn speech depends heavily on our ability to hear and imitate. New research shows that music making may be connected to language acquisition. Researchers are also finding that our speaking ability is tied to our ability to move in rhythm. Music is not only pleasurable for children, but also extremely crucial to their brain development.

The goals of this curriculum are to build music-making skills and experiences, to teach understanding of music and listening skills, to offer opportunity for creative and individual expression, and to give exposure to various styles of music through a cultural/historical context.

MUSIC-MAKING SKILLS AND EXPERIENCES, TO INCLUDE:

- Making music joyfully
- Singing tunefully and beautifully
- Internalizing and maintaining a steady pulse through movement/dance and performance
- Matching pitch with accuracy
- Echoing melodic and rhythmic patterns

MUSIC ANALYSIS THROUGH LISTENING AND THEORY, TO INCLUDE:

- A variety of music styles—local, regional, and national
- Aural elements of music—timbre, genre, tempo, style, direction of line, instrumentation, rhythm, melody, and form

CREATIVITY AND EXPRESSION, TO INCLUDE:

- Listening for mood and emotional content in music
- Expressing mood, feeling, and personal story when making music
- Improvising and composing music
- Gaining confidence in making creative choices

MUSIC HISTORY AND CULTURAL CONTEXT, TO INCLUDE:

- Exposure to different styles of music
- Focus on a new composer monthly, compositions and biographical content
- Exploration and celebration of local musical heritage

Each music class should be a joyful oasis in the week. Here is a precious opportunity to build unity as well as individuality within the group. During music time the teacher has abundant opportunity to love and bond with the students. Smiles, eye contact, encouragement, and joy in

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sharing the music all create an atmosphere of affirmation and acceptance. Strive to assure that no child is made to feel inadequate or inferior at music making. This is not a place to judge music skills, but to encourage their acquisition.

EVERY CLASS SHOULD INCLUDE TIME TO:

- Listen
- Sing
- Move
- Make choices

As the teacher, you also should feel free and encouraged to make creative choices. Change the songs, the words, the movements, or the way you use them. Add your own ideas and words! If you really don't like a song, you are free to omit it! If something else works better for your class, that's what you should do. You and your class should be making lots of creative choices, so you may well end up with a unique approach to a song. Follow the lead of a child with an idea. If the children request that a song be sung, make an effort to add it to the plan for that day. Creativity should be encouraged and celebrated. Music class gives you a specific opportunity to foster that kind of creative environment which may not be possible in academic subjects.

You will be called upon to prepare well for each class. Stay at least one planning week ahead of the lesson you are teaching so that you will be able to thoroughly learn the music. You will ultimately need to memorize the songs so that you know them well enough to lead and to make them fun for the children. You will want to give yourself time to personalize the lessons for your students and your own interests and directions.

The underlying rhythm of the class is one that attempts to harness the students' attention at the beginning of class with seated, listening, and echoing activities. The rest of the class is interspersed with both active and calming activities, with every class ending with two worship songs. The primary purpose of those songs is, of course, for worship; but they also serve to calm and transition the class back out of music time. As you direct the activities, feel free to move around the order of the middle activities. It sometimes becomes abundantly clear that the children need to move immediately or that they need to calm down. You are encouraged to be flexible according to the needs and interests of your class.

Each class begins with a greeting song, which invites them into the music time. That is followed by melodic and rhythmic patterns, a brief exercise giving opportunity for the students to hear and mimic back solfege and rhythmic patterns. The children enjoy this so much, and it is beneficial to their brain development. I think it actually feels good for them to repeat back the patterns! You have been given a CD with all these patterns included. You may simply play the CD and respond with the children; or, if you feel confident enough in your singing ability, present the patterns yourself and ask the children to copy you. You will have to focus the first few weeks helping them to learn the protocol of "my turn, your turn." For that reason, it is better for the first few weeks for you to use the Patterns CD in class so that you are participating with the children in answering the given patterns and keeping them quiet to hear the patterns. When they are able to wait and be

attentive while the pattern is given, then you will be able to move into giving the patterns yourself if you would like to. I encourage you to get to that point sooner rather than later. It is always better for the children to hear a live singer.

The melodic patterns are given in solfege, which is like a new language to the children (and possibly to the teacher!). The patterns are not too long, and the children will quickly learn them. At first all the patterns will be given for the entire group. Then as the children gain confidence and skill, you may offer the opportunity for solos (one lesson for melodic patterns and the next for rhythmic). Don't force anyone to have a solo, and eventually they will all want them. The teacher should not be picky about the quality of the solo here. Good teacher responses would be, "Thank you" "Yes!" "Wow" "Give me 5!" Avoid anything that might seem to rate the performance or make one child feel that you thought someone else was better.

The rhythmic patterns for the first few weeks should be answered while tapping to the beat lightly on knees. When the children are used to the rhythm words, they should be given rhythm sticks to use for their patterns. When using the sticks, they should tap the sticks on each vocalized syllable. Wait to give out the sticks until it is time to do the rhythm patterns. The instruction is given when the sticks are passed out to "Make a mountain or an L or a T." Sometimes you might whisper that the sticks or drums that you are passing out are asleep and that we have to be really quiet and let them sleep until it is time to awaken them. That means for the children to place their sticks on the floor in the requested shape until time to use them. Before the first pattern is given, have the children put their sticks in "ready position" – one in each hand, held like a bouquet with sticks upright and resting on their knees. If rhythm sticks are not available, the children may tap lightly on their knees while seated in a cross-legged position. When tapping on the beat, both hands are used. When dividing the beat in half and fourths, alternate hands.

Some lessons include listening to and identifying recorded sounds. This is another opportunity for the students to focus their attention quietly and control their impulse to blurt out what they are hearing. This impulse control is an important part of what's gained in such an exercise. Advise the children to FREEZE while the listening example is being played, and the teacher should keep her or his finger up in a "shhhh" position without making eye contact. After the sound effect has played, you may ask the children to raise their hands to give you their opinions of what they heard. If the answer is obvious, you may choose to have the children give their answer all together. If there will be several different ideas, you should call on one at a time. It will take a lot of training to get them to be quiet while the sound is played. Don't give up...keep working towards that!

Movement is an important aspect of music, especially at this age. Individuality and creativity should be encouraged (especially in the free movement activities). Encourage swaying and clapping during the seated music if a child initiates them. Try to go with their suggestions and ideas if you can do so without de-railing the class. "That's a good idea!" coming from you will encourage creative thought in all the children. When they see their teacher copy a child-initiated action, the children will realize that a special environment has been established in which their ideas about how to move (as well as other ideas) are accepted and even welcomed.

Organized movement and dance activities are usually class favorites. Much of the current

EC1-2 MUSIC TEACHER TEXT

Table of Contents Curriculum Overview

research about how music benefits the brain shows that movement is a crucial component. When the child feels the beat by using his entire body with developmentally appropriate music activities, important neural processes are accessed: the language center, the body's urge to move, the brain's attention to patterns, the voice's response to sounds, the ear-to-brain connection, and the emotional experience. Choreographed movement activities as well as free movement experiences will be included. The teacher will need to lead in the planned movement each time and participate thoughtfully in the free movement times. The children will tend to model what the teacher is doing in the unstructured dances until they gain confidence in listening and moving in their own way. At first the teacher should move in the free movement time with the children until they are comfortable, but soon it's better to allow them to move without being influenced by what you are doing. Talking first about the kind of movement they will be doing is beneficial. "Fly like a bird, or dance like the wind." "Now you will pretend to be the rain." "You may move anyway the music makes you feel like moving."

The class ends with two age-appropriate worship songs. Care should be taken to establish a respectful calmness so that the class is able to settle down again after all the fun. Emphasize that you are singing to the Lord and that He is present and enjoying your praise.

WEEK 1 LESSON 1

MELODY AND RHYTHM



STUDENT OBJECTIVES

- Learn our daily greeting song.
- Echo melodic and rhythmic patterns.
- Play a steady beat with recorded music.
- Play back what the teacher plays.
- Sing back their names as an answer to a question.
- Praise God in song.



BIBLICAL WORLDVIEW INTEGRATION

Not only is God honored by our praise, but we are blessed as he inhabits the praise of his people. God has created our bodies to respond to and even physically benefit from making music. In addition, we enjoy making music. What an awesome and gracious Creator we have!



MATERIALS

- Patterns CD
- Song CD 1: These are provided to make it easier for you to learn the songs. You may at times want to play a song or two in class, but usually you and your class should sing the songs without the CDs. Today you will use the Song CD to play two of the songs in class.
- Drums (if not available use rhythm sticks)
- Demo DVD (for teacher's preparation only; not for class use)
- Color images: Chickens, Bird (Northern Cardinal), and Ducks

EC1-2 MUSIC TEACHER TEXT

Week 1 Lesson 1 Melody and Rhythm

INTRODUCTION

A Word about Rhythm Sticks, Scarves, and Instruments

The children need to be trained about how to use the sticks or instruments within the group setting. Here are some specific expectations. State them clearly to the students and review them regularly until good class etiquette becomes a habit—

1. Play instruments only when the teacher invites you to do so or gives permission.
2. When handed sticks or instruments, set them on the floor and wait for instructions. [After they have set them down, you might want to give permission for everyone to try them out, but it should all be under your calm control.]
3. Handle all instruments—even sticks— carefully and never toss or throw them.
4. After using the scarves, fold them neatly for storage. [Peaceful scarf-folding music has been provided.]

The music class should be taught with children and teacher seated cross-legged on a rug in a circle. One delightful way to instruct students to do this is with the words, “Criss-Cross, Applesauce!” By using that silly statement each time you want them to join the class and sit cross-legged, they develop skills of listening and obeying.

Explain and practice expectations for polite handling of instruments, listed in Introduction.

All songs can be learned by the teacher on Song CD 1. Lyrics for each lesson’s songs are found at the end of the lesson.

Vocabulary

solfege /SOHL fezh/: a system of naming the notes of a musical scale (do, re, mi, fa, sol, la, ti) used to teach audiation (mentally hearing the music at sight)

audiation /Aw dee AY shun/: mentally hearing the music at sight

Gordon Rhythm Language: a system of naming the parts of the beat both in duple (having two units) and triple (having three units) meter, used to teach music

meter: the pulse felt in a given piece

lyrics: the words of a song

rhythm: a regular repeated pattern of sounds or movements

echo: to repeat what someone else has said or sung; to imitate a sound

METHODS:

The music class should be taught with children and teacher seated cross-legged on a rug in a circle.

All songs can be learned by the teacher on the Song CDs. Lyrics for each lesson's new songs are found at the end of the lesson or in previous lessons for songs already learned.

- **Here We Are** (Patterns CD, Track 1)

This is a greeting song to begin each music class (seated on rug).

Tap both hands lightly on knees to keep beat. This should be a happy, gathering song. Make eye contact and offer a smile to each student! You will be singing alone at first but children will quickly join in once they know the words. Repeat it several times for the first few classes so that the students can learn it more quickly. You will need to keep encouraging them to sing with you even after they know it. Greeting Song is on the Demo DVD.

- **Melodic and Rhythmic Patterns** (Patterns CD, Tracks 2 and 3)

Also see Sequence of Patterns.

Remain seated. Please use the CD until you feel comfortable giving the patterns yourself. We will not use the rhythm sticks for a few weeks. For right now, just have the children repeat the rhythm language while tapping the steady beat on their knees. Eventually the students will be tapping the rhythm on their sticks while speaking the rhythm language. Always have them speak the language along with tapping. Encourage the children with compliments when possible.

Method of giving patterns is shown on the Demo DVD. Use the Patterns CD, Tracks 2 and 3 in class for now. Use a rhythm stick—or pencil—as a microphone to help them see when it is their turn on melodic patterns. Hold it to your mouth when you give the pattern and hold it towards the group—or individual—when they should sing. If rhythm sticks are not available when they are introduced in the curriculum, the children should just continue to repeat the rhythmic patterns verbally while tapping the beat lightly on the knees as done in the first few lessons.

- **Renaissance Dance**

Use drums, if available. Rhythm sticks are a second-best choice. Clapping will work if there are no drums or sticks. Use the Song CD 1, Track 1 in class to play with it. Watch this piece on the Demo DVD. [Note: The pattern changes with each verse. If you listen for that, you will not have to count.]

Drumming instructions:

1 2 3 rest (14 times) Both hands together on drum. Teach the children: 1 2 3 Up (both hands up in the air so that they feel the rest beat)

1 rest 3 rest (10 times) Alternate hands in a big, slow swimming like motion.

1 2 3 4 (10 times) Drum on every beat, alternating hands.

1 2 3 and 4 (10 times) Third beat will have 2 hits. Alternate hands.

Rhythm sticks instructions:

1 2 3 rest (14 times) Teach 1 2 3 open (Open the sticks to show the empty beat)

EC1-2 MUSIC TEACHER TEXT

Week 1 Lesson 1 Melody and Rhythm

- 1 rest 3 rest (10 times) Teach 1 open 3 open. |
- 1 2 3 4 (10 times) Tap sticks on the floor, alternating hands.
- 1 2 3 and 4 (10 times) Tap sticks together on every beat. Beat 3 has two hits.

Clapping instructions:

- 1 2 3 rest (14 times) clap clap clap open hands
- 1 rest 3 rest (10 times) clap, hands hit floor, clap, hands hit floor
- 1 2 3 4 (10 times) clap clap clap clap (on every beat)
- 1 2 3 and 4 (10 times) clap every beat, Beat 3 gets 2 claps.

- Copycat game – retain drums or sticks.

Teacher gives a pattern, class repeats it back.

Example: 1 2 3 4 1 2 and 3 4 1 and 3 4 1 and 2 and 3 4 1 and 2 and 3 and 4

Make up others. Ask the class if anyone would like to give a pattern for the rest to copy.

It is early for them to feel confident to do so—and it is fine if no one wants to—but it puts forward the idea that they will have opportunity to be the leader. Let all give patterns who desire to. Use this game whenever you want to work it in to encourage listening and independent thought.

ALL STAND UP.

- Head and Shoulders (Song CD 1, Track 3 for teacher’s use)

Sing the song while touching appropriate body parts. To introduce this song, speak the words without singing while the children touch the right spots. Then sing it and do motions. When the children know it well, you can have fun going fast. They love it! Repeat twice.

ALL SIT DOWN.

- Recorded sounds (Song CD 1, Tracks 35–37)

- Chickens—Track 35
- Bird (Northern Cardinal)—Track 36
- Ducks—Track 37



Chickens

Copyright: monnicello



Northern Cardinal

Copyright: Bruce MacQueen



Ducks

Copyright: Christian Musat

Show the images to the children after the sound has been identified. Be sure to have the children remain quiet while the recorded sound is played. (Tell them it is a secret until you ask what they are hearing. They will enjoy covering their mouths—as you model that—while they listen.) They may raise their hands after you ask if they know the sound. When the sound has been identified, ask the children to make the sound themselves. This is a good exercise for using their voices to imitate. The method of using recorded sound effects in class is shown on the Demo DVD.

- **Sing Me Your Name** (Song CD 1, Track 6)

Listen to this piece on the Song CD. Teacher sings the question; then child sings back the answer. For this first class, the child may just sing back her name. Eventually they will be able to sing “My name is ____.” After the child sings back his name, have the whole class sing that name three times also. Child sings name on sol-mi pitches.

- **Tap, Tap, Tap** – (Song CD 1, Track 5)

Play the CD in class. (It is also included on the Demo DVD.)

STAND in a circle. Speak the words to the children, then explain to them what will happen in the dance.

Tap thighs for introduction.

Follow words sung:

Tap with your foot.

Clap hands.

Point to each child on “I love you.”

Point to yourself for “You love me.”

Turn around on the spot.

Join hands and gallop around in a circle for 8 counts.

Announce, “Other way!” and go that way for 8 counts.

Stop and tap legs with hands.

Repeat sung instructions as above.

Stop and march (dropping hands).

Repeat dance if there is time and desire.

SIT DOWN FOR WORSHIP TIME.

- **O, How I Love Jesus** (Song CD 1, Track 8, for teacher’s use)

Sing with CD. Sway while singing.

- **God is So Good** (Song CD 1, Track 7—may use in class if desired)

Since we often hold hands, it is a good idea to have a hand-washing time before and after music class!

EC1-2 MUSIC TEACHER TEXT

Week 1 Lesson 1 Melody and Rhythm

Lyrics for Week 1 Lesson 1

Here We Are (Patterns CD, Track 1)

Here we are
Altogether as we sing God's praise
Joyfully
Here we are
Altogether in (clap) our music class.

Head and Shoulders (Song CD 1, Track 3)

Head and shoulders, knees and toes, knees and toes
Head and shoulders, knees and toes, knees and toes
Eyes and ears and mouth and nose
Head and shoulders, knees and toes, knees and toes

Sing Me Your Name (Song CD 1, Track 6)

Teacher: Sing me your name.
Student: David
Class: David, David, David (pitch is sol-mi)
Teacher: Sing me your name.
Student: My name is David.
Class: His name is David.

Tap, Tap, Tap (Song CD 1, Track 5)

With your foot you make a tap tap tap.
With your hands you make a clap clap clap.
I love you, you love me.
Turn around and dance with me.

O, How I Love Jesus (Song CD 1, Track 8)

O, how I love Jesus!
O, how I love Jesus!
O, how I love Jesus!
Because He first loved me.

God is So Good (Song CD 1, Track 7)

God is so good
God is so good
God is so good
He's so good to me.
He cares for me.
He cares for me.
He cares for me.
He's so good to me.

I love Him so.
I love Him so.
I love Him so.
He's so good to me.
He is my Lord.
He is my Lord.
He is my Lord.
He's so good to me.

ASSESSMENT:

1. Did the student participate?
2. Did the student match pitch?
3. Did the student repeat the rhythm patterns?
4. Did the student try to sing along and learn the songs?
5. Did the student indicate correct body parts on Head and Shoulders?
6. Did the student sing his/her name?
7. Did the student move his/her body to the beat while dancing?
8. Did the student participate in and enjoy the worship time?

EXTENSIONS:

[Begin here, if including an entry at all.]

MODIFICATIONS:

[Begin here, if including an entry at all.]



Chickens



Northern Cardinal



Ducks

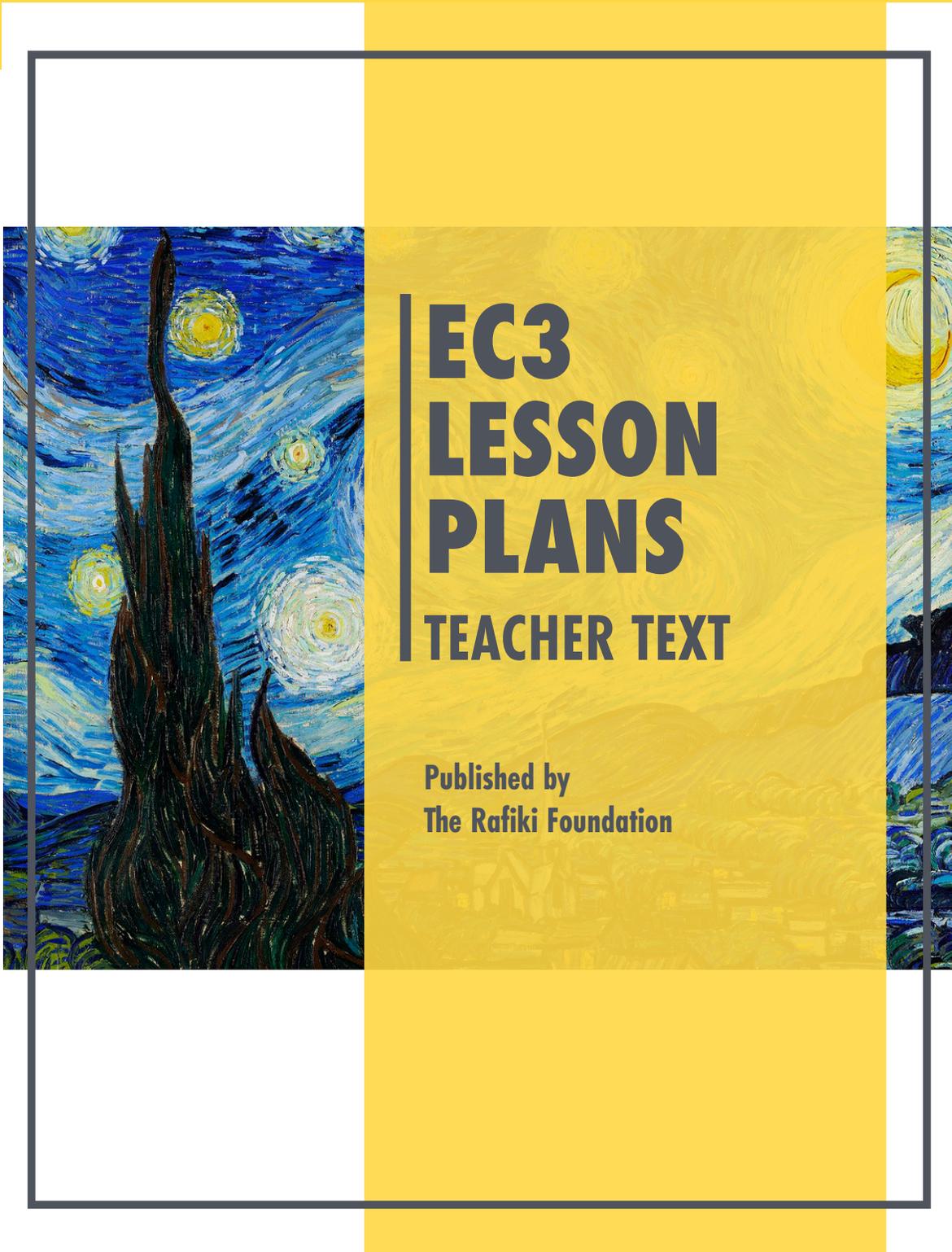


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TRUTH 1
**GOD MADE
ALL THINGS
BEAUTIFUL**

UNITS 1-4

UNIT 1

WELCOME TO SCHOOL

This unit introduces a new theme, *God Made All Things Beautiful*. For the next several weeks, students will learn about our school, colors, shapes, and sizes.

STUDENT OBJECTIVES

- Associate the name Creator with God.
- Name common classroom objects.
- Explain how classroom objects are used.
- Follow directions for daily classroom routines.
- Sing, point to, and state the letters of the alphabet, upper and lower case.
- Explore the concept zero (0).
- Count aloud from 0-20.
- Count backward from 10.
- Create an AB color pattern.
- Recite weekly poem with clear pronunciation and phrasing.
- Practice national language vocabulary and skills.
- Participate in activities that develop fine motor skills.
- Participate in activities that develop large motor skills.
- Hear and talk about God’s Word.

WORLDVIEW INTEGRATION

The Bible tells us in Genesis 1 that God created every part of the world—the heavens, the earth, light, dark, day, night, dry land, oceans, plants, animals, and people. And when God was finished, he pronounced Creation good and blessed it. God first created a place for his creatures to live; then he populated the places with beautiful, interesting plants and animals. And the most pleasing to God was his creation of man and woman. That he said was very good. If God loves order and beauty, then we please him when we do the same.

ESSENTIAL TRUTHS

- God created the world in beauty and in order.
- God teaches us about his character when we observe the created world.
- God is pleased when we are orderly.
- God is pleased when we are thankful.
- God is pleased when we are obedient.

WELCOME

WELCOME, WORSHIP, AND CALENDAR ROUTINE

Lead class in the EC3 Daily Calendar Script

100 DAYS OF SCHOOL PROJECT

This is an excellent and on-going activity to give students practice in rote counting and to help them understand the concept (size, amount) of 100. Each day, beginning with the first day of school, add one loop to the 100 DAYS OF SCHOOL PROJECT string of loops. To make the loops, cut colored paper into 3 x 15cm (1" x 6") inch strips. Write the numeral on each strip. Add one strip per day to help children understand just how many 100 represents. Use two colors of paper: one color will be for the 5s numerals (5, 10, 15, 20, 25, etc.) and the other color for the remaining numerals. As students become better at counting by 1s, count the different colored loops to give practice in counting by 5s. Also practice counting starting from numerals other than 1. As the weeks progress, count even numbers in a regular voice and odd numbers in a whisper.

Note: When the 100th Day of School arrives, have a celebration. Let children count out 100 pieces of cereal, like circle cereals, or 100 groundnuts; bring 100 small balloons or similar items to decorate the room; put 100 stickers on children or the classroom; beat a drum 100 times, etc.

Do as needed: Make announcements, assign helpers, and review behavioral expectations.

Expect by the end of the unit: Children will read and/or recite the first stanza of "All Things Bright and Beautiful" (below) and answer questions about it.

ALL THINGS BRIGHT AND BEAUTIFUL

by Cecil Frances Alexander

All things bright and beautiful,
 All creatures great and small,
 All things wise and wonderful,
 The Lord God made them all.
 Each little flower that opens,
 Each little bird that sings,
 He made their glowing colors,
 He made their tiny wings.
 The purple-headed mountain,

The river running by,
The sunset, and the morning,
That brightens up the sky;
He gave us eyes to see them,
And lips that we might tell,
How great is God Almighty,
Who has made all things well.

Biblical connection for this week's topic

Connect the topic, welcome to school, to a biblical story, truth, or verse. This week, emphasize that God made all things, including the materials that went into producing things in our school. A child may ask, Did God make this table/chair/desk? Respond; God did not cut the wood, hammer in the nails, and apply the finish; but, God DID create all the materials used for a carpenter to make this table. Without God's creation, men cannot make anything. When telling the first Bible story of the year, remind students that the Bible is God's Word and is always true and right. Consider ways the Rafiki Bible Study could connect with the topic, school. It may not always be possible to do so but be alert to these possibilities. Emphasize the biblical truth that God made all things, including the materials that went into producing things in our school, and that he did this for our benefit and enjoyment.



BIBLE

See the Rafiki Bible Study.

Truth 1 Unit 1 Welcome to School



SHARED STORY BOOK ACTIVITY

Do this daily:

- Introduce this activity by having children remain seated on the rug while you sit near them on a low chair.
- Read aloud one book.
- Explain what behavior is expected from children during shared storybook reading (sitting with legs folded, hands in lap, eyes looking toward teacher, quiet mouths).
- Use the pictures in the books to reinforce and teach vocabulary words and concepts.
- Be very explicit in relating the book to the theme, school.
- As children become familiar with words and pictures in the book, call on individual children to identify pictures in the book.
- Use books that fit the Welcome to School theme.



LANGUAGE AND COGNITIVE DEVELOPMENT

KEY VOCABULARY:

absent	dining shed	latrine	rubbish pit
bag	door	latrine or restroom	ruler
bell	duster	library	sit
bench	duty teacher	mat	stand
blackboard	fence	office	store
book	field	pen	table
box	flag	pencil	teacher
boy	floor	picture	time-table
broom	flower	piece of chalk	tree
chair	flower beds	playground	uniform
class	games	present	urinal
class monitor	girl	pupil	wall

EC3 LESSON PLANS TEACHER TEXT

Truth 1 Unit 1 Welcome to School

class register	go	pupils	window
class teacher	head teacher	read	write
come	house	register	table
cupboard	jump	restroom	
desk	kitchen	roof	

Vocabulary Note: You will not be able to teach all the vocabulary for this week. Very likely, children will come to school the first week knowing some or many of these words. Select words that you think children in your class will need instruction on.

Learners at different stages: Each early childhood level three class will quite likely have both beginning English speakers and more advanced English speakers. Therefore, teaching suggestions for varying levels of English proficiency are provided in this curriculum. Choose the activities which are most appropriate for your class. For example, on one day, you may show just one object to some children and have them name it in a sentence; whereas you may show two objects to other children in your class and have them name the objects using the word *and* in a sentence. Do not segregate different levels of English speakers but alternate what tasks you present for them in an informal and inclusive way.

Activity 1. Present each item and ask who knows what it is named. Encourage and reinforce children if they raise their hands and wait for you to call on them. (Early in the year, gently correct children who have not yet learned this rule.) Encourage children to name the objects in a sentence. (*This is a marker. These are slates.*) If children are proficient at this, extend the activity by including adjectives. (*This is a red marker. This is a small roll of tape.*) After teaching four to five objects, have children close their eyes while you hide small objects. Have children uncover their eyes and point to the object you name. When children correctly point to the object, acknowledge this by repeating the name of the object in a sentence (Great Timo, you are right. That is the cupboard/wall/whiteboard/calendar).

Activity 2. Repeat the previous activity using the same objects. Introduce new objects if children can name all of the previous objects. Make sure the children know the names of all objects and encourage them to use complete sentences when naming them. Extend the language activity by asking children yes or no questions about the objects. For example, hold a ruler in your hand and ask questions such as *Is this a ruler?* Encourage one child at a time or all children in a group to answer in a sentence. (*Yes, that is a ruler.*) Also, ask questions which will elicit a negative response, such as *Is this a roll of tape?* One child or all children should respond with *No, that is not a roll of tape* or *No, that is a ruler.*

EC₃ LESSON PLANS TEACHER TEXT

Truth 1 Unit 1 Welcome to School

Activity 3. Continue to teach the names of objects used in the classroom. Today, focus on small items that can be put in a basket (slate, marker, pencil, etc.). Hold the basket slightly over the head of each child and ask them to draw out one item and name it. Encourage children to use complete sentences. Repeat as time allows.

Activity 4. Continue to teach the names of objects used in the classroom. Today, focus on larger items, e.g., whiteboard, rubbish bin, sink, door, rug, partition, pillows, etc. Before class, place small stickers on these items. Use different stickers for each item (If stickers are not available, cut small unique shapes from colored paper). Show children a matching sticker (e.g., red square on light switch, red square you display) and ask them to find another one like it in the room. When they have done so, ask them to tell you where the sticker is, using complete sentences.

Activity 5. Extend the language activity by holding up two objects and asking what they are. The correct answer will include the word *and*, as in the sentence *Those are a pencil and a wiper*. Play a game with the children in which one of them asks the question, and you or another child answers.

Activity 6. Repeat Activity 3, focusing on small objects. Extend this activity by asking children to talk about what you do with the objects. Hold up one object at a time, review what it is called, and then discuss what it is used for. For example, ask questions such as *What do we call this? That's right; it is a slate. Who knows what we do with a slate?* Call on one child to answer and reply, *Yes, that's correct. We draw or write on a slate*. If no one answers, model for them. Continue with other objects. Reinforce children for using complete sentences in describing the functions of the objects (e.g., *This is a pencil. We write with a pencil.*)

Activity 7. Review names of small objects taught in previous lesson(s). Without letting the children observe you, place one small object in a Feely Bag which is a small solid-colored bag. Have one child feel inside the bag and name the object inside. Have the child remove the object and see if they were correct in identifying it. Encourage children to use complete sentences when identifying the object. For children with more advanced English, ask them to tell why they think the object is what they said before removing it from the bag.

Activity 8. Today you may focus on the names of larger items in the classroom, such as the dust bin, sink, door, rug, etc. Give instructions, such as *We have been learning the names of things we use at school. Yesterday we talked about what you do with these things. Today, I'm going to describe something by how I would use it, and I want you to guess what that thing is. Get ready to listen and think. I am thinking*

of something that I can write on and is on the wall. What is it? Yes, that's correct. The object is the whiteboard. Continue with other objects and discuss how sometimes more than one object may fit the description.



READING

Objective Practice singing, pointing to, and stating the names of the letters of the alphabet, upper and lower case, in and out of order.

Procedure Remind children what you will be doing and why it is important. You may say, *Boys and girls, you are going to learn the letters of the alphabet. Some of you already know some of the letters. By the end of the year, everyone will know all the letters of the alphabet. This is very important because knowing the letters of the alphabet will help you learn to read.* Follow this sequence throughout the term:

1. Begin by teaching the children to sing the letters of the alphabet. As children learn the song and sing along with you, point to the letters of the alphabet (printed on a poster 45 x 60cm or 18" x 24") as he/she leads the class in singing them. If children are not familiar with letters of the alphabet, it may be difficult for them to learn all the letters at once. Break the alphabet into smaller segments. You may want to begin by singing only A – D. When children are confident at this stage, extend it to A – G; then A – I, etc., until they can sing all the letters.
2. Once children are fluent in singing the song, give each of them a card (20 x 30cm or 8" x 11") on which the letters are printed. Have the children point to each letter as you sing the song.
3. Once children are fluent at this, say individual letters out of sequence, and have children point to that letter on their card. Model on the large poster by pointing to the letter you have stated.
4. When children are fluent at step #3, point to letters in random order and have children state the name of that letter. Do this as a whole group and also by calling on individual children. When children can quickly name all letters in any order, move to the next step.

5. Have children name the letter that comes after the one you state (Say letters in random order). Questions such as *What letter comes after t?* Children may look at their individual letter cards or at posters in the room but encourage them to use their memory. Children should be able to quickly name the subsequent letters for all letters of the alphabet.
6. Have children tell you what letter comes before the one you state. (Again, say letters in random order)

NOTE: It may take several weeks before children reach step 6. Do not rush children; move from one step to the next only when they are fluent (meaning fast and accurate) at the current step. Take note of which children seem confident and which ones are still insecure.

Time 10 minutes **EVERY DAY**

Materials letter poster, individual letter cards

PHONOLOGICAL AWARENESS AND PRINT AWARENESS

Objective Develop and strengthen critical phonological skills such as rhyming, segmenting words, blending words, identifying onset rimes [first syllables]. This week, children will identify same and different sounds and imitate a rhythm on a musical instrument.

Procedure Explain to the children that they are going to be learning how to listen and how to play with sounds.

MONDAY and **TUESDAY** Give directions, such as *We are going to learn how to use our ears to listen carefully to sounds around us. Some of these sounds you make with things like drums, and some of these sounds you make with your mouth when you talk. First, you will learn to tell if two sounds are the same or different. Listen to these two sounds. They are the same [alike].* Use a xylophone, a keyboard, a thumb organ, or any other instrument that produces more than one pitch. Play two notes that are identical and tell students again that they are the same. Then explain that you will play two sounds that are different. Play two very different tones. Repeat several times, making this into a game and helping the children become familiar with the concepts of *same* and *different* as they apply to sounds. Be sure to put the instrument you are using behind a partition so that children cannot see you hitting different notes and must, therefore, rely on what they hear.

If there is time and interest, have children watch and listen to you play two notes (same and different) and then let one child at a time imitate or reproduce the sounds. Encourage them to say whether the sounds are the same or different.

WEDNESDAY and **THURSDAY** Explain again that the children are learning to listen carefully to sounds around them. Today children will listen as you play a simple rhythm, and then they will play it back. Begin with very simple patterns such as two slow beats one second apart, followed by a long pause and then two more slow beats one second apart. Have children play the pattern back to you. As children become more proficient, make the patterns more complex (three quick beats, one pause, two slow beats; two slow beats, three fast, one slow; etc.). If rhythm instruments are not available or feasible, this activity can easily be done with clapping.

FRIDAY Repeat either the Musical Instruments Activity or the Rhythm Activity, depending on which skill your class needs to practice more.

Time 10 minutes

Materials Musical instruments

NOTE: Teachers may do activities on two consecutive days or may alternate days depending on how the class responds.



HANDWRITING

Teach Cursive Entry Line SLIDES, Teacher Manual Appendix D.



RECESS



SNACK AND RESTROOM BREAK, BOOK EXPLORATION



FINE MOTOR

Do this daily: Work on activities that will strengthen and refine children’s fine motor control. Plan activities that will reinforce the vocabulary being taught and cognitive skills, such as sequencing, planning, and organizing. Below are some activities you might use:

Cutting with Scissors. Give each child a pair of child-sized scissors and let them begin by cutting old newspapers any way they wish. As children become more practiced at holding and manipulating the scissors, draw lines on old newspaper (use pages that are mostly print and have few pictures) with a red or green marker. Begin with straight lines and transition to curved, angled, and zig-zag lines as children become more proficient. Provide individual assistance as needed.

Play Dough. Give each child two or three lumps of play dough. Model for them how to roll, pinch, and shape it.

Choice Day. Provide children with several types of fine-motor activities, such as peg boards, lacing cards, stringing beads, etc. Encourage children to share the different activities at their small tables.

Treasure Hunt. Give each child a copy of **Unit 1 Worksheet A** and have them get out their crayons or colored pencils. Take a few minutes to talk about what they see and what the children are doing in the picture. Have them name as many things as they can. Once all items in the picture have been noticed, begin instructing them to circle items with a specific color. For example, Circle the broom with red. Circle the eraser or duster with blue. Draw a green box around the teacher’s book. Color the boy’s book purple. Color the girl’s book orange. Continue on until children have found most of the objects or actions in the picture. Items to look for: blackboard, teacher, eraser, chalk, books, teacher, student, backpack, pencil, raised hand, broom, waste basket/rubbish bin, desk, chair, glasses, clock, bell, blocks. Repeat the same activity with **Unit 1 Worksheet B** if you have time or later in the week.



MATHS

Objective Develop and strengthen pre-numeracy and maths skills. This week, children will explore the idea of nothing and that it has a numeral, just like all other values. They will also review rote counting to 20, learn to count backward from 10, and create an AB color pattern.

Procedure **MONDAY** Teacher, ask: *How many days have we been in school before today?* Let 3-4 children answer and encourage them to say why that is their answer. Some may say *one (1)* because they are in school today. Others may try to count the school days from last year. Perhaps some will answer, *None*. That is the answer you are looking for. We have not been in school any days this year. Invite children to tell you another way to say none: nothing, not any, don't have any. Now show the class several examples of nothing/none: empty hands, an empty pencil box, and empty tea cup, and empty box, the empty white board (be sure all writing has been erased). Finally, ask children: *Do you think we need a symbol for nothing/none?* Listen to several answers. Then have them tell you the symbol/numerals for numerals 1-10. If these have numerals, shouldn't there be a numeral for none/nothing? Yes! Now write that numeral on the board and beside it write its number word, zero.

0 zero

Point to the numeral as you say its name. Have the children repeat several times. Ask for a volunteer to tell you the name of the numeral that stands for nothing. Then ask for several children to try to give examples of zero/nothing.

From this time forward, when you count the numbers in order aloud with children, always begin with zero. They may not yet understand it, but they will quickly memorize it and then have the foundation from which an understanding will grow.

Children should have learned to count to 20 in Early Childhood 2. So, close out the lesson by reviewing how to count to 20 beginning with zero. Point to the number chart or class number line as you count, if possible.

0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

TUESDAY Briefly review counting from 0 to 20 by having children count as a group and individually, being sure each child has the chance to count out loud. Introduce counting backward, first from 5, with the rhyme **“Five Little Monkeys”** (see below). Have children do the motions with you as you say it and as they learn it. After saying it several times, review the sequence of 5 – 4 – 3 – 2 – 1. Have children practice just saying and holding up fingers for 5 – 4 – 3 – 2 – 1. End by having children count forward 1 – 5 and backward 5-1.

FIVE LITTLE MONKEYS

Five little monkeys jumping on the bed
 One fell off and bumped his head
 Momma called the doctor and the doctor said
 No more monkeys jumping on the bed!
 Four little monkeys jumping on the bed - REPEAT FIRST VERSE
 Three little monkeys jumping on the bed - REPEAT FIRST VERSE
 Two little monkeys jumping on the bed - REPEAT FIRST VERSE
 One little monkey jumping on the bed
 He fell off and bumped his head
 Momma called the doctor and the doctor said
 No more monkeys jumping on the bed!

WEDNESDAY Review zero and count to ten beginning with zero.

Invite children discover and create an AB pattern. To do this, children must first recognize the concept—for example, red ball, blue ball, red ball, blue ball, — and then apply it. Do this first with real objects. You might say something like this: *Boys and girls, watch as I put these circles out on the table. First a red circle, now a blue circle, now a red circle, now a blue circle. What color circle should I put out next? That’s right – a red circle. Now what? Yes! Now it’s time for a blue circle.* Repeat with other colors, objects, shapes, etc. In a large group, have children help create a pattern. Show children a collection containing objects or pictures that differ in only one way (e.g., cats and dogs; squares and circles; yellow and green crayons, etc.) Identify with children what the pictures are and explain that they will make a pattern with them. You may say, *Here are many pictures of cats and many pictures of dogs. Let’s make a pattern with them. First, Timothy you put a dog at the end of the table. Now, Peter you put a cat. Anna, you put a picture of a dog next.*

We have dog – cat – dog. What should go next? Right, Ruth, a picture of a cat. Will you put one there? Continue as a large group with other examples. Give children **Unit 1 Worksheet 1** and have them follow along as you direct them how to color the first three in each row: *Look at the top row. There are many flowers. Color the first flower red; color only this one flower. Now, let's color the next flower yellow. Look at my page – does your page look like this? Great. Now the next flower, color red. What color should the next flower be? Right, it should be yellow. Color the last 2 flowers, and then we will talk about what color they were.* Continue with the other examples on the page.

THURSDAY Briefly review counting to 20 and counting backward from 5 to 1. Review making an AB pattern with two objects. Demonstrate this for the class, using two types of dried beans, two colors of bottle caps, or two pieces of silverware, etc. Give children a length of string and two types or colors of things to string. This might be pieces of colored macaroni, beads, buttons, or different colored straws cut into pieces. Be sure to limit stringing items to two kinds. Demonstrate for children how to make a necklace with an AB pattern.

FRIDAY Review counting to 20 and backward from 5. Build on this by adding one number at a time, counting backward from 6 to 1, then 7 to 1, etc. Make this fun by having children tap their toes as they count, move their hands upward as they count up to 6, then move their hands downward as they immediately count backward to 1, or by having children do other actions.



PHYSICAL EDUCATION

Rafiki Schools: See the Rafiki PE curriculum.



NATIONAL OR SECOND LANGUAGE

See local curriculum guides.



MATHS AND LANGUAGE CENTERS

Determine according to class needs.



CLOSING

Teacher Note: In EC3 Student Worksheets, each unit has a Parent Home Page that outlines skills children will be developing and topics, ideas, and biblical connections they will discuss during class time. SEND THIS HOME WITH EACH CHILD ON THE FIRST DAY OF THE UNIT. Place it in their backpack, book bag, or take-home folder. On the next day, during closing, ask children to share any comments or questions their parents had.

ASSESSMENTS

- Are the children growing in interest and comprehension of Bible stories and truths?
- Are the children's comprehension and language skills improving?
- Can the children explain something learned about how classroom objects are used?
- Can the children recite the weekly poem with clear pronunciation and phrasing?
- Can the children sing, point to, and state the letters of the alphabet?
- Can children describe sounds using the terms *same* and *different*?
- Can children create an AB pattern?
- Can the children count backwards from 10?

EC3 LESSON PLANS TEACHER TEXT

Name: _____

I am hungry!

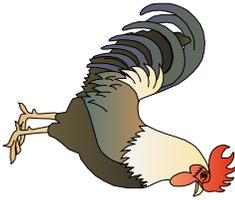
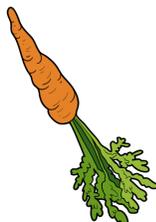
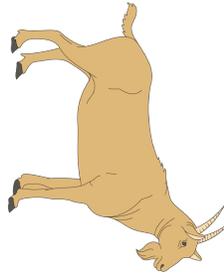
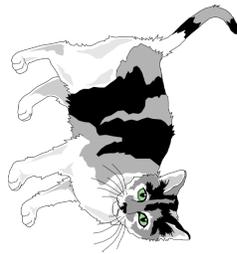
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Unit 5 Worksheet A

EC3 LESSON PLANS TEACHER TEXT

Name: _____

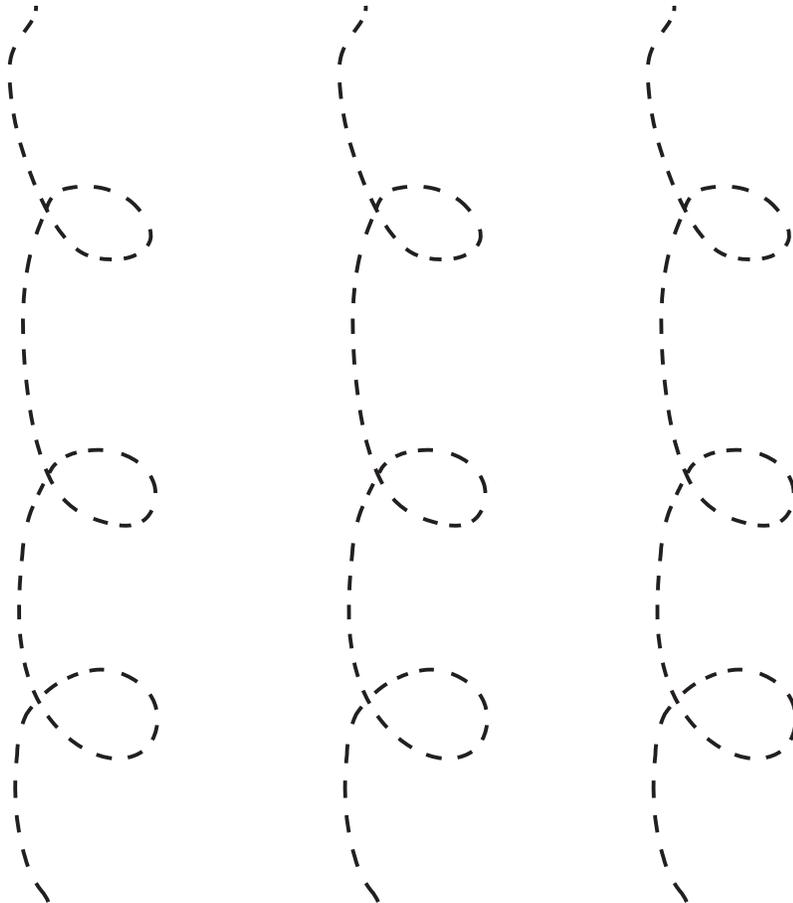
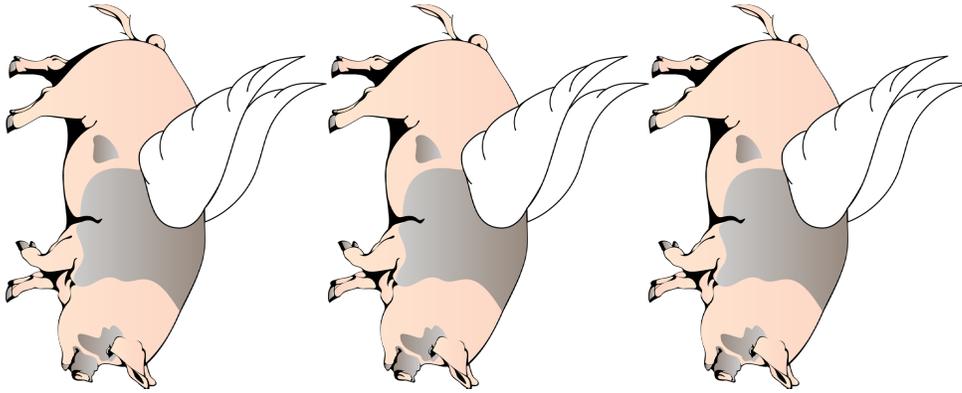
I am hungry!



Unit 5 Worksheet B

Name: _____

If pigs could fly...

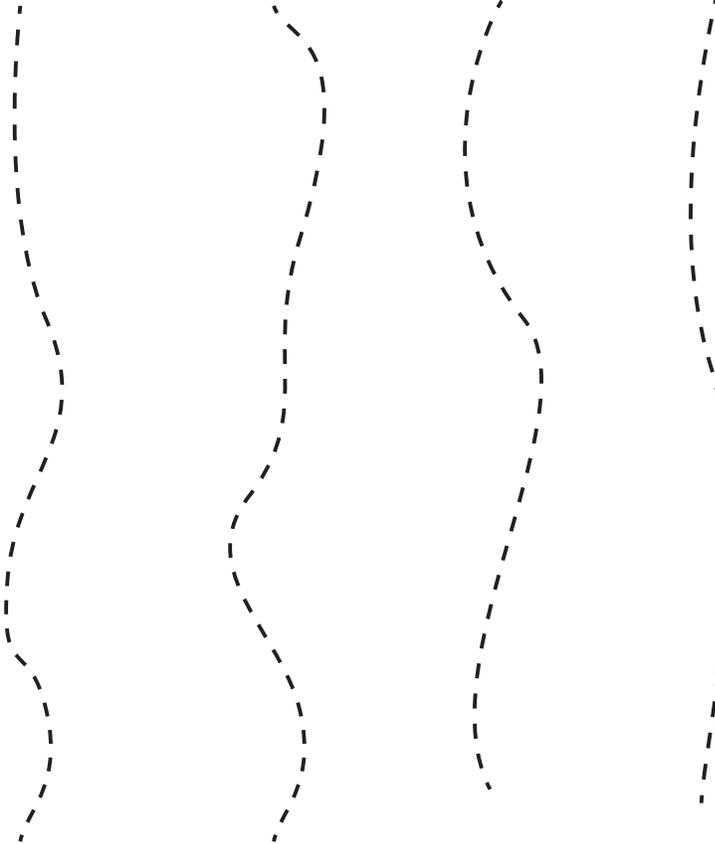
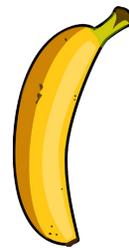


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Unit 5 Worksheet C

Name: _____

I am hungry!



Unit 6 Worksheet A

EC3 LESSON PLANS TEACHER TEXT

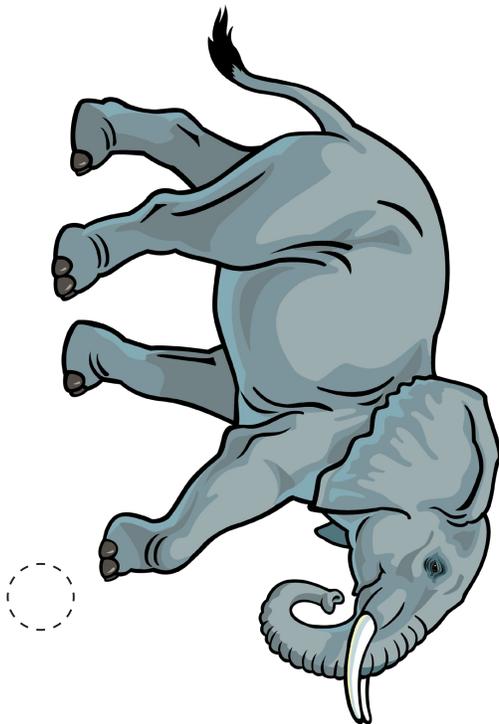
Name: _____

I want to go home!



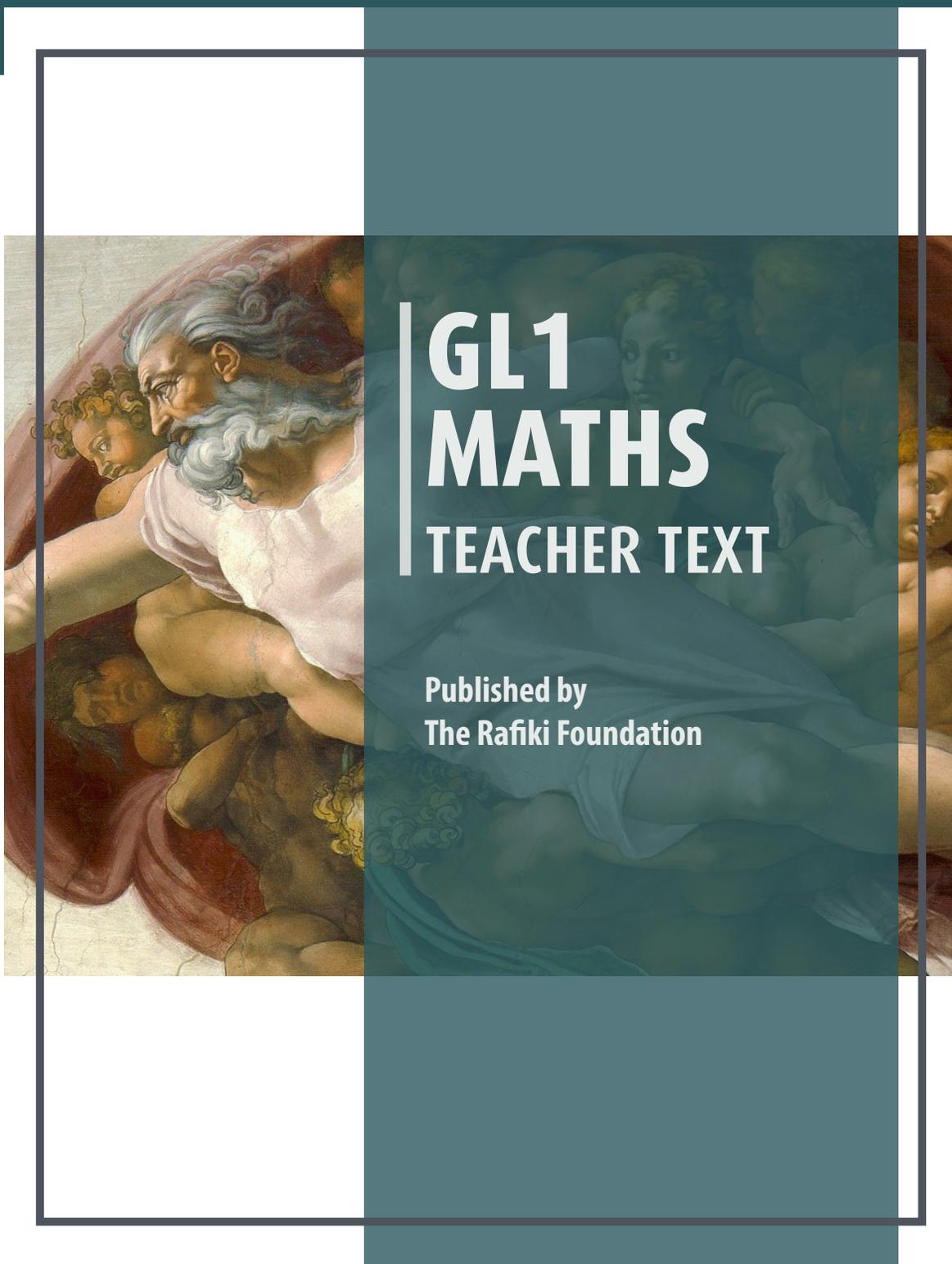
Unit 6 Worksheet B

Name: _____
Feed the elephant some nuts. Draw many circles to be nuts for him to eat.



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Unit 6 Worksheet C



Front cover photo 19074354 © Cosmin Constantin Sava - Dreamstime.com
Michelangelo: The Creation of Adam
Artist: Michelangelo (1475–1564), Title: The Creation of Adam, Object type: fresco
Genre: religious painting, Date: circa 1511
Dimensions: Height: 230.1 cm (90.5 in); Width: 480.1 cm (15.7 ft)
Collection: Sistine Chapel

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Unit 2 Lesson 9

Subtract By Taking Away and Counting Back



STUDENT OBJECTIVES

- Demonstrate subtraction by taking away counters.
- Count back on a number line to determine and prove differences.
- Use mental math to solve subtraction math sentences.



WORLDVIEW INTEGRATION

[Teacher: Read, consider, and summarize the content of this worldview integration statement before you share it with your students. It should not be just read aloud. Become familiar with what it is saying, personalize it for you and your students, share it at the beginning of each lesson in this unit, and refer back to it often throughout the days as you think of ways it connects with math and other subjects you are teaching.]

Good cooks know how to make healthy, tasty meals using just the right flavors and ingredients. Recipes typically call for specifically measured amounts of items. But good cooks taste, stir, simmer, and taste again for that perfect combination of yumminess. They might add more salt or skim off fat; not too much, not too little; add a little; take away a little. Also, good cooks take into consideration their eager consumers, too. They add extra peppers for some folks. They take off some of the sugar from the recipe for others' health. Perhaps they add more yoghurt or remove the bones before serving children. Good cooks consider much beyond a recipe. They wisely balance all the many unique ingredients, tastes, and needs, in order to create the best possible meals for every eater.

In a somewhat similar way, each and every moment, the Lord God sees to the ingredients of our lives; the unique "flavors" that build, grow, and nourish our characters; those that draw us to himself. He adds circumstances; he subtracts frustrations; he inserts situations; he removes obstacles. Things like friends, pain, sunshine, illness, rain, or surprises are all uniquely "stirred into" our days. Whatever He wisely adds or subtracts

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Unit 2 Lesson 9 Subtract By Takingaway And Counting Back

in his individualized recipes for our lives, the end products demonstrate care and thoughtfulness from his sure hand and loving heart. His will for us should satisfy our souls' cravings. His oversight of the growth of our characters is wonderful! Delicious! Satisfying! Healthy! Life-giving! Perfect! To the Creator and Sustainer of all life, belong glory, honor, and praise!



MATERIALS

- counters, such as beans or pebbles
- white- or chalkboards
- red construction paper
- red crayons or pencils
- red chalk, if available



REVIEW

Calendar and Counting

1. Use the posted calendar chart and have students Turn and Talk all 12 months to their partners.
2. Say the names of the months together, in a rote manner, or, using a tune or syllable pattern.
3. Next, have students tell the complete date to their partners. Both should have time for turns.

Patterns:

1. Write these patterns on the board and invite volunteers to complete them. They include shape and colors.
 - a. Red circle, blue square, blue square, red circle; repeat. Leave two or three final blanks for students to draw and color on the board.
 - b. Yellow triangle, yellow triangle, orange heart; repeat.
 - c. Black rectangle, upside-down green triangle, black rectangle, upside down green triangle, repeat.



BACKGROUND

Vocabulary

While there are no new terms for this lesson, keep a list of terms your particular students need to have retaught, repeated, and practiced to use knowledgeably and comfortably without having to think about them.



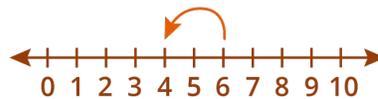
METHODS

Lesson

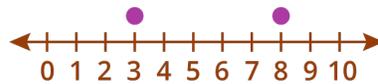
1. A number bond shows the relationship among 3 numbers. If we know two of the numbers, no matter which two, we can find the third.
2. A number line also helps us find a missing number in the relationship of three. We start with the largest amount, hop back a given number of hops, and land on the mystery number. Here is our first example for today: $6 - 2 = ?$
3. You probably already know the mystery number because of how 3 numbers are all related. But keep your idea quiet in your head for now. Let's see if your thinking is correct, by showing this number sentence and the number relationship on the

number line.

- Start at the 6, hop backwards, or count back 2. What is the number you land on? [4; Teacher, demonstrate this using backwards-pointing arrows.]



- Another way the number line helps with subtraction is that we could start at a larger number, land on a smaller number, and figure out how many hops it takes to get down there. Examine this number line and let's determine the mystery number.

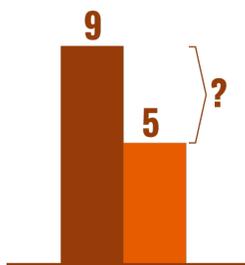


- [Teacher, start at the 8, draw each hop backwards, to land on 3, then have students count the hops. [5] Write this number sentence on the board to show what you just did: $8 - ? = 3$.]
- Because you know the number relationship among the 3 numbers, 8, 5 3, it is easy to prove on the number line.
- Let's demonstrate these 2 subtraction math problems using counters. Instead of hopping or counting back, I will use the words, "take away" because we will start with a pile of counters then need to take some away. The number we have left is the answer or difference.
- Teacher, show 9 counters (of any kind). Write the number 9 on the board (this problem will be written vertically, not as a math sentence, horizontally).
- Using red board marker or chalk, write the number 5 beneath the number 9. Write and say the subtraction symbol, minus, to the left of the 5. Draw the answer line. Say, "This is what we are supposed to do. Start with 9, take away 5, and then count how many are left. We read this, 9 subtract 5 equals mystery number." [Teacher, point to each digit and symbol as you say it.]

$$\begin{array}{r} 9 \\ - 5 \\ \hline \end{array}$$

- I used red today because it is the number that sort of acts like a sheriff or town chief. Red alert! Listen to his directions! He's the boss and has the final say about what one must do. If the red number says to remove 2, we remove 2. If the number in red says to take away 5, we will!
- So, using our counters, the math problem tells us to take away how many? [5]
- Could one of you come up and remove 5 counters from my pile? Thank you. Someone else come up and count how many are left. The number you count will be the answer to our subtraction problem. That number is called the ___? [Difference]
- Student, what is the difference between 9 and 5? [4]

15. Here is the same problem comparing bars. The nine stands tall, the other bar is shorter. By how much? That number is the difference.



Guided Practice

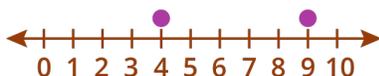
1. I would like some help up front to create a number line. We will prove or show what $9 - 5 = 4$ looks like. ____, would you come help, please?
2. First, we draw the line, add the hash marks, and label them.
3. Next, our math sentence tells us to find the highest number, which is 9 and mark it because we want to start counting back from there. [Teacher, have a student(s) draw each step below, one at a time.]
4. So, ____, draw the starting place dot, please.
5. Next, we want to make our hop back jumps or arrows. ____, would you obey the red number and count back 5 hops, please? [These hops could be drawn in red, if possible. Also, try arrow tips showing the direction of the hops, if possible.]
6. Finally, let's all call out the number our last hop rests on. FOUR!



7. Let's show these 3 related numbers in a different math sentence. Remember, they are related, so we already know all the answers. Our problem could look like this:

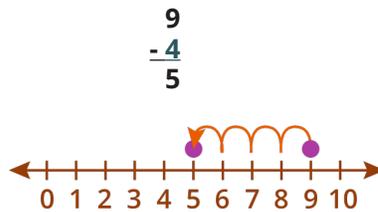
$$\begin{array}{r} 9 \\ - ? \\ \hline 4 \end{array}$$

8. We could show the problem on the number line like this:



9. How many count backs must we make in order to land on 4? [5]
10. We read this problem, 9 subtract 5 equals 4.

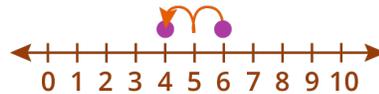
11. What if I said, “9 subtract 4 equals 5”? What would that look like? Look at how I write this one. Remember, you already know the answer, because the numbers 9, 5, and 4 make up a team of 3!



12. We see that we always begin our count back with the largest number. In this case it is 9. We are told to take away or count back 4. Remember the red sheriff boss? So, we hop backwards 4 hops. The number we land on is the difference, 5. “Nine take away or count back 4 equals 5.” [Teacher, point to each number/symbol of the math problem above as you say the sentence.]
13. Everyone, using the counters on your desk, start with a pile of
- Remove 1. How many are left? [3]
 - Remove 2. How many are left? [3]
 - Remove 2. How many are left? [6]
 - Remove 2. How many are left? [1]
14. What is the difference between:
- 4 and 1? [3]
 - 5 and 2? [3]
 - 8 and 2? [6]
 - 3 and 2? [1]
15. Listen carefully to these questions. Remember how 3 numbers are always related!
What is the difference between:
- 4 and 3? [1]
 - 5 and 3? [2]
 - 8 and 6? [2]
 - 3 and 1? [2]
16. [Teacher, write the brother sentences of the problems above on the board, saying each one, and allowing students to provide the answers, when you pause. They will have just reviewed the numbers.]
Write these horizontally and after all have been reviewed and discussed, write them both vertically to the side:
- $4 - 1 = 3$ and $4 - 3 = 1$
 - $5 - 2 = 3$ and $5 - 3 = 2$
 - $8 - 2 = 6$ and $8 - 6 = 2$
 - $3 - 2 = 1$ and $3 - 1 = 2$

Independent Practice

1. On your white- or chalkboards, please draw a number line to show this subtraction problem: $6 - 2 = ?$ [4]
2. Next, write the number sentence that tells this number line story: [$8 - 2 = 6$; or accept, $8 - 6 = 2$]



3. Finally, write the number sentence that tells this counter situation:
I start out with 6 counters. I am told to take away 3. How many counters will I have left? [3]

Lesson Wrap-Up and Review

1. Could one of you write this math sentence vertically on the board for us all to view? $9 - 2 = 7$.
2. Who can write this same math sentence in a brotherly way? $9 - 7 = 2$
3. Who can write this sentence horizontally? [Teacher, say this orally, as you write it vertically: Five subtract 1 equals 4.
4. I need one last person to write this same sentence in its horizontal, brotherly way: $5 - 4 = 1$
5. Why are these 2 brothers? [They each use the same 3 number teams, the two smaller numbers are just re-arranged or taken away from the largest number; one team is written vertically and one is horizontal, but they both tell the same stories.]



ASSESSMENT

Students should be able to:

1. Subtract by taking away counters.
2. Subtract by counting back on number lines.
3. Subtract mentally using the number bond relationship.
4. Identify elements of both vertical and horizontal math sentences. [Writing math sentences does not need to be assessed yet.]



EXTENSIONS

To **extend** the scope, meaning, or application of this lesson is to reach beyond or broaden the concepts taught in Methods. Its purpose is not to make the lesson simpler or more difficult. Rather, **Extensions** stretch and connect the thoughts of the students beyond math to the other subjects: literature, history, science, music, art, and the Bible.

If there are no Extensions provided, ask yourself this question: “Did anything in this lesson make me think of things in the other subjects I’m teaching?” Make a quick note of these thoughts in your teacher text and plan just a few minutes to bring it to your students’ attention. Ask for their thoughts about your extended ideas; ask if they had any ideas of connections with other subjects.

Example: Students use small pebbles to learn about counting. After teaching the class, ask students questions similar to these:

- Where can you find pebbles?
- How are pebbles formed?
- Have you read a book about pebbles? A fable? A poem?
- Do you know a song about pebbles?
- What is the difference between a pebble and a rock?

Modifications (*Helpful, though not strictly required*)

1. Repeat any of the subtraction math problems from the lesson using as many formats as helpful: counters, number lines, number bonds, without worrying about the actual number sentences. Avoid doubles facts, as you want students to get a clear understanding of counting back or taking away as different parts of the process to determine differences. When the 2 numbers are the same, it is more difficult to differentiate between the 2 roles of subtraction numbers. Giving numbers titles, names, or roles in subtraction problems is yet to come. Example: minuend, subtrahend, difference. For now, simply use the word, difference, accurately and appropriately; one big word at a time.



GL3 GRAMMAR TEACHER TEXT

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Unit 4 Lesson 1: Prepositional Phrases



STUDENT OBJECTIVES

- Define the term *phrase*.
- State the parts of a prepositional phrase.
- Review prepositions.



BIBLICAL WORLDVIEW INTEGRATION

As Christians, God’s good news of salvation through Jesus Christ is the fixed point of our lives. It is the truth that should give direction to all of our thoughts, words, and deeds (Hebrews 12:2). It is not surprising that we have words that describe different objects or locations in relation to a fixed point. In the English language, this fixed point is usually the writer (you). However, we must not forget that our ultimate reference is Jesus Christ; all things move and have their being in him (Acts 17:28). As you teach and review the concept of location–direction words (prepositions) in this unit, focus on how they describe location and movement invigorated by our purpose in Christ.



MATERIALS

- Grammar exercise books and pencils
- **U4L1.ws1: Prepositional Phrases Worksheet**
- Grammar Chants and Songs

INTRODUCTION

Have the students sing the preposition song. *(If they are still having trouble with prepositions, write some sentences on the board and ask the class to find the prepositions. You may need to do this drill at the beginning of class every day for several days. Also, start with the recitation of the list each morning. If some have not yet memorized all the prepositions, continue to test them until they have. Once they realize everyone else is moving on and having success, they may be motivated to try harder. Of course, if some students have some learning difficulties, you may need to set aside additional time to help them.)*

Today you will learn about a phrase. Does anyone know what a phrase is? *(Illustrate the following concept on the board.)*

- A *phrase* is simply a group of two or more words.
- A phrase is **not** a complete sentence.
- **Examples:** *(Write on board)* above water, below the large tree
- There are different kinds of phrases in English, but for now we will learn about *prepositional phrases*.
- Prepositional phrases **always start with a preposition**. This is one reason why you have memorized prepositions. Every time you see a preposition in a sentence followed by one or more words, **you will know from now on that you have found a prepositional phrase and that the preposition begins the phrase**.
- A preposition never stands alone. It is always part of a phrase.
- Once you have identified the prepositional phrase in a sentence, it is much easier to then recognize the subject and verb of a sentence.

Illustrate this by having one of the students come to the front of the room. Make this a fun exercise. Have her shake her body as though about to fall down. Call her “from.” Now have another student come to the front to hold the first person steady. Call this student “town.” Now, we have the phrase “from town.” They both stand tall. This is not a complete sentence, only a group of words that are *part* of a sentence. Have students give you a sentence with this phrase. (My brother walked from town.) Do this a couple of times with different phrases adding more words and people, such as “for a long journey,” where *for* is the preposition and *journey* is the noun that ends the phrase. Now have students give a sentence that uses the phrase. Write some simple sentences with prepositional phrases. Have students practice finding the prepositions and then the phrases, noting that the end of the phrase is always a noun or pronoun.

A prepositional phrase always, always starts with a preposition and ends with a noun or pronoun, such as: *me, myself, mine; you, yourself, yours; him, himself, his; her, herself, hers; it, itself, its (rarely); us, ourselves, ours; them, themselves, theirs.* Students need not memorize this list of pronouns; they need only be able to recognize them in prepositional phrases.

Prep. N.
My grandmother packed for a long journey
prep. phrase

METHODS:

1. You will have the students take notes in their grammar exercise books on rules for prepositions. You will have to write some of the information on the board.
2. Create some simple sentences that include prepositional phrases for the students to do as a class.
3. Write the sentences on the board and ask students to find the preposition that begins each prepositional phrase and the noun or pronoun that ends it.
4. After practicing as a class, hand out the worksheets for the students to try on their own.
5. Circulate and offer help as needed.

Have students sing the preposition song or write the prepositions out every week or so, so they will fix firmly in the mind.

DICTION

Dictate the sentences in the paragraph below. Students are to write them in paragraph form. Complete the entire dictation process with each sentence giving a thirty second pause between each sentence for the students to write. Read the first sentence. Have the students repeat it back to you two times as they picture the sentence in their minds. Then, instruct the students to write the sentence onto their paper. This is when you give them the 30 seconds to write. They may not say the sentence aloud, but they should be encouraged to say it silently in their minds as they write. Circulate around the room as they write. After thirty seconds has been given, repeat the process for the next sentence. Once the whole passage has been dictated, read the entire passage aloud from beginning to end twice so the students can check their work. Collect the papers and check for accuracy and best effort.

I climbed aboard our ship when it was about to leave. I stood above the water and looked out across the ocean. I was scared after the terrible storm from the night before. I pressed against the rail and walked along slowly. My brother waved to me amid a crowd of people at the other end of the ship. I gathered my courage and walked around the edge of the ship to meet him atop the platform.

ASSESSMENT

As you work with the class as a whole and as you observe students working on their own, you will be able to assess which students understand the concepts.

EXTENSIONS

Insert intra- and/or interdisciplinary connections. Not every lesson needs to contain a connection or extension, but every new unit should.

Modifications *(Helpful, though not strictly required)*

Insert possible lesson modifications for those requiring additional attention/ resources, whether above or below the norm.

Name: _____ Date: _____

UNIT 4 LESSON 1.WS1: PREPOSITIONAL PHRASES WORKSHEET

A prepositional phrase is a group of words that begins with a preposition and ends with a noun (usually something you can see) or pronoun (such as him, her, them, us, or me).

Examples: through the door
with a huge umbrella
before lunch
between us

When you see a prepositional phrase in a sentence, cross it out like this: ~~between us~~

If two are side by side, lift your pencil and mark two separate lines: ~~with me, for lunch~~

Directions: Add a word or words to each preposition to form a prepositional phrase.

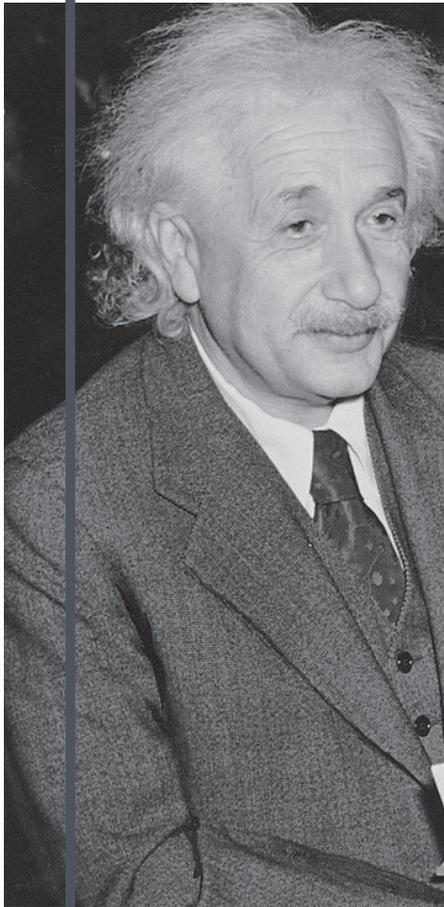
1. during _____
2. before _____
3. around _____
4. under _____
5. for _____
6. down _____
7. in _____
8. off _____
9. after _____
10. to _____

Directions: Cross out all prepositional phrases in the following sentences.

1. The broom is in the kitchen.
2. The key is above the door.
3. The dog ran across the road.
4. The boy hid under the house.

Unit 4 Lesson 1 Prepositional Phrases

5. The flowers grow outside the fence.
6. The ball rolled into the water.
7. Everyone went except John.
8. Sit on the blanket.
9. Do not play beside the water.
10. You may eat after the adults.



**GL6
LANGUAGE
ARTS
TEACHER TEXT**

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Scope and Sequence

LESSON	SPELLING LESSON	GRAMMAR SKILLS	WRITING SKILLS
Unit One			
U1L1 Words, Words, Words	None	nature and role of words; four sentence types	characteristics of fable
U1L2 Rules of the Game—Play Well and Play to Win	Lesson 1: Spelling Rule 1—Doubler Rule; testing procedures; Cover-Copy-Compare study method	four sentence types; punctuation in dialogue	keyword outline of fable
U1L3 Fables and Prepositions	None	simple verb tenses; prepositions—definition and jingle	use of keyword outline to re-tell and re-write model; dialogue
U1L4 Tell Me a Story!	Lesson 2: Spelling Rule 1; Cover-Copy-Compare study method	nouns; prepositional phrases and object of the preposition	invention; five elements of narrative; imitation of a model story
U1L5 Analyze a Story—“Scylla and Charybdis”	None	compound object of preposition; list of common pronouns; coordinating conjunctions	Theon’s Six Components of Narrative; analysis of narrative; author’s emphasis; myth
U1L6 Let Me Tell You a Story!	Lesson 3: Spelling Rule 2—Final e Rule; Cover-Copy-Compare	infinitives; compound elements of a sentence—subject, verb	Theon’s Six Components, sub-questions; locating scenes in narrative

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Unit 4 Lesson 1 Scope And Sequence

LESSON	SPELLING LESSON	GRAMMAR SKILLS	WRITING SKILLS
U1L7 Personal Essay—One Paragraph	None	nominative case personal pronouns; be verbs; predicate nominative	structure of one-paragraph personal expository essay
U1L8 Teach Me that I May Teach—Expository Essay	Lesson 4: Spelling Rule 2; Cover-Copy-Compare	more linking verbs; adjective—definition, questions, and jingle; predicate adjective	one-paragraph expository process essay
U1L9 Legend—Fiction and Facts	None	objective case personal pronouns and jingle	analysis and imitation of legend, Tarzan of the Apes
U1L10 Legend—Fiction and Facts (cont.)	Lesson 5: Spelling Rule 3—i before e Rule; Cover-Copy-Compare	possessive personal pronouns; application of grammar in narrative writing	rough draft and final copy of imitation of model story, Tarzan of the Apes; use of rubric for writing projects
Unit Two			
U2L1 Fables Revisited	None	sentence analysis and diagramming; subject and predicate of sentence; predicate adjective	complete fable exercise using The North Wind and the Sun
U2L2 Order! Order!	Lesson 6: Spelling Rule 3—i before e Rule; Cover-Copy-Compare	simple and complete subject and predicate; adjectives—article, demonstrative, and indefinite; compound predicate nominative	Five Canons of Rhetoric; chronological arrangement of narrative
U2L3 Who is Listening?	None	transitive and intransitive verbs; direct object—definition and jingle	style—writing for a specific audience
U2L4 Here Come the Authors	Lesson 7: Spelling Rule 4—Final y Rule; Cover-Copy-Compare	adverbs—definition and jingle; adverb questions—How? and Where?	cumulative review and test on Five Canons of Rhetoric, Theon's Six Components and related concepts; reading of student-written fables in GL1 classes

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Unit 4 Lesson 1 Scope And Sequence

LESSON	SPELLING LESSON	GRAMMAR SKILLS	WRITING SKILLS
U2L5 Structure and Clarity	None	adverbs—Where? and To what extent?	three-paragraph expository essay on the Five Canons of Rhetoric
U2L6 The Legend Continues Part I	Lesson 8: Spelling Rule 4—Final y Rule; Cover-Copy- Compare	subject-verb agreement with regular and irregular verbs	legend; analysis and imitation of another chapter of Tarzan of the Apes
U2L7 The Legend Continues Part II	None	general punctuation rules—comma and apostrophe	continuation of U2L6; paragraph and scene variations— descriptive, action- driven, thoughts, and dialogue
U2L8 The Legend Continues Part III	Lesson 9: Spelling Rule 5—ness-ly Rule; Cover-Copy- Compare	general punctuation—end marks, colons, semicolons, hyphens and underlining	continuation and completion of U2L7
Unit Three			
U3L1 Letters	None	indirect object; analysis and diagramming	friendly letter, thank- you note, business letter
U3L2 Fairy Tales	None	prepositional phrases used as adjectives; analysis and diagramming	elements of fairy tale; writing an original fairy tale
U3L3 Recasting the Fable	Lesson 10: Spelling Rule 5—ness-ly Rule; Cover-Copy- Compare	prepositional phrases used as adverbs; analysis and diagramming	recasting a fable with new characters and setting
U3L4 Outlining	Lesson 11: Relationship between word meaning and spelling; unsounded letters	contractions; analysis, diagramming, and new sentence construction with adjectival and adverbial prepositional phrases	main or central ideas; one-level outline

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Unit 4 Lesson 1 Scope And Sequence

LESSON	SPELLING LESSON	GRAMMAR SKILLS	WRITING SKILLS
U3L5 Chronological Outlining: Biography	None	pronouns— possessive, demonstrative, interrogative, reflexive; agreement with antecedent	biographical sketch; outlining
U3L6 Outlining a Science Article	Lesson 12: Relationship between word meaning and spelling	pronoun-antecedent agreement in number and gender	main idea; summary from one-level outline; use of thesaurus
U3L7 One-level Outline and Summary	None	verbs: regular and irregular; principle parts of a verb	one-level summary outline of a lengthy chapter
U3L8 Two-level Outline	Lesson 13: prefix; base words; dictionary skills; C-C-C	verbs—regular or irregular, helping; verb phrases	conversion of one- level to two-level outline
U3L9 Five-paragraph Expository Essay Research	Lesson 14: root words; relationship between root word and spelling	troublesome irregular verbs; homophones	research for five- paragraph expository essay
U3L10 Five-paragraph Essay Outline, Rough Draft and Final Copy	None	compound sentences; use of semi-colon	works cited; five- paragraph expository essay project from start to finish
U3L11 Poetry: Feet, Meter, and Rhyme Scheme	Lesson 15: prefixes; roots—spect, tract, fer, and rupt	cumulative review of grammar skills covered in Unit 3	analysis of poetry by rhyme scheme and meter
U3L12 Poetry: Rhyme Scheme and Sound Devices	None	cumulative review of grammar skills covered in Unit 3	review of feet, meter, rhyme scheme; introduction to sound devices

GL6 LANGUAGE ARTS TEACHER TEXT

Unit 4 Lesson 1 Scope And Sequence

LESSON	SPELLING LESSON	GRAMMAR SKILLS	WRITING SKILLS
Unit Four			
U4L1 Topoi and Copia	Lesson 16: prefix, suffix; roots—port, form, struct, duct; dictionary skills; C-C-C	sentence transformation exercises to develop copia of sentence structures	practice with thesaurus; topos—chronological narrative of a past event
U4L2 Two Topoi	None	subordinate conjunctions, subordinate clauses, complex sentences; sentence transformation exercises	topos—chronological narrative of a scientific discovery
U4L3 Another Topos—Description of a Place	Lesson 17: homophones; use of mnemonics as study aids	active and passive voice; complex sentences; sentence transformation exercises	point of view as it relates to description of a place
U4L4 Place and Point of View	None	passive voice; complex sentences	simile; point of view in descriptive narrative
U4L5 Back to the Beginning with Fun and Games	Lesson 18: homophones; use of mnemonics as study aids	review of all grammar skills, Units 1-2	memorization and delivery; review of all writing skills, Units 1-2
U4L6 Rehearse! Rejoice! Celebrate!	None	review of all grammar skills, Units 3-4; cumulative vocabulary and QQ review and celebration	review of all writing skills, Units 3-4; Year in Review and Celebration preparations

Only those skills newly introduced or first-time review from previous grade levels appear above.

Grammar lessons follow a pattern of review from most recent lessons followed by introduction of a new skill. Analysis and diagramming are an integral part of most grammar lessons following their introduction in U2L1. Likewise, sentence transformation exercises appear in most lessons following their introduction in U4L1. Spelling Lessons may be moved back to a previous week or forward to another non-spelling week as best suits each individual school as long as all 18 lessons are taught.

Unit 1 Lesson 1

Words, Words, Words



STUDENT OBJECTIVES

- Describe the nature and role of words in the communication of ideas
- Summarize the importance to communication of speaking, hearing, reading, and writing words
- Describe characteristics of fables and recount one with its moral
- Write drafts of fables
- Memorize quotable quote
- Demonstrate ability to transcribe spoken English
- Review the four types of sentences



BIBLICAL WORLDVIEW INTEGRATION

"In the beginning was the Word. . ." (John 1:1a).



MATERIALS

- One notebook or three-ring binder, divided into four sections: Quotes, Match, Notes, Scratch. Allocate twice as much space to Notes and Scratch as to Quotes and Match
- Optional: slivers of an edible but bitter root (such as garlic, onion, radish, or ginger) and slices of a sweet tree fruit (such as banana, mango, or coconut)
- Copies for each student of **LA6.1.1ws1**
- **Quotable Quote:**
"The roots of education are bitter, but the fruit is sweet" Aristotle

GL6 LANGUAGE ARTS TEACHER TEXT

Unit 1 Lesson 1 Words, Words, Words

(384–322 BC)

- Daily Dictations for student transcription into Match section of LA notebook:
 1. “The man who listens is the one who understands.” Jabo proverb from Liberia
 2. “What is most needed for learning is a humble mind.” Confucius / kun FYOO shus/, Chinese philosopher (551–479 BC)
 3. “Nothing is so beautiful as a man adorned by learning”. Epictetus / Eh pik TEE tus/, Greek philosopher (circa AD 55–135)
 4. “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

INTRODUCTION

Because Introduction sections in this curriculum seek to provide not only the information required to teach a lesson but also the inspiration needed to teach it well, share these Introductions with students. They may need their teachers to phrase ideas in different words, explain concepts in simpler language, and discuss topics with careful patience, but they will reap rewards from the efforts sown. Remember that genuine and lasting education is a dialogue—an exchange not so much between teacher and student (because we all are simultaneously both) as between the learner and that which is true, good, and beautiful. Invite students to this Great Conversation, and they and their children’s children will benefit.

Words surround us. They appear in science books and on road signs. They show up on our pencils and in our kitchens. We see them on our chalkboards, and we shout them on our playgrounds. We think in them, speak them, listen to them, read them, and write them. If challenged not to see, hear, or use words, even if only for a few minutes, then we will need to close our eyes, plug our ears, and silence our thoughts. Words do not merely surround us. They are inescapable.

Though words surround us, most of us know little about them. How many of us have ever questioned what words are or wondered what they do? Not many, perhaps. Most of the time, we need not. We read magazine articles, share cake recipes, and explain maths lessons with little or no worry about such matters. Words are there when we need them. Why ask anything more?

Asking questions about what we know already can open doors to the unknown, the marvelous, and the mysterious. Asking questions, difficult questions about what we know so well, can lead to a deeper appreciation of the richness that dwells in simple things. We are surrounded by familiar sights, sounds, and textures, but we know them not nearly so well as when we begin to ask why and how. The sky is blue, we know, and honey tastes sweet. Geese squawk when they waddle, and desert sands are hot beneath our feet. How much fuller our understandings of sky, honey, geese, and sands when we begin to ask why!

Why, then, words? What are they? What do they do? Simply put: words are to ideas—thoughts, suggestions, beliefs, opinions—what bodies are to souls. Words allow ideas to live and move and have being. Words are the “flesh” that gives ideas substance. Without them ideas are like vapors whirling about in the mind, little more than senses or feelings. After an especially grueling run in the heat of the day, our tongues parch and stick to the roofs of our mouths. We sense the dryness of the sun’s warmth. We feel thirsty and exhausted. Our

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bodies crave moisture. Passing a friend with a water bottle in hand, our feelings rise to the mind and take the form of words. We begin to think, "How cold that looks and how wet! I will return home for something to drink." Sense gives rise to thoughts and feelings, and thoughts and feelings, to ideas wrapped in words.

Words live in the hearts and minds of those that know them, on the paper and in the conversations of those that use them. This curriculum will explore their lives in what we think, say, read, and write. We will examine words, both by themselves and in sentences, paragraphs, and larger compositions. We will acquire tools to help us understand others' ideas. We will develop skills to embody our own more effectively. And if we continue to ask the right questions of words, questions about what they are and what they do, we may even come to marvel at their magnificence and might.

Vocabulary

words: the "flesh" that gives substance to ideas: words are to ideas what bodies are to souls

idea: a thought, suggestion, belief, or opinion

figure of speech: a word or phrase used in a nonliteral (that is, neither usual nor basic) sense

metaphor /MET uh For/: a figure of speech that directly compares two things, though the comparison does not literally apply. For example, "I am the door." (John 10:9).

dictation: the activity of taking down a passage read aloud by a teacher as a practice or test of spelling, writing, or language skills

writing form: a type or kind of writing that possesses certain characteristics or follows certain patterns (e.g., fable, letter, essay)

fable: a short story, typically with animals as characters, that teaches a moral

moral: a lesson, especially about what is just, right, or wise

METHODS

DAY ONE

Ensure that each student has a notebook or three-ring binder, divided into four sections, in this order: Quotes, Match, Notes, Scratch. Allocate twice as much space to Notes and Scratch as to Quotes and Match; that is, for every ten sheets of paper allotted to Quotes and Match, allot 20 to Notes and Scratch. Explain to students the Quotes section stores memorable, and memorizable, sayings; the Match section, sentences taken in dictation; Notes, important information from classroom instruction; and the Scratch section, all other work from class and home.

Vocabulary

See Vocabulary Weekly Directions at the beginning of this teacher's guide.

Playful Activity
Can You Read My Mind?

This game will enable the students to understand the concepts you discussed in your introduction.

Invite a volunteer to the front of the room to read your mind (i.e., discern what you are thinking). Imagine a simple sentence about any topic whatsoever and invite the student to guess the sentence without your giving any clues to its content. The student may express the imagined sentence only once and must do so within one minute. Though the student seems confused or unable, encourage her to concentrate. Assuming no success, invite a second and third student to attempt. After the third student fails to guess the imagined sentence, modify the game by imagining another simple sentence that begins, “If I were a tree, I would....” Complete the thought as desired. Invite a fourth volunteer to the front to read your mind, assuring him the feat will prove easier than before. Tell him how the thought begins: “If I were a tree, I would....” While he may not prove successful, he will agree that the likelihood of his expressing the complete imagined sentence is greater than before. Invite a fifth and sixth student to attempt. Again assuming no success, invite a seventh student to the front to read your mind. This time, state the complete sentence, as you imagined it. As example, “If I were a tree, I would stretch my branches toward the light of the sun.” Ask the student to guess the complete sentence imagined. Once she demonstrates her ability to read your mind, ask her to explain how she did so. She will say something akin to “I read your mind, because you told me what you were thinking.” This simple activity underscores the power and significance of words: they allow us to express, to embody, ideas. Without them we could neither form our own thoughts nor “read” those of others.

Quotable Quote:

“The roots of education are bitter, but the fruit is sweet” (Aristotle).

Read the sentence twice, aloud, and slowly before writing it on the board, carefully legibly and with special attention to spelling and punctuation. Have students copy the sentence, including the source/author, in their best handwriting into the Quotes section of their notebooks. Then, recite the quotation thrice as a class, slowly and carefully, setting it to a simple tune, if desired. Afterward, ask students whether they have ever tasted a sweet fruit—a banana, mango, or coconut, perhaps. Likely, every student will raise his hand. Then ask whether any has ever tasted the roots of the tree from which the sweet fruit came. Likely, no hand will rise, and students may even voice their disapproval of the suggestion. Though none in the class has ever tasted a tree’s roots, all have the sense that a tree’s fruit surely tastes sweeter. Ancient Greek philosopher and educator Aristotle (384–322 BC) believed this, too, and he compared education to a tree—to its fruits and to its roots. Ask students what they think Aristotle meant by the metaphor. Consider “discussing” the metaphor further, but with food, not words. Prepare slivers of an edible but bitter root (such as garlic, onion, radish, or ginger) and slices of a sweet tree fruit (such as banana, mango, or coconut). As students taste the two, have them describe their respective bitterness and sweetness. Though simple, this association of tastes to terms—bitter and sweet—will reinforce students’ understanding of Aristotle’s metaphor and create a sensory memory of its meaning. Lead them to discover ways in which the fruit of education is sweet (for example, education affords us greater career opportunities in future to provide for our families), even while its roots are bitter (e.g., homework costs us time spent playing with our

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friends). A two-column chart on the board may prove helpful, and students may reproduce it in their notebooks (under the original quote). [Note to teacher: Recite the quotation thrice [three times] as a class, slowly and carefully, each successive day of the week. By week's end most students will have memorized it.]

Daily Dictation

"The man who listens is the one who understands." Jabo proverb from Liberia

Explanation: Understanding is not quickly achieved. It develops as we listen with a heart to learn to that which we are being taught. We will not attain understanding unless we build a good foundation of knowledge; wisdom comes after much understanding. Listening is the first, and perhaps most difficult, step. Even in relationships, we need to listen more and speak less. James 1:19 advises us, "*Know this, my beloved brothers; let every person be quick to hear [listen], slow to speak, slow to anger. . .*"

Stress the necessity of good penmanship and teach or re-teach specific letter formations that may be troubling students. Be sure to regularly review the purpose and value of this activity using the Dictation Directions page at the beginning of this teacher's guide.

Grammar Emphasis:

- Starting the year off with review of a simple concept from the previous level encourages the students, refreshes their memories, and gives them a sense of confidence that grammar is fun and learning it is a good and pleasant adventure. Remind them of this truth; ask the class to share their definition of grammar, things they might remember from previous years, and the one concept that gives them the most trouble. Make this conversation light and enjoyable.
- Next, ask students to tell you the four kinds of sentences that occur in the English language and what each one does. They should list **declarative** – makes a statement, **interrogative** – asks a question, **imperative** – gives a command, and **exclamatory** – expresses strong feeling.
- Write these words on the board in lovely cursive and leave space beside each word for a sample sentence.
- Now have students tell you the end mark or final punctuation that belongs to each. Someone should remember, but if not tell them the names as you draw the punctuation mark beside the sentence type word. Then write out the name of the punctuation. It will look like this:
Declarative . period
Interrogative ? question mark
Imperative . period
Exclamatory ! exclamation point
Using nouns and verbs from the fable, lead students to compose one sentence for each type and write their suggestion on the board. As you write, ask them to say the name of the type of sentence you are writing. Before you punctuate the sentence, ask them to tell you what kind of end mark is needed. You may take more than one sample sentence for each type, as time allows.
- Once the students have had a good review, hand out **LA6.1ws1** to be completed in class and turned in to you. Student achievement on this exercise will vary. Use it

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only as an informal assessment, but do mark spelling, penmanship, and punctuation errors and have students re-write their sentences correctly. Return this to students during the next LA class.

DAY TWO

Quotable Quote

Be sure to review regularly the value and benefit of learning quotable quotes as well as the procedure found on the Quotable Quote Directions page at the beginning of this teacher's guide.

Daily Dictation

"What is most needed for learning is a humble mind." Confucius /kun FYOO shus/, Chinese philosopher (551–479 BC)

Explanation: In order to learn well, a student must recognize his or her need to be taught.

Stress the necessity of good penmanship and teach or re-teach specific letter formations that may be troubling students. Be sure to regularly review the purpose and value of this activity using the Dictation Directions page at the beginning of the this teacher's guide.

Writing Emphasis

Briefly give the students an overview of the year's writing forms: fable, narrative, chreia /KRAY uh/, legend, short story, drama, letter, report, essay, and poetry. Write each of the forms on the board, allow students to pronounce them and attempt to define each and possibly give an example of any that might be familiar to them.[Note to teacher: Definitions and explanations of each of these forms will appear in due course, and the exploration of each will follow a pattern: inspiration, instruction, imitation. First, lessons include masterly examples of a given form, intended to inspire students to consider how it communicates its ideas differently from other forms. Second, lessons instruct students in forms' unique patterns and common contents, in order that they may better understand them. And third, students learn to create their own skillful examples of particular forms by means of guided imitation and specific direction.]

Today you will explain the first writing form students will explore this year. The writing in Lessons 1 - 3 revolve around the fable. Known to nearly every culture, fables are short stories that teach a moral. Commonly, fables limit their cast of characters to two—most often animals, who behave much as their real nature would imply and whose names are capitalized; they include plain dialogue, as well as simple narration; and they teach a good to be practiced or an evil to be avoided. While they appeal naturally to children, who always enjoy a colorful animal story, good fables are moral food for hearts and minds of any age.

On the board, list the elements of a fable that you just mentioned. Students should write this list in the Notes section of their Language Arts Folder. Be sure to give it a title and write the date in the left-hand margin.

Elements of a Fable

- short story that teaches a moral
- two, or occasionally three, characters - usually animals who behave as their real nature would suggest (e.g., a sly fox; a slow turtle; a thieving marabou stork)

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- animals' name capitalized (e.g., Fox; Turtle; Stork)
- plain dialogue and simple narration.
- teaches a good to be practiced or an evil to be avoided.

Playful activity: Mad Libs

Write the following two partial paragraphs on the board, inviting students to copy them into the Scratch section of their notebook, substituting for the underlined words what each indicates. [Note to teacher: The ° symbol below indicates separate paragraphs.] The teacher may create her own Mad Lib to serve as a model. Once students have finished, allow a few to read theirs to the class.

- A frisky young living thing had been left by the person on the place to keep him out of harm's way. The same living thing was action verb -ing near the edge of the same place, when he saw a different living thing and began to action verb him, making plural noun and action verb -ing him to his heart's content.
- "I action verb you," said the different living thing, "and I am not the least adjective of emotion with you for reason. When you are up there, it is the thing that is action verb -ing, not you."
- Here is an example for you, the teacher, to understand exactly what you are asking of your students. Your word choices will change the meaning of the story; that is the goal of this part of the activity. This will illustrate to the students the great necessity of knowing and choosing words well. After you read this example, you will want to complete the exercise yourself, using characters common in your village, city, or region.

A frisky young marabout stork had been left by the farmer on the tree branch to keep him out of harm's way. The stork was resting on the edge of the branch when he saw a gecko and began to entertain him, amusing him to his heart's content.

"I hear you," said the gecko, "and I am not the least wearied with you for making me laugh and forget my troubles. When you are up there, it is the humor that is calming, not you."

- Afterward, read aloud the original Aesop /AY sop/ fable, "The Kid and the Wolf," with its moral, defining unknown words as necessary or helpful. Discuss with students both the moral of the fable and the point of this exercise: changing the fable's words changes its meaning, and changing its meaning can keep us from understanding the fable's moral. If the hearer cannot understand the fable or its moral because the words have confused her, then she will not benefit from its lesson. Said most generally, we must be careful when changing another's words, as different words can express rather different ideas.

A frisky young Kid had been left by the herdsman on the thatched roof of a sheep shelter to keep him out of harm's way. The Kid was browsing near the edge of the roof, when he spied a Wolf and began to mock him, making faces and abusing him to his heart's content.

"I hear you," said the Wolf, "and I have not the least grudge against you for what you say or do. When you are up there, it is the roof that

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is talking, not you.”

Moral: Say nothing in private or at a distance that you would not say in public or up close.

- Allow time for students to act out or dramatize. Fables, like many other literary forms, dramatize well. After reading and discussing the Aesop originals with the class, allow students to act them out, investing themselves fully in becoming the characters they take on. Acting stories out not only engrains them more deeply in students' memories, but also aids their comprehension of stories' meanings and sparks their imaginations.

DAY THREE

Quotable Quote

Be sure to review regularly the value and benefit of learning quotable quotes as well as the procedure found on the Quotable Quote Directions page at the beginning of this teacher's guide.

Daily Dictation

“Nothing is so beautiful as a man adorned by learning”. Epictetus /Eh pik TEE tus/, Greek philosopher (circa AD 55–135)

Stress the necessity of good penmanship and teach or re-teach specific letter formations that may be troubling students. Be sure to regularly review the purpose and value of this activity using the Dictation Directions page at the beginning of the this teacher's guide

Writing Emphasis

Following the pattern used on Day Two, provide students a second fable to adapt and read for one another. Write the paragraphs below on the board, being sure punctuation and spelling are exact. Point out the correct punctuation and name it: comma, period, quotation marks, question mark.

[**Teacher Note:** Seeing the quotation marks, commas, and end marks done correctly will model the appropriate punctuation for dialogue that you will be teaching over the next few weeks.]

Today, students will write the complete fable in the Scratch section of their LA notebook, filling in the underlined sections with their own choice of words. When all have had time to complete the activity, allow several to share their stories and compare and contrast, identifying any elements of a fable they recognize. Those who finish early could illustrate their fables or try another one.

Two plural noun were action verb -ing along the place. Far out they saw a noun riding on different plural noun.

“Look,” said one, “a great noun rides in from different place, carrying plural noun!”

The object they saw came ever nearer the place.

“No,” said the other, “that is not a noun. That is a noun with a great supply of non-count noun.”

Still nearer came the object. The plural noun verb -ed it on the place, but it was still too adjective for the plural noun to see clearly.

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"It is a noun of non-count noun from place," they cried. Both plural noun verb -ed to the place, where they found nothing but a noun.

Afterward, read aloud and discuss the original, "The Travelers and the Sea," including the moral, defining unknown words as necessary or helpful.

Two Travelers were walking along the seashore. Far out they saw something riding on the waves.

"Look," said one, "a great ship rides in from distant lands, bearing rich treasures!"

The object they saw came ever nearer the shore.

"No," said the other, "that is not a treasure ship. That is some fisherman's boat with the day's catch of tasty fish."

Still nearer came the object. The waves washed it up on shore, but it was still too far away for the Travelers to see clearly.

"It is a chest of gold lost from some wreck," they cried. Both Travelers rushed to the beach, where they found nothing but a water-soaked log.

Moral: Dreams are important, but do not allow your fantasies to carry you away from reality.

DAY FOUR

Quotable Quote

Be sure to review regularly the value and benefit of learning quotable quotes as well as the procedure found on the Quotable Quote Directions page at the beginning of this teacher's guide.

Daily Dictation

Use sentence 3 of the Daily Dictation selections listed under Materials. Stress the necessity of good penmanship and teach or re-teach specific letter formations that may be troubling students. Be sure to regularly review the purpose and value of this activity using the Dictation Directions page at the beginning of the this teacher's guide

Writing Emphasis: Fable.

Today, students will write a second and third fable draft. The first will reflect directed modifications of "The Travelers and the Sea," and the second will be a guided creation of a new one. For all writing exercises this year, students should write drafts in pencil and final copies in pen.

[**Note to teacher:** As with all writing exercises assigned in this curriculum, teachers will gain from completing the same assignments asked of students. Doing so will help them hone their own skills, as well as anticipate and plan for difficulties students may encounter. Further, teachers should feel free and encouraged to share their work with their students.]

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Modified Aesop fable

Before students venture into writing their own, they will alter an original story, while retaining its original moral. Copy “The Travelers and the Sea” onto the board, replacing ° symbols with indentations for new paragraphs. Have students re-write the fable—but not its moral— in the Scratch section of their notebooks according to these specific directions:

Replace “Travelers” throughout, title included, with the plural form of a sea/seaside animal name, capitalizing it (e.g., Crabs).

Change what each animal believes it sees, as well as what both together believe they see, following the pattern of dialogue given. One animal speaks, then the other, and then both. Be imaginative, playful.

Keep the fable’s original moral, and check that changes to the story still suit it.

Exchange each draft with a different classmate, in order that she might suggest both changes/corrections in spelling or punctuation and whether the story fits the moral.

Make any necessary revisions to the drafts, submitting them to the teacher once re-written.

Newly created fable.

Having heard, read, and imitated (and, perhaps, even acted out) a couple of fabulous examples from Aesop, students will write a fable of their own creation, though with general guidance. [Language note: Like the English word fable, fabulous (which means “so unusual as to seem unreal”) derives from fabula, the Latin word for “story.”] Select a moral from the list below. Ask the teacher to clarify or explain meanings, if necessary or helpful.

- Look before leaping.
- Necessity is the mother of invention.
- Honesty is the best policy.
- Better to do good than only to talk about it.
- What is worth most is often valued least.

Choose two or three animal characters and a suitable setting for the story.

Keep fables short, no longer than two-thirds of a page, and sentences simple. Use simple nouns, simple verbs, only a few adjectives, and fewer adverbs. Except for those in dialogue, all verbs should be in a past tense.

Include dialogue, with each character speaking at least once. Verbs in dialogue should be in a present or future tense. Remember to set dialogue off with commas. As examples: The Wolf said, “I hear you.” “I see you, also,” he added. “And if you come within arm’s reach,” the Wolf continued, “then I shall taste you, too.”

Sketch a small illustration to accompany the fable, but only after having written it. Use the bottom third of the paper, rather than its back or an additional sheet.

Exchange the draft with a classmate, in order that he might suggest both changes/ corrections in spelling or punctuation and whether the illustration fits the story and the story fits the moral.

Make any necessary revisions to the draft, submitting it to the teacher once re-written.

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ASSESSMENT

Do students seem to understand the nature, role, and importance of words for thinking and communicating ideas?

Can students identify the basic characteristics of a fable? Can they recount the gist of one of the lesson's fables—the basic flow of its characters, setting, and plot, as well as its moral?

Collect students' notebooks at week's end, assessing Mad Libs (Did students supply suitable words for the blanks?), the quotable quote (Did students copy the quotation exactly and beautifully? Have they memorized it? Do they seem to understand it?), and dictation (How well did students transcribe/take down the model sentences?).

Correct spelling, grammar, and punctuation errors in students' three drafts (two variations on "The Travelers and the Sea" and one student original). Further, evaluate how well students followed the two sets of directions. Return drafts as early next week as possible.

DAY FIVE

The following extensions may be used as Day Five class lessons, as supplements to any assignments during the week or may be replaced with instruction in the National English text.

EXTENSIONS

- Play Around the World [general directions found in Rules of the Game document at beginning of Teacher Text]with the Quotable Quote . This is a highly adaptable game for any memorized materials in any discipline: Bible, spelling, language arts, math, history, science, art and music. Here are the directions for one variation of the game: Student A stands behind student B's chair, and they are the only 2 contestants. Teacher says the first word of the quote. The first student who correctly states the next word moves on behind student C's chair. If student B was faster, student A sits down in student B's chair. Continue this way each time, with the faster student moving on. The goal is to get "around the world" or around the whole classroom. The teacher may give a suitable, small treat to anyone who moves at least 5 seats; as students improve the one student who gets completely "around the world" receives the prize. A few ground rules will make the game more profitable and more fun.
- Other students may not prompt the competing students. It is best if they say nothing.
- The first sound that comes out of the student's mouth is her answer – she cannot prolong her turn by saying, "ah..umm..mmm...".
- Once a student gives an answer, she cannot change her mind.
- The teacher is the final judge or determiner of who spoke correctly first. If she needs verification from students, she may want to ask.
- Read aloud a few of Aesops's other fables or some from a collection of African fables while students quietly illustrate as they listen.
- Divide class into groups of 3s and allow each group to present a fable orally, one reader for each character and one reader for the Narrator. Adjust the number in each group to the number of characters in the specific fable.

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Modifications *(Helpful, though not strictly required)*

While most students will have complete the work given in Days One through Four, some will need to use this time to catch up or receive added instruction. These students can work quietly near the teacher's desk and enter the games or other activities when they have caught up. This is both a good incentive for any dawdlers and a precious opportunity for one-on-one time with the more needy scholars.

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Name: _____ Date: _____

LA6.1.WS1 FOUR SENTENCE TYPES

There are four types of sentences; each has its own correct end mark or final punctuation mark.

1. A **declarative** sentence makes a statement; it ends in a period (.).
Moses drank the milk.
[an observation or statement]
2. An **interrogative** sentence asks a question; it ends in a question mark (?).
Did Moses drink the milk?
[Someone is asking if Moses drank his milk.]
3. An **imperative** sentence gives a command; it ends in a period (.).
Moses, drink the milk.
[Someone is directing, telling Moses to drink the milk.]
4. An **exclamatory** sentence shows strong feeling or emotion; it ends in an exclamation point (!).
Look! Moses drank the milk!
[Someone is surprised and happy that Moses obeyed by drinking his milk.]

Directions: On the line beside each sentence, write its sentence type.

1. Watch the door. _____
2. Fold your clothes. _____
3. I enjoy stories about animals. _____
4. Should I take a jacket? _____

Directions: Place the correct end mark for each sentence and write the type of sentence.

1. Hide the gift in this drawer _____
2. The popcorn tastes salty _____
3. When shall I bake the cake _____
4. A buran is a type of storm _____
5. Yikes We're lost _____

Directions: On the back of this paper write an example of each sentence type and label it with the correct name. Use the notes at the top of the page for correct spelling.

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ANSWER KEY: LA6.1.WS1 FOUR SENTENCE TYPES

There are four types of sentences; each has its own correct end mark or final punctuation mark.

1. A **declarative** sentence makes a statement; it ends in a period (.).
Moses drank the milk.
[an observation or statement]
2. An **interrogative** sentence asks a question; it ends in a question mark (?).
Did Moses drink the milk?
[Someone is asking if Moses drank his milk.]
3. An **imperative** sentence gives a command; it ends in a period (.).
Moses, drink the milk.
[Someone is directing, telling Moses to drink the milk.]
4. An **exclamatory** sentence shows strong feeling or emotion; it ends in an exclamation point (!).
Look! Moses drank the milk!
[Someone is surprised and happy that Moses obeyed by drinking his milk.]

Directions: On the line beside each sentence, write its sentence type.

1. Watch the door. **Exclamatory**
2. Fold your clothes. **Imperative**
3. I enjoy stories about animals. **Declarative**
4. Should I take a jacket? **Interrogative**

Directions: Place the correct end mark for each sentence and write the type of sentence.

1. Hide the gift in this drawer . **Imperative**
2. The popcorn tastes salty . **Declarative**
3. When shall I bake the cake ? **Interrogative**
4. A buran is a type of storm . **Declarative**
5. Yikes! We're lost ! **Exclamatory**

Directions: On the back of this paper write an example of each sentence type with its correct punctuation; label it with the correct name. Use the notes at the top of the page for help.

Answers will vary. Have students correct all spelling, punctuation, and penmanship errors.



GL8 EARTH SCIENCE TEACHER TEXT

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UNIT 1
**EARTH'S
MOVING
CRUST**



Lesson 1

Rheology and the Floating Crust



STUDENT OBJECTIVES

- Name and locate the six major layers of the earth based on chemical composition.
- Name and locate the five major layers of the earth based on physical properties.
- Differentiate between the physical and chemical composition of the Earth.
- Discuss how heat is transferred through the layers of the Earth.
- Define isostasy.



WORLDVIEW INTEGRATION

Man has since his days in Eden been awed and curious about the created world, God's first act of self-revelation. In days long before Christ, the great philosophers and theologians used the name natural philosophy for what we today call science—the study of the natural world. In all our scientific pursuits we must stand firm on the fact that when what man believes about the created world conflicts with what scripture teaches, either explicitly or implicitly, man is in error—not God's Word.



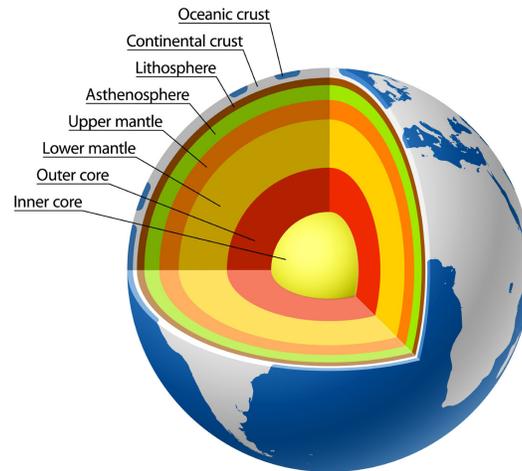
MATERIALS

- Beaker, 250 mL
- Water
- Candle
- Ring stand
- Wire mesh
- Ring
- Food coloring, two or three drops

GL8 EARTH SCIENCE TEACHER TEXT

Lesson 1 Rheology And The Floating Crust

INTRODUCTION



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Figure 1. Layers of the Earth Based on Chemical Composition

[Refer to Figure 1 as the layers are listed.] Earth can be divided into six major layers, based on the chemical composition of the layers:

(6) the inner core, (5) outer core, (4) lower mantle, (3) upper mantle, and crust that is composed of (2) oceanic and (1) continental crust.

The crust contains chemical elements like silicon (Si), oxygen (O), aluminum (Al), calcium (Ca), potassium (K), sodium (Na), and many other elements. Feldspars are common minerals in the crust.

The **mantle** is made up of silicon and oxygen, like the crust, but it contains more iron and magnesium. Olivine, a combination of iron and magnesium, and pyroxene /Peye ROK seen /, a combination of magnesium and iron, are abundant in the mantle.

The mantle contains the lower portion of the lithosphere, the asthenosphere, and the mesosphere. The **crust** is made of the upper portion of the lithosphere.

The crust may be divided into two types: oceanic and continental. Oceanic crust is usually five to ten kilometers thick and continental crust is 33 kilometers thick on average. Beneath the crust is the mantle. The mantle extends to the core-mantle interface at approximately 2,900 kilometers depth.

The Earth can also be divided into five important layers based on physical properties of rheology /Ree AH luh jee /. Rheology is the study of the flow of matter. Depending on how scientists are studying the earth, either chemical compositional layers or physical (mechanical) layers are used in rheology to describe Earth.

GL8 EARTH SCIENCE TEACHER TEXT

Lesson 1 Rheology And The Floating Crust

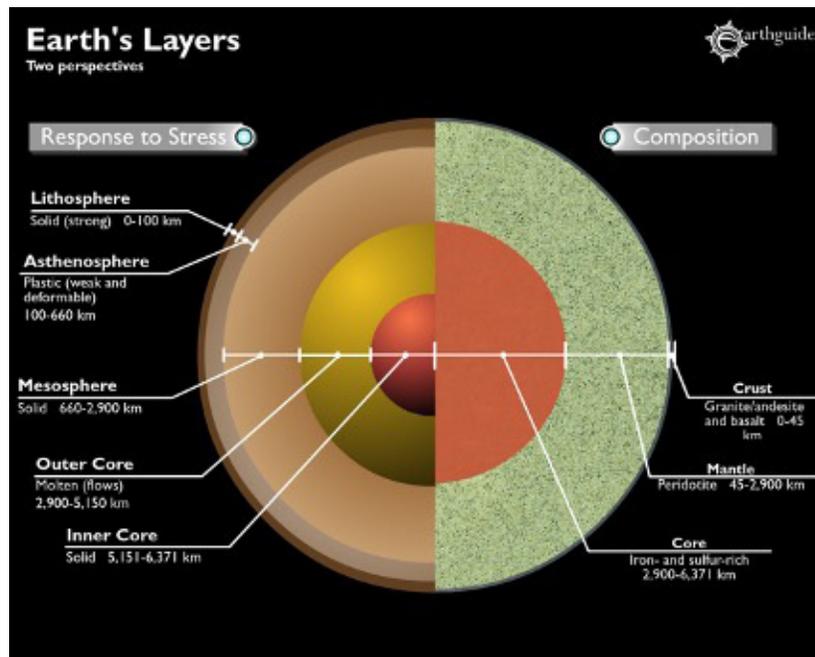


Figure 2. Comparison of Earth's Chemical (right side) and Physical Layers (left side)

The lithosphere is the strong, upper one hundred kilometers of the Earth. The lithosphere is the tectonic plate layer used in the discussion of plate tectonics [see U8L6]. The asthenosphere is the weak and easily deformed layer of the Earth that acts as a fluid lubricant for the tectonic plates to slide over. The asthenosphere extends from one hundred kilometers depth to 660 kilometers below the Earth's surface. Beneath the asthenosphere is the mesosphere, another strong layer.

The core-mantle interface exhibits a change in mechanical properties (rock to liquid) and composition (magnesium and iron silicates to liquid iron metal). At the outer-inner core interface, scientists believe there is a slight compositional change and a mechanical change from liquid to solid. Most likely, the outer-inner core transition is from a liquid to a thicker substance and not as solid as the mantle. Inner and outer core are used with both crust and mantle and lithosphere and asthenosphere to describe the Earth's structure.

Heat Flow and Rheology

The Earth's surface is active with volcanoes, geysers, and deep sea vents all releasing heat. Where does this heat originate? To understand how earth produces heat, a review of the ways heat travels is necessary.

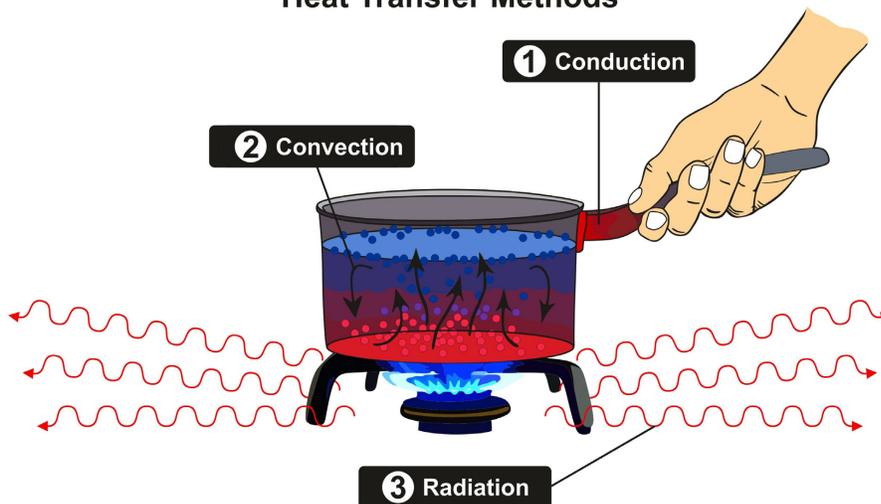
There are three basic types of heat, as seen in Figure 3. Heat energy that rises from a source in waves, such as a fire or the sun, is called radiative heat or radiation /Ray dee AY shun/. This heat does not need to be in contact with a substance. Radiation can travel through a vacuum or empty space. Conductive /kun DUK tiv/ heat is heat that is felt with direct contact. In Figure 3, the handle of the pan is hot. The heat is conducted from the handle to the hand.

GL8 EARTH SCIENCE TEACHER TEXT

Lesson 1 Rheology And The Floating Crust

Conduction /kun DUK shun/ is the direct transfer of heat energy from one substance to another. Convection /kun VEK shun/ currents, caused by cool, dense water or liquid sinking and warm, less dense liquid rising, cause the transfer of heat energy in a gas or liquid. These currents produce convection.

Heat Transfer Methods



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Figure 3. Three Types of Heat.

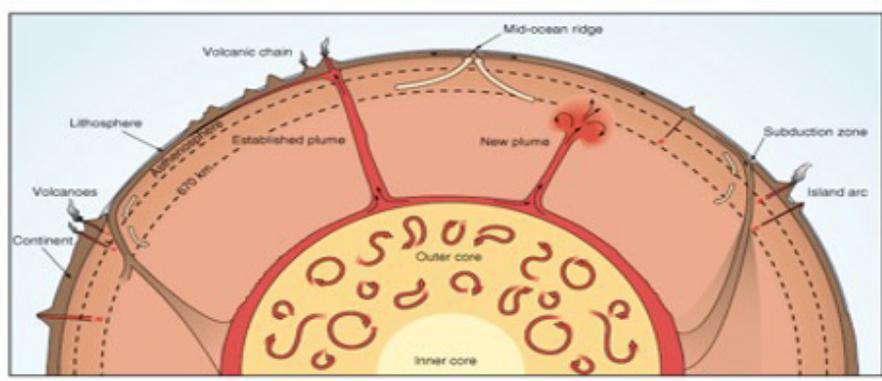


Figure 4. Convective Heat Within the Core

Figure 4 shows the convective heat currents within the core of the earth heating the mantle. As the magma rises up to the lithosphere, it follows established plumes and eventually

forms volcanoes or hot spots at the surface.

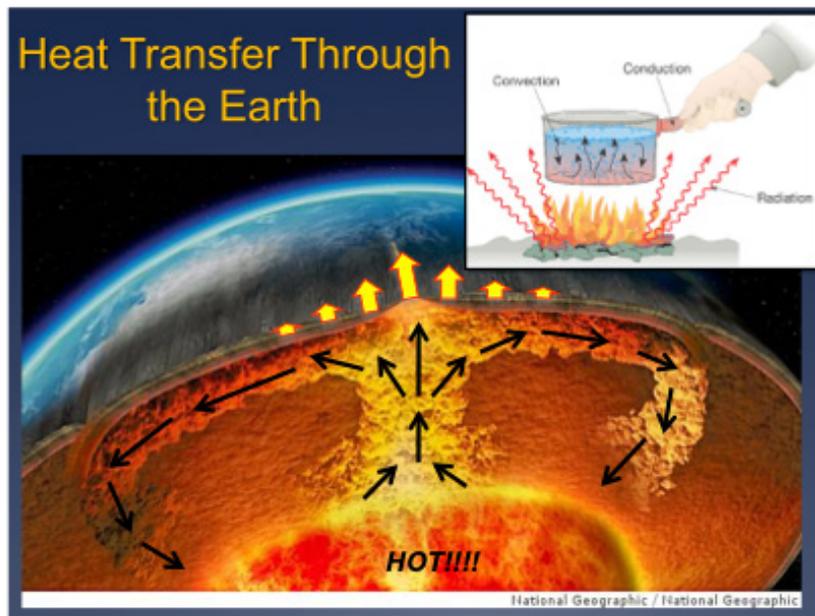


Figure 5. Heat Transfer through the Earth

The image of the earth shows convection within the mantle. Hot material rises as plumes of molten magma and colder material sinks within the mantle. The main form of heat transfer through the brittle lithosphere is conduction.

Many of the surface features of the Earth including mountain belts, subduction zones, hot spots, and seismic zones are significantly affected by mantle rheology. Rheology is based on the premise that materials with the characteristics of a fluid will flow when subjected to a stress. Forces within the Earth cause stress, which in turn alters the Earth's surface. In the Earth, stress pushes and pulls on the crust. This movement causes the rocks of the crust to slowly change shape and volume. The crust may move up or down or sideways causing the rocks to break, tilt, and fold. This movement is called *deformation* /Dee for MAY shun/. These forces are responsible for the creation of mountains, valleys, and other landforms.

Isostasy

Another process that causes the crust to move up and down is *isostasy* /eye SAHS tuh See/, the balancing between the downward force of the crust and the upward force of the mantle. The floating crust exerts a downward force on the mantle. But the mantle also exerts an upward force on the crust. Equal forces will produce no motion. If material is added to an area of the crust, that area will float lower on the mantle. If material is removed, that area will float higher. The crust must always be balanced on the mantle.

GL8 EARTH SCIENCE TEACHER TEXT

Lesson 1 Rheology And The Floating Crust

The two figures below demonstrate the principle of isostatic equilibrium. In Figure 6, the formation of glaciers on the surface of the crust causes the landmass to sink. In Figure 7, the erosion of a mountain range reduces the mass applied to the crust and causes the continental crust to rise under the mountain. As erosion is deposited into the ocean, adding mass to the top of the oceanic crust, the oceanic crust sinks.

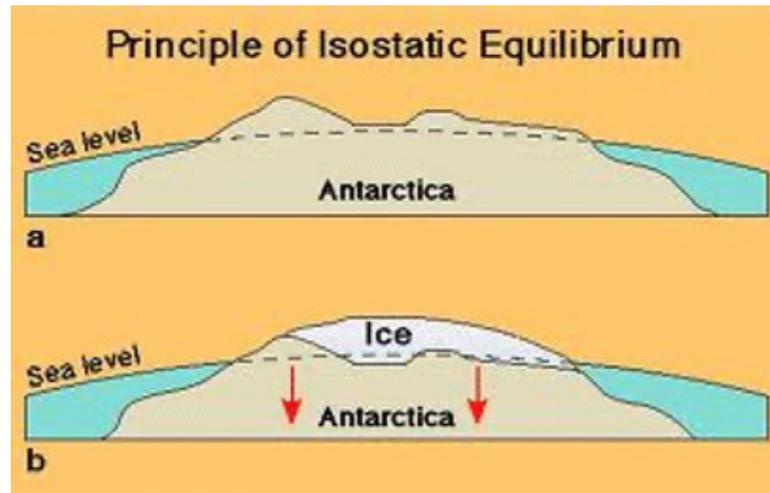


Figure 6. Isostatic Equilibrium of Glaciers

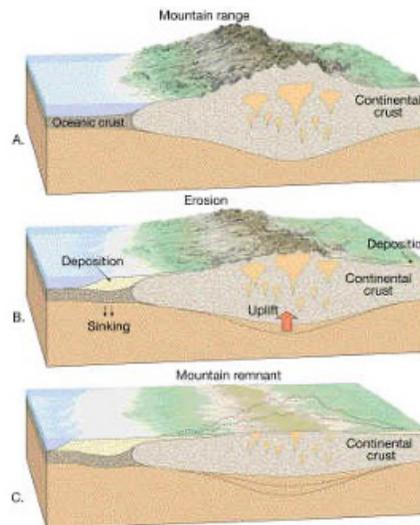


Figure 7. Isostatic Equilibrium of Mountains

GL8 EARTH SCIENCE TEACHER TEXT

Lesson 1 Rheology And The Floating Crust

Vocabulary:

rheology: the study of the deformation and flow of matter

convection: transfer of heat energy in gas or liquid

conduction: direct transfer of heat energy from one substance to another

radiation: transfer of heat energy through empty space in waves

deformation: breaking, tilting, and folding of rocks

isostasy: balancing of the downward force of the crust and the upward force of the mantle

METHODS

Begin this lesson with a review of U2L3: The Earth's Structure. Review the following points:

- The crust is the thin outermost layer of the Earth.
- The crust is made of igneous, sedimentary, and metamorphic rocks.
- The most abundant elements in the crust are oxygen, silicon, aluminum, iron, calcium, sodium, potassium, and magnesium
- Oceanic crust is about eight kilometers thick. Continental crust is about 32 kilometers thick.
- The crust forms the upper part of the lithosphere. The lithosphere contains large sections called lithospheric plates.
- Lithospheric plates move about on the asthenosphere, the outermost edge of the mantle.
- The asthenosphere exhibits the property of plasticity.

This lesson includes a review of the Earth's Crust and new material that must be mastered in order to better understand the formation of geologic features and plate tectonics presented in this unit.

Have students turn in Student Text to Figure 1 of U8L1. Ask students which layer is the thickest? [**The lower mantle.**]

GL8 EARTH SCIENCE TEACHER TEXT

Lesson 1 Rheology And The Floating Crust

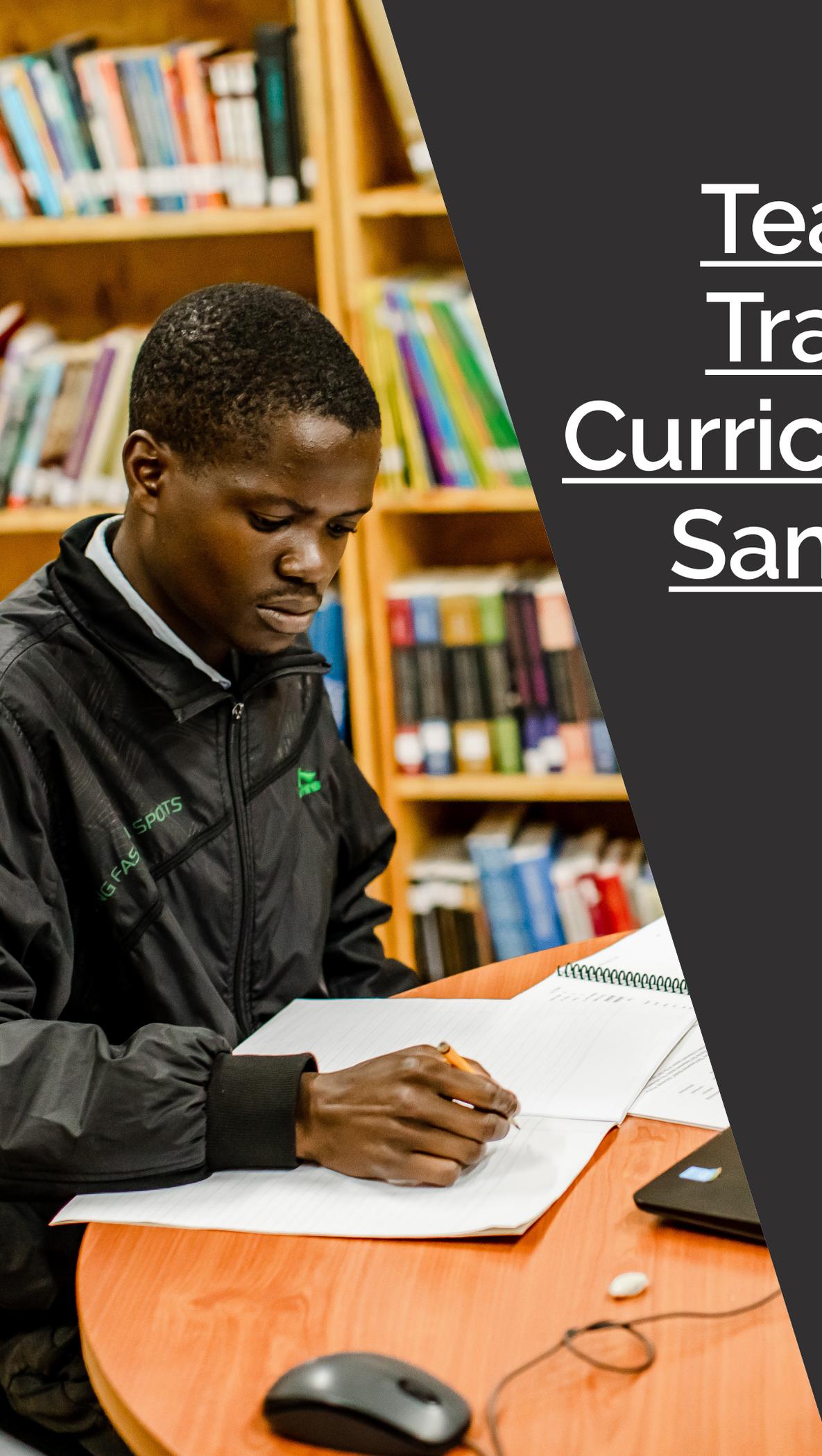
Demonstration: Convection Currents

- Pour water into a small beaker until it is almost full.
- Add two or three drops of food coloring to the surface of the water.
- Place the beaker on a wire mesh on a ring stand.
- Place a candle about ten centimeters under the beaker.
- Light the candle.
- Observe.
- What happens to the food coloring? Why? [As the warm water rises, the food coloring swirls in a current to the top, and then it falls back down.]
- How are the observations related to heating of the earth? [As the core warms the earth, the warm material rises to heat the mantle. As the material cools, it falls back to the core to be reheated.]

ASSESSMENT

Quiz:

1. What type of heat energy is primarily responsible for heating the lithosphere? [**Convection**]
2. Name the six major layers of the earth based on chemical composition. [**Inner core, outer core, lower mantle, upper mantle, oceanic crust, and continental crust.**]
3. Name the five major layers of the earth based on physical properties. [**Lithosphere, asthenosphere, mesosphere, outer core, and inner core.**]
4. What is rheology? [**Rheology is the study of the deformation and flow of matter.**]
5. What balances the downward force of the crust? What is this balancing of forces called? [**The mantle's upward force balances the downward force of the crust. The balancing of these forces is called isostasy.**]



Teacher Training Curriculum Samples

RAFIKI INSTITUTE OF CLASSICAL EDUCATION

**Early Childhood
Development Coursework
CPD 1318
Consumable**

EARLY CHILDHOOD DEVELOPMENT COURSEWORK

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CPD 1318 Early Childhood Development Syllabus

COURSE REQUIREMENTS

Read the material within the course-pack. Complete all exercises, activities, and projects, and then sit the weekly quizzes, the midterm exam and the final exam.

COURSE DESCRIPTION

Students will examine the developmental stages and characteristics of individuals from infancy through adolescence with application to learners in educational settings. There is an integration of selected physical education topics and methods. The areas covered in this course include:

- Physical Development
- Social Development
- Cognitive Development
- Behavior and Discipline
- Play
- Body Management
- Locomotor and Manipulative Skills
- Learning Readiness—Numeracy, Literacy and Science

COURSE OUTCOMES

The students will be able to:

- Describe major developmental milestones (physical, social, cognitive, and language) for children from conception through adolescence.
- Explain the importance of routines, compliance, and natural consequences
- Implement positive discipline, rules and limits in the classroom
- Encourage the role of the family in facilitating children's development
- Defend the importance of play in early childhood education
- Perform and teach fundamental locomotor, manipulative, and body management skills
- Implement physical education lesson plans
- Plan and prepare learning readiness activities in numeracy, literacy, and science

COURSE ASSIGNMENTS

1. Students will read the course material and complete all exercises in the course-pack.

EARLY CHILDHOOD DEVELOPMENT COURSEWORK

6 CPD 1312 Introduction to Special Education Coursework

2. Students will prepare and perform all physical skill activities and games.
3. Students will sit weekly quizzes, a mid-term exam, and a final exam.

COURSE GRADING

Assignment	Grade Percentage
Formative 40%	
Weekly Quizzes	30%
Participation	10%
Summative 60%	
Projects and Activities	10%
Mid-term Exam	20%
Final Exam	30%

COURSE SCHEDULE

Week	Lesson Topic	Readings	Physical Education Topics	Assessments
1	General Development	Ages & Stages for Caregivers Milestones Parenting	Body Management	
2	Social Development	Social and Emotional Development Curiosity Role of Music	Locomotor Skills	Quiz
3	Social Development	Emotions Sexual Development and Behavior	Foundational Manipulative Skills	Quiz
4	Behavior and Discipline, Part One	A Guide to Children's Behavior Rules and Limits Positive Discipline	Manipulative Skills—Balloons, Beanbags, Scarves, and Streamers	Quiz
5	Behavior and Discipline, Part Two	Teaching Compliance Teaching Routines Why Children Misbehave Temper Tantrums	None this week due to the midterm exam.	Midterm Exam

EARLY CHILDHOOD DEVELOPMENT COURSEWORK

Week	Lesson Topic	Readings	Physical Education Topics	Assessments
6	Behavior and Discipline, Part Three	Discipline versus Punishment Discipline that Works Natural Consequences Anger Management	Manipulative Skills— Jumping Ropes	Quiz
7	Play	Play and Learning Readiness Changing Times and Changing Play Big Body Play Outdoor Play Choosing Playthings	Relays and Games	Quiz
8	Numeracy and Literacy in Early Childhood	How to Read to Children Getting Ready to Read A Child Becomes a Reader Finding Math Making the Most of Math	Specialized Skills— Rhythmic Activities, Stunts, Tumbling, and Dance	Quiz
9	Science in Early Childhood	Children and Inquiry Supporting Science Through Play	Rhythmic Activities— Creative Expression	Quiz
10				Final Exam

COURSE INSTRUCTIONS

Child Development Readings

The purpose of this course is to review the main topics in the field of child development and physical education. Each lesson focuses on a particular aspect and you will read the assigned articles and respond to them by completing the lesson exercises. The readings can be found in the Resources folder.

Simply memorizing certain key facts from the articles will do little for your comprehension of the material. Instead, read the articles using the SQ3R method for notetaking and studying. SQ3R is a method for reading textbooks and articles for the purpose of studying and retention. SQ3R is intended to help students draw links or make connections within the reading material so that it is more likely that it will be remembered. As with other RICE courses, the methods for studying, notetaking, writing, etc. should become part of your repertoire. They will make you a better student and teacher.

EARLY CHILDHOOD DEVELOPMENT COURSEWORK

SQ3R involves five steps:

1. **Surveying**, which involves skimming the table of contents and the titles and subtitles in advance.
2. **Questioning**, which involves asking questions, in advance, concerning the key topics that were surveyed.
3. **Reading**, which involves reading and taking notes that answer the questions.
4. **Reciting**, which involves recording any additional facts that help them make sense of the material. This helps to draw links to prior knowledge or to remember what has just been read.
5. **Review**, which involves summarizing the answers to each of the questions in one paragraph of three to five sentences.

See the document SQR3 Method in the Course Resources after Lesson 9 for more information on how to use the method and for a SQ3R template. You may also watch the SQ3R video for more help and instruction on this technique. The video can be found in the General Resources folder.

Physical Education Activities and Assignments

Because the physical education of young children is so closely linked with child development, this course will review many of the basic movements, activities, and games in the Rafiki EC 3 Physical Education Curriculum. Each week you will learn and practice the basic movements and skills that you will be teaching your students. In each lesson you will find a daily schedule for the highlighted physical education component. Every day you will perform a physical education activity with a small group. The activities, skills, and games are based upon the physical education readings and upon the EC 3 Physical Education text. Readings are in the Physical Education Resource folder and videos are in the Physical Education Video folder. You will receive a participation grade based on how much effort you made learning and performing the physical education material.

Rubrics and Templates

The rubrics and templates for specific projects and activities are located in the Course Resources following Lesson 9. It is always wise to review the rubric before you begin to work on a project or activity so that you can understand the parameters upon which you will be assessed.

Physical Education Terminology

Body Management

Refers to the body as a whole meeting the challenges of the environment; it refers to managing the body and to gaining control over movements in stillness and in motion. Children need to learn to control the body in their personal space, in relation to others, in flight, and while suspended on apparatus. They need to learn what the body can do and what it cannot do. Examples are static and dynamic balancing, rolling, landing, bending and stretching, twisting and turning, swinging, and climbing.

Fundamental Skills

These are practical and useful skills that a child needs for living. They are commonly categorized into locomotor skills and manipulative skills.

Locomotor Skills

These are skills used to move the body from one place to another. They include jumping,

hopping, walking, running, skipping, leaping, sliding and galloping.

Manipulative Skills

These are skills that a child needs when they handle some type of object or equipment. Most of these skills involve hands and feet, but some use other parts of the body as well. Manipulative skills are the basis for many game skills. Propulsion (throwing, bating, kicking) and receipt (catching) of objects are important skills and can be taught using simple equipment such as bean bags, balloons, newspaper balls, and various other balls. Rebounding or redirecting an object in flight (such as in volleyball) is another useful manipulative skill. Continuous control of an object such as a wand or hoop, is also a manipulative activity.

Specialized Skills

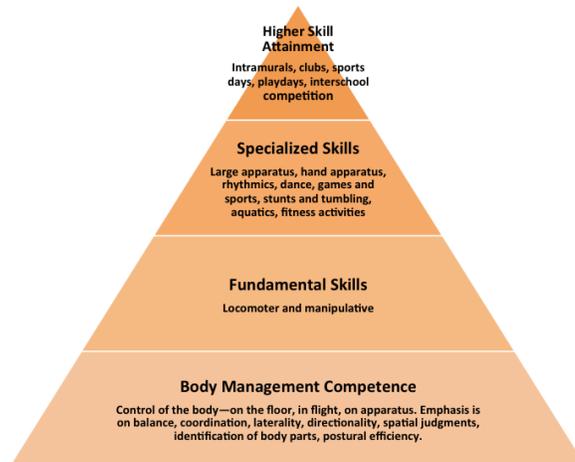
These are skills used in various sports and physical activities (dance, tumbling, etc.). To develop specialized skills, a progression of instruction and drills is developed by the teacher.

Higher Skills

These skills not only include the attainment of fundamental, manipulative, and specialized skills, but also social, ethical, personal, and safety skills and values that enable a child to participate in intramurals, sports days, clubs, and play-days.

Physical Education Continuum

At the core of any quality physical education program is a basic skill development structure. Every physical education program should be organized so that each child can develop and maintain a level of physical fitness, can become competent in body management, can acquire useful physical skills, and can experience a wide variety of game activities. To that end, a successful physical education program must properly sequence skills development and learning experiences.



Lesson 1: Physical Development



The Banjo Lesson by Henry Osawwa Tanner, 1893

IN THIS LESSON

Week	Lesson Topic	Readings	Physical Education Topics	Assessments
1	General Development	Ages & Stages for Caregivers Milestones Parenting	Body Management	Exercise 1

LESSON OBJECTIVES

In this lesson you will review the general development of young children and compare the different ages, stages, and milestones of growing children. You will also describe the basic principles of body management, perform the various body management movements, and demonstrate you can lead young children in doing them.

EARLY CHILDHOOD DEVELOPMENT COURSEWORK

12 CPD 1312 Introduction to Special Education Coursework

CHILD DEVELOPMENT AND PHYSICAL SKILLS INTRODUCTION

This week read: Ages & Stages for Caregivers, Milestones, and Parenting. These files are found in the Lesson 01 Resources folder

Child development refers to the sequence of changes that occur in a child from birth to the beginning of adulthood. Child development covers the full scope of skills that a child masters over his or her life span including development in:

- Cognition – the ability to learn and problem solve
- Social interaction and emotional regulation – interacting with others and mastering self-control
- Speech and Language – understanding and using language, reading and communicating
- Physical skills – fine motor (finger) skills and gross motor (whole body) skills
- Sensory awareness – the registration of sensory information

Observing and monitoring child development is important to ensure that children meet their developmental milestones. Developmental milestones refer to a list of developmental skills that every child should master at specific ages. Developmental milestone checklists are used as a guide as to what is normal for a particular age range and can be used to highlight any areas in which a child might be delayed. However, it is important to be aware that while child development has a predictable sequence, all children are unique in their developmental journey and the times frames that they meet the many developmental milestones.

Because child development and physical education are interrelated topics, this course will review the fundamental locomotor, manipulative, and body management skills that every child must learn. The goals of physical education are to promote growth and development, help develop motor skills, improve cognitive functioning, and encourage wellness of the body as a whole. When thoughtfully and skillfully implemented, physical activities, games, and sports can help children learn to interact with others in positive ways. They help them learn the importance of interdependence, of being part of a team, and of accomplishing a mutual goal. Additionally, they can help students learn the value of self-discipline and hard work as they seek to improve their physical abilities.

BODY MANAGEMENT

Refers to the body as a whole meeting the challenges of the environment; it refers to managing the body and to gaining control over movements in stillness and in motion. Children need to learn to control the body in their personal space, in relation to others, in flight, and while suspended on apparatus. They need to learn what the body can do and what it cannot do. Examples are static and dynamic balancing, rolling, landing, bending and stretching, twisting and turning, swinging, and climbing.

Daily Schedule for Body Management

Monday – Read the introduction and descriptions of the basic non-locomotor/body management movements of bending, rocking, swaying, swinging, etc. Go to the gym in groups of three and demonstrate these movements. Take turns giving directions and performing. Ask the Dean or Assistant for help as needed. Can you think of other ways to demonstrate these skills?

EARLY CHILDHOOD DEVELOPMENT COURSEWORK

Tuesday – Read the directions for the following Basic Non-Locomotor/Body Management Movement Experiences: turning, twisting, stretching, pushing and pulling. Go to the gym in groups of three and demonstrate these movements. Take turns giving directions and performing. Ask the Dean or Assistant for help as needed. Can you think of other ways to demonstrate these skills?

Wednesday – Review Body Parts Children Should Know. Identify each of these with a partner. See PE lessons Week 19. Play the five Simple Stationary and Movement Games listed. A classmate, Assistant or Dean can lead. (See PE Text Week 22)

Thursday – go to the gym and demonstrate the following Movement Activities that can help teach and improve body management: Balancing, Bridges, Circles in the Body, and Movement Combinations. A classmate (Dean or Assistant) can direct the class through the Movement Experiences. Can you think of other ways to demonstrate these skills?

Friday – Review Week/Lesson 3, 4, 5 and 8 in the EC 3 PE text.

Body Management

Introduction

Body management skills are usually large muscle activities required for controlling the body in various situations. Large muscles are used for what are commonly termed gross motor movements. These movements require use of the arms, legs and trunk.

Body management skills also integrate agility, coordination, strength, balance, and flexibility. Agility is the ability to move quickly and easily. Coordination is the ability to use different parts of the body together smoothly and efficiently. Strength is being physically strong. Balance is an even distribution of weight to remain upright or steady. Flexibility is bending easily without breaking.

They include movements like rolling, stopping and starting, balancing, bending, twisting, pushing, and pulling. (See the table below for a more extensive list and description.) Body management activities help students learn to control their bodies while using a wide variety of movements.

Basic Non-Locomotor/Body Management Movements

Movement	Description	Teaching Cues	Movement Experiences
Bending	movement at a joint	<ol style="list-style-type: none"> 1. bend as far as possible 2. bend one part while holding others steady 	<ol style="list-style-type: none"> 1. bend up and down 2. bend forward and backward, left and right, north and south 3. bend as many ways possible 4. lie down and bend six body parts 5. make a shape by bending two body parts 6. find a partner and bend with her or him; make big bends and tiny bends 7. show how you would bend to look funny, happy, sad, slow, quick

EARLY CHILDHOOD DEVELOPMENT COURSEWORK

Movement	Description	Teaching Cues	Movement Experiences
Rocking	the center of gravity is fluidly and gradually transferred from one body part to another	<ol style="list-style-type: none"> 1. rock smoothly 2. rock in different directions and rock at different speeds 3. rock higher 	<ol style="list-style-type: none"> 1. rock in as many different ways as you can 2. rock slowly, quickly 3. sit crisscross with arms to the sides, palms facing the floor and rock from side to side to touch hands to the floor 4. lie on back and rock 5. lie on tummy and rock
Swaying	a slow movement similar to rocking but the base of support is unchanging	<ol style="list-style-type: none"> 1. sway smoothly 2. sway at different speeds 	<ol style="list-style-type: none"> 1. sway slowly, quickly, softly, harshly 2. begin with a small sway and make it progressively bigger 3. sway from a kneeling position
Swinging	circular, pendulum movements resembling a swinging rope or the pendulum of a clock in motion	<ol style="list-style-type: none"> 1. loosen up and swing easy 2. swing fully 3. swing in rhythm 	<ol style="list-style-type: none"> 1. explore different ways the arms and legs can be swung 2. work out swinging patterns with the arms and combine them with a step pattern, forward and back 3. swing the arms back and forth and go into full circles 4. with a partner work out different swinging patterns

Tuesday Activity

Read the directions for the following Basic Non-Locomotor/Body Management Movement Experiences: turning, twisting, stretching, pushing, and pulling. Go to the gym in groups of three and demonstrate these movements. Take turns giving directions and performing. Ask the Dean or Assistant for help as needed. Can you think of other ways to demonstrate these skills?

Turning	a movement involving rotation around the long axis of the body; it involves the whole body	<ol style="list-style-type: none"> 1. keep your balance 2. in jump turns, land in a relaxed way with knees easy 3. be precise in your turn—quarter, half, full 	<ol style="list-style-type: none"> 1. turn to the left and right, clockwise and counterclockwise 2. turn to face north, south, east, west 3. stand on one foot and turn around slowly, quickly, with small hops 4. at a signal turn once around, twice around, etc. 5. lie on your tummy and turn your body slowly
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EARLY CHILDHOOD DEVELOPMENT COURSEWORK

Twisting	a rotation of a selected body part around its own long axis; use the spine, neck, shoulders, hips, ankles and wrists	<ol style="list-style-type: none"> 1. twist fully 2. twist the other way 3. hold the supporting parts firm 	<ol style="list-style-type: none"> 1. "glue" your feet to the floor and twist your body to the left, to the right, slowly, quickly 2. bend and twist at the same time 3. twist two body parts at the same time 4. twist two body parts in opposite directions 5. see what you can twist while sitting on the floor 6. balance on one foot and twist your body
Stretching	a movement that generally makes the body parts as long or as wide as possible; it involves moving a joint through the range of motion	<ol style="list-style-type: none"> 1. stretch as far as possible; it may be a bit uncomfortable 2. keep it smooth, do not jerk 	<ol style="list-style-type: none"> 1. stretch as many parts as you can 2. stretch quickly, smoothly, slowly 3. see how many ways you can stretch while sitting 4. help a friend stretch 5. stretch to become as tall as a giraffe (name other animals)
pushing	controlled and forceful action against an object that moves the body away from the object or moves the object	<ol style="list-style-type: none"> 1. broaden your foot base 2. use all your body forces 3. push steadily and evenly 4. lower yourself for a better push 	<ol style="list-style-type: none"> 1. stand near a wall and push it from a standing position; push with the knees bent and one foot behind the other 2. push an imaginary object that is very light, very heavy 3. push a partner who is sitting on a jumping box; push a partner who is on a scooter 4. push an object with your feet without using arms or hands 5. sit down and push a heavy object with your feet 6. find a friend and push him or her over a line 7. sit with your back to your partner and see whether you can move her 8. lie on the floor and push your body forward, backward, sideward

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Pulling	a controlled and forceful action that moves an object closer to the body	<ol style="list-style-type: none"> 1. take a good grip 2. gather your body forces and pull steadily 3. get your body in line with the pull 4. widen your base of support 	<ol style="list-style-type: none"> 1. reach for the ceiling and pull an imaginary object toward you quickly, slowly, smoothly 2. use a rope and practice pulling against a partner 3. from a kneeling position, pull an object 4. have a partner sit down and see how slowly you can pull him 5. see if you can pull your seated partner to her feet
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Wednesday Activity

Review Body Parts Children Should Know. Identify each of these with a partner. See PE lessons Week 19. Play the five Simple Stationary and Movement Games listed. A classmate, Assistant or Dean can lead. (See PE Text Week 22)

A starting point for very young children is body part identification. Review each body part listed. With a partner, identify where children should point when each of the following body parts is called. If there is disagreement confer with a third person and come to consensus.

Body Parts Children Should Know

Head—forehead, face, eyes, cheeks, eyebrows, nose, mouth, ears, jaw, chin, eyelashes, lips, hair.

Upper Body—neck, shoulders, chest, back, stomach, arms, forearms, elbows, wrists, hands, fingers, thumbs, palms.

Lower Body—waist, abdomen, hips, seat, thighs, knees, ankles, feet, arches, toes, heels, soles.

Simple stationary and movement games can make the learning fun and interesting.

1. When I name a body part, see whether you can make this the highest part of your body.
2. Walk with the named body part kept above all other body parts.
3. Move across the room, and when I signal, stop and put both hands on the part.
4. Move across the room holding a named body part and change to another named body part when I signal.
5. When I call a body part, balance a beanbag on the part.

Thursday Activity

Go to gym and demonstrate the following Movement Activities that can help teach and improve body management: I. Balancing, II. Bridges, III. Circles in the Body, IV. Movement Combinations. A classmate (Dean or Assistant) can direct the class through the Movement Experiences. Can you think of other ways to demonstrate these skills?

- I. Balancing
 - What are ways you can balance on different surfaces of your body?
 - Can you balance on three different parts of your body? Two? One?
 - What is the smallest part of your body you can balance on?

- Stand on your toes and balance using different arm positions.
 - Place a beanbag on the floor. How many ways can you balance over it?
 - When I call out a body part, balance on it for five seconds.
 - Keep your feet together and sway in different directions without losing your balance.
 - Can you balance on one foot with your eyes shut?
 - Bend forward while balancing on one foot.
 - Lift both sets of toes off the floor and balance on your heels.
 - Sit on the floor. Lift your feet and balance on your seat without hand support.
 - Can you balance on your tummy without your feet or hands touching the floor?
 - In a standing position, stick one leg out sideways and balance on the other foot.
- II. Bridges
- Make a bridge using your hands and feet.
 - What other kind of bridges can you make?
 - Can you make a bridge using only three body parts? Two?
 - Show me a wide bridge. A narrow bridge. A short bridge. A long bridge. A high bridge.
 - With a partner make a bridge that opens when a boat goes through. Get a partner to be the boat.
 - Choose three ways of traveling under a bridge.
- III. Circles with the Body
- Can you form full circles with your hands and arms at different joints—wrist, elbow, and shoulder?
 - What circle can you make with your legs and feet?
 - Show how a swimmer makes circles with the backstroke.
 - Make a circle with one hand on the tummy and pat yourself on the top of the head with the other one. Reverse hands.
- IV. Movement Combinations
- Run, leap, and roll
 - Shake all over, gallop and freeze
 - Hop, collapse, and explode
 - Whirl, skip, and sink slowly
 - Creep, pounce, and curl
 - Lift, grin, and roll
 - Kneel, sway, and jump to the feet
 - Run, stop to look, and explode
 - Run on all fours, roll, and jump
 - Do a Jumping Jack, slide, and jump-turn

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- Hop, collapse, and creep
- Jump forward, shake, and whirl
- Rock on the heels, jump high, and sit down
- Sink slowly, roll, and jump-turn
- Twist, skip, sit down, and smile
- Turn around three times, clap the hands twice behind the back, run, and balance on one foot
- Take a deep breath, expel the air saying Ah-h-h, jump forward, spin, and sink
- Spin on your seat, roll forward, and take five jumps in the direction of the roll
- Make a high statue shape, jump turn, skip, stretch, and melt
- Run, stretch, fall, and roll

Friday

Review Week/Lesson 3, 4, 5 and 8 in the EC 3 Physical Education Teacher Text. Complete the Physical Education Assignment found in Exercise 1.

EXERCISE 1

Physical Education Assignment

Choose two body management activities that you performed this week. Read through the activity description in the EC 3 Physical Education Teacher Text. State how this activity would help students improve in their body management skill development.

Activity: _____

Description: _____

Improvement: _____

Questions Based On Reading 01

1. The fact sheet suggests that teachers show a three-year-old “how to hop like a rabbit, tiptoe like a bird, waddle like a duck....” Are you prepared to act like an animal, and encourage the children to act like animals, in order to help their muscle development?

EARLY CHILDHOOD DEVELOPMENT COURSEWORK

2. Three-year-olds build their vocabularies every day. If one shows you a flower she has picked, saying "Look at my flower," how might you respond in a way to help the child learn new words?

3. Three-year-olds like to tell stories. Sometimes, all of them want to tell a story at the same time. How might you encourage them to share stories, while not letting story time last for hours?

4. The fact sheet suggests that teachers of four-year-olds "Talk about things being in, on, under, behind, beside, etc." Talking about these words and other words is good and helpful, but can you think of an activity to *show these young children the meaning of these words*?

5. When the teacher wants to display pictures of colors, shapes, or animals from magazines, should she sometimes have *the children to cut them out of the magazines with scissors? Why or why not?*

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6. Name three things that you and your four-year-olds will be able easily to count and to sort.

7. Should a five-year-old be given opportunities to go outside and play—to run, skip, and hop around? Why?

8. Teachers of young children need to smile wide, laugh well, and enjoy life. Does this describe you?

9. If possible, preschoolers should play with blocks, balls, paper, glue, and crayons. Why? How do these things help a young child to grow?

10. If a preschooler is having a difficult time separating from Dad in the morning, how might you help him through this?

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Questions Based On Reading 02

1. Should a three-year-old know her name and age and whether she is a boy or a girl?

2. Should a three-year-old know how to dress himself (even if not too well)?

3. If a three-year-old never speaks in sentences or never tells stories, ought the teacher to be concerned? If no, then why not? If yes, then what should she do about her concerns?

4. Four-year-olds love to tell stories. Sometimes they are real, and sometimes they are make-believe. Do children this age always know what is real and what is only make-believe?

5. Should four-year-olds be able to draw some letters and numbers, even if not too well?

6. If a four-year-old never shows interest in talking to or playing with other children, ought the teacher to be concerned? If no, then why not? If yes, then what should she do about her concerns?

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Questions Based On Reading 03

[**Special note:** Although this long, but helpful set of newsletters is worth the investment of a thorough read, in the interest of efficiency and manageability, feel free to read only pp 2, 10, 18, 26, 34, 42, 50, 58, 66, 74, 82, 90, and 98.]

1. List ten new facts or ideas or challenges that you learned about three-year-olds/36–47-month-olds.

2. Choose one of the above ten facts, ideas, or challenges and describe how it will affect your caring for, working with, or teaching three-year-olds.

3. List ten new facts or ideas or challenges that you learned about four-year-olds/48–59-month-olds.

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- 4. Choose one of the above ten facts, ideas, or challenges and describe how it will affect your caring for, working with, or teaching four-year-olds.

RAFIKI INSTITUTE FOR CLASSICAL EDUCATION

**Introduction to the Liberal
Arts Coursework
HIS 2414**

INTRODUCTION TO THE LIBERAL ARTS COURSEWORK

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HIS 2414 Introduction to the Liberal Arts and Christian Classical Education

COURSE PURPOSE

The purpose of this course is to introduce students to topics within the broad scope of the humanities and sciences. Through readings, compositions, projects, and other assignments, students will become well-rounded individuals with general knowledge of a wide range of subjects and with mastery of several transferable skills. They will develop the capacity to pursue lifelong learning and become valuable members of the educational community.

EXPECTED LEARNING OUTCOMES:

By the end of the course, the student should be able to:

- a. Think critically—evaluate, synthesize, substantiate, and summarize in oral and written work on a variety of interdisciplinary fields
- b. Write using proper spelling, grammar, punctuation
- c. Read, write, and speak beginning level Latin.
- d. Compose essays and longer papers that contain thesis statement, progress logically, use and cite resources properly.
- e. Give oral presentations evidencing organization and use visual aids and technology appropriately
- f. Use technology efficiently including library, electronic library catalog, electronic resources, Word and PowerPoint.

MODE OF DELIVERY:

To ensure the transfer of subject knowledge, skills, and values to learners, RICE lecturers and tutors are required to employ teaching strategies that are knowledge centred. Strategies can include: cooperative learning groups, debate, demonstration, discussion, direct instruction, drama, essays, experimentation, exercises, field trips, group-work, lecture, micro-teaching, modelling, observation, power-point, presentations, projects, quizzes, research, role play, team-based learning, video, and other audio-visual learning activities.

INSTRUCTIONAL MATERIALS/ EQUIPMENT:

A variety of mediums are used such as computer, texts, library books, recordings, videos, and coursework packets.

COURSE ASSESSMENT:

Below are the main assignments assessed in this course with the grade percentage assigned to each. Please review the rubrics for the specific assignments in the course rubrics found in the

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Appendix before you begin the assignment. You should check the rubric a second time before submitting your paper or project for grading.

Assignment	Grade Percentage
Formative Assessment 40%	
Weekly Quizzes	20%
Compositions and Lesson Integration	20%
Summative 60%	
Book Log and Book Summaries	10%
Paper on utopian and dystopian themes in <i>The Giver</i>	20%
Midterm Exam	10%
Final Exam	20%

COURSE SCHEDULE

Lesson	Topic	Assignments	Assessments
1	Introduction to the Liberal Arts	<p>Latin—Lessons 1-15</p> <p>Grammar—Parts of Speech Review in workbook</p> <p>Composition—Aristotle’s Rhetorical Situation—analysis of a piece of communication</p> <p>Literature—Beowulf verses 1-359</p> <p>Liberal Arts—create a set of four questions with answers for each article (8 questions)</p> <p>Lifelong Reading—choose and begin to read a book.</p>	
2	Thinking Critically	<p>Latin—Lessons 16-32</p> <p>Grammar—Punctuation Review in workbook</p> <p>Composition—Descriptive paragraph on a character from Beowulf.</p> <p>Literature—The Epic: Beowulf lines 360-897</p> <p>Liberal Arts—using a Greek myth, create a set of Socratic questions with answers and develop one tool of learning you could implement.</p> <p>Lifelong reading—continue reading.</p>	<p>Quiz</p> <p>Aristotle’s Rhetorical Situation analysis due</p>

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3	Thinking Classically	<p>Latin—Lessons 33-48</p> <p>Grammar—Capitalization and number writing</p> <p>Composition—Outlining of two articles</p> <p>Literature— Oedipus Rex reader’s theatre performance and discussion</p> <p>Liberal Arts— Short answer essay on Christian classical education</p> <p>Lifelong Reading—continue reading.</p>	<p>Quiz</p> <p>Descriptive paragraph on Beowulf due</p>
4	Thinking Biblically	<p>Latin—Lessons 49-64</p> <p>Grammar—Sentence fragments and run-on sentences</p> <p>Composition—Expository essay on “My Worldview”</p> <p>Literature— Oedipus Rex readers’ theatre and questions</p> <p>Liberal Arts—biblical worldview worksheet</p> <p>Lifelong Reading—finish reading and write book summary</p>	<p>Quiz</p> <p>Outlines due</p> <p>Essay on Christian classical education due</p>
5	The Place of History in Classical Education	<p>Latin—Lessons 65-80</p> <p>Grammar—Effective Writing Rules</p> <p>Composition—Paper on Utopian and Dystopian Themes</p> <p>Literature— The Giver gallery walk worksheet and chapters 1-8</p> <p>Liberal Arts—paragraph on the place of history in classical education</p> <p>Lifelong Reading—book summary due and choose second book.</p>	<p>Midterm</p> <p>Essay on Worldview due</p> <p>Book Summary #1</p>
6	The Place of Art, Music, and Physical Education in Classical Education	<p>Latin—Lessons 81-96</p> <p>Grammar—Effective Writing Rules, worksheet</p> <p>Composition—Paper on Utopian and Dystopian Themes on Utopian and Dystopian Themes</p> <p>Literature— The Giver chapters 9-17</p> <p>Liberal Arts—readings on art, music, and physical education; 9 questions for a Socratic discussion</p> <p>Lifelong Reading—continue reading.</p>	<p>Quiz</p> <p>Paragraph on place of history in classical education due</p>

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7	The Place of Literature in Classical Education	<p>Latin—Lessons 97-112</p> <p>Grammar—Effective Writing Rules, worksheet</p> <p>Composition—citing in-text using MLA style worksheet; Paper on Utopian and Dystopian Themes</p> <p>Literature— The Giver chapters 19-23, answer questions and discuss with cohort</p> <p>Liberal Arts—literature, poetry, and cursive writing essays</p> <p>Lifelong Reading—continue reading.</p>	Quiz
8	The Place of Math and Science in Classical Education	<p>Latin—Lessons 113-128</p> <p>Grammar—Troublesome WH pronouns</p> <p>Composition—Expository essay on poetry analysis</p> <p>Literature— poetry memorization and analysis; prepare presentation</p> <p>Liberal Arts—Cornell Notes and STEM worksheet</p> <p>Lifelong Reading—continue reading.</p>	Quiz The Giver Paper Due Language arts essays due
9	Integration within the Curriculum	<p>Latin—Lessons 129-134</p> <p>Grammar—Review</p> <p>Composition—expository essay on poetry</p> <p>Literature—Poetry memorization and analysis; prepare presentation</p> <p>Liberal Arts—create one integration lesson</p>	Quiz Book Summary #2
10	Celebration of Poetry!		Final Exam Integration Lesson Due Poetry Presentations and Essay Due

COURSE INSTRUCTIONS

Expository Paper—Utopian and Dystopian Themes in *The Giver*

In this course you will be required to write an expository essay based upon the book *The Giver* by Lois Lowry and the idea of utopias and dystopias presented in it. The document “Utopias and Dystopias” contains definitions, descriptions, and historical examples from which you can draw your information. You must use at least two other resources. The RACHEL PI system has dictionaries, encyclopedias, and other resources that will help you fulfill this requirement.

Your paper should be about 1000 words and have an introduction, at least four body paragraphs, a conclusion, and a resource page. Lessons 5 and 7 will have instructions on how to create in-text citations and a resource page using the Modern Language Association

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(MLA) style—a commonly used way to reference resources within the liberal arts and humanities.

Lifelong Learning Book Log and Book Summary

One of the goals in classical education is that students become lifelong learners. To do that, teachers must be lifelong learners themselves which first and foremost means that he or she is a lifelong reader. In the Appendix you will find a “Lifelong Reading List” and the Book Log. The list was composed by famed educator John Senior and it is an extract of his much longer list, “The Thousand Good Books.”

You will notice that the list is divided into four ages or stages that roughly correspond to classical education’s pre-polly, grammar, logic, and rhetoric stages.

- Nursery (ages 2-7)
- School Days (ages 7-12)
- Adolescence (ages 12-16)
- Youth (ages 16-20)

For this course you will read two books from this list. One can be from the nursery lists, but the other must come from the school day, adolescence, or youth lists. Please cite your books in a Book Log in your workbook using the MLA format (the same as for your expository paper.)

Sample Book Log

Author	Title	Publisher	Publication Date
Lowry, L	<i>The Giver</i>	Houghton Mifflin Harcourt	2014
Dickens, C.	<i>A Christmas Carol</i>	Penguin Books	1843

You will write a brief summary of your books using the Journalism graphic organizer in your workbook which focuses attention on the who, what, where, why, when, and how of the story. It is called the “Journalism Graphic Organizer” because the six questions (who, what, where, why, when, how) that form the structure of the organizer are the key questions answered in a well-written newspaper article. Below is an example of how to use the organizer. It is a book summary of *A Christmas Carol* by Charles Dickens.

Sample Book Summary

Journalism Graphic Organizer	
Book Title and Author: <u>A Christmas Carol</u> by Charles Dickens	
Level: School Days	
Who	The main characters are Ebenezer Scrooge, Jacob Marley (his ghost), Tom Cratchit and his family, the Ghost of Christmas Past, Present, Future, and Scrooge’s nephew, Fred.

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What	Ebenezer Scrooge, a groveling, miserly man, is visited by Jacob Marley, his long dead business partner. Marley warns Scrooge that he will be visited by three spirits and that he must heed their message. After the final visitation, Scrooge repents of his miserly ways and becomes a changed man who is known for his kindness and generosity.
Where	The story takes place in London, primarily in the chambers of Ebenezer Scrooge during the 19th century.
Why	Can people change? Can they repent and reform? This is the underlying question which the book explores through the life of Ebenezer Scrooge.
When	The story happens over a 24-hour period, namely Christmas Eve.
How	Scrooge is visited by the three sprits of Christmas, just as Jacob Marley said. Each ghost led Ebenezer on a tour of key moments in his past, present, and possible future life. Upon seeing where his life is headed, Scrooge repents of his harsh ways and transforms into a kind, generous man who exemplifies all that is good about the spirit of Christmas.

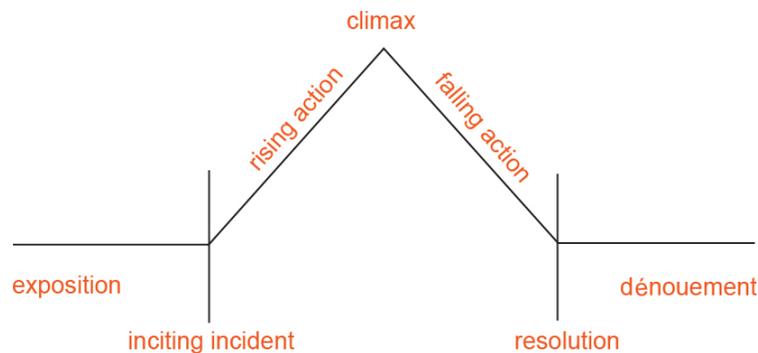
Summarize the who, what, where, why, when, and how in your own words. Your summary should be between 200-300 words.

Can people change? Can they repent and reform? This is the underlying question which Charles Dickens explores in A Christmas Carol through the life of Ebenezer Scrooge. Ebenezer Scrooge is a groveling, miserly businessman who hates Christmas. He sees the day as an excuse for "picking a man's pocket" because he must pay his clerk, Tom Cratchit, a day's wages but give him the day off. Scrooge eschews all social connections, even his dead sister's only child Fred, and prefers to spend his days and nights contemplating how to make money. On Christmas Eve, however, Scrooge is visited by the ghost of his dead partner, Jacob Marley, who warns Ebenezer that unless he changes his ways, he will end up as he, doomed to exist in regret over all the good he failed to do. Marley tells Scrooge that he will be visited by the spirits of Christmas Past, Present, and Future and that he should heed their warnings. Scrooge attributes his visions to indigestion and calls it all humbug. But later that night, just as Marley foretold, Ebenezer is visited by the three spirits. The Spirit of Christmas Past and Christmas Present lead him on a tour of key moments in Ebenezer's life, but it is the Spirit of Christmas Future that terrifies Scrooge. Unless he changes how he treats people, Scrooge will die with no one shedding a tear of sorrow. Scrooge repents of his harsh ways and decides to become a man who lives for the benefit of others. Can people change? Can they repent of their sins and begin a new life? Charles Dickens says yes, we can, and he uses the life of Ebenezer Scrooge to illustrate that transformation.

It may also be helpful to think about the dramatic structure of the book—how the author has constructed the plot—before you write your summary. Below are two ways of examining a book's structure: Freytag's Dramatic Structure and The Story Mountain.

Dramatic Structure

Gustav Freytag was a Nineteenth Century German novelist who saw common patterns in the plots of stories and novels and developed a diagram to analyze them. He diagrammed a story's plot using a pyramid like the one shown here:



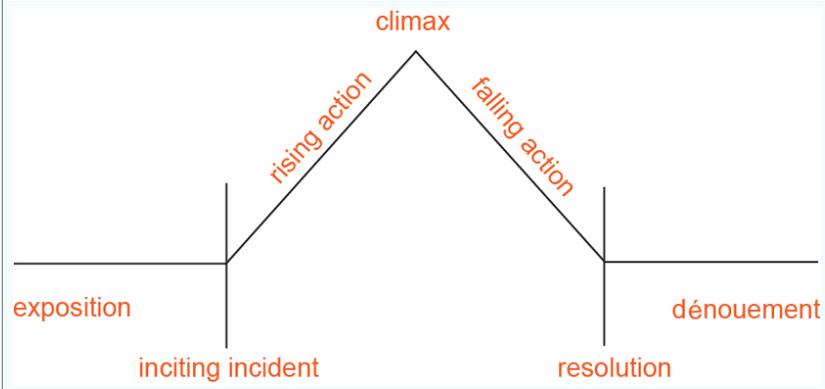
Freytag's Pyramid

1. **Exposition: setting the scene.** The writer introduces the characters and setting, providing description and background.
2. **Inciting Incident:** something happens to begin the action. A single event usually signals the beginning of the main conflict. The inciting incident is sometimes called "the complication".
3. **Rising Action:** the story builds and gets more exciting.
4. **Climax:** the moment of greatest tension in a story. This is often the most exciting event. It is the event that the rising action builds up to and that the falling action follows.
5. **Falling Action:** events happen as a result of the climax and we know that the story will soon end.
6. **Resolution:** the character solves the main problem/conflict or someone solves it for him or her.
7. **Dénouement:** (a French term, pronounced: day-noo-moh) the ending. At this point, any remaining secrets, questions or mysteries which remain after the resolution are solved by the characters or explained by the author. Sometimes the author leaves us to think about the THEME or future possibilities for the characters. You can think of the dénouement as the opposite of the exposition: instead of getting ready to tell us the story by introducing the setting and characters, the author is getting ready to end it with a final explanation of what actually happened and how the characters think or feel about it. This can be the most difficult part of the plot to identify, as it is often very closely tied to the resolution.

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Using Freytag's Pyramid to Analyze A Christmas Carol



Exposition: The story introduces the main characters of Ebenezer Scrooge, nephew Fred, Bob Cratchit, and the deceased Jacob Marley.

Inciting Incident: Scrooge is visited by the ghost of Jacob Marley warning him to change his ways and informing him he will be visited by three spirits.

Rising Action: Scrooge is visited by the ghost of Christmas Past and Christmas Present.

Climax: Scrooge is visited by the ghost of Christmas Future and realizes he is headed to the grave with no one's regret. He has misspent his life on the selfish, greedy pursuit of money. He promises to change; he promises to keep Christmas and become generous.

Falling Action: Scrooge awakens in his bedroom and realizes it is Christmas day.

Resolution: Scrooge immediately makes good on his promise and sends the Cratchit family a big turkey and apologizes to his nephew Fred.

Denouement: Scrooge lives out his life becoming a city Father, known for his generosity, goodness and kindness.

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humankind, morals, and purpose. You may use a PowerPoint, poster, or other visual aid in your presentation. The Dean will help the cohort in the assigning of the themes and poems so that there is no redundancy.

The essay should be four to six paragraphs in length and no more than 300 words. Your essay should consider the rhetorical situation of the poem and then discuss what you learned or enjoyed and how the poems align with a biblical worldview. If the poem contains figurative language or literary devices, make sure you mention them and how the author used them to communicate his or her thoughts or emotions or themes.

Steps to Take

1. Select a theme in coordination with the Dean and cohort. Some of the themes are geared for young (elementary age) students while others are for mature (secondary) students.
2. Read the poems listed under that theme (found in the **Poetry Anthology** in the Liberal Arts Resources folder). Analyze the poems using the strategy provided in this lesson. Note any literary devices that were used. You will use your analysis in your composition assignment and for your presentation.
3. Think about the rhetorical situation of the poetry. You will use this for your composition assignment and for your presentation.
4. Memorize one poem or three stanzas of a longer poem.
5. Think about the ideas presented in the poems you read and the one you memorized. Think about how the poem presented its theme or idea in a way that was new to you or that was interesting or that was unexpected.
6. Think about how the images and themes discussed line up (or don't line up) with Scripture.
7. Write a 300-word essay detailing your analysis of the poem.
8. During week 10, recite the poem to the cohort and state what you learned or enjoyed about the theme, the rhetorical situation, and how the ideas align (or do not align) with what Scripture teaches about God, creation, humankind, the moral order, or purpose. Your presentation should be under 4 minutes and should be a brief summary of the essay you wrote. You may use a PowerPoint, poster, or other visual aid to help communicate the poem and its ideas.

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Theme	- Poems
The world, creation	<ul style="list-style-type: none"> - All Things Bright and Beautiful by Cecil Frances Alexander - The World by William Bright Rands - God's World by Edna St. Vincent Millay - from The Metamorphoses, Book I by Ovid - When I Heard the Learn'd Astronomer by Walt Whitman
Adventure	<ul style="list-style-type: none"> - Song of the Open Road by Walt Whitman - Scaffolding by Seamus Heaney - The Swing by Robert Louis Stevenson - The Road Not Taken by Robert Frost
Death	<ul style="list-style-type: none"> - Death Be Not Proud by John Donne - Crossing the Bar by Lord Alfred Tennyson - Because I Could Not Stop for Death by Emily Dickinson - Do Not Go Gently Into That Good Night
Friendship	<ul style="list-style-type: none"> - Mending Wall by Robert Frost - He Wishes for the Cloths of Heaven by William Butler Yeats - Friendship by Henry David Thoreau - The Owl and the Pussy-Cat by Edward Lear - A Poison Tree by William Blake
Animals	<ul style="list-style-type: none"> - The Lamb by William Blake - Tyger by William Blake - Hurt No Living Thing by Christina Rossetti - Mosquito in My Ear by Kobayashi Issa - Saint Francis and the Sow by Galway Kinnell
The Sea, Seashore	<ul style="list-style-type: none"> - The Sound of the Sea by Henry Wadsworth Longfellow - Full Fathom Five by William Shakespeare - Maggie and millie and mollie and may by e.e. cummings - The Fish by Elizabeth Bishop - The Chambered Nautilus by Oliver Wendell Holmes - Sea Shell by Amy Lowell
Courage and Hope	<ul style="list-style-type: none"> - First They Came for the Jews by Martin Niemuller - From Henry V, Act 4, Scene iii, Lines 56-67 William Shakespeare - I May, I Might, I Must by Marianne Moore - Hope is the Thing with Feathers by Emily Dickenson
Happiness, Laughter, and Silliness	<ul style="list-style-type: none"> - The Jabberwocky by Lewis Carroll - The Walrus and the Carpenter by Lewis Carroll - The Creature in the Classroom by Jack Prelutsky - Today is Very Boring by Jack Prelutsky - Last Night I dreamed of Chickens by Jack Prelutsky - Eletelephony by Laura Richards
Love, Mercy and Kindness	<ul style="list-style-type: none"> - 1 Corinthians 13 - Sonnet 18 by William Shakespeare - Sonnet 116 by William Shakespeare - from The Merchant of Venice Act 4, Scene i, Lines 182-195 by William Shakespeare - Psalm 23 by King David - Falling in Love is Like Owning a Dog by Taylor Mali

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Purpose	<ul style="list-style-type: none"> - from As You Like It Act 2, Scene vii, Lines 139-166 by William Shakespeare - from Macbeth Act 5, Scene v, Lines 19-28 by William Shakespeare - A Noiseless Patient Spider by Walt Whitman - The Sounds of the Sea by Henry Wadsworth Longfellow
Choices	<ul style="list-style-type: none"> - The Road Not Taken by Robert Frost - Ecclesiastes 3:1-8 - The Charge of the Light Brigade by Lord Alfred Tennyson - Stopping by Woods on a Snowy Evening by Robert Frost
Suffering and Loss	<ul style="list-style-type: none"> - Buffalo Dusk by Carl Sandburg - Still Falls the Rain by Dame Edith Sitwell - Musee des Beaux Arts by Wystan Hugh Auden - Landscape When Icarus Fell by William Carlos William
More Animals	<ul style="list-style-type: none"> - The Porcupine by Ogden Nash - Peacockfeather by Rainer Maria Rilke - Farewell! Like a Bee by Basho - How Doth the Little Crocodile by Lewis Carroll - On A Branch by Issa - Even with Insects by Issa
The Weather, Seasons	<ul style="list-style-type: none"> - Rain Song by Langston Hughes - Pippa's Song by Robert Browning - The Pasture by Robert Frost - Who Has Seen the Wind? by Christina Rossetti
Dreams, Aspirations	<ul style="list-style-type: none"> - Dreams by Langston Hughes - It Couldn't Be Done by Edgar Albert Guest - If by Rudyard Kipling - Micah 6:8
Even More Animals	<ul style="list-style-type: none"> - Elephant Anonymous from the Yoruba - The Eagle by Lord Alfred Tennyson - Untitled by Paul Carroll - Under the Evening Moon by Issa - Mosquito in My Ear by Issa
Contentment	<ul style="list-style-type: none"> - The Shepherd Boy Sings in the Valley of Humiliation by Paul Bunyan - The Daffodils by William Wordsworth - Don't Worry if Your Job Is Small by Anonymous
Conflict and War	<ul style="list-style-type: none"> - The Destruction of Sennacherib by Lord Byron - Shiloh, A Requiem April 1862 by Herman Melville - from Voices from Lemnos by Seamus Heaney - Gettysburg Address by Abraham Lincoln

Lesson 1: Introduction to Classical Education and the Liberal Arts



The Death of Socrates by Jacques Louis David, 1787

Lesson	Topic	Assignments	Assessments
1	Introduction to the Liberal Arts and Christian Classical Education	<p>Latin—Lessons 1-15</p> <p>Grammar—Parts of Speech Review in workbook</p> <p>Composition—Aristotle's Rhetorical</p> <p>Situation—analysis of a piece of communication</p> <p>Literature—Beowulf verses 1-359</p> <p>Liberal Arts—create a set of four questions with answers for each article (8 questions)</p> <p>Lifelong Reading—choose and begin to read a book.</p>	

IN THIS LESSON

In this introductory lesson you will be introduced to the liberal arts and Christian classical education. You will review the elements of the trivium and how it roots the classical education model. Additionally, you will begin to experience through selected readings and activities just what a liberal arts education is. One ten-week course could never encapsulate what a liberal arts education covers in art, music, history, literature, math, science, but it

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can offer you a taste of what it is like; it can give you a sampling of the form and content of a liberal arts program. To that end, you will begin a short course in the essentials of Latin. You will review basic grammar and punctuation and will develop in your ability as a writer. Finally, you will be introduced to the literary genres of the epic, classical theatre, the dystopian novel, and poetry.

Latin

Assignment

Lessons 1-15; do the even questions.

Create vocabulary flashcards with uniform squares of paper or index cards. Place the Latin word on one side, and the English translation on the other. Collect the flashcards in a box or bag and drill yourself daily.

From the article, “Top Ten Reasons to Study Latin,” what is the first reason to study Latin?

Latin Root in Beowulf

-sol.

“The Danes were unable to find **solace** from their misfortunes.” The word **solace** is built upon the Latin root **-sol-**, which means “to comfort.” Solace is an easing of grief, loneliness or discomfort.

Latin Phrases

semper fidelis

Semper means *always* and **fidelis** means *faithful*. **Semper fidelis** means *always faithful*.

semper paratus

Paratus means *prepared*. So **semper paratus** means *always prepared*.

Do you think these would be good mottos for the Geats, specifically Beowulf?

Grammar

In this first lesson, you will review the parts of speech. The lesson information and the exercises can be found in your workbook.

Assignment:

Review the parts of speech and complete the first exercise.

Composition

Read “Aristotle’s Rhetorical Situation” in the Composition Resources folder. The example used in the article is a speech given by Martin Luther King (MLK) entitled “I Have A Dream.” Below is an excerpt from the speech that appears in the GL4 Language Arts Curriculum. The excerpt has instructor notes written in bold font inserted into the text that will be helpful for you to read as you seek to analyze the rhetorical situation. The full text of this speech is in the Composition Resources folder. Because it is considered one of the most important speeches of our time, and because you may one day be leading your students in a lesson that discusses the speech, it would be wise for you to read it in full. There is also a video of Dr. King making the speech in the file, and it is very moving to watch.

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Besides the MLK speech, two other examples of how to analyze the rhetorical situation in a piece of communication are provided in the document “Aristotle’s Rhetorical Situation.” Those two examples are a grocery list and a high school research paper. You should read through these examples and discuss them with your cohort.

Assignment

After you have read the examples of the rhetorical situations presented, you will choose a piece of communication to analyze using Aristotle’s rhetorical situation. Remember that rhetorical situations occur whenever one person attempts to communicate with another person. You can choose a painting, a work of fiction, a speech, a poem, a piece of music with lyrics, a film, a Facebook status update, a personal journal entry, or any other act of communication. All situations involving communication involve at least one of each of the following:

1. a text in a particular medium, made with certain tools, and deciphered with certain tools;
2. an author with a specific background;
3. an audience with an equally specific background;
4. purposes of both author and audience; and
5. a setting in a particular time and place involving a certain community and conversation.

Your analysis must identify each aspect of the rhetorical situation. Use complete sentences and proper grammar and punctuation. Please provide the piece you are using, unless it is unavailable such as a film. Remember, the factors that shape rhetorical situations make authors and audiences more aware of what goes into different acts of communication and understanding these factors helps people to appreciate the perspectives of others.

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Excerpt: "I Have a Dream" speech by Martin Luther King Jr.



I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." (When America was founded, this statement was written into our Declaration of Independence. MLK is asking the audience and the country to live up to the words)

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. (MLK dreams of a time when those who were once slaves and those who once owned slaves could sit together as brothers.)

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. (He wants to live in a place that is full of freedom and justice for all.)

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. (Humans should be judged based on their character, not skin color.)

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. (During segregation, the southern United States with states like Alabama and Mississippi were the most resistant to equality for all. The southern states ignored national laws and did everything they could to interrupt the movement toward civil rights.)

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. (His dream was that God's truths would be evident in the United States.)

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This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing; Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." (The quoted text is one of America's national songs. At the time of this speech, many Americans were not living the dream that America was founded on. Not every person was truly free because they faced the persecution of segregation.)

Literature

Long before there were books, stories and poems were passed along by word of mouth. In Anglo-Saxon England, traveling entertainers known as *scops* captivated audiences with entertaining presentations of long narrative poems. One of these poems was *Beowulf* which was told and retold to audiences throughout England over hundreds of years. The story of *Beowulf* takes place in Scandinavia. Beowulf, a Geat from a region that is today southern Sweden, sets sail from his homeland to try to free Danish King Hrothgar's great banquet hall, Herot, of a monster that has been ravaging it for twelve years. The monster, Grendel, is a terrifying swampland creature of enormous size whose eyes burn "with gruesome light."



Beowulf

The struggle between Beowulf, a young adventurer eager for fame, and Grendel, a fierce and bloodthirsty foe, is the first of three mortal battles in the long poem.

Over the next two weeks you will read excerpts from the epic *Beowulf* that has been translated into modern English. The selection of *Beowulf* that you will read this week opens with an evening of celebration at Herot, the banquet hall of the Danish king Hrothgar. Outside in the darkness, however, lurks the monster Grendel, a murderous creature who poses a great danger to the people inside the banquet hall.

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The Epic

An epic is a long narrative poem, sometimes developed orally, that celebrates the deeds of a legendary or heroic figure. Typically, an epic is presented in a serious manner, often through the use of elevated language. The hero of an epic battles the forces of evil and represents widespread national, cultural, or religious values. *Beowulf*, *Gilgamesh*, *The Iliad* and *The Odyssey* are examples of the epic.

Beowulf—A List of Characters and Places

Beowulf: a Geat, son of Edgetho and nephew of Higlac, king of the Geats. Higlac is Beowulf's feudal lord, as well as his uncle.

Brecca: chief of a tribe called Brondings and friend of Beowulf.

Grendel: a man-eating monster who lives at the bottom of a foul mere or mountain lake. His name might be related to the old Norse grindill, meaning "storm," or grenja, "to bellow."

Herot: the golden guest-hall built by King Hrothgar, the Danish ruler. It was decorated with the antlers of stags; the name means "hart [stag] hall."

Hrothgar: king of the Danes, builder of Herot. He had once befriended Beowulf's father. His father was called Healfdane, which probably means "half Dane." Hrothgar's name may mean "glory spear," or "spear of triumph."

Unferth: one of Hrothgar's courtiers, who is reputed to be a skilled warrior. His sword, called Hrunting, is used by Beowulf in a later battle.

Welthow: Hrothgar's wife, queen of the Danes.

Wiglaf: a Geat warrior, one of Beowulf's select band, and the only one to help him in his final fight with the dragon. Wiglaf might be related to Beowulf.

Reading Strategy: Paraphrase

Although *Beowulf* has been translated into modern English, its long, involved sentences may be difficult to follow. To aid your understanding, **paraphrase**—identify key ideas and details and restate them in your own words. Look at the following example:

High on a wall a Danish watcher

Patrolling along the cliffs saw

The travelers crossing to the shore, their shields Raised and shining, , ,

Paraphrased: A Danish guard saw strangers with raised shields come ashore.

Assignment:

Read *Beowulf*, lines 1- 359, then answer the questions found in the Literature Exercises and discuss them with your cohort.

Liberal Arts Readings

Read the following articles found in the Liberal Arts Readings document:

- Brief History of the Liberal Arts

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- The Liberal Arts in Modernity,

Assignment:

Create a set of four questions with answers for each article (8 questions) Bring these questions to the cohort and discuss them together over the week. You will need to agree on a reading schedule for this to work. For example, on Wednesday you could discuss the first article, and on Friday you could discuss the second.

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RAFIKI INSTITUTE FOR CLASSICAL EDUCATION

**Introduction to the Liberal
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Consumable

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Biblical Worldview Worksheet

1. What is meant by the term worldview?

2. Use the following lesson from the GL5 Rafiki Science Curriculum.

a. Develop a biblical worldview integration statement that would be appropriate for this lesson on cells.

b. Add one statement to the introduction of the lesson that would tie into the biblical worldview statement.

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- c. Add one statement to the method, extension or modification section that links to the biblical worldview statement.

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Unit 2 Lesson 3: Cell Traits

Student Objectives:

- Understand the relationship between DNA, genes, chromosomes, and traits.
- Understand how dominant and recessive genes carry traits.
- Describe how heredity and environment influence traits.

Worldview Integration:

Materials:

- Science journals
- Materials needed for each science team: tape, large coins, and markers

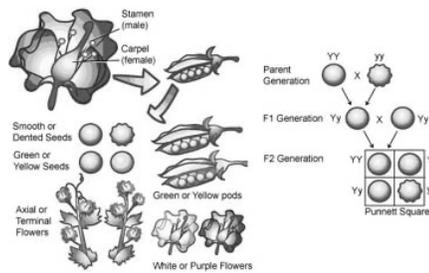
Introduction:

Heredity is the passing of traits, or physical characteristics, from parents to offspring. Genetics is the study of heredity. The science of genetics began only 150 years ago with experiments conducted by a Czech-German monk, Gregor Mendel. Mendel began studying plant breeding by crossing different strains of the common garden pea.

Mendel carried out his research with more precision than anyone at the time. He used the new science of statistics to analyze the results of his experiments. This use of mathematics to describe biological phenomena was a new concept. He proposed that some traits are dominant (i.e., passed on to offspring, even if present in only one parent) and others are recessive (i.e., passed on to offspring only when present in both parents). As a result of his studies, he confirmed that purple flowers are dominant in pea plants, and white flowers are recessive. He concluded that something inside an organism's cell must be responsible for the transmission of these instructions from parent to offspring (whether to flower purple or white, for example).



Gregor Mendel



Mendel's experiment

A gene is a segment of a chromosome that carries traits—information about what an organism will look like. A chromosome (KROH-muh-sohm) is a threadlike strand inside a cell's nucleus made of proteins and a chemical called DNA (deoxyribonucleic acid).

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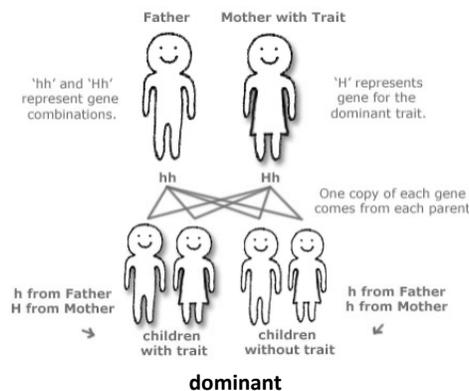
The basic laws of heredity are important, because they explain how a genetic trait of interest or a disorder can be passed from generation to generation. Each person inherits from his parents 22 pairs of non-sex chromosomes (also called autosomes) and one pair of sex chromosomes, one in each pair from the mother and one from the father, for a total of 46 chromosomes. These chromosomes contain genetic instructions for the growth and life of the person.



chromosome

Genes determine all physical traits, such as hair color, eye color, and height. For each trait we inherit one gene from each parent. A dominant gene is a gene passed on to offspring, even if present in only one parent, that masks the expression of another gene. The dominant trait will show up if the offspring inherits the dominant gene.

See the diagram below:

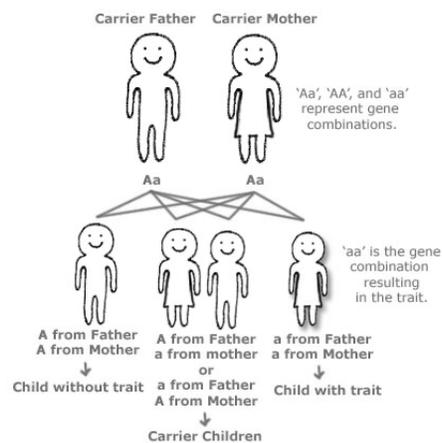


A recessive gene is a gene passed on to offspring when present in both parents and whose expression can be masked by another gene. For someone to have a recessive trait to show itself, two recessive

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genes must be present. A recessive trait is a trait that appears only when two recessive genes for the same trait are inherited.



recessive

Genes can also carry disorders. Most hereditary disorders, such as sickle cell anemia and cystic fibrosis, are controlled by recessive genes, which means that both parents must pass the recessive gene to the child for the disorder to manifest itself.

The environment also plays a role in an individual organism's appearance, behavior, and personality. For example, someone who inherits a gene for tallness may not reach his potential height, if his diet lacks the proper nutrition needed for the gene to express itself fully. Musical talent, academic ability, and athletic skill are examples of traits influenced by both heredity and environment.

Vocabulary:

heredity: the passing of traits from parents to offspring.

gene: a segment of a chromosome that carries traits—information about what an organism will look like.

chromosome: a threadlike strand inside a cell's nucleus that carries information about traits.

dominant gene: a gene that masks the expression of another gene.

recessive gene: a gene whose expression is masked by another gene.

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Methods:

- Materials needed: provide tape, large coins, and markers for each science team.
- Heredity is the passing of traits from parents to offspring. Have students conduct the following activity to assess the probability of traits being passed down from two animals. Students need to answer the following question during the activity: If you bred a male goat with brown fur [dominant] and a female goat with white fur [recessive], what will their offspring probably look like? [Students should find that dominant brown-furred offspring occur about 75 percent of the time and recessive white-furred offspring occur about 25 percent of the time.] Instruct students to stick a piece of masking tape on both sides of two different coins. Each coin represents the “fur-color chromosome” contribution of one parent. Write the word BROWN on one side of each coin and the word white on the other side of each coin. Toss both coins 40 times. If BROWN shows at all, that offspring will have brown fur. Only if both coins turn up white will the offspring have white fur. In the science journal, record the number of times an offspring has brown fur and the number of times an offspring has white fur. Calculate the percentage of offspring with brown fur and the percentage of offspring with white fur. Have teams compare their findings. Stress to students that their findings are probabilities and that significant deviations from these percentages can occur randomly. Ask them how they could achieve more reliable results. [The coins could be tossed more times, or the results of all teams could be combined.]

Assessment:

Use the next class period as a review to prepare students for the upcoming unit test.

Extensions:

Modifications:

Insert possible lesson modifications for those requiring additional attention/resources, whether above or below the norm.

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Grammar and Punctuation

WEEK 1 – PARTS OF SPEECH OVERVIEW

This is a very brief review of the parts of speech. Your language arts courses in the RICE program will focus in-depth on these topics.

Nouns

A noun is a word that denotes a person, place, or thing. In a sentence, nouns answer the questions who and what.

Example: The **dog** ran after the **ball**.

In the sentence above, there are two nouns, dog and ball. A noun may be concrete (something you can touch, see, etc.), like the nouns in the example above, or a noun may be abstract, as in the sentences below.

Example 1: The **teacher** possesses **integrity**.

Example 2: The lonely **man** was searching for **love**.

The abstract concepts of integrity and love in the sentences above are both nouns. Nouns may also be proper.

Example 1: **Martha** visited **Chicago** every year.

Example 2: **Christmas** is in **December**.

Chicago, Christmas and December are all proper nouns, and they should be capitalized.

Pronouns

A pronoun is a word that takes the place of a noun in a sentence.

Example: **She** decided to go to a movie.

In the sentence above, she is the pronoun. Like nouns, pronouns may be used either as subjects or as objects in a sentence.

Example: **She** planned to ask **him** for an interview.

In the example above, both she and him are pronouns; she is the subject of the sentence while him is the object. Every subject pronoun has a corresponding object form, as shown in the table below.

Subject and Object Pronouns	
Subject Pronouns	Object Pronouns
I	Me
We	Us
You	You

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She	Her
He	Him
It	It
They	Them

Articles

Articles include a, an, and the. They precede a noun or a noun phrase in a sentence.

Example 1: They wanted **a** house with **a** big porch.

Example 2: He bought **the** blue sweater on sale.

In example 1, the article a precedes the noun house, and a also precedes the noun phrase big porch, which consists of an adjective (big) and the noun it describes (porch). In example 2, the article the precedes the noun phrase blue sweater, in which sweater is the noun and blue, the adjective.

Adjectives

An adjective is a word that modifies, or describes, a noun or pronoun. Adjectives may precede nouns, or they may appear after a form of the reflexive verb to be (am, are, is, was, etc.).

Example 1: We live in the **red brick** house.

Example 2: She is **tall** for her age.

In example 1, two consecutive adjectives, red and brick, both describe the noun house. In example 2, the adjective tall appears after the reflexive verb is and describes the subject, she.

Adjectives come in three forms, also called degrees. An adjective in its normal or usual form is called a positive degree adjective. There are also the comparative and superlative degrees, which are used for comparison, as in the following examples:

Positive	Comparative	Superlative
sweet	sweeter	sweetest
efficient	more efficient	most efficient
angry	angrier	angriest
fast	faster	fastest
dirty	dirtier	dirtiest

A common error in using adjectives and adverbs arises from using the wrong form of comparison. To compare two things, always use a comparative adjective, and to compare three or more things, always use the superlative. There are irregular comparative and superlative degree adjectives. A few examples are:

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Positive	Comparative	Superlative
bad	worse	worst
good	better	best
far	farther	furthest
little	less	least
much	more	most
many	more	most

Verbs

A verb is a word that denotes action, or a state of being, in a sentence. The verbs of being are: am, is, are, was, were, be, being, been, becomes, seem.

Example 1: Beth **rides** the bus every day.

Example 2: Paul **was** an avid reader.

In example 1, rides is the verb; it describes what the subject, Beth, does. In example 2, was describes Paul's state of being and is therefore the verb.

There may be multiple verbs in a sentence, or there may be a verb phrase consisting of a verb plus a helping verb.

Example 1: She **turned** the key and **opened** the door.

Example 2: Jackson **was studying** and **listening** to the radio.

In example 1, the subject she performs two actions in the sentence, turned and opened. In example 2, the verb phrase is was studying and listening.

Adverbs

Just as adjectives modify nouns, adverbs modify, or further describe, verbs. Adverbs may also modify adjectives. (Many, though not all, adverbs end in -ly.). An adverb answers how, when, why, where, or to what extent—how often or how much (e.g., daily, completely).

Example 1: He waved **wildly** to get her attention.

Example 2: The shirt he wore to the party was **extremely** bright.

In the first example, the adverb wildly modifies the verb waved. In the second example, the adverb extremely modifies the adjective bright, which describes the noun shirt. While nouns answer the questions who and what, adverbs answer the questions how, when, why, and where.

There are also three degrees of adverbs. In formal usage, do not drop the -ly from an adverb when using the comparative form.

Example 3: Talk quieter. (INCORRECT)

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Example 4: Talk more quietly. (CORRECT)

Example 5: She ran quicker than he did. (INCORRECT)

Example 6: She ran more quickly than he did. (CORRECT)

In the third example, the adverb modifies the verb and answers the question how. In the fourth example there are two adverbs. Very modifies slowly, and slowly modifies the verb speaks.

Conjunctions

A conjunction is a word that joins two independent clauses, or sentences, together.

Example 1: Ellen wanted to take a drive into the city, **but** the cost of petrol was too high.

Example 2: Richard planned to study abroad in Japan, **so** he decided to learn the language.

In the examples above, both but and so are conjunctions. They join two complete sentences with the help of a comma. And, but, for, or, nor, so, and yet can all act as conjunctions.

Prepositions

Prepositions work in combination with a noun or pronoun to create phrases that modify verbs, nouns/pronouns, or adjectives. Prepositional phrases convey a spatial, temporal, or directional meaning.

Example 1: Bougainvillea climbed (up the brick wall) (of the house.)

There are two prepositional phrases in the example above: up the brick wall and of the house. The first prepositional phrase is an adverbial phrase, since it modifies the verb by describing where the bougainvillea climbed. The second phrase further modifies the noun wall (the object of the first prepositional phrase) and describes which wall the bougainvillea climbs.

Below is a list of prepositions in the English language:

Aboard, about, above, across, after, against, along, amid, among, around, at, before, behind, below, beneath, beside, between, beyond, by, down, during, except, for, from, in, into, like, near, of, off, on, onto, out, over, past, since, through, throughout, to, toward, under, underneath, until, unto, up, upon, with, within, without.

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WEEK 1 EXERCISE

Part One

Underline the nouns once and the verbs twice. Correct the capitalization of nouns if needed.

1. Rose arrived at heathrow airport on time.
2. The overturned lorry blocked all lanes on uhuru highway.
3. Paul appears to be in deep thought.
4. The Football Team will fly part of the way and then drive fifty kilometers.
5. Through the mist, the Bridge appeared.

Part Two

Circle the correct word(s) in each sentence.

1. It is he/him who will be responsible for making all of the arrangements.
2. It is I who is/am wrong.
3. I hope my boss gives that assignment to Moses and I/me.
4. Edith is a faster runner than I/me.
5. Each of the players get/gets to make a speech before the parade.

Part Three

Decide whether the adverbs in the sentences are used correctly. If not, change them. Place a tick mark in front of the sentences that are correct.

1. I did good well today on my final exam.
2. Despite her honest efforts, my sister's cooking is worst worse than ever.
3. Your house looks similarly similar to the Kakooza's house.
4. School policy states that sick children must stay home if they do not feel well.

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5. Do you like football or basketball best better?

Part Four

Place parenthesis around the prepositional phrases in the sentences. If there is a conjunction in the sentence, circle it. Place a tick mark above all articles.

1. The goats ran into the barn.
2. I sat around the house last night.
3. The students jumped over the bench and crawled under a table.
4. Can you place a book upon the table?
5. Who is willing to walk down the street and see if the bus is at the corner?

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Literature Exercises

SELECTION ONE: BEOWULF

Week 1

1. Compare and contrast the description of Herot with the dwelling of the monster Grendel. Why do you think the storyteller placed these two descriptions next to each other?

2. Which words describing Grendel's birth are effective in portraying the evil nature of this monster?

3. Was the storyteller familiar with the Bible? How can you tell?

4. Paraphrase lines 55-70.

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5. Think about how Herot had been first described. What had the hall represented in the land? What is the significance of it standing empty?

6. From lines 80-84, how does the storyteller establish that the coming battle is not just a battle between a hero and a monster, but a battle between good and evil?

7. From verses 104-124, who heard about the monster Grendel and what did he decide to do?

8. In verses 165-170, Beowulf says he will fight Grendel without using weapons. What does this decision reveal about his character?

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9. Read aloud verses 234-255. Does the storyteller do a good job of creating a feeling of anticipation and suspense in these lines? How does he achieve this effect? (Think about the sounds of the words and the use of alliteration to create the mood.)

10. A **kenning** is a figure of speech in which two words are combined in order to form a poetic expression that refers to a person or a thing. For example, “whale-road” is a kenning for the sea; other examples are: “battle-sweat,” a kenning for blood, “raven-harvest,” a kenning for a corpse.

- a. What are the two kennings in verse 273 and to whom do they refer?

- b. Can you think of some modern kennings used in your culture or in other cultures?

11. From verses 320-326, why were the soldiers’ swords of no use? In retrospect, was Beowulf’s decision to fight without a weapon wise or foolish?

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MLA In-Text Citations Worksheet

Each item below includes a flawed example of an in-text citation. Using the corresponding works-cited list, write a correct in-text-citation for each example (in some cases, you will have more than one option). You may have to add information, delete information, or move information to make the example correct.

EXAMPLE PROBLEM

Metacognition, according to Ormrod, refers to one's knowledge and beliefs about their own cognitive processes. This includes things such as using effective strategies to learn and remember new material, knowing which learning strategies are most helpful, and monitoring comprehension (Ormrod, page 85, 2006).

WORKS CITED

Ormrod, J.E. *Educational psychology*, 5th ed. Pearson, 2006.

Example Correction

Metacognition, according to Ormrod, refers to one's knowledge and beliefs about their own cognitive processes. This includes things such as using effective strategies to learn and remember new material, knowing which learning strategies are most helpful, and monitoring comprehension (Ormrod, page 85, 2006) (85).

PROBLEM 1

On page 8, Conrad's narrator in *Heart of Darkness* describes the scene: "Flames glided in on the river, small green flames, red flames, white flames, pursuing, overtaking, joining, crossing each other--then separating slowly or hastily."

WORKS CITED

Conrad, Joseph. *Heart of Darkness*. Penguin Classics, 2007. ---. *The Secret Sharer*. Random House, 2003.

Correction

STEM Worksheet

1. Describe the goals of science education in the grammar stage.

2. Explain what the three categories of science concepts taught in the logic stage are.

3. What are the overall goals of science in the logic stage and in the rhetoric stage?

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4. What is the difference between the “Cram-Pass-Forget” method and the “Mastery” method? Do you have any personal experience with either? Explain.

5. Give five ways to integrate science throughout the curriculum.

6. From the article “STEM vs Classical Science Education,” compare and contrast the “Bottom Line” and “Results” of each type of education.

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7. Explain the key misconception regarding the term “the liberal arts.” What, in the classical tradition, composed the liberal arts and why is this critical to remember?

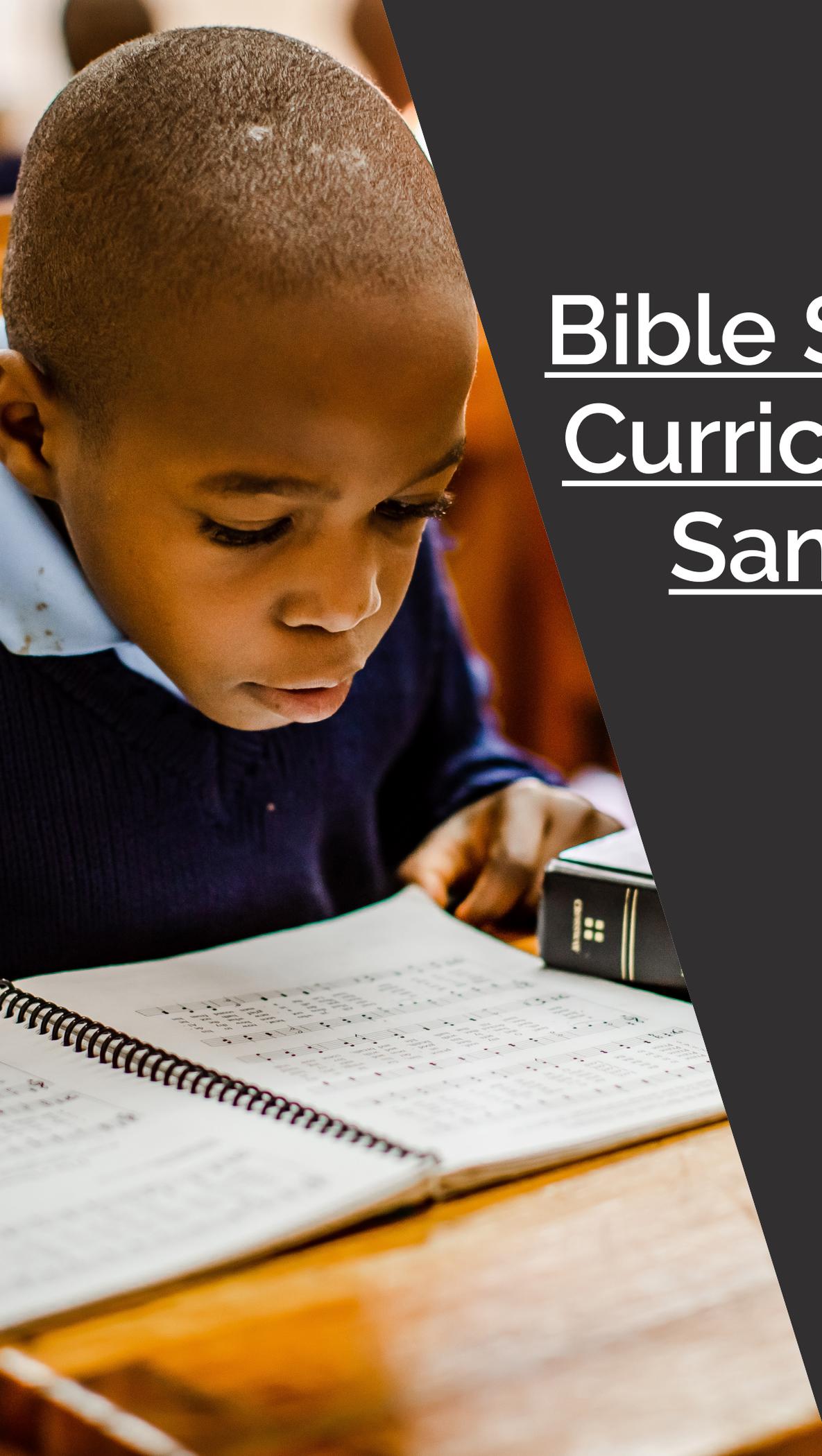
8. What are the mathematical topics studied in the quadrivium?

9. What does STEM refer to? What is the key idea behind STEM education?

10. What is the conclusion of the article on Classical Education and STEM: A Common Misconception?

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Bible Study Curriculum Samples



Matthew

EARLY CHILDHOOD LESSON TEACHER'S GUIDE



PASSAGE

Matthew 1:1-25



MEMORY VERSE

"For that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matthew 1:20-21).



HYMN

"O Come, O Come, Emmanuel," *Rafiki Hymnal*



DOCTRINE

The genealogy of Jesus and the virgin birth



CATECHISM (FOR MEMORIZATION)

Question: What does the sixth commandment teach you?

Answer: Not to take anyone's life unjustly and not to sin when I am angry.

LESSON 1: O COME, O COME IMMANUEL



OUTLINE FOR THE WEEK

Day One

God had a plan for Jesus through the generations.

Scripture: Matthew 1:1-17

Day Two

Many wise men and women of the Bible are part of Jesus' family tree.

Scripture: Matthew 1:1-17

Day Three

God made Mary and Joseph Jesus' earthly parents.

Scripture: Matthew 1:18-21

Day Four

The Jews waited for Jesus and he finally arrived.

Scripture: Matthew 1:22-25

Day Five

Jesus has many wonderful names.

Scripture: Review Matthew 1:1-25

Early Childhood Lesson Teacher's Guide
Matthew 1:1-25

DAY ONE

God had a plan for Jesus through the generations.

SCRIPTURE

Matthew 1:1-17

Where did Jesus come from? Matthew says that this long list of people leading up to Jesus is called a genealogy. A *genealogy* is a *family history* or a *family tree*. It is a list of fathers, and grandfathers, and great grandfathers. Jesus' genealogy tells us where he came from and to who he is related. It also tells us that God was planning Jesus' birth from the beginning of time! He knew that Jesus would come much later, and he used many of the wise people from the Old Testament who served him to be a part of Jesus' genealogy.

QUESTIONS

1. Is a genealogy a family tree? (Yes)
2. Does a genealogy tell us where someone came from? (Yes)
3. Does Jesus have a genealogy? (Yes)

QUESTIONS FOR KINDERGARTEN

1. Did God plan Jesus' birth from the beginning of time? (Yes, God planned Jesus' birth from the beginning of time.)
2. What kinds of things does a genealogy tell us? (A genealogy can tell us where someone came from and to who that person is related.)
3. Who is a part of Jesus' genealogy? (Many wise people from the Old Testament are part of Jesus' genealogy.)

DAY TWO

Many wise men and women of the Bible are part of Jesus' family tree.

SCRIPTURE

Re-read Matthew 1:1-17.

Do you remember what a genealogy is? It is a family history. All of these names in Matthew are people that came before Jesus; they were his forefathers. Many of them are people you have heard of before like Abraham, Isaac, Jacob, King David, King Solomon, Mary, and Joseph. These are all people that God used to do his important work throughout the Bible. He had special relationships with all of these people. They trusted God and did his will. They were wise and knew that God had a plan for their lives. And he did have a very important plan! His plan used all of the men and women of Jesus' genealogy to lead to Jesus who would save God's people!

QUESTIONS

1. Is Jesus' genealogy a family history? (Yes)
2. Are Abraham, Isaac, Jacob, King David, King Solomon, Mary, and Joseph all part of Jesus' genealogy? (Yes)
3. Did God use the people in Jesus' genealogy to do his important work? (Yes)

QUESTIONS FOR KINDERGARTEN

1. What kind of people are part of Jesus' genealogy? (They were wise people who trusted in God.)
2. Did God have an important plan for the lives of the people in this genealogy? (Yes! Their lives led to the life of Jesus Christ.)
3. What can we learn from the people of Jesus' genealogy? (We can learn that we should always trust God—he has a special plan for our lives that is part of his BIG plan!)

ACTIVITY

Have one child stand alone. Then have another child go hold the first child's hand, and then another, and so on until all the children are standing in a long line and holding hands. Each child is like a generation of Jesus' genealogy, all the way from Abraham to Mary and Joseph. Talk about how faithful God is, that just like the chain of their hands is not broken, God did not let the chain of Jesus' genealogy break.

Early Childhood Lesson Teacher's Guide
Matthew 1:1-25

DAY THREE

God made Mary and Joseph Jesus' earthly parents.

SCRIPTURE

Matthew 1:18-21

Does God have a special plan for your life? Yes, God has a special plan for every person! Mary and Joseph were normal people who believed in God, but God had a very special plan for them. They were chosen to be the earthly parents of Jesus! The Holy Spirit caused Baby Jesus to start growing inside of Mary. Joseph was confused and did not understand how this happened. But God wanted him to know that everything was good, and that this was all part of God's special plan. So he sent Joseph a dream in the night to tell him that everything was good. Joseph and Mary knew that their baby was very important for the whole world. This was Baby Jesus and he would save God's people from their sins.

QUESTIONS

1. Who was Jesus' mother? (Mary)
2. Who was Jesus' earthly father? (Joseph)
3. Did God have a special plan for Mary and Joseph? (Yes)

QUESTIONS FOR KINDERGARTEN

1. How did Baby Jesus start growing inside Mary? (The Holy Spirit caused this to happen inside Mary.)
2. How did God let Joseph know that everything was good? (He told Joseph in a dream.)
3. What was very special about Mary and Joseph's baby? (Their baby was Jesus, and he would save God's people from their sins.)

DAY FOUR

The Jews waited for Jesus and he finally arrived!

SCRIPTURE

Matthew 1:22-25

Have you ever waited a very long time for something? Have you ever been so excited about something that you can hardly wait for it? The Jews, God's special people, waited a very, very long time for Jesus to come. He was called their Messiah. The Old Testament told them that their Messiah was coming to save them. Matthew says that what was spoken by people in the Old Testament was fulfilled by Jesus. That means the Jews did not have to wait anymore. Their Messiah was finally here!

QUESTIONS

1. Do we sometimes have to wait a long time for something we want? (Yes)
2. Did the Jews wait a long time for Jesus (Yes)
3. Did Jesus finally come? (Yes)

QUESTIONS FOR KINDERGARTEN

1. Was the Old Testament fulfilled by Jesus? (Yes, the Old Testament was fulfilled by Jesus.)
2. Why did the Jews want their Messiah, Jesus, to come? (Jesus was going to save the Jews.)
3. Should we be excited that Jesus has already come? (Yes! We do not have to wait for Jesus like the Jews did. We can be excited that Jesus has already come!)

Early Childhood Lesson Teacher's Guide
Matthew 1:1-25

DAY FIVE

Jesus has many wonderful names.

SCRIPTURE

Review Matthew 1:1-25.

What is your name? Do your friends have any different names for you, like a special nickname? Names are important. Our names tell other people who we are and different things about us. Jesus has several different names in the Bible, and they all tell us something different about him. Jesus is called Christ. This name means "Anointed One" or "Messiah," which means that Jesus is the chosen Savior, the One who came to save God's special people. Jesus is called Immanuel. This means "God with us." Jesus is the Son of God, who came to be with God's special people. The name Jesus means "Yahweh (God) is salvation." Jesus saves us from our sins. The names of Jesus are very special because they tell us lots of important things about our Savior!

QUESTIONS

1. Do names tell us about people? (Yes)
2. Are names important? (Yes)
3. Does Jesus have many wonderful names? (Yes)

QUESTIONS FOR KINDERGARTEN

1. What are some of Jesus' names? (Immanuel, Christ [and Jesus, of course!])
2. What do Jesus' names mean? (Immanuel = God with Us, Christ = Anointed One/Messiah, Jesus = Yahweh is salvation)
3. What do Jesus' names tell us about him? (Jesus is God and he is with us. Jesus has been chosen by God. Jesus will save the people from their sins.)

ACTIVITY

Have the children draw pictures of themselves and write their names on their papers if they can. (If they are not able, the teachers can write their names for them.) Then have the children say all of their names. If they know the meaning, have them tell everyone that, too.

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Matthew

PRIMARY GRADES 1-3 SCHOOL LESSON TEACHER'S GUIDE



PASSAGE

Matthew 1:1-25



MEMORY VERSE

"For that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matthew 1:20-21).



HYMN

"O Come, O Come, Emmanuel," Rafiki Hymnal



DOCTRINE

The genealogy of Jesus and the virgin birth



CATECHISM

(FOR MEMORIZATION)

Question: What is forbidden in the sixth commandment?
 Answer: The sixth commandment forbids the taking away of our own life, or the life of our neighbor, unjustly, or whatsoever tends thereunto.

LESSON 1: O COME, O COME IMMANUEL



OUTLINE FOR THE WEEK

Day One

The Gospel of Matthew was written so all would know the truth about the birth, life, death, and resurrection of Jesus Christ, the Lord and Savior of mankind.

Scripture: Matthew 1:1-25

Day Two

Matthew began his Gospel with the genealogy of the Lord Jesus Christ.

Scripture: Matthew 1:1-17

Day Three

The conception of the Lord Jesus was unlike all others.

Scripture: Matthew 1:18; Luke 1:26-38

Day Four

The Lord sent an angel to Joseph commanding him to take Mary as his wife and name her special baby son Jesus.

Scripture: Matthew 1:18-25

Day Five

Jesus came to save his people from their sins.

Scripture: Matthew 1:18-25

SUGGESTED OR OPTIONAL ACTIVITIES

Do the following activity to help the students understand just how many generations were between Abraham and Jesus. You can do this on the chalk board or lay sticks out for the class to see. Lay forty sticks or toothpicks out or make forty marks on the blackboard. Explain that each stick or mark represents one person in Jesus' genealogy. Mark the places where Abraham, Judah, David, and the Babylonian captivity fell. Abraham lived about 2,100 b.c. and the Lord Jesus Christ was born about 5 b.c., so this genealogy covers 2,100 years.

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Primary Grades 1-3 School Lesson Teacher's Guide
Matthew 1:1-25

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the prophets.

And I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

DAY ONE

The Gospel of Matthew was written so all would know the truth about the birth, life, death, and resurrection of Jesus Christ, the Lord and Savior of mankind.

SCRIPTURE

Matthew 1:1-25

(Open your Bible to the passage that you are teaching, before you begin the lesson.) Today we are beginning a new book of the Bible. The name of the Book is Matthew. It is the first Book in the New Testament. The Bible has two sections, the Old Testament and the New Testament. (Note: Show the students how the Bible is divided.) Up until now we have been studying Books in the Old Testament. The Old Testament is the true story about how God worked in human history before the Lord Jesus Christ was born. In the Old Testament, the Lord told us how he created the world in six days. He told us that he created the world to be a very good place, without sin and death. He told us how sin came into the world. (Ask the students if they remember how sin came into the world. *Sin came into the world when Adam and Eve disobeyed God by eating from the tree of the knowledge of good and evil.*)

Over and over, again the Old Testament promised that God would send a savior who would save his people from their sins. To carry out his plan to send a savior, God called out Abraham to be the father of a special nation. That special nation was Israel. Israel was called to glorify and honor the Lord. And it was from Israel that the Savior would be born. The Old Testament also taught us about the covenant God made with Israel at Mount Sinai. It also showed us, over and over again, how Israel sinned by disobeying the covenant. Israel needed a savior because they could not save themselves. The whole world needed a savior.

The New Testament is the true story of Jesus the Savior. In the Old Testament, God promised to send a savior who would save his people from their sins. The New Testament is the story of the Savior's coming. It is the story of how the Savior delivers his people from sin and death. It tells us how the Lord Jesus Christ has called people out of the world to belong to him. And it tells the true story of what Jesus did when he lived on the earth.

The Book of Matthew is often called the Gospel of Matthew. *Gospel* means *good news*. The Book of Matthew tells us the story of Jesus' birth. It tells us about his life and teachings, his death, resurrection, and return to heaven. There are three other Books of the Bible that tell about Jesus' life. They are also called Gospels. They are Mark, Luke, and John. Matthew, Mark, Luke, and John

all tell us the good news about Jesus. The good news is that Jesus came to earth to save his people from their sins.

The Book of Matthew is called Matthew because a man named Matthew was the human writer. The real author was God. God is the author of the whole Bible. All the words in the Bible are the words of God. God used godly men to write his words on paper. Second Timothy 3:16 says that God breathed his words into the human writers of the Bible. God could have written the Bible all by himself, but because he is gracious he often lets his people have the blessing of being part of his work.

Matthew was one of Jesus' twelve disciples. Before Matthew was Jesus' disciple, he was a tax collector. The Jewish people hated tax collectors so they hated Matthew. But the Lord Jesus did not hate Matthew. He loved Matthew. One day Jesus walked up to Matthew and said, "Follow me" (Matthew 9:9). And do you know what happened? Matthew got up from where he was collecting taxes, left everything, and followed Jesus. The story of Jesus is a wonderful story. You will love learning about Jesus.

Definitions

Covenant – a formal, solemn, and binding agreement; a solemn promise made between two or more parties.

QUESTIONS

1. What does the word Gospel mean? (Gospel means good news.)
2. Is the Old Testament the true story about how God worked in human history before the Lord Jesus Christ was born? (Yes, the Old Testament is a true story about how God worked in human history.)
3. Is the New Testament the true story of how Jesus, the Savior and Lord, came to earth to save his chosen people from their sins? (Yes, the New Testament the true story of how Jesus came to earth to save his chosen people from their sins.)
4. Who was the human writer of the Gospel of Matthew? (Matthew was the human writer.)
5. Who is the real author of the Gospel of Matthew? Who is the author of the whole Bible? (God is the real author of the Gospel of Matthew and the whole Bible.)
6. What did you learn about Matthew in today's lesson? (He was a disciple of Jesus. He was a tax collector. The Jews hated him because he was a tax collector. Jesus loved Matthew. When Jesus said, "Follow me," Matthew got up from where he was collecting taxes, left everything, and followed Jesus.)

DAY TWO

Matthew began his Gospel with the genealogy of the Lord Jesus Christ.

SCRIPTURE

Matthew 1:1-17

(Open the Bible to the passage you are teaching.) Matthew did not begin his Gospel by telling where and when Jesus was born. Matthew began by telling who Jesus is. Later Matthew would tell us where Jesus was born. Matthew began with Jesus' genealogy. A *genealogy* is a list of people who were in someone's family in past times. Read Matthew 1:1-17 to the class. *(Ask them to listen carefully. When they hear the names Abraham, David, or Ruth, ask them to raise their hands.)* Most of us do not know our genealogies. That is because no one kept a written record of our family members who lived long ago. But God made sure the genealogy of Jesus was written down. God wrote it down in the Bible. He wrote it down so everyone would know that Jesus is

Primary Grades 1-3 School Lesson Teacher's Guide
Matthew 1:1-25

the Savior.

Matthew gives Jesus three titles. These titles describe who he is. (*Read Matthew 1:1 to the class again, and ask them to see if they can tell what those special titles are.*) The three titles are Christ, son of David, and son of Abraham. *Christ* means *anointed one*. When someone is anointed by God, he is chosen by God. He is given power to do something special for God. In the Old Testament, the Lord *anointed* or chose certain men to be kings and priests. In the New Testament, God anointed his Son Jesus to do something special. God anointed Jesus to be the Savior. Jesus would save his people from their sins.

Jesus was also called son of David. David was Israel's greatest king. God promised David that one of his descendants would be a greater king. He would rule forever (2 Samuel 7:12-15). Jesus is the promised King. Jesus is the greatest king. He will rule his kingdom forever. Matthew also called Jesus the son of Abraham. It was through the family of Abraham that the Savior would come. God promised Abraham that, in him, all the nations of the earth would be blessed. God kept his promise. God sent Jesus who was of the lineage of Abraham, to save God's people from their sins. It was through the Lord Jesus Christ that all the nations would be blessed.

There are five women mentioned in Jesus' genealogy, Tamar, Rahab, Ruth, the wife of Uriah, and Mary, the mother of Jesus. Rahab and Ruth were not Israelites. Rahab was a Canaanite, and Ruth was a Moabite. The Canaanites and Moabites worshiped idols. The Canaanites and Moabites did not know, love or obey the Lord. The Lord had not made a covenant with them. He had not promised to make the Canaanites and Moabites his "*treasured possession among all the people*" (Exodus 19:5) like he had promised Israel. But when Rahab and Ruth learned about Israel's God, they wanted to know, love, and obey God. Because God is merciful and gracious, he chose them to belong to him. And he even made them part of Jesus' family tree. *A family tree is a drawing or chart that shows how the different members of a family are related to each other.* He chose them to be great, great, great, . . . great grandmothers of Jesus the Savior.

There are many kings in Jesus' genealogy. Some of those kings had great power and wealth like Solomon. Some were godly like David, Hezekiah, and Josiah. And some were evil like Manasseh. But, whether they were godly or evil, they all needed a Savior. All the people in Jesus' genealogy were sinners, even Mary. But God still let them be part of Jesus' family. Isn't God good? He used sinful people to be part of his plan to bring the Savior into the world.

(*Read Matthew 1:16 to the class.*) Matthew does not say that Joseph was the father of Jesus. He says that Joseph was the husband of Mary, "*of whom Jesus was born, who is called the Christ.*" If Joseph was not the father of Jesus, who was? In our next lesson we will learn the answer to that question.

QUESTIONS

1. Did Matthew begin his Gospel by telling where and when Jesus was born, or did he begin his gospel by telling who Jesus is? (He began by telling who Jesus is.)
2. Jesus is the Christ. Does Christ mean anointed one? (Yes, Christ mean anointed one.)
3. When God anoints someone does he give them power to do something special for him? (Yes) What special thing did God anoint Jesus to do? (He anointed Jesus to be the Savior to save his people from their sins.)
4. God promised David that one of his descendants would be the greatest king in the world. What is that king's name? (His name is Jesus.) How long will he rule? (He will rule forever.)
5. Did God promise Abraham that all nations would be blessed through Abraham? (Yes, God Abraham that all the nations would be blessed) Through what man has God blessed the nations? (He blessed the nations through Abraham's descendant Jesus.)

6. There are forty men and five women listed in Jesus' genealogy. Some were godly and some were evil. How many of them needed a savior? (All of them needed a savior.)
7. Who was the mother of Jesus? (Mary was the mother of Jesus.)

DAY THREE

The conception of the Lord Jesus was unlike all others.

SCRIPTURE

Matthew 1:18; Luke 1:26-38

(Read Matthew 1:18 to the class.) Matthew began his Gospel by telling who Jesus is. Matthew describes Jesus as the Christ. Jesus is the man sent from God to take away the sins of his people. Jesus is the son of David. He is the king who will rule forever. Jesus is the son of Abraham, through whom all the nations will be blessed. But Matthew has more to say about who Jesus is. Jesus is not just a man. He is God! He is fully God, and he is fully human. He has been God forever and ever. But one day, 2,000 years ago, Jesus left heaven, and became a baby inside Mary. Jesus is just like you and me, except he never sinned. He is just like you and me, except that he was conceived by God, the Holy Spirit.

Matthew tells us a little bit about how Jesus became a baby inside Mary. But the Gospel of Luke tells us more. Listen carefully as I read what Luke says. *(Read Luke 1:26-38 to the class.)* The day the angel Gabriel appeared to Mary was probably like any other day. Mary was not expecting anything special to happen. She probably got up, prayed, dressed, and helped her mother with the cleaning and cooking. Maybe she took a little time to visit with her friends. Maybe they talked about the plans for her coming marriage to Joseph. She did not know that it would be the most important day of her life. It was not only the most important day of Mary's life. It was the most important day for all of our lives. God, our heavenly Father, was ready to send his son Jesus into the world. Jesus would save his people from their sins. Jesus would save his people from the great anger of God.

We do not know where Mary was when Gabriel appeared to her. But we know she was alone. Suddenly, her day became very special. Gabriel appeared and said, *"Greetings, O favored one, the Lord is with you!"* (Luke 1:28). Mary was greatly disturbed by Gabriel. Why had the angel come? What did he mean when he said *"favored one"*? Mary was very afraid. People are always afraid when an angel of God appears to them. But then, Gabriel gave Mary wonderful news. He told her that she would conceive in her womb and give birth to a son. (The womb is where a baby grows inside of his/her mother.) Her son would be named Jesus. Mary's son would be great. He would be called the Son of the Most High God. Her son Jesus would be given the throne of David. He would rule over Israel forever. His kingdom would never come to an end.

Mary believed the message that the angel Gabriel brought from God. She trusted God. She knew God always tells the truth. But she did not know how this could happen. She was not married. It takes a man and woman to have a baby. The angel Gabriel told Mary how this would happen. He said, *"The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God"* (Luke 1:35).

(Read Galatians 4:4 to the class.) It was finally time for the Savior to come. God was ready to keep his promise to Israel. Before the world was created, the Godhead—Father, Son, and Holy Spirit—had planned for this moment. They made a covenant together to save the people of God from their sins. God the Son would become a man. He would leave the glories of heaven. He would begin life as a baby inside Mary. He would live a human life that *always* pleased his heavenly Father. He would be our substitute. *A substitute is one who takes the place of another.* He would die on the cross. He would take the punishment we deserved for our sins. He would

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Matthew 1:1-25

provide forgiveness, righteousness, and eternal for God's people. And he would begin as a baby.

Definitions

Covenant – a formal, solemn, and binding agreement; a solemn promise made between two or more parties.

Conception (kən-s-p-ən) – beginning; the process that occurs within a woman's body when she becomes pregnant.

Conceive – to become pregnant with a child; with a baby.

QUESTIONS

1. Is Jesus God? (Yes, Jesus is God.) Is Jesus a human being? (Yes, Jesus is a human being.)
2. How is Jesus different from other human beings? (He did not have a human father. His father is God, the heavenly Father. He never sinned. He always pleased his heavenly Father.)
3. Who appeared to Mary? (The angel Gabriel appeared to Mary.)
4. What did Gabriel tell her? (He told that she would have a special baby. He told her that she would conceive in her womb and give birth to a son. Her son would be named Jesus. Mary's son would be great. He would be called the Son of the Most High God. Her son Jesus would be given the throne of David. He would rule over Israel forever. His kingdom would never come to an end.)
5. Was Mary afraid when she saw the angel? (Yes, Mary was afraid when she saw the angel.)
6. Did she believe Gabriel's message? (Yes, Mary believed in Gabriel's message.)
7. Why did she believe Gabriel's message? (Mary knew God always told the truth.)
8. Where was Jesus before he became a baby inside Mary? (Jesus was in heaven.)
9. Why was Jesus willing to leave heaven and become a human being like us? (He was the only one who could save his people from their sins. He was the only one who could save us from the great anger of God against our sin.)

DAY FOUR

The Lord sent an angel to Joseph commanding him to take Mary as his wife and name her special baby son Jesus.

SCRIPTURE

Matthew 1:18-25

(Read Matthew 1:18-25 to the class.) Mary and Joseph were engaged (betrothed) to be married. The wedding had not taken place yet. When Joseph and Mary became engaged, they had made solemn promises to one another. In Israel, the engagement was as binding as marriage. But they did not live together until after the wedding. Until the wedding they lived with their own families.

Before the wedding, Joseph found out that Mary was going to have a baby. This baby was not his baby. Joseph and Mary had never been together. Joseph thought Mary had been unfaithful to him. This made Joseph very sad because he loved Mary. Joseph thought the father of Mary's baby was another man. He did not know that the father of Mary's baby was God.

Joseph could have been angry with Mary. He could have brought her before the village elders and accused her of unfaithfulness. He could have shamed her before her friends and family. He could have even demanded that she be put to death. But Joseph was a kind and godly man. He

did not want Mary to be put to shame. So he planned to end their engagement quietly.

But as Joseph was thinking about how to end his engagement to Mary quietly, an angel of the Lord came to Joseph in a dream. The Bible does not tell us the name of the angel. But he was probably Gabriel. Remember, Gabriel had brought the good news to Mary. And now, he was bringing good news to Joseph. Mary had not been unfaithful to Joseph. She did not love another man. Her baby was a special baby. Her baby was the Son of God. He was the promised Savior who would take away the sins of his people.

The angel said, "*Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit*" (verse 20). Jesus' conception was miraculous. That means it was a miracle. God the Holy Spirit had formed this human baby in the womb of the virgin Mary. And God was giving Joseph the responsibility and privilege of raising the Son of God as his own son. Joseph was to name Mary's baby and protect him. The angel told Joseph to name Mary's baby Jesus. In the Bible, names have meaning. *Jesus* means *the Lord is salvation*. He was named Jesus because he is the Lord, and he would save his people from their sins.

Hundreds of years before Mary and Joseph were born, God made a promise to Ahaz, king of Judah. God promised that a virgin would conceive and bear a son and he would be called Immanuel. *Immanuel* means *God with us*. This name described who Jesus is. He is God who came to live as a man among us.

Joseph was a godly man. He knew, loved, and obeyed God. He wanted to display God as glorious. So when he woke from sleep, he showed that he loved God by obeying the angel's command. He took Mary as his wife, and when Mary's baby was born, Joseph named him Jesus.

Definitions

Conception (kən-s-p-ən) – beginning; the process that occurs within a woman's body when she becomes pregnant.

Virgin – a woman who has never had sexual relations with a man.

Miracle – an event that cannot be explained by any known law of nature; an extraordinary event manifesting divine intervention in human affairs.

QUESTIONS

1. When Joseph found out that Mary was going to have a baby did he plan to put her away quietly? (Yes, Joseph had made plans to put Mary away quietly.)
2. Was Joseph a kind and godly man? (Yes, he was a kind and godly man.)
3. Did Joseph think that Mary had been unfaithful to him? Did he think she loved another man? (Yes, Joseph thought that Mary was unfaithful.)
4. Who told Joseph that Mary's baby was the Son of God? (An angel sent from God, probably Gabriel.)
5. How did the angel appear to Joseph? (He appeared to Joseph in a dream.)
6. Who was the father of Mary's baby? (God was the father of Mary's baby.)
7. What name was Joseph to give to Mary's baby? (He was to name him Jesus.)
8. Does Jesus mean "The Lord is salvation"? (Yes, that is the meaning of Jesus.)
9. Does Immanuel mean "God with us"? (Yes, that is the meaning of Immanuel.)
10. The angel commanded Joseph to take Mary as his wife, and call her baby son Jesus. Did Joseph obey the angel? (Yes, Joseph obeyed.)
11. Do we show that we love God when we obey him? (Yes, when we obey God we show him that we love him.)

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DAY FIVE

Jesus came to save his people from their sins.

SCRIPTURE

Matthew 1:18-25.

The Book of Matthew is often called the *Gospel of Matthew*. *Gospel* means *good news*. So we will hear good news in Matthew's gospel. The good news is that God has sent his son Jesus into the world to be the Savior of the world. The true story of Jesus is good news because there is bad news. Good news is not good news unless there is bad news. And the news is very, very bad. If someone comes to you and tells you your sister is sick and about to die, that is very bad news, isn't it? But if someone else comes and says, your sister is getting better and will not die, that is very good news, isn't it?

What is the bad news that makes the good news so good? The bad news is that everyone is a sinner. We are all born sinners. The really bad news is that everyone who is a sinner deserves to die and go to hell forever. The bad news is that God is very angry with sinners. What is sin? Sin is disobedience to God; it is doing what God forbids us to do. Sin is doing what God hates. We learn about what God hates, and what he loves in the Bible. That is why we have Bible lessons everyday. There are many things that God forbids us to do, things like lying, stealing, and murdering. The things God forbids us to do are not good for us, and they are not good for others. Sin is also not doing things God commands us to do. He commands us to be kind to one another, tenderhearted, and forgiving. But sometimes we are not kind and do not forgive. God commands us to love him before everyone and everything else. But there are many things we love more than God. Can you name some of those things? (sports, toys, friends, family, food, etc.)

But the very worst thing about sin is that sin does not bring honor and glory to God. When God created human beings, he created us to be very special. We were created in his likeness and image. We were created by God to show others what God is like. No other creatures were created in the likeness and image of God (Genesis 1:26-27). Not even the angels in heaven were created in the image of God. Sadly, our first parents, Adam and Eve, disobeyed God and sin and death came into the world (Genesis 2:15-24). And then sin and death passed to all of Adam's and Eve's descendants. All human beings are descendants of Adam and Eve. When we sin we do not show others what God is like. Our sin warps and distorts the true likeness of God. This is what makes sin so terrible. And this is what makes God so angry.

The bad news is that no one is good and no one seeks God (Romans 3:9-20). We all are selfish. We all want to do things our way, and not God's way. In fact, we are God's enemies. There is nothing we can do *by ourselves* to be friends with God. We are all born sinners, and will be sinners until we die unless God does something.

And the good news is God has done something! The good news is that *"God so loved the world that he gave his only Son [Jesus], that whoever believes in him should not perish [go to hell forever] but have eternal life. For God did not send his Son [Jesus] into the world to condemn the world, but in order that the world might be saved through him* (John 3:16-17). In the Gospel of Matthew we will hear all about this good news. We will learn how Jesus came, how he lived, and what he taught. And we will see what he was willing to do to rescue his people from the terrible power of sin and death. It is very good news!

Definitions

Warp - to bend or twist out of shape

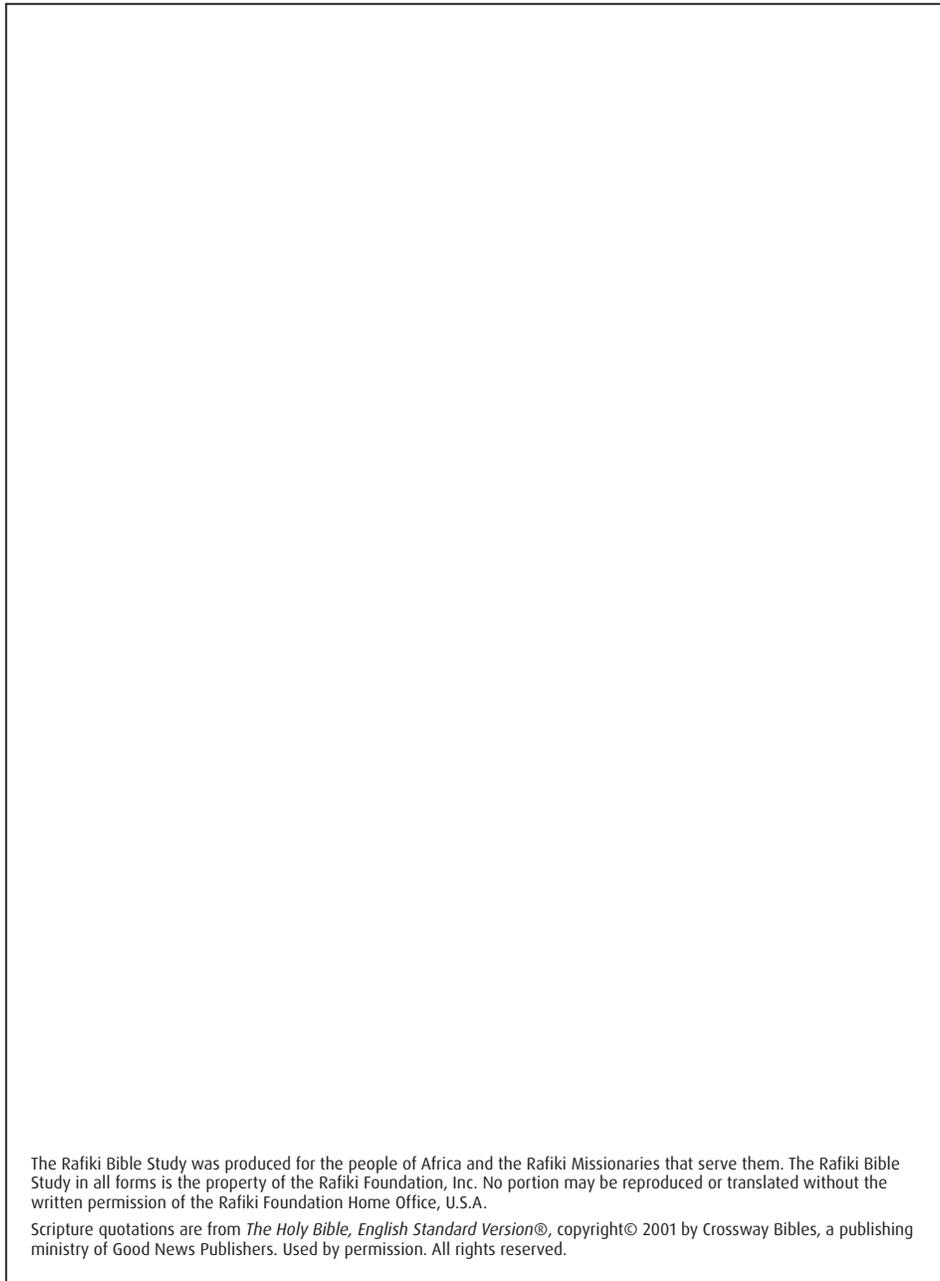
Distort - to turn from the true meaning; misrepresent

Condemn - to pronounce guilty and send to hell

QUESTIONS

1. What does the word gospel mean? (The word gospel means good news.)
2. Is the true story of Jesus called good news because there is very bad news? (Yes, the good news is the story of Jesus.)
3. Is the bad news that all people are sinners and deserve death and hell? (Yes, the bad news is sinners will go to hell.)
4. Is sin disobedience to God? (Yes, when we sin we are disobeying God.)
5. Why do you think sin makes God so angry? (Answers will vary.)
6. What is the good news? (God has sent his Son Jesus to save his people from sin and death.)

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Matthew 1:1-25



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Matthew

PRIMARY GRADES 4-6 SCHOOL LESSON TEACHER'S GUIDE



PASSAGE

Matthew 1:1-25



MEMORY VERSE

"For that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matthew 1:20-21).



HYMN

"O Come, O Come, Emmanuel," *Rafiki Hymnal*



DOCTRINE

The genealogy of Jesus and the virgin birth



CATECHISM

(FOR MEMORIZATION)

Question: What is forbidden in the sixth commandment?
 Answer: The sixth commandment forbids the taking away of our own life, or the life of our neighbor, unjustly, or whatsoever tends thereunto.

LESSON 1: O COME, O COME IMMANUEL



OUTLINE FOR THE WEEK

Day One

The titles of Jesus show how God kept his promises.

Scripture: Matthew 1:1

Day Two

In Christ, the promises made to David are realized.

Scripture: Matthew 1:1-17

Day Three

God's promises are unbreakable.

Scripture: Matthew 1:1-17

Day Four

The virgin birth of Jesus

Scripture: Matthew 1:18-25

Day Five

Joseph believed the angel and was obedient.

Scripture: Matthew 1:18-25

SUGGESTED OR OPTIONAL ACTIVITIES

1. The numerical value in Hebrew of the name David is fourteen. Using the alphabet, have the students make a numerical code for their names. (A=1, B=2, C=3, etc.)
2. "O Come, O Come, Emmanuel," *Rafiki Hymnal*
 This hymn has many unusual words in it. Go through the verses with the students making sure that they understand the vocabulary. (Verse 1 says to ransom captive Israel. A ransom is a sum of money demanded to release a captive or a prisoner. Israel had been captive in Babylon and was captive to sin until the coming of Jesus. Verse 2 talks about Sinai's height and the law being given in clouds and majesty and awe. That is talking about God giving the Ten Commandments on Mount Sinai. Verse 3 talks about the Rod of Jesse. In the genealogy, David is Jesse's son and Jesus is from that family line. Satan's tyranny is his cruel power over sinners. Jesus came to save his people from the cruel power of Satan. Verse

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4 talks about the Dayspring from on high. That is from Luke 1:78. Jesus is the dayspring or sunrise from on high. To disperse the gloomy clouds is to drive them away. Verse 5 again calls Jesus the Key of David. In our lesson we have seen the importance of the line of David. Jesus is the fulfillment of the promises made to David.)

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the prophets.

And I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

DAY ONE

The titles of Jesus show how God kept his promises.

SCRIPTURE

Matthew 1:1

A genealogy is a family history, a line of descent from an ancestor. A genealogy traces the family line of a particular person. A genealogy may just look like a long (maybe even boring) list of names, but genealogies give connections. When you read a genealogy you see where someone came from. The first chapter of Matthew traces the genealogy of Jesus Christ. This chapter gives the human lineage, or line of descent, of the Savior of the world. The genealogy of Jesus Christ gives us the family line that God used to keep all the promises he made to his people.

"The book of the genealogy of Jesus Christ, the son of David, the son of Abraham" (Matthew 1:1). In this first verse there are three names or titles given to Jesus. The first name is Jesus Christ—*Christos* in the Greek. That is the same word that means the "anointed one" or "Messiah" in Hebrew. The Book of Matthew was written for Jews who had come to understand that Jesus is the "anointed one" or "Messiah" that all the Old Testament had pointed toward.

The next title is *Son of David*. David was the second king in the kingdom of Israel. David was probably the greatest king Israel ever had and the Messiah was promised to be a king like David and from David's family line. Like David, the Messiah-Christ is a king—the King!—and will establish a kingdom over which he will rule.

And the last title is *Son of Abraham*. In Genesis 12, God called Abraham to leave his country and his family. God promised Abraham, *"I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed"* (Genesis

12:2-3). By calling Jesus the Son of Abraham, Matthew said that the Messiah was a true Hebrew. As a son of Abraham, Matthew will make the point that Jesus is the one of whom the law (beginning in Genesis) and the prophets testify.

QUESTIONS

1. What does the term "son of David" mean when applied to Jesus? (Like David, the Messiah-Christ is a king—the King!—and will establish a kingdom over which he will rule.)
2. What does the term "son of Abraham" mean? (As a son of Abraham, Matthew will make the point that Jesus is the one of whom the law [beginning in Genesis] and the prophets testify.)
3. What does the term "Christ" mean? (That is the same word that means the "anointed one" or "Messiah" in Hebrew.)
4. Has this passage (containing a "dull genealogy") changed your mind about this Scripture now that you have examined it more closely? (Answers may vary.)
5. How should we approach similar genealogies in Scripture? What are the things we should be looking for? (We should look for connections with other parts of God's Word. We should see how God continues keeping his promises.)

DAY TWO

In Christ, the promises made to David are realized.

SCRIPTURE

Matthew 1:1-17

Matthew also calls Jesus the son of Mary—but in a somewhat unusual and unexpected manner. Thirty-six times Matthew has used the phrase "the father of" but in verse 16 he suddenly switches when Joseph is mentioned. Jesus is Mary's son, the Mary who is married to Joseph. Why the sudden change? The answer is given in verses 18-25. Joseph is not "the father of" Jesus in the ordinary, biological sense—"the virgin shall conceive and bear a son" (Matthew 1:23). This was the fulfillment of the promise that God made so many years ago by the prophet Isaiah. "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Matthew organized his account into three stanzas or groups of fourteen generations. What does that mean? What connection is being made there? One suggestion is that the numerical value in Hebrew of the name David is fourteen. What that means is that by giving a number to each letter of the Hebrew alphabet (Aleph = 1, Beth = 2, Gimel = 3 etc), the name David would be fourteen. This may seem to be a bit of a stretch, but it can be argued that Matthew was again showing that Jesus' descent from David is certain and important. It is important because we need to see that in Christ the promises made to David are going to find their final and complete realization.

QUESTIONS

1. What unusual change comes in the genealogy in verse 16? (Thirty-six times Matthew has used the phrase "the father of" but in verse 16 he suddenly switches when Joseph is mentioned. Jesus is Mary's son, the Mary who is married to Joseph.)
2. Why is the change from "the father of" important? (Joseph is not "the father of" Jesus in the ordinary, biological sense—"the virgin shall conceive and bear a son" [Matthew 1:23].)
3. What prophecy did this fulfill? (This was the fulfillment of the promise that God made so many years ago by the prophet Isaiah. "Therefore the Lord himself will give you a sign.")

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Matthew 1:1-25

Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel” [Isaiah 7:14].)

4. What is the possible significance to the groups of fourteen generations in Matthew’s genealogy? (One suggestion is that the numerical value in Hebrew of the name David is fourteen.)
5. What was so important about Jesus’ connection to David? (Matthew was again showing that Jesus’ descent from David is certain and important. It is important because we need to see that in Christ the promises made to David are going to find their final and complete realization.)

DAY THREE

God’s promises are unbreakable.

SCRIPTURE

Matthew 1:1-17

Matthew also does something else that is different. Matthew includes five women in Jesus’ genealogy. The genealogy found in Luke (Luke 3:23-38) is made up entirely of men. More remarkable are the women Matthew chooses: not Sarah (Isaac’s mother), Rebekah (Jacob’s mother), or Leah (Judah’s mother). Matthew chooses to include Tamar (1:3); Rahab and Ruth (1:5); *“the wife of Uriah”* (Bathsheba; 1:6); and Mary (1:16).

Let us look back for a moment and remember who these women were. Tamar was a Canaanite woman married to Judah’s son. Rahab lived in Jericho when the people of Israel came in to conquer the land. She hid the spies who came to look over the city in exchange for sparing her life and the lives of her family. Ruth was from Moab, but went back to Israel with her mother-in-law, Naomi. All of these women were Gentiles. They all chose to leave their Gentile backgrounds in order to be connected with God’s people. The next woman in the genealogy may have been a Gentile also. Bathsheba was married to Uriah the Hittite, so she may have been a Hittite also. King David had her husband killed and took Bathsheba as his wife. The Bible records the sinful life and choices of Tamar, Rahab, and Bathsheba. It is a great encouragement for us to remember that God enters into covenant with fallen sinners. And Mary is included in this category of fallen sinners. In the *Magnificat* recorded in Luke, she says, *“My eyes have seen your salvation”* (Luke 2:30). It helps us to know that God includes all kinds of people—men and women, Gentiles and Jews—in the family line of his Son.

Four times in the genealogy Matthew puts in the words, *“deportation to Babylon”* (Matthew 1:11, 12, 17 [twice]). Perhaps no greater threat to the promise of salvation can be found in Old Testament history than this terrible event. Because of their disobedience to God and rebellion against him, the people of Israel were conquered by the Babylonians and taken away from the land God promised. How could God keep his promises of a Messiah coming from the line of David if his people were prisoners in a far-off country? But even throughout the exile, the royal lineage is kept intact. God’s promises are unbreakable.

QUESTIONS

1. What women does Matthew not include in Jesus’ genealogy? (Matthew does not include the women you might expect; Sarah [Isaac’s mother], Rebekah [Jacob’s mother], or Leah [Judah’s mother].)
2. What women does he include? (Matthew chooses to include Tamar, Rahab, Ruth, *“the wife of Uriah”* [Bathsheba], and Mary.)
3. What is unusual about these women? (All of these women [except Mary] were Gentiles. At

least three of them had plainly sinful backgrounds.)

4. How does knowing that God included these women in the genealogy of his Son help you? (Answers may vary but might include that God includes in his plan fallen sinners who turn to him.)
5. How does Matthew's genealogy have something to say about the role of women in Scripture? (Women as well as men are important to God and have a part to play in the history of salvation.)
6. What do we learn about God's promises from Matthew bringing up the "*deportation to Babylon*"? (Even throughout the exile, the royal lineage is kept intact. God's promises are unbreakable.)

DAY FOUR

The virgin birth of Jesus

SCRIPTURE

Matthew 1:18-25

In verses 20 and 23, Matthew uses the word "*behold*." That means that something unexpected and startling is about to be announced. Something new is going to happen. Both Matthew and the angel declare that this child is conceived in Mary's womb by a power "*from the Holy Spirit*" (Matthew 1:18, 20). This baby was not formed in the usual way. Although Mary is the mother, Joseph is never referred to as Jesus' father. This is a miracle.

The child's name is to be "*Jesus, for he will save his people from their sins*" (Matthew 1:21). In Hebrew, that same name is translated Joshua which means "Yahweh is salvation." Jesus bears the covenant name of God. For Jews, this was very difficult to understand. All their lives they had been taught that there is only one God and he is Yahweh. And the child growing in Mary's body bears that name! How can that be? What they do not understand is the incarnation—God took on a human body. What they do not understand is the trinity—the fact that God is three persons in one, undivided being. This child is both human and divine. Jesus is the son of David and the son of Abraham; but he is also *Immanu el*: "*God with us*" (Matthew 1:23). Jesus has a human mother but was conceived supernaturally through the power of the Holy Spirit, according to the eternal will of the Father.

Why does this child come into the world? "*He will save his people from their sins*" (Matthew 1:21), just as the Old Testament had prophesied in Isaiah 7:14.

QUESTIONS

1. Why does Matthew use the word "*behold*"? (That means that something unexpected and startling is about to be announced. Something new is going to happen.)
2. What was the new, startling thing that happened? (A miracle happened. This child is conceived in Mary's womb by a power "*from the Holy Spirit*" [Matthew 1:18, 20], not in the usual way from a father and mother.)
3. What does the term "Jesus" mean? (Jesus means "*he will save his people from their sins*" [Matthew 1:21].)
4. How can Jesus be called Immanuel ("*God with us*") and be a human being at the same time? (Jesus has a human mother but was conceived supernaturally through the power of the Holy Spirit, according to the eternal will of the Father. Jesus is both human and divine.)
5. Why was this child born into the world? ("*He will save his people from their sins*" [Matthew 1:21].)

Primary Grades 4-6 School Lesson Teacher's Guide
Matthew 1:1-25

6. Has Jesus saved you from your sins? (Answers may vary.)

DAY FIVE

Joseph believed the angel and was obedient.

SCRIPTURE

Matthew 1:18-25

Joseph and Mary were betrothed. That means that they were promised to be married. Jewish weddings took place in two stages. The first stage was the betrothal or engagement where solemn promises were made that the couple would be married. These were serious and binding promises. The second stage which followed sometimes up to a year later was the formal coming together of the married couple where they lived together as husband and wife. Before this coming together, the woman would continue to live with her parents and a breaking of the promise on the man's part was considered a divorce.

Now here is Mary, a betrothed woman, expecting a baby. The second part of the wedding had not happened yet and Joseph must have thought that Mary had been unfaithful to him. *"And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly"* (Matthew 1:19).

Joseph was considering what to do when an angel of the Lord came to him in a dream and explained everything to him. The angel said, *"Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit"* (Matthew 1:20). Joseph did what the angel of the Lord commanded him to do. It must have taken a lot of courage for Joseph to obey what the angel of the Lord said. Not everyone would understand or believe the miracle of Jesus' birth. Yet Joseph believed the angel and was obedient. He took Mary as his wife and kept her as a virgin until the child was born.

QUESTIONS

1. What were the two parts of a Jewish wedding? (The first stage was the betrothal or engagement where solemn promises were made. The second stage which followed sometimes up to a year later was the formal coming together of the married couple where they lived together as husband and wife.)
2. Why was Joseph thinking about divorcing Mary quietly? (The second part of the wedding had not happened yet, and Joseph must have thought that Mary had been unfaithful to him.)
3. What did the angel tell Joseph? (*"Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit"* [Matthew 1:20].)
4. Why did the angel tell Joseph not to be afraid? (Joseph must have been afraid. It must have been awkward and difficult for Joseph.)
5. What are three things that you admire in Joseph? (Answers may vary.)

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Matthew

ADULT LESSON

PASSAGE
MATTHEW 1:1-25

MEMORY VERSE
"FOR THAT WHICH IS
CONCEIVED IN HER IS
FROM THE HOLY SPIRIT.
SHE WILL BEAR A SON,
AND YOU SHALL CALL
HIS NAME JESUS, FOR
HE WILL SAVE HIS
PEOPLE FROM THEIR
SINS" (MATTHEW 1:20-
21).

DOCTRINAL FOCUS
THE GENEALOGY OF
JESUS AND THE VIRGIN
BIRTH

CATECHISM
QUESTION: WHAT
IS FORBIDDEN
IN THE SIXTH
COMMANDMENT?
ANSWER: THE SIXTH
COMMANDMENT
FORBIDS THE TAKING
AWAY OF OUR OWN
LIFE, OR THE LIFE
OF OUR NEIGHBOR,
UNJUSTLY, OR
WHATSOEVER TENDS
THEREUNTO.

Lesson 1: O Come, O Come Immanuel

Day One

Read Matthew 1:1-25.

THE GENEALOGY (MATTHEW 1:1-17)

Genealogies are, perhaps, only of interest to those whose names are found within them, or else to history specialists. But the genealogy in this chapter (Matthew 1:2-17) ought to be of interest to all; it spells out the human lineage of the Savior of the world. Several features of this genealogy are noteworthy:

TITLES AND NAMES:

Three "names" are attributed to him:

Christos: the Greek equivalent of the Hebrew for "anointed one" or "Messiah." Since Matthew writes with converted Jews in mind, making the point that Jesus is the Messiah of Jewish expectation is important.

Son of David: like David, the Messiah-Christ is a king—the King!—and will establish a kingdom over which he will rule.

Son of Abraham: thus establishing the Messiah as a true Hebrew. As a son of Abraham, Matthew will make the point that Jesus is the one of whom the law¹ (beginning in Genesis) and the prophets testify.²

Matthew also refers to Jesus as the son of Mary—but in a somewhat unusual and unexpected manner. Thirty-six times Matthew has used the phrase "the father of" but in verse 16 he suddenly switches when Joseph is mentioned. Jesus is Mary's son, the Mary who is married to Joseph. Why the sudden change? The answer is given in verses 18-25. Joseph is not "the father of" Jesus in the ordinary, biological sense—"a virgin shall conceive and bear a child" (Matthew 1:23; cf. Isaiah 7:14).

THE STANZAS

Why does Matthew organize his account into three stanzas of fourteen generations (cf. 1:17)? One suggestion is that the numerical value in Hebrew of the name David is fourteen³ and it has been argued that Matthew is underlining the significance that Messiah is of David's line. This may be a little obscure but Jesus' descent from David is certain and important. It is important because we need to see that in Christ the promises made to David are going to find their final and complete realization.

WOMEN AND GENTILES

Five women appear in Matthew's genealogy: Tamar (1:3); Rahab and Ruth (1:5); "the wife of Uriah" (Bathsheba; 1:6); and Mary (1:16). Luke's genealogy (Luke 3:23-38) consists entirely of men. More remarkable are the women Matthew chooses: not Sarah (Isaac's mother), Rebekah (Jacob's

Adult Lesson Matthew 1:1-25

mother), or Leah (Judah's mother); but Gentiles (Rahab, Ruth and possibly Tamar and Bathsheba).⁴ At least three of the five were involved in sexual irregularities.⁵ It is a great encouragement for us to remember that God enters into covenant with fallen sinners. And Mary, we should note, is included in this category. In the *Magnificat* recorded in Luke, she says, "My soul magnifies the Lord, and my spirit rejoices in God my Savior" (Luke 1:46-47).

GOD REMEMBERS HIS PROMISE

Four times Matthew cites the words, "deportation to Babylon" (Matthew 1:11, 12, 17 [2]). Perhaps no greater threat to the promise of salvation can be found in Old Testament history than this tragic event. Yet, subsequent to the exile, the royal lineage is kept intact. God's promises are unbreakable.

THE VIRGIN BIRTH (MATTHEW 1:18-25)

The word "behold" (Matthew 1:20, 23) signifies that something unexpected and startling is about to be announced. Both Matthew and the angel declare that this child is conceived in Mary's womb by a power "from the Holy Spirit" (Matthew 1:18, 20). Never is Joseph referred to as Jesus' father. Though, clearly, an egg from Mary was employed, its fertilization is entirely divine. This is a miracle.

The child's name is to be "Jesus [*Iēsous*], for he will save his people from their sins" (Matthew 1:21). *Iēsous* is the Greek equivalent of the Hebrew *yehōšua'* (Joshua), "Yahweh is salvation." Jesus bears the covenant name of God. For a Jewish audience, nothing could be of greater challenge to their monotheism. There is only one God and he is Yahweh. And the child in Mary's womb bears that name! It is, of course, the incarnation that makes visible and unavoidable God's tri-unity, the fact that he is three persons in one, undivided being.

To what end does this child come into the world? Answer: "He will save his people from their sins" (Matthew 1:21). Just as the Old Testament had prophesied in Isaiah 7:14. Despite King Ahaz' unbelief, he was given a sign that the combined powers of Rezin of Aram and Pekah of Israel (together threatening the very existence of Judah) would be snuffed out (Isaiah 7:3-7). The sign was that of a birth of a child—Ahaz' son (Maher-shalal-Hash Baz). Before the child knew how to say "my father" or "my mother" the Assyrians will have carried the northern aggressors into captivity.

Isaiah's prophecy served a dual purpose. On the one hand it referred to the birth of Ahaz' son; on the other, its true fulfillment lay in the birth of Jesus.

Controversy exists over the translation of the term "virgin" in Isaiah 7:14. Technically, the word (Hebrew *'almā*) refers to a young woman of marriageable age (normally, therefore a virgin). The word does not have to mean "virgin" and in the case of Ahaz' wife, she evidently was not. But in the case of Mary, *virgin* is the appropriate translation.

HUMAN AND DIVINE

Jesus is the son of David and the son of Abraham; but he is also *Immanu ēl*: "God with us" (Matthew 1:23). Jesus has a human mother but was conceived supernaturally, through the power of the Holy Spirit, in accordance with the eternal will of the Father.

JOSEPH

Joseph did what the angel of the Lord commanded him to do (Matthew 1:24-25). All credit must be given to him in the circumstances. His initial thoughts were that Mary had been unfaithful (Matthew 1:18-19) during the period of betrothal.⁶ Now that he had been told by an angel the truth of the matter, he obeyed, refraining from sexual intercourse with her following their coming together until the child was born.

References

Motyer, J. A., *The Prophecy of Isaiah*, IVP, 1993.

Notes

1. See, Matthew 4:15-17; 8:11; 11:12-13 etc.
2. Abraham is the first "prophet" in Scripture (Genesis 20:7).
3. By assigning numbers to the Hebrew alphabet (Aleph = 1, Beth = 2, Gimel = 3 etc).
4. Rahab was a Canaanite; Tamar may also have been; Ruth was a Moabitess; and Bathsheba (like her husband) may have been a Hittite.
5. Tamar was involved in an illicit sexual liaison with her father-in-law; Rahab was a prostitute; Bathsheba was involved in an adulterous union with David.
6. Or "engagement". Weddings took place in two stages: a betrothal or engagement where solemn promises were made followed (up to a year later) by a formal "coming together" where the marriage was consummated sexually. Before this coming together, the woman would continue to live with her parents and a breaking of the promise on the man's part constituted divorce.

Day One

1. What do the terms "son of David" and "son of Abraham" mean when applied to Jesus?
2. What does the term "Christ" mean?
3. What does the term "Jesus" mean?

Day Two

1. Has this passage (containing a "dull genealogy") changed your mind about this Scripture, now that you have examined it more closely?
2. Formulate how we should approach similar genealogies in Scripture. What are the things we should be looking for?

Day Three

1. How can Jesus be called Immanuel ("*God with us*") and be a human being at the same time? Think of how the church has sought to express this in its creeds.
2. Is Jesus human sometimes and divine at other times, or is he simultaneously human and divine? List ways you know this to be true.

Day Four

1. Describe three things that you admire in Joseph.
2. How does Matthew's genealogy have something to say about the role of women in Scripture?

Day Five

1. Spend a few moments thinking about the lessons you have learned from this chapter. What are they?
2. Compose a brief prayer in praise for the birth of Jesus.

Days Six and Seven—For the Staff Meeting

1. Sing "O Come, O Come, Emmanuel," *Rafiki Hymnal*
2. What lessons are often omitted in the customary "Christmas story?"
3. Memorize two verses from Matthew 1.
4. Can you formulate a way of maintaining the true humanity and full deity of Jesus? Hint: Nicene Creed.

Adult Lesson
Matthew 1:1-25

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

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MATTHEW LESSON 1: O COME, O COME IMMANUEL

PASSAGE:

Matthew 1:1-25

MEMORY VERSE:

"For that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matthew 1:20-21).

DAY ONE: READ MATTHEW 1:1.

Principle/Lessons: Jesus was the promised Messiah (Christ) descended as God promised from David, Israel's greatest king, and from Abraham, from whose descendants God promised to bless all mankind.

Questions: Read Genesis 12:1-3 and 2 Samuel 7:12-13. How is Jesus the fulfillment of God's promises to Abraham and David? How does it encourage you to know that God always keeps his promises?

DAY TWO: READ MATTHEW 1:1-17.

Principle/Lessons: Jesus is not called the son of Joseph, but the son of Mary because Jesus was conceived of a virgin through the Holy Spirit (Isaiah 7:14, Luke 1:35).

Questions: How can Jesus be both Immanuel (which means "God with us") and be a human being at the same time? Why is it important for our salvation that Jesus be both fully God and fully man?

DAY THREE: READ MATTHEW 1:1-17

Principle/Lessons: Matthew includes five women in Jesus' genealogy (Tamar, Rahab, Ruth, Bathsheba, and Mary). These women included Gentiles and sinners.

Questions: How does it help you to know that God includes all kinds of people – men and women, Gentiles and Jews, and all sinners like us – in the family of Jesus?

DAY FOUR: READ MATTHEW 1:18-25.

Principle/Lessons: The angel told Joseph that Mary's baby was conceived by the Holy Spirit, and would be named Jesus, which means "Jehovah saves." Jesus was born to save his people from their sins.

Questions: Have you trusted in Jesus to save you from your sins? If not, you may do so by believing that Jesus is the Son of God, that he died for your sins, and rose again to give you eternal life.

DAY FIVE: READ MATTHEW 1:18-25.

Principle/Lessons: Joseph showed his faith in God by taking Mary as his wife in obedience to the angels' word to him. Today we learn what God would have us do through his written Word, the Bible.

Questions: What is God's Word saying that you should obey today?

DEVOTIONAL POINTS:

God's promise to send the Christ (Messiah) was fulfilled through the lives of men and women, Jews and Gentiles, all of them sinners. Jesus came as God the Son, made human, so that he could die in the place of sinners like us. As fully man he could die as a substitute for sinful human beings. As fully infinite God, he could die as a substitute for an infinite number of human beings, and in rising from the dead give life to all his people. Since all have sinned and fall short of the glory of God, all need a Savior, Jesus.

CATECHISM:

Question: What is forbidden in the sixth commandment?

Answer: The sixth commandment forbids the taking away of our own life, or the life of our neighbor, unjustly, or whatsoever tends thereunto.

Home Devotion Page
Matthew 1:1-25

HYMN:

O Come, O Come, Emmanuel

"The Redeemer will come to Zion, to those in Jacob who repent of their sins,"
declares the LORD. Is. 59:20

1. O come, O come, Em - man - u - el, and ran - som cap - tive
2. O come, O come, thou Lord of might, who to thy tribes, on
3. O come, thou Rod of Jes - se, free thine own from Sa - tan's
4. O come, thou Day - spring from on high, and cheer us by thy
5. O come, thou Key of Da - vid, come and o - pen wide our

Is - ra - el, that mourns in lone - ly ex - ile here,
Si - nai's height, in an - cient times didst give the law,
• tyr - an - ny; from depths of hell thy peo - ple save,
draw - ing nigh; dis - perse the gloom - y clouds of night,
heav'n - ly home; make safe the way that leads on high,

REFRAIN
un - til the Son of God ap - pear,
in cloud and maj - es - ty and awe,
• and give them vic - t'ry o'er the grave. Re - joice! Re - joice! Em -
and death's dark shad - ows put to flight.
and close the path to mis - er - y.

man - u - el shall come to thee, O Is - ra - el.

Latin antiphons, 12th cent.
Latin hymn, 1710
Tr. by John Mason Neale, 1851; alt. 1961

VENI EMMANUEL L.M.ref.
Plainsong, 13th cent.
Arr. by Thomas Helmore, 1856

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1 Samuel

RBS
1 Samuel 1:1 – 3:21

Lesson 1: Israel's Transition from a Theocracy to a Monarchy Begins

“The Lord kills and brings to life; he brings down to Sheol and raises up”
(1 Samuel 2:6).

Doctrinal Focus: God demonstrates his faithfulness to his covenant promises by judging rebellion and raising up a faithful leader for his people, Israel.

Read 1 Samuel 1:1 – 3:21. Review Judges 21; Romans 8; and Hebrews 1.

The Hebrew Scriptures and our own Old Testament each contain the same books, but they are in a slightly different order. The Hebrew order is revealing. In the Hebrew Bible, 1 Samuel, not Ruth, comes right after the Book of Judges. Why is that significant? Because the very last line of Judges tells us what Israel was like when Samuel, the last judge of Israel, was born—“*In those days there was no king in Israel. Everyone did what was right in his own eyes*” (Judges 21:25).

So into this God-minimizing, do-your-own-thing culture of tolerance, this moral free-for-all that Israel had become, came a man named Elkanah, a devout believer in Yahweh. This story however, is not about Elkanah. We quickly learn that Elkanah had two wives—Hannah, his favorite, who could not conceive and have children, and Peninnah, who was remarkably fertile, but also spiritually and personally insensitive. Peninnah made Hannah's life miserable—deliberately provoking her and irritating her by reminding her of what Hannah painfully knew already—she had no children—typically regarded as a sign of God's curse—a huge stigma in that culture.

Every year, Elkanah and his two wives would make a pilgrimage to Shiloh in order to worship and sacrifice. One year, tired of Peninnah's incessant provocations, Hannah went to the Temple in Shiloh

by herself and passionately poured out her heart to God. In fact, she made a vow to God—“*O LORD of hosts, if you . . . will give to your servant a son, then I will give him to the LORD all the days of his life, and no razor shall touch his head*” (1 Samuel 1:11).¹ The priest, Eli, thought she was drunk, but then he saw that she was a woman in distress who was praying fervently. Eli told her that God would grant her request. Hannah, her heart lightened by the priest's words, went back home with Elkanah and she did, in fact, conceive and gave birth to a son. They named him Samuel, which in Hebrew means, “*Heard of God,*” because Hannah knew that Samuel was there because God had heard and answered her prayer.

All of this should sound familiar. When God directly intervenes in human affairs to raise up leaders for the advancing of his kingdom, he often follows a distinctive pattern that reveals his presence and power. One of those patterns is raising leaders up from a most unlikely source—barren women! Hannah already stood in a long and distinguished line of barren women that God miraculously visited to raise up his leaders. Consider Sarah (mother of Isaac – Genesis 21), Rebekah (mother of Jacob – Genesis 25), Rachel (mother of Joseph – Genesis 30) and Manoah's wife (mother of Samson – Judges 13). These women, and God bringing forth life from them, prepare us for Elizabeth's later

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RBS
1 Samuel 1:1 – 3:21

miraculous pregnancy resulting in the birth of John the Baptist. And ultimately, the miraculous pregnancies of all these previously barren women, including Hannah, prepare us for the most improbable pregnancy of all—the pregnancy of a young virgin woman, Mary, resulting in the birth of Jesus—Immanuel—God With Us. In answer to Mary’s understandable question, “*How will this be, since I am a virgin?*” (Luke 1:34), the angel Gabriel said, “*For nothing will be impossible with God*” (Luke 1:37). Here, with the birth of Samuel, we are already learning that comforting truth.

Perhaps three years later (the text does not give us a time reference), after Hannah had weaned Samuel, she went up to Shiloh again, true to her vow, and dedicated Samuel to the Lord, leaving her son at the Temple in the care of Eli. While all that was going on, Hannah worshiped and prayed.

Hannah’s prayer in 1 Samuel 2:1-10 is a profoundly God-centered prayer, and reveals a great deal about the character and attributes of God. In verse 2, God is described as “holy.” This refers not just to God’s moral perfection, but also to his “otherness” or his transcendence.² Then, near the end of verse 2, God is called a “rock.” That image not only portrays God as an unchanging source of strength and protection, but also as the source of life—Hannah knew that it was from the rock that God caused water to gush in the desert. In verse 3, Hannah described God as a “God of knowledge.” This means more than the simple knowing of facts. In the Hebrew mind, knowing involved not just knowing about something; it also involved intimate, creative involvement with what was known. That is why the Bible can talk about a husband “knowing” his wife when it refers to sexual intercourse. So, Hannah affirmed here that God was not only a God who knows everything (omniscient), but he was also the God who was intimately, creatively, and actively involved in her life.

This Holy God, the Rock, who was strong and intimately and creatively involved in Hannah’s life was even more fundamentally, (1 Samuel 2:6-8) the Creator. The gospel begins with the foundational truth that God is the Creator. But this Creator does not create and leave—he is also the Sovereign Sustainer and Controller of all that He

creates. He is shown to be the Sustainer in verse 9 where Hannah insisted that God would guard the feet of his saints. And he was seen as Sovereign Controller all through this prayer, but particularly in verses 6-7: “*The LORD kills and brings to life; he brings down to Sheol and raises up. The LORD makes poor and makes rich; he brings low and he exalts*” (1 Samuel 2:6-7). This does not rule out secondary causes—our actions and decisions do matter. It means that God’s will is being worked out in every detail of life—Hannah’s life and ours. There is no Plan B with God. Philosophies or theologies that try to protect God by denying his sovereignty over the negative realities of life end up creating more serious problems, because if God is not in the hard things of life, that means we are facing them alone; it means our suffering does not have any ultimate purpose. However, where God is involved, as he is, he mysteriously and inexorably works everything in life, the good and the bad, for the good of those who love him and are called according to his purpose (Romans 8:28).

Finally, Hannah’s prayer revealed God to be the now and coming Judge. All the reversals in Hannah’s prayer are examples of God’s judgment of those who think they are strong in themselves through the circumstances of life. Sometimes it does seem, as Psalm 73 recognizes, as though the wicked do prosper, but that will not ultimately be true. Notice the shift to the future tense in 1 Samuel 2:9-10—the wicked *shall* be cut off in darkness; God’s adversaries *shall* be broken to pieces; God *will* thunder against them; God *will*, in the end, judge the ends of the earth.

As soon as Hannah ended her prayer on this note of God thundering against his wicked adversaries, we discover, to our surprise, that the wicked were in Israel herself. In fact, they were the priests of the Lord—Eli and his sons, Hophni and Phinehas. Hophni and Phinehas took more than their allotted share of the offering meat (Leviticus 7:28-36; Deuteronomy 18:3) by using a three-pronged fork to snag extra meat out of the boiling pot. In addition, sometimes they insisted on taking uncooked meat from the worshipers—even before the fat, generally reserved for the Lord, had been burned. They also engaged in unlawful sexual relations with the women who assisted in the priestly work

2

RBS FOR GROUPS LESSONS

RBS
1 Samuel 1:1 – 3:21

at the Shiloh tabernacle. Eli, though rebuking his sons, failed to restrain them from what 1 Samuel 2:17 calls the very great sin of “*treat[ing] the offering of the LORD with contempt.*” It was not that Hophni and Phinehas merely disobeyed God’s laws and commands regulating his worship—that would be serious enough. But we can see with New Testament hindsight that Hophni and Phinehas, by treating the offering of the Lord with contempt, were trampling on the One to whom those very offerings pointed—the supreme offering of God—Jesus Christ. They were distorting the Old Testament preaching of the gospel of Jesus Christ.

1 Samuel 2:12 summarizes it well: “*Now the sons of Eli were worthless men. They did not know the LORD.*” As a result, the Lord sent an unnamed prophet to Eli to pronounce judgment on Eli and his sons. Speaking the words of the Lord, he declared: “*Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed*” (1 Samuel 2:30). He went on to declare to Eli that there would not be an old man in his house forever, and that his two sons would both die on the same day.

There are two warnings that we find in this passage about sin. The first is that sin even manifests itself under religious forms, and, in the case of these two men, in their religious functions and leadership. It is especially offensive to God when people use their leadership opportunities in the service of sin. Sin blinds us to its true nature so that we can become unaware of the real nature of our own desires and values.

The second warning lies in the fact that God’s judgment had actually come before that prophetic announcement to Eli. Back in 1 Samuel 2:25, Eli rebuked his sons and warned them to change their behavior, “*but they would not listen to the voice of their father, for it was the will of the LORD to put them to death.*” Sadly, Hophni and Phinehas had resisted the Lord to the point that God gave them over to their own desires. This is a case of God’s “judicial hardening”³ and it is the second warning here. Refuse too long to listen, and God may take away your ability to listen at all, just as He did with Pharaoh in Egypt. Repentance becomes impossible. Paul described this same judicial hardening at Romans 1:24, 26, and 28, where God

gave people up to their own lusts, passions, and debased minds. In the Old Testament—and the New Testament—“*it is a fearful thing to fall into the hands of the living God*” (Hebrews 10:31).

All was not lost, however. Against the background of the rebellion of Hophni and Phinehas, the little boy Samuel “*continued to grow both in stature and in favor with the LORD and also with man*” (1 Samuel 2:26), reminding us, in that description, of a future greater One who would come to lead and rescue God’s people (see Luke 2:52). So even as judgment came upon the disobedient, God’s blessing fell upon those who served him in obedience. Samuel served the Lord and grew in favor with the Lord and men, and his parents, Hannah and Elkanah, who dedicated their first and only son to the Lord, were blessed with more children.

It was to this faithful young servant, Samuel, that the Lord came one night and called him by name. The first time he heard his name being called, Samuel went to Eli, wrongly thinking that Eli had summoned him. The second time he did the same thing. After the third time, Eli figured out that it was the Lord who was calling Samuel. He instructed Samuel to answer the Lord when he called again. When God called him a fourth time, Samuel answered God’s call and God announced once again the judgment on Eli’s household.

Though afraid, Samuel faithfully conveyed the judgment oracle to Eli. Eli resigned himself to God’s determination, and the rest of Israel recognized Samuel as an established prophet of the Lord.

The calling of Samuel in 1 Samuel 3 reveals several important truths. First, when God is not calling—when there is an absence of God’s Word in an individual’s life or in the life of a whole culture—that is an act of God’s justice. 1 Samuel 3:1 says that “*the word of the LORD was rare in those days; there was no frequent vision.*” God withdraws his Word from those who do not want to hear it in any case. Hophni and Phinehas were not interested in God’s Word, and God obliged them with silence.⁴

Second, God’s call is personal. God knew Samuel by name. God called Samuel by name. He does the same with us.⁵

3

RBS FOR GROUPS LESSONS

RBS
1 Samuel 1:1 – 3:21

Third, God's call reveals God's character; in particular, his call displays his patience, his mercy, and his grace. God could have overwhelmed Samuel with his presence. Yet, he held back and dealt patiently with Samuel, while undoubtedly teaching Samuel in the process something of God's forbearing nature.

Fourth, God's call tests loyalties. As one becoming a prophet, Samuel had to deliver a hard word to his mentor, Eli—something he was afraid to do. Jesus Himself said, "*Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. . . . Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me*

is not worthy of me" (Matthew 10:34-37). When God calls a person into a relationship with himself, that relationship takes priority over every other relationship, even close family relationships.

Fifth, and finally, God's call is word-based. God calls with words—not with glorious displays of power—and Jesus is God's definitive word. As the writer of Hebrews says: "*Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son. . . .*" (Hebrews 1:1-2). Here in Samuel, as the offices of priest and prophet began to coalesce in one man, we begin to see an Old Testament reflection of the coming Prophet, Priest, and King—Jesus.

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Notes

1. Hannah's vow concerning her son resembles the Nazirite vow set forth in Numbers 6:1-21, including: abstaining from grapes or grape products; not cutting hair; and avoiding contact with dead bodies of any kind.
2. R.C. Sproul remarks that "holy" is the only character trait of God that is repeated three times in succession in Scripture, thus emphasizing its importance. See Isaiah 6:3 (Sproul, 1985, pg. 40).
3. "Hophni's and Phinehas' resistance was not the rationale for Yahweh's judgment but the *result* of his judgment" (Davis, 2005, pg. 33).
4. Cf. Amos 8:11: "Behold, the days are coming," declares the Lord GOD, "when I will send a famine on the land—not a famine of bread, nor a thirst for water, but of hearing the words of the LORD."
5. It is always shocking to meet life where we thought we were alone. "Look out!" we cry, "it's alive." And therefore this is the very point at which so many draw back—I would have done so myself if I could—and proceed no further with Christianity. An "impersonal God"—well and good. A subjective God of beauty, truth and goodness, inside our own heads—better still. A formless life-force surging through us, a vast power which we can tap—best of all. But God Himself, alive, pulling at the other end of the cord, perhaps approaching at an infinite speed, the hunter, king, husband—that is quite another matter. There comes a moment when the children who have been playing at burglars hush suddenly: was that a real footstep in the hall? There comes a moment when people who have been dabbling in religion ("Man's search for God!") suddenly draw back. Supposing we really found Him? We never meant it to come to that! Worse still, supposing He had found us? (Lewis, 1978, pg. 94).

Recommended Commentary

1 Samuel by Richard Phillips (Reformed Expository Commentary)

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1 Samuel Lesson 1

RBS
1 Samuel 1:1 – 3:21

Questions for Discussion

Read 1 Samuel 1:1 – 3:21.

1. How does the end of the Book of Judges relate to the story that begins in 1 Samuel?

2. The apostle Paul writes in 2 Corinthians 12:10: *“For when I am weak, then I am strong.”*
 - a. How does this statement apply to Hannah?

 - b. How does it apply to the other women in the Bible who shared Hannah’s affliction?

 - c. Have you instances in your own life where God showed himself strong in your weakness?

3. It must have been tremendously difficult for Hannah to give up her son, Samuel, when he was still a young boy. What do you think gave her the strength and the will to do such a difficult thing?

4. What are the attributes of God according to Hannah’s prayer at 1 Samuel 2:1-10? How are these attributes reflected in God the Son, Jesus?

5. Hophni and Phinehas were charged with the sin of *“treat[ing] the offering of the LORD with contempt”* (1 Samuel 2:17). Why is that such a serious offense? How is it made even more serious when you consider that sin from a New Testament perspective?

6. What do you think made Hophni and Phinehas *“worthless men”*? (1 Samuel 2:12).

RBS FOR GROUPS LESSONS

RBS
1 Samuel 1:1 – 3:21

-
7. How do you square Eli's warning to his sons to change their behavior with the statement in 1 Samuel 2:25 that they would not listen to their father *"for it was the will of the LORD to put them to death"*?
 - a. Do you think Hophni and Phinehas wanted to obey their father?
 - b. Do you think God prevented Hophni and Phinehas from doing something they really wanted to do?
 - c. How does Romans 1:24, 26, and 28 help explain this difficult passage?
 8. How did God's call to Samuel test Samuel's loyalties?
 - a. How has God's call on your life tested your own loyalties?
 - b. Have you had to do something you were afraid to do because of your allegiance to Jesus?
 9. Even at this early stage in his life, how does Samuel begin to prefigure Jesus?
 10. When God called Samuel, He called him by name. What does that imply about God's knowledge of you? How does Matthew 10:29-31 help your understanding of how God knows you?
 11. God was patient when calling Samuel. What attributes of God's character do you see in His call to Samuel? How do these attributes encourage you?

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Romans

RBS
Romans 1:1-15

Lesson 1: The Centrality of Christ and the Urgency of the Gospel

“Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God”
(Romans 1:1).

Doctrinal Focus: The gospel of God.

Read Romans 1:1-15.

The influence of Romans on the life of individuals, as well as churches, has been profound. In the early church, for example, it was Romans 13:13-14 that lodged in Augustine’s mind when he was an unbeliever living a degenerate life. God used this text to bring him to faith. A thousand years later, it was by pondering deeply Romans 1:17 that Luther discovered the truth of justification by faith alone and felt as if he had “entered through open gates into paradise itself.” It was thus that the Reformation began. And 200 years later, John Wesley came to faith by hearing read Luther’s preface to his commentary on Romans. It was then that his heart was “strangely warmed” and he was reborn. So it has been down through the centuries. Romans makes known the gospel, the character of God behind it, and the self-giving of the Son who accomplished our redemption which is what the gospel proclaims. This letter has always been in the church’s heart in all of its best and greatest moments.

Romans was probably written in A.D. 57, from Corinth, where Paul was staying with his friend Gaius. It had been almost twenty-five years since his own conversion (Acts 9:1-19) and for the decade prior to this time in Corinth, Paul had been heavily involved in evangelism and church planting. Now he needed to go to Jerusalem to deliver the financial gift that had been raised for the impoverished Jewish believers who were there

(Romans 15:25-32). But once that was done, he was planning to visit Spain in order to carry on his apostolic ministry. However, *en route* he wanted to visit the city he had never seen—Rome. “*I must see Rome*” (Acts 19:21), he had said earlier. And, indeed, in a vision granted to him, he was told that “*you must testify also in Rome*” (Acts 23:11). Yet when Paul eventually got there, it was not as he had imagined. He arrived as a prisoner.

So, what do we know about the church in Rome? The answer is that we know very little about its origins. It may be that the first Roman believers were among those Luke describes as “*visitors from Rome*” (Acts 2:10) who were present at Pentecost. However, many people also migrated to Rome from all over the empire. Though Paul himself had not visited the city, he was still able to greet many there by name (Romans 16:3-16) so he must have met them in the course of his own travels. Later, apparently, they went to Rome for one reason or another. Perhaps it was from these believers, or those who had visited Pentecost, that churches were formed.

The believing community there was made up of both Jews and Gentiles. Indeed, it appears that between these two groups there were some tensions. However, they had been active in their faith. A few years after writing Romans, Paul could say that the gospel had even entered “*Caesar’s*

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RBS
Romans 1:1-15

household" (Philippians 4:22).

Why did Paul write this letter? It seems likely that he wanted to connect with this church given his plans to go on to Spain. And he apparently was aware that there were questions there as to whether Christianity was simply an extension of Judaism or whether it involved a break from Judaism. This was therefore a good time for him to lay out clearly and explicitly what the gospel is. This is what Paul did showing how the Old Testament promises and hopes had come to their realization in Christ. It is, as a result, a compact summary of the truths that are at the very heart of Christian belief. Unpacking them, though, is no small undertaking. When Martyn Lloyd-Jones, at Westminster Chapel in London, preached through Romans, his sermons filled fourteen volumes!

In a general kind of way, Paul has divided what he has to say into two main sections. The first, 1:1 to 11:36, is doctrinal. The second, 12:1 to 15:13, is the practical application. However, within this general arrangement, we can be more specific. Paul has six blocks of material: Prologue (Romans 1:1-15); Justification by faith (Romans 1:16 – 5:11); Sanctification by the Spirit (Romans 5:12 – 8:39); Election and Israel (Romans 9:1 – 11:36); The practice of faith (Romans 12:1 – 15:13); and Epilogue (Romans 15:14 – 16:27). And within each of these blocks there are, as we shall see, further sections and sub-sections.

Prologue (Romans 1:1-15)

The prologue has two sections: Paul's greetings to the Romans (Romans 1:1-7) and his introduction of himself to his readers (Romans 1:8-15).

Greetings (Romans 1:1-7)

As was the custom in the ancient world, Paul began his letter by identifying himself (Romans 1:1) as well as those to whom he was writing (Romans 1:6-7). However, in between, he expanded on his own biography a little, and then included in a series of small confessional statements what is at the heart of the gospel (Romans 1:2-4).

Paul said three things of himself. First, he was a "servant of Christ Jesus," second, he was "called to be an apostle," and third, he was "set apart for the gospel" (Romans 1:1). Perhaps it is significant that whereas he usually identifies himself first as

an apostle (e.g. 1 Corinthians 1:1; 2 Corinthians 1:1; Galatians 1:1; Ephesians 1:1) this time he starts out by identifying himself as a servant. If he were forced to do so, he would defend the special authority he had as an apostle (1 Corinthians 9:1; Galatians 1:15-17). But here he speaks of himself first as being a servant. He wanted to stress the fact that it was *Christ* whom he served. He was Christ's "slave" (that is what the Greek means) and therefore he was owned by another and was without rights. And the message which he brought was *Christ's* message for the Church and to the world. More than that, Paul wanted them to understand that, as Christ's appointed servant, he spoke with Christ's authority as he unfolded this gospel message.

The opening declaration in the confessional statement is important. The gospel of God concerns "*his Son*" (Romans 1:3; see also 8:3; 8:32) whom Paul also calls "*Jesus Christ our Lord*" (Romans 1:4) and "*the Lord Jesus Christ*" (Romans 1:7). God's gospel is about God's Son! It is all about submitting to him, believing on his "name," (Romans 1:5), and acknowledging who he is and walking in his ways. This phrase, "*the obedience of faith*" (Romans 1:5; see also 16:26) is best understood in this way. Obedience is the fruit of faith (cf: Hebrews 11:8), the result of surrendering ourselves to Christ and receiving his gift of salvation. Obedience is never the ground of our acceptance so Paul did not here speak of obedience to the law. We start with who Christ is and what he accomplished on the cross. And what he did there was sealed at the resurrection. Christ now rules the universe where all things are under his feet.

This Christ was "*promised beforehand through the prophets*" (Romans 1:2). This is going to become a major consideration in this epistle and it goes to the heart of what appears to have been dividing Jewish from Gentile Christians in Rome. What God promised to Abraham was acceptance with himself. But this could only be realized in Christ and never by the obedience to the Jewish Mosaic law. It was to this that the prophets kept pointing as Paul reminds his readers (Romans 1:17; 3:21; 10:5-20; 15:9-12). It would be in Christ that a multi-ethnic people would be formed, those from

RBS FOR GROUPS LESSONS

RBS
Romans 1:1-15

“among all the nations” (Romans 1:5; cf. 1:14) and not simply the Jews who were God’s Old Testament people.

What we are told further about Christ is set forth in a few brief phrases. This is also why they have proved a little difficult to interpret. Although it is true that Christ was fully human and fully divine, that does not seem to be Paul’s focus here in these verses. Note the deliberate parallel between the phrases he uses: “according to the flesh” (Romans 1:3) and “according to the Spirit of holiness” (Romans 1:4). In doing this, Paul is contrasting not Christ’s two natures but his two states: humiliation and exaltation. The eternal Son of God was incarnate—“according to the flesh”—and as such was “descended from David” (Romans 1:3). This had long been part of the prophetic hope (e.g. Psalm 89:3-4; Isaiah 11:1-5; Jeremiah 33:14-16) that there would come one in whom David’s rule would become both universal and eternal. Before that happened though, Christ had to be incarnate. His divinity was unrecognized by most and he was treated in the end as a criminal. Paul, though, omits reference to the cross here and moves instead directly to Christ’s resurrected glory. He was “declared to be the Son of God” (Romans 1:4). This could not mean that he became divine at the time of the resurrection for he had always been the eternal Son. Rather, this moment was the public announcement, as it were, of this fact. In his incarnate life, Christ’s full deity had often been veiled. Now, it was no longer concealed. Now his conquest over sin, death, and the devil could be declared throughout the world as it would be throughout the heavens. So, the contrast in these verses is between Christ who, though the Son of God, was humiliated and Christ, now risen and seated at God’s right hand, is reigning in power.

What we also see here are glimpses of the way in which the whole Trinity was involved in this work of redeeming lost sinners. We know that it was the Father who had sent the Son (John 7:28-29; 8:26, 42). And we also know that it was by the Spirit that the Son was incarnate (Luke 1:35). The Spirit was also involved in his death. Christ, “by the eternal Spirit offered himself without blemish to God” (Hebrews 9:14) at the cross. And what we are also told here is that it was through the Spirit that

Christ’s resurrection was publicly shown before the world with “power” (Romans 1:4). Thus was the Spirit involved in Christ’s incarnation, atonement, and resurrection.

These are Paul’s opening thoughts in setting up how we are to think of the gospel. It undoubtedly is good news of forgiveness, initiated by God, and carried out by the Son, and it is from first to last a work of his grace. Yet, it is important to see that it is not just a message of forgiveness. That message is embedded in a framework of truths. The gospel is framed *doctrinally*. And there can be no gospel if its message is separated from these truths about the Father, Son, and Holy Spirit.

Paul ends this section with a reference to those to whom this epistle is going. They are “loved of God and called to be saints” (Romans 1:7). There would have been no gospel, no believing the Christ of that gospel, were they not “loved of God.” And to this truth, Paul adds one other: they were called to be “saints.” This is a familiar refrain in the epistles (1 Corinthians 1:2; 6:1; 2 Corinthians 1:1; Ephesians 1:1). What is translated as *saint* is really “holy one.” But what does this mean? The fact that Paul also used this language of the Corinthians whose warts and sins were rather glaring reminds us that he is thinking a little differently about saints from the way we typically do. Indeed, in Catholicism, a saint is someone who has reached unusual levels of personal piety. But the fact that Paul uses this language of all Christians is telling us that this is not what he had in mind. He was speaking of the fact that when we are joined to Christ, we are at that moment torn away from our old ways of thinking and living (1 Corinthians 1:30; 1 Corinthians 6:11). We are separated *from* them in order that we might be separated *to* Christ. We do relapse and we do sin but we are also no longer our own. We belong to him. In this sense we are “saints.”

Introduction (Romans 1:8-15)

Paul now turns to the Romans to tell them how much he longed to see them (Romans 1:10-16; see also: 15:22-24, 28, 29). As is his custom, he begins by saying “I thank my God through Jesus Christ for all of you” (Romans 1:8; see also 1 Corinthians 1:4-9; Ephesians 1:15-16; Philippians 1:3-8; Colossians 1:3-8, etc.). Their faith is renowned throughout the whole world (Romans 1:8) and for

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RBS
Romans 1:1-15

this, Paul gives thanks to *God*. Paul knows that Christian faith, and Christian faithfulness, always goes back to the grace of God.

Three things stand out in what Paul here, almost incidentally, says of himself. First, he is a man of prayer. Although he had never visited Rome and few of those then in Rome would have been converts from his own ministry, he nevertheless says that “*without ceasing I mention you always in my prayers*” (Romans 1:9-10). His prayers were not cursory or occasional. They were “*without ceasing*” and “*always*.” It is striking how large was the scope of his prayer concern and how earnest must his prayer life have been. By contrast, our prayers are sometimes quite “local” and often only centered on what we ourselves are doing or in which we have interest.

Second, we should note his modesty. He had wanted to come to Rome, he said, so that “*I may reap some harvest among you*” (Romans 1:13). Some harvest, he says! How bountiful, in fact, had been the harvest in so many places among both Gentiles and Jews (e.g. Acts 14:21-23; 16:31-34; 1 Thessalonians 1:2-10). There is no boasting about any of this from Paul but, rather, a humble attitude.

Finally, we see his vision to take the gospel into the whole world. “*I am under obligation*,” he said,

“*both to Greeks and barbarians, both to the wise and to the foolish*” (Romans 1:14). That is, he owed a debt to them which he felt he had to pay off. That is why he says he was “*eager to preach*” (Romans 1:15).

Greek was a widely understood language. Indeed, Paul’s own letter was written in Greek and could be understood by those in Rome who otherwise might have spoken Latin. So this reference to “*Greeks*” was more to the Greek-speaking world. In this time, *barbarians* did not have our contemporary connotation. For us today, a barbarian is someone who is uncultured or uncouth. Then, it was simply a non-Greek speaker. Additionally, Paul speaks of his gospel-obligation to both the “*wise*” and the “*foolish*,” what we probably have in mind by learned and unlearned. So, in these words, Paul encompasses everyone! He is under “*obligation*” to take the gospel of Christ’s redemption to as many as he could, across the entire human spectrum and into the entire known world.

Would our world not be a little different today if the Church thought the same way? Would the Church itself not be a little different if all Christians were filled with Paul’s zeal? Let us pray for one another that the same sense of obligation, the same eagerness, may rest on us all with the same urgency!

Recommended Commentary

Romans by James Montgomery Boice (4 Volume Set)

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RBS
Romans 1:1-15

Romans Lesson 1

Questions for Discussion

Read Romans 1:1-15.

1. The gospel is “*of God*” (Romans 1:1). What did Paul mean by this? How does this fact give us incentive, purpose, and confidence in doing evangelism?
2. Why, then, is it that we are sometimes embarrassed by the gospel? Do you think Paul also experienced this same sense (see 1:16)? He does say, “*I am eager to preach*” (Romans 1:15) so was he here contrasting himself with those who were ashamed?
3. What is the gospel?
4. Paul described himself as “*a servant of Jesus Christ*” (Romans 1:1). On the matter of being a servant, what do we learn from Mark 10:45? Christ served in ways that we cannot and, as an apostle, so did Paul. Yet we are all also called to be servants. Read Galatians 5:13; Colossians 3:24; 1 Thessalonians 1:9. How do we serve God? How are you serving God now?
5. Paul said that he longed to come to Rome “*that I may impart to you some spiritual gift*” (Romans 1:11). Since it is God who gives the gifts such as in 12:6-8, he must have been thinking here more generally—“*that we may be mutually encouraged by each other’s faith*” (Romans 1:12). In what ways have you been encouraged by others this last week?
6. List the names of others you want to encourage this week and how you will encourage them.

RBS FOR GROUPS LESSONS

RBS
Romans 1:1-15

7. In Philippians 2:5-12, Paul fills out in more detail what he says in Romans 1:3-5. In Romans, he does not begin in glory with Christ's self-emptying but ends where he does in Philippians with Christ in glory. In what ways does this fulfill what Paul says about the "gospel of his Son" (Romans 1:9)?

8. Look up the following passages on Christ's position after the resurrection. What do they tell us about his glorious position? Romans 8:34; 1 Corinthians 15:25; 1 Peter 3:22; Ephesians 4:10.

9. What are you asking Christ to do for you as your Intercessor? As your Victor? As your sufficiency?

10. Have you thought about the fact that you are a "saint?" What daily significance does it have that you have already been separated to Christ and separated for him? Why is it that it is so easy to be forgetful of him to whom we belong?

11. In what sense is "sainthood" a calling?

12. When did God call you to be a saint?

13. In looking over Romans 1:1-15, how many things does Paul tell us about his own life, calling, and ministry? How many of these apply to you? Do you think of your own life, and relations to others, in the same way?

14. What new insight(s) did you gain from Romans Lesson 1?

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Matthew

Pre-Kindergarten – Primary 2 Lesson Teacher’s Guide

PASSAGE
MATTHEW 1:1-17

HYMN
“O COME, O COME,
EMMANUEL”

MEMORY VERSE
“FOR THAT WHICH IS
CONCEIVED IN HER
IS FROM THE HOLY
SPIRIT. SHE WILL
BEAR A SON, AND
YOU SHALL CALL HIS
NAME JESUS, FOR
HE WILL SAVE HIS
PEOPLE FROM THEIR
SINS” (MATTHEW
1:20-21).

DOCTRINAL FOCUS
THE GENEALOGY OF
JESUS

Lesson 1: O Come, O Come Emmanuel Passage

TEACHER READS ALOUD
Matthew 1:1-17

TEACHER READS OR TELLS

GOD HAD A PLAN FOR JESUS THROUGH THE GENERATIONS.

Where did Jesus come from? Matthew says that this long list of people leading up to Jesus is called a genealogy. A *genealogy* is a *family history* or a *family tree*. It is a list of fathers, grandfathers, and great grandfathers. Jesus’ genealogy tells us where he came from and to whom he is related. It also tells us that God was planning Jesus’ birth from the beginning of time! He knew that Jesus would come much later, and he used many of the wise people from the Old Testament who served him to be a part of Jesus’ genealogy.

TEACHER ASKS

- Is a genealogy a family tree? (Yes)
- Does a genealogy tell us where someone came from? (Yes)
- Does Jesus have a genealogy? (Yes)

FOR KINDERGARTEN, TEACHER ASKS

- Did God plan Jesus’ birth from the beginning of time? (Yes)
- What kinds of things does a genealogy tell us? (A genealogy can tell us where someone came from and to whom that person is related.)
- Who is a part of Jesus’ genealogy? (Many wise people from the Old Testament are part of Jesus’ genealogy.)

TEACHER READS OR TELLS

MANY WISE MEN AND WOMEN OF THE BIBLE ARE PART OF JESUS’ FAMILY TREE.

Do you remember what a genealogy is? It is a family history. All of these names in Matthew are people that came before Jesus; they were his forefathers. Many of them are people you have heard of before, like Abraham, Isaac, Jacob, King David, King Solomon, Mary, and Joseph. These are all people that God used to do his important work throughout the Bible. He had special relationships with all of these people. They trusted God and did his will. They were wise and knew that God had a plan for their lives. And he did have a very important plan! His

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Pre-Kindergarten – Primary 2
Matthew 1:1-17

plan used all of the men and women of Jesus' genealogy to lead to Jesus who would save God's people!

TEACHER ASKS

Is Jesus' genealogy a family history? (Yes)

Are Abraham, Isaac, Jacob, King David, King Solomon, Mary, and Joseph all part of Jesus' genealogy? (Yes)

Did God use the people in Jesus' genealogy to do his important work? (Yes)

FOR KINDERGARTEN TEACHER ASKS

What kind of people are part of Jesus' genealogy? (They were wise people who trusted in God.)

Did God have an important plan for the lives of the people in this genealogy? (Yes! Their lives led to the life of Jesus Christ.)

What can we learn from the people of Jesus' genealogy? (We can learn that we should always trust God—he has a special plan for our lives that is part of his BIG plan!)

ACTIVITY

Have one child stand alone. Then have another child go hold the first child's hand, and then another, and so on until all the children are standing in a long line and holding hands. Each child is like a generation of Jesus' genealogy, all the way from Abraham to Mary and Joseph. Talk about how faithful God is and that just like the chain of their hands is not broken, God did not let the chain of Jesus' genealogy break.

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Pre-Kindergarten – Primary 2
Matthew 1:1-17

O Come, O Come, Emmanuel

*"The Redeemer will come to Zion, to those in Jacob who repent of their sins."
declares the LORD. Is. 59:20*

1. O come, O come, Em - man - u - el, and ran - som cap - tive
2. O come, O come, thou Lord of might, who to thy tribes, on
3. O come, thou Rod of Jes - se, free thine own from Sa - tan's
4. O come, thou Day - spring from on high, and cheer us by thy
5. O come, thou Key of Da - vid, come and o - pen wide our

Is - ra - el, that mourns in lone - ly ex - ile here,
Si - nai's height, in an - cient times didst give the law
• tyr - an - ny; from depths of hell thy peo - ple save,
draw - ing nigh; dis - perse the gloom - y clouds of night,
heav'n - ly home; make safe the way that leads on high,

REFRAIN
un - til the Son of God ap - pear.
in cloud and maj - es - ty and awe.
• and give them vic - t'ry o'er the grave. Re - joice! Re - joice! Em -
and death's dark shad - ows put to flight.
and close the path to mis - er - y.

man - u - el shall come to thee, O Is - ra - el.

Latin antiphons, 12th cent.
Latin hymn, 1710
Tr. by John Mason Neale, 1851; alt. 1961

VENI EMMANUEL L.M.ref.
Plainsong, 13th cent.
Arr. by Thomas Helmore, 1856

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Pre-Kindergarten – Primary 2
Matthew 1:1-17

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Matthew

PRIMARY 3-6 LESSON TEACHER'S GUIDE

PASSAGE
MATTHEW 1:1-17

HYMN
"O COME, O COME,
EMMANUEL"

MEMORY VERSE
"FOR THAT WHICH IS
CONCEIVED IN HER
IS FROM THE HOLY
SPIRIT. SHE WILL
BEAR A SON, AND
YOU SHALL CALL HIS
NAME JESUS, FOR
HE WILL SAVE HIS
PEOPLE FROM THEIR
SINS" (MATTHEW
1:20-21).

DOCTRINAL FOCUS
THE GENEALOGY OF
JESUS

Lesson 1: O Come, O Come Emmanuel

CLASS MEMBERS READ ALOUD

Matthew 1:1

TEACHER READS OR TELLS

THE TITLES OF JESUS SHOW HOW GOD KEPT HIS PROMISES.

A genealogy is a family history, a line of descent from an ancestor. A genealogy traces the family line of a particular person. A genealogy may just look like a long (maybe even boring) list of names, but when you read a genealogy you see where someone came from. The first chapter of Matthew traces the genealogy of Jesus Christ. This chapter gives the human lineage, or line of descent, of the Savior of the world. The genealogy of Jesus Christ gives us the family line that God used to keep all the promises he made to his people.

"The book of the genealogy of Jesus Christ, the son of David, the son of Abraham" (Matthew 1:1). In this first verse there are three names or titles given to Jesus. The first name is Jesus Christ—*Christos* in the Greek. That is the same word that means the "anointed one" or "Messiah" in Hebrew. The Book of Matthew was written for Jews who had come to understand that Jesus is the "anointed one" or "Messiah" that all the Old Testament had pointed toward.

The next title is *Son of David*. David was the second king in the kingdom of Israel. David was probably the greatest king Israel ever had and the Messiah was promised to be a king like David and from David's family line. Like David, the Messiah-Christ is a king—the King!—and will establish a kingdom over which he will rule.

And the last title is *Son of Abraham*. In Genesis 12, God called Abraham to leave his country and his family. God promised to make Abraham into a great nation. By calling Jesus the Son of Abraham, Matthew said that the Messiah was a true Hebrew. As a son of Abraham, Matthew will make the point that Jesus is the one of whom the law (beginning in Genesis) and the prophets testify.

TEACHER ASKS

What does the term "son of David" mean when applied to Jesus? (Like David, the Messiah-Christ is a king—the King!—and will establish a kingdom over which he will rule.)

What does the term "son of Abraham" mean? (As a son of Abraham, Matthew will make the point that Jesus is the one of whom the law [beginning in Genesis] and the prophets testify.)

What does the term "Christ" mean? (That is the same word that means the "anointed one" or "Messiah" in Hebrew.)

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Primary 3-6 Lesson
Matthew 1:1-17

TEACHER READS OR TELLS

IN CHRIST, THE PROMISES MADE TO DAVID ARE REALIZED.

Matthew also calls Jesus the son of Mary—but in a somewhat unusual and unexpected manner. Thirty-six times Matthew has used the phrase “the father of” but in verse 16 he suddenly switches when Joseph is mentioned. Jesus is Mary’s son, the Mary who is married to Joseph. Why the sudden change? The answer is given in verses 18-25. Joseph is not “the father of” Jesus in the ordinary, biological sense—“*the virgin shall conceive and bear a son*” (Matthew 1:23). This was the fulfillment of the promise that God made so many years ago by the prophet Isaiah. “*Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel*” (Isaiah 7:14).

Matthew organized his account into three stanzas or groups of fourteen generations. What does that mean? What connection is being made there? One suggestion is that the numerical value in Hebrew of the name David is fourteen. What that means is that by giving a number to each letter of the Hebrew alphabet (Aleph = 1, Beth = 2, Gimel = 3 etc.), the name David would be fourteen. This may seem to be a bit of a stretch, but it can be argued that Matthew was again showing that Jesus’ descent from David is certain and important. It is important because we need to see that in Christ the promises made to David are going to find their final and complete realization.

TEACHER ASKS

What unusual change comes in the genealogy in verse 16? (Thirty-six times Matthew has used the phrase “the father of” but in verse 16 he suddenly switches when Joseph is mentioned. Jesus is Mary’s son, the Mary who is married to Joseph.)

Why is the change from “the father of” important? (Joseph is not “the father of” Jesus in the ordinary, biological sense—“the virgin shall conceive and bear a son” [Matthew 1:23].)

ACTIVITY

“O Come, O Come, Emmanuel,”

This hymn has many unusual words in it. Go through the verses with the students making sure that they understand the vocabulary. (Verse 1 says to ransom captive Israel. A ransom is a sum of money demanded to release a captive or a prisoner. Israel had been captive in Babylon and was captive to sin until the coming of Jesus. Verse 2 talks about Sinai’s height and the law being given in clouds and majesty and awe. That is talking about God giving the Ten Commandments on Mount Sinai. Verse 3 talks about the Rod of Jesse. In the genealogy, David is Jesse’s son and Jesus is from that family line. Satan’s tyranny is his cruel power over sinners. Jesus came to save his people from the cruel power of Satan. Verse 4 talks about the Dayspring from on high. That is from Luke 1:78. Jesus is the dayspring or sunrise from on high. To disperse the gloomy clouds is to drive them away. Verse 5 again calls Jesus the Key of David. In our lesson we have seen the importance of the line of David. Jesus is the fulfillment of the promises made to David.)

TEACHER READS OR TELLS

GOD’S PROMISES ARE UNBREAKABLE.

Matthew also does something else that is different. Matthew includes five women in Jesus’ genealogy. The genealogy found in Luke (Luke 3:23-38) is made up entirely of men. More remarkable are the women Matthew chooses: not Sarah (Isaac’s mother), Rebekah (Jacob’s mother), or Leah (Judah’s mother). Matthew chooses to include Tamar (1:3); Rahab and Ruth (1:5); “*the wife of Uriah*” (Bathsheba; 1:6); and Mary (1:16).

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Primary 3-6 Lesson
Matthew 1:1-17

Let us look back for a moment and remember who these women were. Tamar was a Canaanite woman married to Judah's son. Rahab lived in Jericho when the people of Israel came in to conquer the land. She hid the spies who came to look over the city in exchange for sparing her life and the lives of her family. Ruth was from Moab, but went back to Israel with her mother-in-law, Naomi. All of these women were Gentiles. They all chose to leave their Gentile backgrounds in order to be connected with God's people. Bathsheba was married to Uriah the Hittite, so she may have been a Hittite (a Gentile) also. King David had her husband killed and took Bathsheba as his wife. The Bible records the sinful life and choices of Tamar, Rahab, and Bathsheba. It is a great encouragement for us to remember that God enters into covenant with fallen sinners. And Mary is included in this category of fallen sinners. In the *Magnificat* recorded in Luke, she says, "My eyes have seen your salvation" (Luke 2:30). It helps us to know that God includes all kinds of people—men and women, Gentiles and Jews—in the family line of his Son.

Four times in the genealogy Matthew puts in the words, "*deportation to Babylon*" (Matthew 1:11, 12, 17 [twice]). Perhaps no greater threat to the promise of salvation can be found in Old Testament history than this terrible event. Because of their disobedience to God and rebellion against him, the people of Israel were conquered by the Babylonians and taken away from the land God promised. But even throughout the exile, the royal lineage is kept intact. God's promises are unbreakable.

TEACHER ASKS

What is unusual about the women in Jesus' genealogy? (All of these women [except Mary] were Gentiles. At least three of them had plainly sinful backgrounds.)

How does knowing that God included these women in the genealogy of his Son help you? (Answers may vary but might include that God includes in his plan fallen sinners who turn to him.)

CLOSE IN PRAYER

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Primary 3-6 Lesson
Matthew 1:1-17

O Come, O Come, Emmanuel

"The Redeemer will come to Zion, to those in Jacob who repent of their sins,"
declares the LORD. Is. 59:20

1. O come, O come, Em - man - u - el, and ran - som cap - tive
2. O come, O come, thou Lord of might, who to thy tribes, on
3. O come, thou Rod of Jes - se, free thine own from Sa - tan's
4. O come, thou Day - spring from on high, and cheer us by thy
5. O come, thou Key of Da - vid, come and o - pen wide our

Is - ra - el, that mourns in lone - ly ex - ile here,
Si - nai's height, in an - cient times didst give the law
• tyr - an - ny; from depths of hell thy peo - ple save,
draw - ing nigh; dis - perse the gloom - y clouds of night,
heav'n - ly home; make safe the way that leads on high,

REFRAIN
un - til the Son of God ap - pear.
in cloud and maj - es - ty and awe.
• and give them vic - t'ry o'er the grave. Re - joice! Re - joice! Em -
and death's dark shad - ows put to flight.
and close the path to mis - er - y.

man - u - el shall come to thee, O Is - ra - el.

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Matthew

YOUTH LESSON TEACHER'S GUIDE

PASSAGE
MATTHEW 1:1-17

HYMN
"O COME, O COME,
IMMANUEL"

MEMORY VERSE
*"FOR THAT WHICH IS
CONCEIVED IN HER
IS FROM THE HOLY
SPIRIT. SHE WILL
BEAR A SON, AND
YOU SHALL CALL HIS
NAME JESUS, FOR
HE WILL SAVE HIS
PEOPLE FROM THEIR
SINS" (MATTHEW
1:20-21).*

DOCTRINAL FOCUS
THE GENEALOGY OF
JESUS

LESSON 1: O COME, O COME IMMANUEL

TEACHER READS ALOUD
Matthew 1:1-17

TEACHER READS OR TELLS

THE GENEALOGY OF JESUS: MATTHEW RECORDED JESUS' TITLES.

Genealogies are, perhaps, only of interest to those whose names are found within them, or else to history specialists. But the genealogy in this chapter (Matthew 1:2-17) ought to be of interest to all; it spells out the human lineage of the Savior of the world. Several features of this genealogy are noteworthy:

Titles and Names:

Three "names" are attributed to Jesus:

- i) Christos: the Greek equivalent of the Hebrew for "anointed one" or "Messiah." Matthew is writing to those anticipating an anointed leader, so he reminds them and then seeks to prove throughout the Gospel that Jesus is the prophet, priest, and king they have long awaited.
- ii) Son of David: like David, the Messiah-Christ is a king—the King!—and will establish a kingdom over which he will rule. As expected, the Messiah would descend directly from the line of David. The genealogy shows that Jesus is from the line of David and the remainder of the gospel focuses on his fulfillment of the title.
- iii) Son of Abraham: this established the Messiah as a true Hebrew. As a son of Abraham, Matthew will make the point that Jesus is the One of whom the law (beginning in Genesis) and the prophets testify. Throughout the Gospel Matthew will quote fulfillments of prophecy that only the chosen Messiah could perform. More than simply noting the many miracles and teaching signs, students should look throughout the book for Old Testament fulfillments which prove the divinity of Christ. More than a mere human descendant of David and Abraham, Christ was uniquely and specifically chosen and anointed to fulfill all God required for his people.

TEACHER ASKS

What three titles does Matthew give to the Messiah? (Verse 1- Jesus Christ, the son of David, the son of Abraham)

Why is it important that Christ be a son of David? (The Christ has to be of the family line of David to fulfill this requirement. The Messiah could only come from this family.)

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Youth Lesson
Matthew 1:1-17

TEACHER READS OR TELLS

THE GENEALOGY OF JESUS: MATTHEW'S RECORD CONTAINED WOMEN AND GENTILES.

Luke's genealogy (Luke 3:23-38) consists entirely of men. As "the fathers" of people are normally included, one would expect the women listed to include the patriarchal wives. Remarkably the women Matthew chooses are not Sarah (Isaac's mother), Rebekah (Jacob's mother), or Leah (Judah's mother). Instead he selects Gentiles—Rahab was a Canaanite; Tamar may also have been; Ruth was a Moabitess; and Bathsheba (like her husband) may have been a Hittite. At least three of the five were also involved in sexual irregularities. God's covenant love extends to the unlikely. Tamar was involved in an illicit sexual liaison with her father-in-law; Rahab was a prostitute; Bathsheba was involved in an adulterous union with David. However, in each of these situations, the woman chose to align herself with the people of God. It is a great encouragement for us to remember that God enters into covenant with fallen sinners. And Mary, we should note, is included in this category. In the Magnificat recorded in Luke, she says, "*My eyes have seen your salvation*" (Luke 2:30).

David's royal line was not only preserved, but the family was extended through the adoption of Gentiles. Just as Rahab asked for a "sure sign" people today need the same assurances that their own lineage and past sin do not exclude them from the grace of God. Matthew demonstrates and declares that Jesus is that sure sign.

TEACHER ASKS

The inclusion of women and Gentiles illustrates that God uses unlikely people to fulfill his divine purposes. How does this encourage you? Have you ever felt too insignificant for the Lord to use? (Answers will vary.)

Several of the women listed were noteworthy as sinners before they were noted as ancestors of the Christ. What does this teach you about the redemptive purposes of God? (Jesus the Messiah was promised to all mankind. He came to save that which was lost, both male and female. There is no one beyond his ability to redeem.)

ACTIVITY

Genealogies:

A genealogy is a chart or recorded history of the descent of a person or family from an ancestor or ancestors. Have the students take a moment to list their own genealogy. Many of us do not know a long line of our ancestors. Though this could be somewhat discouraging or even painful, it is still a worthy exercise. Note to the students that Jesus would have experienced many of the same emotions reviewing his own heritage. The shame of the exile, the murderous traits of past kings, and the infidelities and failings of his own family members would have been well known. However, the victories, triumphs, and benefit to the kingdom of God would have been noteworthy as well.

The particulars are not as important as stressing that who we are and where we come from matters to God. He has sovereignly placed us in families for our good and for his glory. He has appointed a time and placement for each of us for the benefit of our families, our communities, and even our nations. Underscore to the students that Matthew's listing of the genealogy of Christ was to remind the reader, both then and now, that Jesus was born at a particular time to a particular people for a particular reason. The same is true of each student today!

TEACHER READS OR TELLS

2

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Youth Lesson
Matthew 1:1-17

GOD REMEMBERS HIS PROMISE

Four times Matthew quotes the words, “*deportation to Babylon*” (Matthew 1:11, 12, 17 [2]). Perhaps no greater threat to the promise of salvation can be found in Old Testament history than this tragic event. Yet, the royal lineage is kept intact. God’s promises are unbreakable. For his own purposes God chose to send a Savior from this line, to call man back into fellowship with him. Matthew expresses this simply in verse 16, “of whom Jesus was born, who is called Christ.” In everyday language to everyday people, God makes extraordinary promises. The anointed Christ had come. This Jesus, whose name means “Yahweh brings salvation,” has come.

TEACHER ASKS

Like David do you sometimes wonder how God can choose such insignificant people for kingdom work? (Answers will vary.) Why do you suppose he delights to use the unexpected and unlikely to fulfill his greater purpose? (Answers will vary. God uses the weak and lowly to shame those who consider themselves wise, thus revealing his glory.)

In what way have you seen God engage in preserving work in your own family? What situation has caused you to see his grace extended in extraordinary ways? (Answers will vary.)

CLOSE IN PRAYER

RBS SUNDAY SCHOOL LESSONS

Sunday School Teacher's Guide—Youth Lesson
Matthew 1:1-17

O Come, O Come, Emmanuel

*"The Redeemer will come to Zion, to those in Jacob who repent of their sins,"
declares the LORD. Is. 59:20*

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5. O come, thou Key of Da - vid, come and o - pen wide our

Is - ra - el, that mourns in lone - ly ex - ile here,
Si - nai's height, in an - cient times didst give the law
• tyr - an - ny; from depths of hell thy peo - ple save,
draw - ing nigh; dis - perse the gloom - y clouds of night,
heav'n - ly home; make safe the way that leads on high,

REFRAIN
un - til the Son of God ap - pear.
• in cloud and maj - es - ty and awe.
and give them vic - t'ry o'er the grave. Re - joice! Re - joice! Em -
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Acts

PRE-KINDERGARTEN – PRIMARY 2 LESSON TEACHER’S GUIDE

PASSAGE
ACTS 1:1-26

HYMN
“CHRIST IS COMING”

MEMORY VERSE
“BUT YOU WILL RECEIVE POWER WHEN THE HOLY SPIRIT HAS COME UPON YOU, AND YOU WILL BE MY WITNESSES IN JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND TO THE END OF THE EARTH” (ACTS 1:8).

DOCTRINAL FOCUS
FORTY DAYS AFTER HIS RESURRECTION FROM THE DEAD, JESUS ASCENDED TO HIS THRONE AT GOD’S RIGHT HAND.

Lesson 1: Jesus Ascends to Send the Promised Holy Spirit

TEACHER READS ALOUD
Acts 1:1-5

TEACHER READS OR TELLS

INTRODUCING THE BOOK OF ACTS

Have you ever needed to visit a doctor for a hurt or an illness? A medical doctor named Luke was actually a great writer, too. He wrote this book called the Acts of the Apostles. He also wrote the Gospel that bears his name. Remember? Matthew, Mark LUKE, and John. Luke wrote to his friend, Theophilus, both times. His friend back then was glad to get Doctor Luke’s good report of all that Jesus continued to say and do. Luke also wrote down Jesus’s promise to send the Holy Spirit, and how the Holy Spirit helped the new believers, God’s church, spread from place to place. Luke told how God’s people, the church, grew stronger and larger through struggles and blessings. Doctor Luke traveled with Paul much of the time. So, Luke was an eyewitness, hearing Paul’s words and watching Paul’s work first-hand. Luke, Paul, and many other hard workers faithfully took the good news of Jesus Christ to places near and far. We today, are glad to read Doctor Luke’s carefully written, true stories. It’s wonderful that great doctors can also be great truth-tellers!

TEACHER ASKS

Did Doctor Luke write Acts? (yes)

What other book of the Bible did Doctor Luke write? (The Gospel of Luke)

Did Doctor Luke make up or guess about his stories in Acts, or did he see and hear first-hand stories? (He was an eyewitness himself as well as having heard eyewitness accounts from others who were there.)

FOR KINDERGARTEN, TEACHER ASKS

Who wrote the book of Acts? (Doctor Luke)

Whom did Doctor Luke write the book of Acts and the gospel of Luke to? (His friend named Theophilus)

What is one thing you learned about the people of God, the church? (They grew stronger; they faced struggles; they enjoyed blessings; they spread near and far)

TEACHER READS ALOUD
Acts 1:6-11

RBS SUNDAY SCHOOL LESSONS

Pre-Kindergarten – Primary 2 Lesson Teacher’s Guide
Acts 1:1-26

TEACHER READS OR TELLS

THE ASCENSION AND A NEW DISCIPLE

Doctor Luke, the careful researcher, spoke with actual eyewitnesses to learn what they had seen with their own eyes or heard with their own ears. Eyewitnesses don’t just make up stories. The eyewitnesses Luke interviewed to write this book were the men and women who ate with, spoke to, touched, learned from, and worshiped the Risen Jesus during the days between Easter, when Jesus rose from the grave, and when he returned to his beloved Father in heaven. His return to heaven is called the ascension. To ascend means to “go up.” And Jesus did “go up” as a cloud took him out of sight as his faithful followers watched. But Jesus would not leave them alone. He promised to send the Holy Spirit, also called The Helper, to give them power to be his truth-tellers in their city, in the surrounding area and nearby country, and even to the end of the earth. They would have the important job of telling more and more people about Jesus’s life, death, and resurrection. All his disciples would need the wonderful Helper in the days ahead. One of Jesus’s 12 apostles had turned against him, so a replacement was needed. After turning to the Lord in prayer, a new disciple, Matthias, joined the group. Matthias had been with Jesus from the beginning, so he was an eyewitness, too, of all Jesus did and said. Now the disciples, a whole group again, was just about ready to go out into the world to tell what all they had heard and seen Jesus do. They just needed to wait for the promised gift of the Holy Spirit.

TEACHER ASKS

Do eyewitnesses make up stories? (No)

Whom did Doctor Luke talk to in order to help write the book of Acts? (Eyewitnesses; Paul)

Is the Holy Spirit the Helper? (Yes)

FOR KINDERGARTEN, TEACHER ASKS

The men and women who actually spent time eating, speaking with, touching, learning from, and worshipping Jesus are called what? (Eyewitnesses)

What is it called when Jesus went up to his Father in heaven? (The Ascension)

What is another name for the Helper Jesus promised to send? (The Holy Spirit)

ACTIVITY

“Watch and Listen”: In this activity, the teacher will provide a variety of both familiar and unfamiliar sounds, sometimes in front of the children, and sometimes turning away from them or having them cover their eyes. In each case, children should hold up a little sign with the picture of an eye drawn on one side to indicate if they were eyewitnesses when the sound was made, or showing the blank side if they did not actually see the action but merely heard it and just guessed what it might have been. Now, they might be right in the guesses, but unless they actually saw the action that made the sound, they would not be eyewitnesses. The list of sounds might include:

- Tapping a pencil on a desk
- Snapping fingers
- Coughing
- Thumping on a book cover or dropping the book on the floor
- Rifling through a stack of papers
- Clicking an ink pen
- Sharpening a pencil

RBS SUNDAY SCHOOL LESSONS

Pre-Kindergarten – Primary 2 Lesson Teacher’s Guide
Acts 1:1-26

– Tearing paper

To expand the fun a bit, the teacher could add some extra actions like walking to the wall, turning in a circle, waving arms, bending down to touch the floor while making the sound. The children should be asked not only to identify the sound they saw being made, but to identify the extra movement that was made, thus giving a fuller and more complete account of what the teacher did and the noise the teacher made. Obviously, if the teacher is not visible when doing the action or making the sound, the students could not be sure their account is complete or thoroughly accurate, even if their identification of the sound is correct. Remind them, that an eyewitness is there to tell what he sees and hears, not just guesses or thinks.

CLOSE IN PRAYER

RBS SUNDAY SCHOOL LESSONS

Pre-Kindergarten – Primary 2 Lesson Teacher’s Guide
Acts 1:1-26

Christ Is Coming!

*We wait for the blessed hope—the glorious appearing of our great God and Savior,
Jesus Christ. Titus 2:13*

1. Christ is com - ing! Let cre - a - tion from her groans and
 2. Earth can now but tell the sto - ry of thy bit - ter
 3. Long thine ex - iles have been pin - ing, far from rest, and
 4. With that bless - ed hope be - fore us, let no harp re -

tra - vail cease; let the glo - rious proc - la - ma - tion
 cross and pain; she shall yet be - hold thy glo - ry,
 home, and thee: but, in heav'n - ly ves - tures shin - ing,
 main un - strung; let the might - y ad - vent cho - rus

hope re - store and faith in - crease: Christ is com - ing!
 when thou com - est back to reign: Christ is com - ing!
 they their lov - ing Lord shall see: Christ is com - ing!
 on - ward roll from tongue to tongue: "Christ is com - ing!"

Christ is com - ing! Come, thou bless - ed Prince of Peace.
 Christ is com - ing! Let each heart re - peat the strain.
 Christ is com - ing! Haste the joy - ous ju - bi - lee.
 Christ is com - ing! Come, Lord Je - sus, quick - ly come!"

John Ross Macduff, 1853

NEANDER 8.7.8.7.8.7.
Joachim Neander, 1680; alt. 1990

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Acts

PRIMARY 3-6 LESSON TEACHER'S GUIDE

PASSAGE
ACTS 1:1-26

HYMN
"CHRIST IS COMING"

MEMORY VERSE
"BUT YOU WILL RECEIVE POWER WHEN THE HOLY SPIRIT HAS COME UPON YOU, AND YOU WILL BE MY WITNESSES IN JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND TO THE END OF THE EARTH" (ACTS 1:8).

DOCTRINAL FOCUS
FORTY DAYS AFTER HIS RESURRECTION FROM THE DEAD, JESUS ASCENDED TO HIS THRONE AT GOD'S RIGHT HAND.

Lesson 1: Jesus Ascends to Send the Promised Spirit

CLASS MEMBERS READ ALOUD
Acts 1:1-5

TEACHER READS OR TELLS

THE PROMISE OF THE HOLY SPIRIT

The author of the Acts of the Apostles, the physician Luke, continued to record what Jesus continued to do and teach, through his Holy Spirit, after his resurrection and ascension to heaven. Luke traveled with Paul and kept careful records, as a scholarly physician would do. He documented all that is included in this inspired book about the growth, spread, challenges, and blessings of the early church. His narrative starts in Jerusalem and records the efforts spreading through Judea, to Samaria, and ultimately to the ends of the earth. This amazing account is written to his friend, Theophilus, to whom he also addressed the Gospel we know as the Gospel of Luke.

We can also be certain and assured, like Theophilus was in Luke's account, of the truths he had been taught; truths like the baptism by and power of the Holy Spirit among cultures; Peter's strength as leader of the early church; the scope, spread, and intensity of people's reactions to the Gospel; and Paul's life before and after the Lord's call on his life as the missionary to the Gentiles.

Acts 1 picks up where the story left off in Luke 24, summing up Jesus' resurrection appearances—especially his invitation to his disciples to touch his wounds and to watch him eat food—as “many proofs” that showed the reality of his risen body. Our faith rests on their eyewitness testimony,² so it is important to us that over an extended period of forty days Jesus appeared to them again and again, overwhelming their initial unbelief with evidence that could not be denied: he was alive again, and forever!

TEACHER ASKS

Why do you think we should be so glad to have Luke's account of so many events, peoples, and places that are included in this book? (Possible responses might include the facts that there is much history to appreciate about and learn from the early church's growth, movement through the world, and reactions to truth, from this inspired book. The Holy Spirit moved Luke to write each word for us to read today, and speaks to our hearts about his work and our partnership with him, in his world of unredeemed mankind.)

If you were writing to a friend who had questions about Jesus, what kinds of information might you include to reassure them that He is who He says He is as written in Scripture? (Possible responses: assure them the Bible is

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Acts 1:1-26

God's inspired, inerrant word to each of us, to be read honestly, relied on, and obeyed; Jesus lived, died, and rose again to pay the ultimate price for each person's sin and rebellion against a pure and holy God; He defeated death and the enemy's claim on us, even as he enables us to believe or trust in him; He was seen by countless people after his death and resurrection, so there are eyewitnesses; He should be worshiped and can be prayed to, as the second person of the Trinity, the Savior and Redeemer.)

CLASS MEMBERS READ ALOUD

Acts 1:6-11

TEACHER READS OR TELLS

THE ASCENSION

When Jesus resumed his teaching that the kingdom of God had arrived through his ministry, death, and resurrection (see Mark 1:15), the disciples still thought of the kingdom as political and military dominance for Israel—at least, independence from the oppression of Rome. Jesus rebuked their question asked in verse 7, by challenging the smallness of their mental picture of God's kingdom. Jesus challenges this thinking by expanding their idea of God's kingdom. The power by which the kingdom comes is from the Holy Spirit, not the might of armies. The kingdom of God spreads is from the words of witness, not by armed fighting. And, the scope or expanse of God's kingdom starts in a tiny upper room in Jerusalem, but moves through Judea, on to Samaria, and ultimately to the ends of the earth!

Jesus ascends to heaven in a cloud, fulfilling a promise found in the book of Daniel, who receives from God, an everlasting kingdom. Peter will confirm His rightful place on the throne, seated at the right hand of God the Father. (Acts 2:33)

After Jesus' ascension, angels interrupted the apostles' stunned amazement, promising that Jesus would return visibly, bodily, to earth at the end of history. His Second Coming is the church's "*blessed hope, the appearing of the glory of our great God and Savior Jesus Christ*" (Titus 2:13), and the apostles would soon declare that Jesus' return from heaven will produce the restoration of all things (Acts 3:21)—not merely restoring Israel's political fortunes, but repairing all sin's effects in a new heaven and a new earth (2 Peter 3:13).

TEACHER ASKS

Imagine what it would have been like watching such an amazing event as Jesus's ascension. You would have been so comfortable and blessed talking with him, eating with him, listening to his teaching, and worshiping him during the time he remained on earth before he ascended. So what might have been your reaction to this most glorious of days, the day Jesus got to "go home" to his beloved Father? (Answers will vary, but might include feelings of amazement, shock, disbelief, like "I can't believe this is happening." But perhaps you would have remembered that he promised to leave and to send the Helper. You might be reminded of many other promises He taught over the years you were with him. You would perhaps have been hoping his heavenly kingdom would come back very soon, without realizing that there would be much, much work to do as his witnesses to the people in your neighborhood, community, territory, neighboring state, and people and places so far away [the "end of the world"] you wouldn't really have had much comprehension or understanding except to wonder and hopefully simply worship in awe and gratitude. But one thing for sure: you would have seen it with you own eyes and could tell the facts and truth of what you saw. That's what a witness does.)

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Acts 1:1-26

Who do you understand the “preserved of Israel” to be? (See Isaiah 49:6-7) And, what does it mean that they will be a “light to the Gentiles”? (Answers will vary, but consider how the Lord draws men to himself, redeeming and regenerating them to be his witnesses on earth. There were and are people from Jewish descent who understand and embrace the Old Testament Scriptures as being fulfilled by Jesus as explained in the writings of the New Testament. They are believers of the Lord Jesus Christ, testifying to his life, death, and resurrection, bearing witness to all mankind, of every nation, language, and people shining light with their truth-telling about the Light of the World.)

ACTIVITY

Create a large poster, card, or picture collage of appreciation to the Lord Jesus, including the many reasons He is dear to you. Use Scripture, your own words, symbols, or pictures, drawn or cut from magazines. Share and display these lights of truth that bear witness of your heart's gratitude to Him.

CLASS MEMBERS READ ALOUD

Acts 1:12-26

TEACHER READS OR TELLS

MATTHIAS CHOSEN TO REPLACE JUDAS

Two activities occupied the followers of Jesus as they awaited the arrival of the promised Holy Spirit. First, they “*with one accord were devoting themselves to prayer*” (Acts 1:14). Jesus had taught them that God would give the Holy Spirit to those who approach him with children's confidence in the generosity of their heavenly Father (Luke 11:13). The 11 disciples recognized the huge task and responsibility to be Jesus' witnesses. They acknowledged their own inability, so they turned to God continually in prayer.³ Are we as aware of our weakness to live the Christian life and carry out its tasks, and are we as dependent on God's strength through prayer as the early church was?

Second, the number of the apostles needed to be restored to full strength—twelve—after Judas' betrayal and suicide.⁴ Just as Israel's twelve tribes looked back to Jacob's twelve sons, so the new Israel's leadership must be restored to twelve before the Spirit arrived (see Matthew 19:28). Because the twelfth apostle would share with the eleven the privilege of testifying to Jesus' resurrection, he must be one who traveled in their company from John's baptism through the events of Jesus' death and resurrection appearances. Christ revealed his choice of Matthias, who replaced Judas as a witness to the resurrection. The church's leadership was complete, prepared for the climax of Christ's exaltation in his outpouring of the Holy Spirit on his people.

TEACHER ASKS

What suggestions do you have from your own experience for other believers about prayer? [How to stay focused; prayer's power and blessings] (Guide and respect responses about timing, length, using Scripture, answered prayers, perseverance, confessed sin, patterns, position, distractions, etc.)

The selection process (casting lots) of a replacement for Judas Iscariot is the last example in the Bible of God's people seeking his direction through the casting of lots. The disciples did this after prayer to the Lord. What kind of character and qualifications must Matthias have demonstrated in front of the others to be considered for this unique position? (Answers might include that he showed faithfulness and loyalty all during the days he was with the group following Jesus from His baptism to resurrection to ascension; he was surely honest and willing to give up personal gain to join such a group which was dependent on women of means to support them; he was likely well-versed in

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Acts 1:1-26

the Old Testament Scriptures and could speak thoughtfully; he had to have been God-fearing even before he chose to follow Jesus; his private life surely matched his public life, with no challenges brought against him, etc.)

CLOSE IN PRAYER

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Acts 1:1-26

Christ Is Coming!

*We wait for the blessed hope—the glorious appearing of our great God and Savior,
Jesus Christ. Titus 2:13*

1. Christ is com - ing! Let cre - a - tion from her groans and
 2. Earth can now but tell the sto - ry of thy bit - ter
 3. Long thine ex - iles have been pin - ing, far from rest, and
 4. With that bless - ed hope be - fore us, let no harp re -

tra - vail cease; let the glo - rious proc - la - ma - tion
 cross and pain; she shall yet be - hold thy glo - ry,
 home, and thee; but, in heav'n - ly ves - tures shin - ing,
 main un - strung; let the might - y ad - vent cho - rus

hope re - store and faith in - crease: Christ is com - ing!
 when thou com - est back to reign: Christ is com - ing!
 they their lov - ing Lord shall see: Christ is com - ing!
 on - ward roll from tongue to tongue: "Christ is com - ing!"

Christ is com - ing! Come, thou bless - ed Prince of Peace.
 Christ is com - ing! Let each heart re - peat the strain.
 Christ is com - ing! Haste the joy - ous ju - bi - lee.
 Christ is com - ing! Come, Lord Je - sus, quick - ly come!"

John Ross Macduff, 1853

NEANDER 8.7.8.7.8.7.
Joachim Neander, 1680; alt. 1990

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Acts 1:1-26

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Acts

YOUTH LESSON TEACHER'S GUIDE

PASSAGE
ACTS 1:1-26

HYMN
"CHRIST IS COMING"

MEMORY VERSE
"BUT YOU WILL RECEIVE POWER WHEN THE HOLY SPIRIT HAS COME UPON YOU, AND YOU WILL BE MY WITNESSES IN JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND TO THE END OF THE EARTH" (ACTS 1:8).

DOCTRINAL FOCUS
FORTY DAYS AFTER HIS RESURRECTION FROM THE DEAD, JESUS ASCENDED TO HIS THRONE AT GOD'S RIGHT HAND.

Lesson 1: Jesus Ascends to Send the Promised Spirit

CLASS MEMBERS READ ALOUD

Acts 1:1-5

TEACHER READS OR TELLS

THE PROMISE OF THE HOLY SPIRIT

Of the four inspired authors who wrote Gospels, recording *"all that Jesus began to do and teach"* (Acts 1:1), one continued his account to narrate what Jesus continued to do and teach, through his Holy Spirit, after his resurrection and ascension to heaven. Early and unanimous church tradition tells us that this author was Luke, a physician who traveled with Paul (Colossians 4:14). He wrote both the Gospel that bears his name and the Book of Acts to Theophilus (Luke 1:3; Acts 1:1), whose title "most excellent" suggests his influential social standing.¹ Both Luke and Theophilus may have been Gentile "God fearers." It seems that Theophilus, unlike the first readers of the Gospels written by Matthew, Mark, and Luke (but like us!), had not had direct contact with the apostles, so Luke wrote his Gospel and Acts to reinforce Theophilus' certainty in the truths about Jesus that he had been taught (Luke 1:3-4) (Johnson, 2003).

We can be grateful that the Holy Spirit moved Luke to write Acts, for it fills in many "gaps" from the other three Gospel writers (eyewitnesses) for us, like the baptism and power of the Holy Spirit within and among cultures, Peter's solid position as leader of the church, the scope, spread, and intensity of reactions to the Gospel, and Paul's history and role as missionary to the Gentiles.

Acts 1 picks up where the story left off in Luke 24, summing up Jesus' resurrection appearances—especially his invitation to his disciples to touch his wounds and to watch him eat food—as "many proofs" that showed the reality of his risen body. Our faith rests on their eyewitness testimony,² so it is important to us that over an extended period of forty days Jesus appeared to them again and again, overwhelming their initial unbelief with evidence that could not be denied: he was alive again, and forever!

TEACHER ASKS

Why is it important for us today to have the book of Acts as part of the Bible? (It explains and continues many events from the Gospels; gives us insight into Saul/Paul's history and new position in the early church as well as insight into the Scriptures he wrote. It details where and how the Gospel moved from the Upper Room to the "ends of the earth.")

Are there any ways you could identify with or relate to Theophilus? (curious; an influential person; a God fearer; non-Jewish background; a non-eyewitness; in a position to have previously taught truths be

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Acts 1:1-26

reinforced; an appreciation for and trust in a learned, credible friend's carefully researched information about the early church)

CLASS MEMBERS READ ALOUD

Acts 1:6-11

TEACHER READS OR TELLS

THE ASCENSION

When Jesus resumed his teaching that the kingdom of God had arrived through his ministry, death, and resurrection (see Mark 1:15), the disciples still thought of the kingdom as political and military dominance for Israel—at least, independence from the oppression of Rome. Jesus rebuked their question Teacher asked in verse 7, by challenging the smallness of their mental picture of God's kingdom. He redefined the power by which the kingdom comes: not military might, but God's Holy Spirit. He redefined the means of the kingdom's advance: not armed resistance, but words of witness. And he redrew the kingdom's borders, alluding to Isaiah 49:6-7, in which God had promised that his Servant would not only restore a remnant from Israel but would also become a light to the Gentiles, bringing salvation "to the end of the earth" (Johnson, 2007). In fact, the concentric circles that Jesus traced for the church's witness provide a preview, almost an outline, for the book: Jerusalem (chapters 1 – 7), Judea and Samaria (chapters 8 – 12), the end of the earth (chapters 13 – 28).

Jesus' ascent to heaven in a cloud fulfilled the promise given in Daniel's vision of "one like a son of man," who approached the Ancient of Days to receive an everlasting kingdom (Daniel 7:13-14). A few days later, on Pentecost, Peter would announce that Jesus had taken his throne at the right hand of God (Acts 2:33).

After Jesus' ascension, angels interrupted the apostles' stunned amazement, promising that Jesus would return visibly, bodily, to earth at the end of history. His Second Coming is the church's "blessed hope, the appearing of the glory of our great God and Savior Jesus Christ" (Titus 2:13), and the apostles would soon declare that Jesus' return from heaven will produce the restoration of all things (Acts 3:21)—not merely restoring Israel's political fortunes, but repairing all sin's effects in a new heaven and a new earth (2 Peter 3:13).

TEACHER ASKS

Referring to Isaiah 49:6-7, discuss the concepts of the "preserved of Israel" and them being a "light to the Gentiles." What might these mean and what impact do these concepts have for God's global church today? ("And he [the Savior] redrew the kingdom's borders, alluding to Isaiah 49:6-7, in which God had promised that his Servant would not only restore a remnant from Israel but would also become a light to the Gentiles, bringing salvation "to the end of the earth" (Johnson, 2007).") Believing, redeemed Jews as well as God-fearing Gentiles will be brothers in a new family with Jesus as Brother, and as servants in the Kingdom of God. We will all bear witness to the life-giving Truth of the Savior of the whole world, both now and as happened back then. We are part of the global/universal church, consisting of people from every nation, language, and culture, offering the promise of Jesus's life, death, and resurrection to those hearts whom the Spirit prepares to believe.)

What do the certainties of Jesus's second coming and a new heaven and earth mean to you? (They are reliable promises to anticipate and be assured are coming to bless us and this weary world, with all life's ups and downs. They keep us focused on what is important in being faithful to the Word and witnessing to the Truth; we can anticipate our true, forever home with the Lord in the age to come.)

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Acts 1:1-26

ACTIVITY

Teach Homiletics. This is just a way of dividing, understanding, and applying a passage of Scripture. Do this exercise together, letting different students answer each part. Write answers on the board. Allow for different ways of summing up verses, different summaries, and different applications.

Read Acts 1:12-26.

- Where does it take place? (the upper room in Jerusalem)
- Who is there? (the 11 disciples, women, and Jesus's brothers; later Peter spoke to a company of 120)
- Give a very short summary of each verse in the passage. (Answers will vary and verses might be combined. Verses 12-13 The disciples, women, and brothers gather in Jerusalem for prayer. Verses 15-20 Peter affirms Scripture's fulfillment about Judas and need for a replacement. Verses 21-26 Matthias, an eyewitness from the time of Jesus's baptism until his ascension, is chosen by lot to replace Judas.)
- Write a short sentence summarizing the whole passage. (Answers will vary. Those who followed Christ, gather, pray, cast lots and replace Judas with Matthias, an eyewitness from the beginning.)
- What commands, truths, or lessons from God do you learn from this passage? (Answers will vary. Prayer was significant in how the 11, then 12, disciples and broader believing family worshiped and sought counsel from the risen Lord; Scripture was fulfilled in the role Judas played in the betrayal and death of Jesus; The Lord has his "men" who worked together to become witnesses "to his resurrection." (v 22); Formerly brazen and rash Peter steps up as a leader and uses Scripture to speak boldly to many Christ followers about the next steps as a group.)
- How will you use the lessons, truths, or commands you learned in this passage? (Answers will vary. Know and rely on Scripture; character/personality/confidence can change; Jesus, though not present, guides and is worshiped through prayer.)

CLASS MEMBERS READ ALOUD

Acts 1:12-26

TEACHER READS OR TELLS

MATTHIAS CHOSEN TO REPLACE JUDAS

Two activities occupied the followers of Jesus as they awaited the arrival of the promised Holy Spirit. First, they "with one accord were devoting themselves to prayer" (Acts 1:14). Jesus had taught them that God would give the Holy Spirit to those who approach him with children's confidence in the generosity of their heavenly Father (Luke 11:13). Recognizing the immensity of their calling to be Jesus' witnesses and their own inability, the early church and its leaders turned to God continually in prayer.³ Does our prayer life exhibit a similar awareness of our weakness and God's strength?

Second, the number of the apostles needed to be restored to full strength—twelve—after Judas' betrayal and suicide.⁴ Just as Israel's twelve tribes looked back to Jacob's twelve sons, so the new Israel's leadership must be restored to twelve before the Spirit arrived (see Matthew 19:28). Because the twelfth apostle would share with the eleven the privilege of testifying to Jesus' resurrection, he must be one who traveled in their company from John's baptism through the events of Jesus' death and resurrection appearances. Because apostles were chosen directly by Jesus (unlike elders and deacons, whose calling to office is recognized by the members of the congregation—see, for example, Acts 6:3), when the field was narrowed to two,

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Acts 1:1-26

Joseph Barsabbas and Matthias, the believers Teacher asked the Lord Jesus himself to signal his choice through the casting of lots, an Old Testament method of Teacher asking God for direct revelation of his will.⁵ Although God gave new revelation in words and miracles throughout the lifetimes of the apostles, this is the last example in the Bible of God's people seeking his direction through the casting of lots. This is the first of several prayers of the church recorded in Acts, demonstrating believers' dependence on the risen Lord to direct their service to his cause and kingdom. In their petition, they acknowledge that Jesus, who chooses his apostles, knows the secrets of every human heart—as only God himself can (1 Samuel 16:7; Jeremiah 17:10; Mark 2:8). Christ revealed his choice of Matthias, who replaced Judas as a witness to the resurrection. The church's leadership was complete, prepared for the climax of Christ's exaltation in his outpouring of the Holy Spirit on his people.

TEACHER ASKS

What qualifications would Joseph Barsabbas have also had, to be considered as a replacement for Judas Iscariot? What of these do you have? (Answers will vary; an eyewitness from Jesus's baptism, of the resurrection, and ascension; a man of prayer and faithfulness; God-fearing Jew whom the 11 disciples trusted and knew personally; known Scriptures; had a credibility and would have stood the test of being a solid leader from within the group of 120 (+) others in Jerusalem.)

How is it a "privilege" versus "duty" or "responsibility" to participate in being part of Kingdom work, stated above as "testifying to Jesus's resurrection"? (Answers will vary: it is an honor/life-saving/amazing/underserved to have been forgiven our sins and to speak of or testify to Jesus's sacrificial work for ourselves and others on the cross; Jesus did not remain in the grave but defeated death and the Enemy by rising from the dead and returning to his father, sitting down, having finished the work the Father gave him to do; One should take this assignment seriously, given the life and death nature of people's decisions, so in some senses we are duty-bound to speak and it is a responsibility we should take with both full seriousness and thankful enthusiasm.)

CLOSE IN PRAYER

RBS SUNDAY SCHOOL LESSONS

Youth Lesson Teacher's Guide
Acts 1:1-26

Christ Is Coming!

*We wait for the blessed hope—the glorious appearing of our great God and Savior,
Jesus Christ. Titus 2:13*

1. Christ is com - ing! Let cre - a - tion from her groans and
 2. Earth can now but tell the sto - ry of thy bit - ter
 3. Long thine ex - iles have been pin - ing, far from rest, and
 4. With that bless - ed hope be - fore us, let no harp re -

tra - vail cease; let the glo - rious proc - la - ma - tion
 cross and pain; she shall yet be - hold thy glo - ry,
 home, and thee; but, in heav'n - ly ves - tures shin - ing,
 main un - strung; let the might - y ad - vent cho - rus

hope re - store and faith in - crease: Christ is com - ing!
 when thou com - est back to reign: Christ is com - ing!
 they their lov - ing Lord shall see: Christ is com - ing!
 on - ward roll from tongue to tongue: "Christ is com - ing!"

Christ is com - ing! Come, thou bless - ed Prince of Peace.
 Christ is com - ing! Let each heart re - peat the strain.
 Christ is com - ing! Haste the joy - ous ju - bi - lee.
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John Ross Macduff, 1853

NEANDER 8.7.8.7.8.7.
Joachim Neander, 1680; alt. 1990

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Youth Lesson Teacher's Guide
Acts 1:1-26

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Acts

Adult Lesson Teacher's Guide

PASSAGE
ACTS 1:1-26

HYMN
"CHRIST IS COMING"

MEMORY VERSE
"BUT YOU WILL RECEIVE POWER WHEN THE HOLY SPIRIT HAS COME UPON YOU, AND YOU WILL BE MY WITNESSES IN JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND TO THE END OF THE EARTH" (ACTS 1:8).

DOCTRINAL FOCUS
FORTY DAYS AFTER HIS RESURRECTION FROM THE DEAD, JESUS ASCENDED TO HIS THRONE AT GOD'S RIGHT HAND.

Lesson 1: Jesus Ascends to Send the Promised Spirit

CLASS MEMBERS READ ALOUD
Acts 1:1-26

TEACHER ASKS

God used many authors, writing over hundreds of years, to give us our Holy Bible. In what ways are these authors' many stories really only aspects of one story?

In Acts 1:16, Peter says that the Scripture had to be fulfilled concerning Judas, which the Holy Spirit spoke through David. How many other places can you find in chapters one and two where Old Testament Scriptures are fulfilled?

TEACHER READS OR TELLS

Of the four inspired authors who wrote Gospels, recording "*all that Jesus began to do and teach*" (Acts 1:1), one continued his account to narrate what Jesus continued to do and teach, through his Holy Spirit, after his resurrection and ascension to heaven. Early and unanimous church tradition tells us that this author was Luke, a physician who traveled with Paul (Colossians 4:14). He wrote both the Gospel that bears his name and the Book of Acts to Theophilus (Luke 1:3; Acts 1:1), whose title "most excellent" suggests his influential social standing.¹ Both Luke and Theophilus may have been Gentile "God fearers," attracted to the God of Israel but not prepared to undergo circumcision. (At least Luke's narrative in Acts will pay special attention to the God fearers who stood "on the edge" of Judaism and who would flock into the church as the good news of Jesus' welcome to outsiders was preached.) It seems that Theophilus, unlike the first readers of the Gospels written by Matthew, Mark, and Luke (but like us!), had not had direct contact with the apostles, so Luke wrote his Gospel and Acts to reinforce Theophilus' certainty in the truths about Jesus that he had been taught (Luke 1:3-4) (Johnson, 2003).

We can be grateful that the Holy Spirit moved Luke to write Acts, for it fills in many "gaps" for us. John the Baptist identified Jesus as the one who would "*baptize in the Holy Spirit*" (Luke 3:17), but it is in Acts that we see Jesus fulfill that promise (Acts 1:4-5; 2:33). Jesus predicted Peter's central role in bearing witness (Matthew 16:16-18), but it is in Acts that we hear Peter—who had denied Jesus in fear just weeks before—boldly proclaim Christ's death and resurrection (Acts 2 and 3). Jesus promised to draw all people from all nations to himself (John 10:16; 12:32), and it is in Acts that we begin to watch that spread of God's kingdom beyond Israel, in the power

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Acts 1:1-26

of the Spirit. Acts also introduces us to the Apostle Paul, giving us the historical background of his violent persecution of Christians, his sudden conversion to Christ, and his call to preach good news to Gentiles—themes that he mentions repeatedly in his epistles.

Acts 1 picks up where the story left off in Luke 24, summing up Jesus' resurrection appearances—especially his invitation to his disciples to touch his wounds and to watch him eat food—as “many proofs” that showed the reality of his risen body. Our faith rests on their eyewitness testimony,² so it is important to us that over an extended period of forty days Jesus appeared to them again and again, overwhelming their initial unbelief with evidence that could not be denied: he was alive again, and forever!

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After Jesus' ascension, angels interrupted the apostles' stunned amazement, promising that Jesus would return visibly, bodily, to earth at the end of history. His Second Coming is the church's “blessed hope, the appearing of the glory of our great God and Savior Jesus Christ” (Titus 2:13), and the apostles would soon declare that Jesus' return from heaven will produce the restoration of all things (Acts 3:21)—not merely restoring Israel's political fortunes, but repairing all sin's effects in a new heaven and a new earth (2 Peter 3:13).

Two activities occupied the followers of Jesus as they awaited the arrival of the promised Holy Spirit. First, they “with one accord were devoting themselves to prayer” (Acts 1:14). Jesus had taught them that God would give the Holy Spirit to those who approach him with children's confidence in the generosity of their heavenly Father (Luke 11:13). Recognizing the immensity of their calling to be Jesus' witnesses and their own inability, the early church and its leaders turned to God continually in prayer.³ Does our prayer life exhibit a similar awareness of our weakness and God's strength?

Second, the number of the apostles needed to be restored to full strength—twelve—after Judas' betrayal and suicide.⁴ Just as Israel's twelve tribes looked back to Jacob's twelve sons, so the new Israel's leadership must be restored to twelve before the Spirit arrived (see Matthew 19:28). Luke referred to Jesus' selection of the apostles in Acts 1:2, and the listing of their names in 1:13 quietly affirms that only eleven remained to pray in expectation of the Spirit. Peter's address to the company of 120 believers demonstrated from the Old Testament Scriptures (Psalm 69:25; 109:8) that Judas' treachery was included in God's plan for the suffering of his Messiah. In the forty days between his resurrection and his ascension, Jesus had taught his disciples to interpret the whole Old Testament (law, prophets, Psalms and other writings) as reaching fulfillment in his suffering and resurrection, and the proclamation of forgiveness through him to all nations (Luke 24:44-49). Jesus' teaching was bearing fruit in the way that his apostles had come to see the Bible's Christ-centered focus. Because the twelfth apostle would share with the eleven the privilege of testifying to Jesus' resurrection, he must be one who traveled in their company from John's baptism through the events

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of Jesus' death and resurrection appearances. Because apostles were chosen directly by Jesus (unlike elders and deacons, whose calling to office is recognized by the members of the congregation—see, for example, Acts 6:3), when the field was narrowed to two, Joseph Barsabbas and Matthias, the believers asked the Lord Jesus himself to signal his choice through the casting of lots, an Old Testament method of asking God for direct revelation of his will.⁵ Although God gave new revelation in words and miracles throughout the lifetimes of the apostles, this is the last example in the Bible of God's people seeking his direction through the casting of lots. This is the first of several prayers of the church recorded in Acts, demonstrating believers' dependence on the risen Lord to direct their service to his cause and kingdom. In their petition, they acknowledge that Jesus, who chooses his apostles, knows the secrets of every human heart—as only God himself can (1 Samuel 16:7; Jeremiah 17:10; Mark 2:8). Christ revealed his choice of Matthias, who replaced Judas as a witness to the resurrection. The church's leadership was complete, prepared for the climax of Christ's exaltation in his outpouring of the Holy Spirit on his people.

CLOSE IN PRAYER

Cited Works

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Johnson, D. (1997). *The Message of Acts in the History of Redemption*. Phillipsburg: P&R.

Notes

1. See Acts 23:26; 24:2; 26:25.
2. See Luke 1:2; Acts 1:8, 22; 2:32; 3:15.
3. Acts 1:24-25; 2:42; 4:23-31; 6:6; 9:40.
4. Matt. 27:5 speaks of Judas' suicide by hanging, whereas Acts 1:18 says he fell headlong so that his inner organs spilled out of his torso. Acts seems to describe the aftermath of Judas' hanging, when his corpse, bloated in the Mediterranean heat, ruptured upon hitting the ground as the cord suspending the body broke or was cut. Scripture preserves these disgusting details to reinforce the divine curse that rested on the betrayer of Christ.
5. See Joshua 8:16; Proverbs 16:33; Jonah 1:7; see Numbers 27:21.

Recommended Commentary

Acts by Guy Prentiss Waters (EP Study Commentary)

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Christ Is Coming!

*We wait for the blessed hope—the glorious appearing of our great God and Savior,
Jesus Christ. Titus 2:13*

1. Christ is com - ing! Let cre - a - tion from her groans and
2. Earth can now but tell the sto - ry of thy bit - ter
3. Long thine ex - iles have been pin - ing, far from rest, and
4. With that bless - ed hope be - fore us, let no harp re -

tra - vail cease; let the glo - rious proc - la - ma - tion
cross and pain; she shall yet be - hold thy glo - ry,
home, and thee: but, in heav'n - ly ves - tures shin - ing,
main un - strung; let the might - y ad - vent cho - rus

hope re - store and faith in - crease: Christ is com - ing!
when thou com - est back to reign: Christ is com - ing!
they their lov - ing Lord shall see: Christ is com - ing!
on - ward roll from tongue to tongue: "Christ is com - ing!"

Christ is com - ing! Come, thou bless - ed Prince of Peace.
Christ is com - ing! Let each heart re - peat the strain.
Christ is com - ing! Haste the joy - ous ju - bi - lee.
Christ is com - ing! Come, Lord Je - sus, quick - ly come!"

John Ross Macduff, 1853

NEANDER 8.7.8.7.8.7.
Joachim Neander, 1680; alt. 1990

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