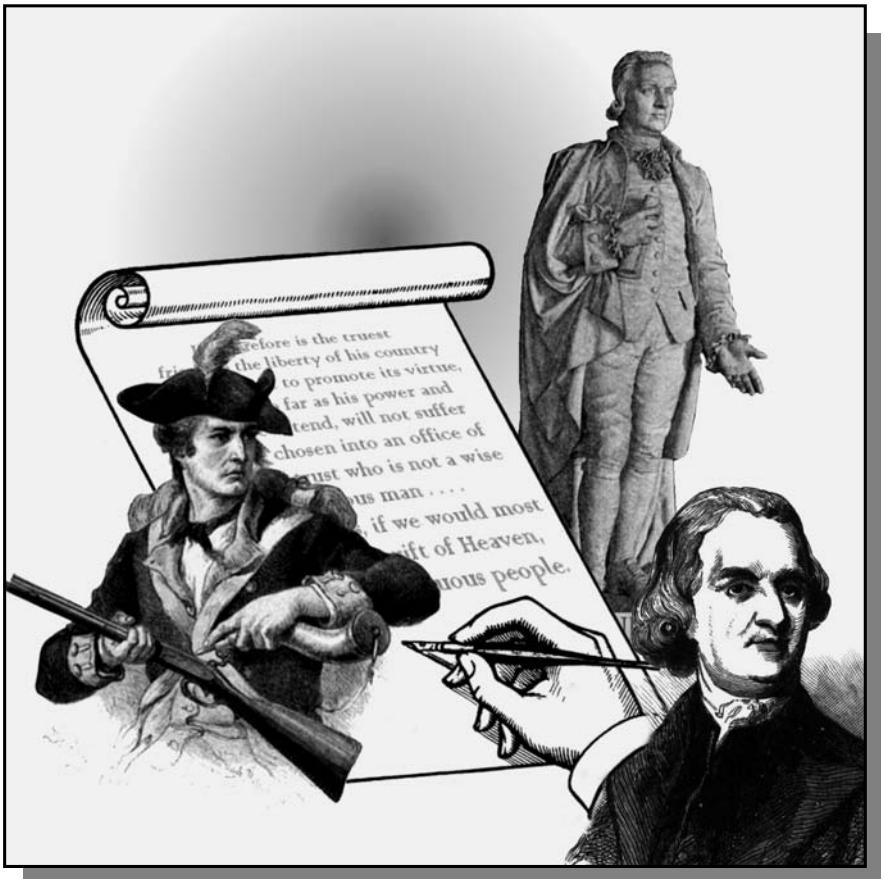
A Legacy of Freedom & Virtue in Literature & Philosophy

This chapter requires a companion activity book in which students respond to questions on text content.



Chapter 4

Product number: 76153

Revision: 031010

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

PROFESSIONAL CREDITS

A Legacy of Freedom & Virtue in Literature & Philosophy

Publishers
Gene Hood and Ronald E. Johnson

Managing Editor
Ronald E. Johnson

Writers
Nina Saint
Sarah Barbee

Content Editor
Sarah Barbee
Nancy Johnson

Production Manager
Jeff Carr

Page Composition
Debbie L. Dial
Kathy L. Dial
Sarah Barbee

Graphic Artists
Debbie L. Dial
Lydia Seals

Quality Assurance
Carolyn Hood
Nancy Johnson

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

CHAPTER 4
TABLE OF CONTENTS

PAGE

SECTION 1



1. Wisdom and Literature from the Ancient Ones
   Ancient Texts 1-4
   Ancient Writings 2-4
   Socrates 2
   Plato 2-3
   Aristotle 3
   Homer's Ancient Ballads and Poems . . .3-4
   Rome's Greatest Poet, Virgil 4



2. Ancient Origins, Spells, Codes, and Maxims
   Ancient Texts 5-10
   Ancient Texts 5-10
   The Pyramid Texts 6
   Hammurabi's Code 6-7
   Confucious 7-8
   Taoism 8
   The Torah 8-9
   The Old Testament 9-10



3. The Bible as Literature
   Ancient Texts 11-16
   Parts of the Old Testament 12-16



4. Ancient Texts Discovered in Modern Times
   Ancient Texts 17-20
   Hebrew Papyrus Found in Egypt 18
   The Dead Sea Scrolls 18-19
   Ancient Book of Psalms Found in Ireland 19, 20



5. New Testament Texts
   Ancient Texts 21-24
   The Gospels of the New Testament . . .21-24
   . . . . . .
   John the Baptist 24

PAGE

SECTION 2



6. Literature from Christ to the Dark Ages
   Ancient Texts 25-28
   The Writings of Apostle Paul 26-28



7. Literature from Christ to the Dark Ages (Continued)
   Ancient Texts 29-32
   Saint Augustine 29-32



8. Literature of the Dark Ages
   Medieval Texts 33-38
   The Koran (Part I) 33-38



9. Literature of the Dark Ages (Continued)
   Medieval Texts 39-44
   The Koran (Part II) 39-44



10. Early Medieval Writers
    Medieval Texts 45-46
    Beowulf 45
    Dante's Divine Comedy 45-46

PAGE

SECTION 3



11. Medieval Writers Who Led the Way
    Medieval Texts 47-50
    Chaucer's Canterbury Tales 47-48
    Gutenberg's Printing Press 48-49
    John Wycliffe's Reformation 49-50



12. Writers of the Renaissance
    Literature of the Renaissance. . . . 51-56
    Machiavelli's Totalitarianism 51-52
    Nostredamus' Predictions 52-53
    Marlowe's Deal with the Devil 53-54
    John Milton's Paradise 54
    Edmund Spencer, "Prince of Poets" 55
    Ben Jonson 55
    Sir Francis Bacon 55-56



13. The First Modern Writers
    Modern Writers 57-60
    Martin Luther's *95 Theses* 57-58
    John Locke's Philosophy 58-59
    William Bradford's Compact 59-60
    John Wesley's Method 60

14. Modern Writers Who Changed Social Behaviors



    Modern Literature 61-64
    Jean-Jacques Rousseau's Revolution .61-62
    Karl Marx's Communism 62-63
    Charles Darwin's Origin 63-64

15. The Document that Produced Modern Government



    Modern Literature 65-72
    The Greatest Document in Modern History 66-72

©Copyright 2007, Paradigm Accelerated Curriculum

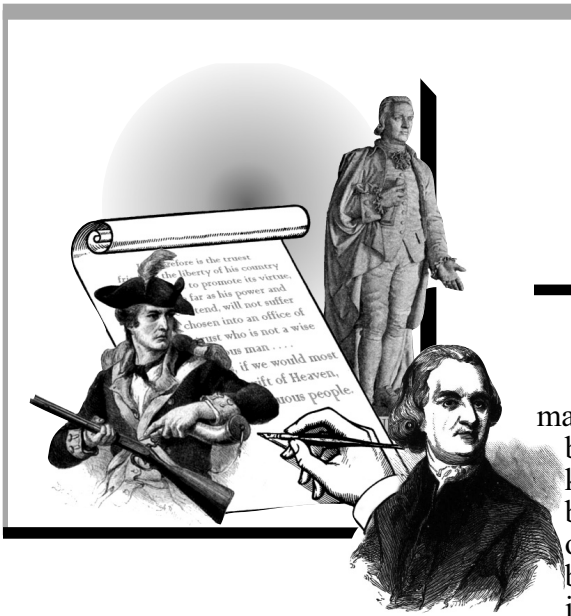
DUPLICATION BY WRITTEN PERMISSION ONLY.

"The pen is mightier than the sword."

—George Bulwer Lytton



©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.



Wisdom and Literature from the Ancient Ones

Ancient Texts

Section 1

Lesson 1 of 5

First Known Literature: The Book of Job

The Book of Job has long been depicted as a masterpiece of literature. Historians believe that it was written before Moses (pre 1500 B.C.), which would make it the first known piece of literature in history. The authorship is still being debated among literary critics and scholars. The Book of Job can be found in the Bible and is the first of five biblical books commonly referred to as "The Books of Poetry." They included Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. They are written in poetic style in contrast to the narrative or declarative (expository or informative) styles of many other books of the Bible. Job, Proverbs and Ecclesiastes also composite a subcategory referred to as "Wisdom Literature." The story of Job is thought to be about an Asian man who lived in the far East. The book beautifully and uniquely intertwines poetry and scientific thought while narrating the tragic tale of Satan's evil schemes to destory the good and faithful man, Job. The theme is continued faithfulness under ***extenuous*** tribulation. The Book of Job has received praise by renown literary critics throughout the centuries.

"The Book of Job, taken as a mere work of literary genius, is one of the most wonderful productions of any age or of any language." (Daniel Webster)

"Tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I should save Job." (Victor Hugo)

". . . the greatest poem, whether of ancient or modern literature." (Alfred Tennyson)

A condensed, paraphrased version follows:

Job was a righteous man with no fault found in him. One day, Satan appeared before God Who asked Satan, "Deceiver, have you tried my servant Job?" God went on to remind the Devil that Job was a faultless and upright man who feared God and hated evil. Then Satan challenged God by alleging that Job was faithful only because God protected Job and favored him. Satan alleged that Job would not remain faithful if tried harshly and without God's protection. God disagreed and, in a statement of belief in Job, granted Satan permission to test Job's faith but not to kill him.

First, Satan sent raiders and mauraders to steal and drive off Job's cattle, which consisted of 500 pairs of oxen. Job's 500 donkeys were also stolen. In the process of stealing the cattle, the thieves killed Job's servants guarding the cattle. Secondly, Satan sent fire that consumed 7,000 sheep and their shepherds. Thirdly, Satan sent more thieves to steal Job's 3,000 camels and to kill the servants tending the camels.

If all that was not enough, no sooner did Job hear of these violent deeds than another servant ran to tell Job that his 10 sons and daughters were killed when a great wind caused the house they

VOCABULARY

Extenuous: seriously trying or difficult
Contemporary: living during the same time period or time frame
Mean: medium, middle
Posits: lays down or presumes as a fact or principle
Rhetoric: the study of writings, speeches, language, etc.
Pastoral: having the simplicity and serenity of rural areas; of or pertaining to life in the country
Ecologues: a word meaning "rustic poems "or "poetic selections", poetry having a country or rural setting and theme
Georgics: a word meaning "pertaining to agriculture"
Didactic: intended for instruction, teaching, or lecture

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

were in to collapse. After hearing about all the devastation, Job tore his clothes in anguish and bowed before the Lord in prayer. Through it all, Job remained faithful and righteous.

Because Job remained righteous despite his circumstances, Satan struck Job with a disease and covered his body with large, oozing sores. To add cruelty to Job's despair, Job's wife said, "Just curse God and die!" Even Job's close friends accused Job of having sinned and therefore bringing this judgment upon himself. Job still remained righteous. He faithfully accepted this great trial, even though he had done nothing to deserve any of these violent acts upon his family and himself.

Because Job remained faithful through all the trials caused by Satan, Job received many blessings from God who gave Job twice as much as he had before the trials: 14,000 sheep, 6,000 camels, 1,000 pairs of oxen and 1,000 donkeys. Ultimately, Job's friends and relatives came to realize that Job had not transgressed. They came to Job and pleaded his forgiveness for their claims against him.

Job lived 140 years after his trials and had seven more sons and three more daughters. Because Job was a righteous man, he was assaulted by Satan and his evil forces. But because Job remained faithful, God blessed Job far beyond his greatest expectations.

ANCIENT WRITINGS

In this course, you will study authors and literature that changed the world. Literature has been found from the oldest civilizations on earth, including nations of the Middle East, Africa, Europe, the Mediterranean, and Asia. Ancient texts include poetry, historical accounts, scientific discoveries or theories, prophesies, proverbs, scriptures, philosophy, love stories, and admonitions about wisdom and righteous living. The majority of ancient writings are religious in nature, although many are also secular and historical. Three of the most well known ancient secular scholars are Socrates, Plato, and Aristotle.

SOCRATES (469 B.C.—399 B.C.)

Socrates was a philosopher from Athens, Greece. Many of his ***proverbs*** are still regarded highly as a standard for thinking in Western civilizations. Unfortunately, Socrates left no literary legacy of his own. Therefore, we depend on his ***contemporaries***, such as Aristophanes and Xenophon for information about Socrates' life and work. Socrates inherited a substancial financial fortune from his father, Sophroniscus, who was a sculptor. Because of the inheritance, Socrates was not required to earn an income to support himself; and therefore, he was able to give his full attention to philosophical studies and discussions. He devoted himself to improving the lives of the youth of Athens and often questioned and challenged the truth of popular opinions. Read some of Socrates' quotes.

"Be slow to fall into friendship; but when thou art in, continue firm and constant."

"False words are not only evil in themselves, but they infect the soul with evil."

"I am not an Athenian or a Greek, but a citizen of the world."

"...a man...of...wealth...should not be praised until it is known how he employs it."

"Let him that would move the world first move himself."

"We are what we repeatedly do. Excellence, then, is a habit."

PLATO (427 B.C.–347 B.C.)

Plato was Socrates' student. Plato's real name was Aristocles, but he received the nickname, Platon (meaning broad and sturdy) as a youth because he had wide strong shoulders. Plato enjoyed both theology and science. He applied his intellect and knowledge of the universe and earth and theorized much about what would make the world better. In his writings, Plato gives a generic description of the structure of a perfect society. Plato maintained that working together for the common good would provide significant social qualities or virtues. Read the following paraphrased translation from Plato's writing, *Republic*.

"Because rulers are responsible for making decisions according to which the entire city will be governed, they must have the virtue of wisdom, the capacity to comprehend reality and to make impartial judgments. Soldiers charged with the defense of the city against external and internal enemies, on the other hand, need the virtue of courage, willingness to carry out their orders in the face of danger without regard for personal risk. The rest of the people in the city must follow its leaders instead of pursuing their private interests, so they must exhibit the virtue of moderation, and subordination of personal desires to a higher purpose. When each of these classes performs its own role appropriately and does not try to take over the function of any other class, the

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

entire city as a whole will operate smoothly, exhibiting the harmony that is genuine justice."

ARISTOTLE (384 B.C.—322 B.C.)

Aristotle was a Greek philosopher and scientist and was a student of Plato. Like Plato, Aristotle had a keen concern for ethics in government and society. A teacher in his own right, Aristotle became tutor to Alexander the Great. Aristotle was known for his sense of humor and quickness of mind. Read one author's view of Aristotle's philosophy.

> Aristotle maintained that all knowledge is gained from perception by the senses. He effects a close association between mind and soul, on the one hand, and body, on the other. The soul may be identified with the principle of life, everywhere present in the human body. Through experience, the mind develops in its capacity to govern action and choice. The chief good for man is said to be happiness, consisting of rational activity pursued in accordance with virtue. Humans may be divided into two groups, moral and intellectual. In discussing the several virtues, Aristotle proposes the ethical ***mean***, and each virtue is shown to occupy a middle position between the extremes of excess and defect (for example, courage is the mean state beween the extremes of rashness and cowardice). Character is determined by choice, and choice is governed by experience and the intellect or by the interrelationship of the two. In the field of government, Aristotle ***posits*** the constitutional democracy as the most effective type of state, because it aims at the greatest good for its citizens, the majority of whom, in turn, excel in virtue. Productive art is considered by Aristotle to be the result of reason, but it is conditioned by 1) the morality which it may convey to human beings and 2) the validity of the representation which it achieves. Thus, in imitating or representing facts and states of nature, art can be a strong determinant in the virtue and happiness of a society. (*Encyclopedia Americana*)

HOMER'S ANCIENT BALLADS AND POEMS

While Aristotle, Plato, and Socrates theorized about social and philosophical matters, other ancient writers chronicled wars and significant historical events in epic poems. Two such epics are the *Iliad* and the *Odyssey*. Homer is traditionally considered the author of these two oldest and greatest epics in any European language. Nothing is known of Homer personally; most of the stories about him are considered folklore with no historical evidence or value. The *Iliad* describes events during the Trojan war; the *Odyssey* chronicles Odysseus' difficult journey home after the war. Both ballads include elements of mythology and intrigue.

Iliad, Book I (excerpt)

> With these words he sat down, and Calchas son of Thestor, wisest of augurs, who knew things past, present and to come, rose to speak. He it was who had guided the Achaeans with their fleet to Ilius, through the prophesyings with which Phoebus Apollo had inspired him. With all sincerity and goodwill he addressed them thus: "Achilles, loved of heaven, you bid me tell you about the anger of King Apollo, I will therefore do so; but consider first and swear that you will stand by me heartily in word and deed, for I know that I shall offend one who rules the Argives with might, to whom all the Achaeans are in subjection. A plain man cannot stand against the anger of a king, who if he swallow his displeasure now, will yet nurse revenge till he has wreaked it. Consider, therefore, whether or no you will protect me."
>
> And Achilles answered, "Fear not, but speak as it is borne in upon you from heaven, for by Apollo, Calchas, to whom you pray, and whose oracles you reveal to us, not a Danaan at our ships shall lay his hand upon you, while I yet live to look upon the face of the earth—no, not though you name Agamemnon himself, who is by far the foremost of the Achaeans."
>
> Thereon the seer spoke boldly. "The god," he said, "is angry for his priest's sake, whom Agamemnon has dishonoured, in that he would not free his daughter nor take a ransom for her; therefore has he sent these evils upon us, and will yet send others. He will not deliver the Danaans from this pestilence till Agamemnon has restored the girl without fee or ransom to her father."
>
> With these words he sat down, and Agamemnon rose in anger. His heart was black with rage, and his eyes flashed fire as he scowled on Calchas and said, "Seer of evil, you never yet prophesied smooth things concerning me, but have ever loved to foretell that which was evil. You have brought me neither comfort nor performance; and now you come seeing among Danaans, and saying that Apollo has plagued us because I would not take a ransom for this girl, the daughter of Chryses. I have set my heart on keeping her in my own house, for I love her. . . . Still I will give her up if I must, for I would have the people live, not die."

Odyssey, Book I (excerpt)

> So saying she bound on her glittering golden sandals, imperishable, with which she can fly like the wind over land or sea; she grasped the

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

redoubtable bronze-shod spear, so stout and sturdy and strong, wherewith she quells the ranks of heroes who have displeased her, and down she darted from the topmost summits of Olympus, whereon forthwith she was in Ithaca, at the gateway of Ulysses' house, disguised as a visitor, Mentes, chief of the Taphians, and she held a bronze spear in her hand. There she found the lordly suitors seated on hides of the oxen which they had killed and eaten, and playing draughts in front of the house. Men-servants and pages were bustling about to wait upon them, some mixing wine with water in the mixing-bowls, some cleaning down the tables with wet sponges and laying them out again, and some cutting up great quantities of meat.

Telemachus saw her long before any one else did. He was sitting moodily among the suitors thinking about his brave father, and how he would send them flying out of the house, if he were to come to his own again and be honoured as in days gone by. Thus brooding as he sat among them, he caught sight of Minerva and went straight to the gate, for he was vexed that a stranger should be kept waiting for admittance. He took her right hand in his own, and bade her give him her spear. "Welcome," said he, "to our house, and when you have partaken of food you shall tell us what you have come for."

ROME'S GREATEST POET, VIRGIL

Virgil is regarded as the greatest Roman poet of antiquity and is best known for his epic, *Aeneid*, which was written in approximately 29 B.C. and modeled after Homer's *Iliad* and *Odyssey*. Although his writings have influenced Western literature for two millennia, little is known about the man himself. He was born in 70 B.C., in a small village in northern Italy. His full name was Publius Vergilius Maro. Records indicate that he attended school at Cremona and Milan, and then went to Rome, where he studied mathematics, medicine and ***rhetoric***. He completed his studies in Naples and became known in literary circles.

The poet's life was not free of hardship. Virgil's property was confiscated by the government so veterans of the War of Philippi in 42 BC would have a place to live. Some sources suggest that the land was later restored to Virgil. After his land was confiscated, Virgil spent most of his time in Campania and Sicily, making frequent visits to Rome. Between 42 and 37 B.C., Virgil composed ***pastoral*** poems known as ***Ecologues*** and spent years on the ***Georgics***, a ***didactic*** work on farming, from the view of a townsman moving to the country.

Augustus Caesar pressured Virgil to write a poem depicting the glory of Rome. Virgil produced *Aeneid* which became the official poem of Rome. Virgil was never happy with the poem and viewed it as a duty rather than a pleasure to write. He died before it was published. The story is told that Virgil accompanied Caesar on a journey, on which the poet died in 19 B.C of a fever contracted in Greece. The poet had instructed the executor of his estate, Varius, to destroy *Aeneid*, but Augustus ordered Varius to ignore this request. The epic poem, *Aeneid*, follows the legend of the warrior/hero, Aeneas, from the last day of the battle of Troy up to Aeneas' victory and the fusion of Trojans and Latins into one people. The epic poem consists of 12 books.

Aeneid, Book 1 (excerpt)

Against the Tiber's mouth, but far away, An ancient town was seated on the sea; A Tyrian colony; the people made Stout for the war, and studious of their trade: Carthage the name; belov'd by Juno more Than her own Argos, or the Samian shore. Here stood her chariot; here, if Heav'n were kind, The seat of awful empire she design'd. Yet she had heard an ancient rumor fly, (Long cited by the people of the sky,) That times to come should see the Trojan race Her Carthage ruin, and her tow'rs deface; Nor thus confin'd, the yoke of sov'reign sway Should on the necks of all the nations lay. She ponder'd this, and fear'd it was in fate; Nor could forget the war she wag'd of late For conqu'ring Greece against the Trojan state. Besides, long causes working in her mind, And secret seeds of envy, lay behind; Deep graven in her heart the doom remain'd Of partial Paris, and her form disdain'd; The grace bestow'd on ravish'd Ganymed, Electra's glories, and her injur'd bed. Each was a cause alone; and all combin'd To kindle vengeance in her haughty mind. For this, far distant from the Latian coast She drove the remnants of the Trojan host; And sev'n long years th' unhappy wand'ring train Were toss'd by storms, and scatter'd thro' the main. Such time, such toil, requir'd the Roman name, Such length of labor for so vast a frame.

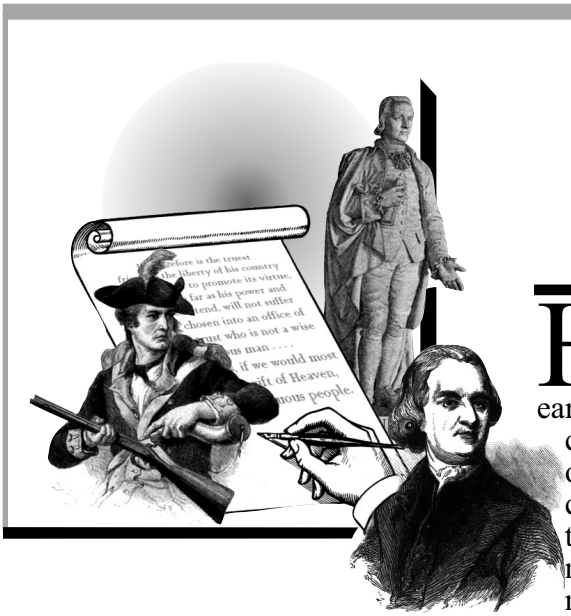
Continue to the Activities.



LIFE PRINCIPLE

"Let him that would move the world first move himself." —Socrates

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.



Ancient Origins, Spells, Codes, and Maxims

Ancient Texts

Section 1

Lesson 2 of 5

History and archaeology reveal that most modern cultures emerged from "the cradle of civilization" long ago. This "cradle" is an area between Africa and the Middle East, earning that location as the "oldest place on earth. " The major civilizations on earth today can be traced to a few ancient ones from that area. For example, the United States is a major civilization. It's origins can be traced to Europe, which can be traced to the Middle East, more specifically the areas of modern day Israel and Iran. China and India are considered major civilizations. Their origins can also be traced through Europe to the "cradle." Many of the peoples of the African and South American continents can be traced through ancient records to the "cradle" also.

Records indicate that the ancestors of these major civilizations migrated over the course of thousands of years to populate entire continents and to span the seas to settle new lands. Because of this migration, various sub cultures evolved, which established countries, cities, states, and communities. Each of these groups had teachers, writers, scholars, and prophets who recorded important events and wisdom. In this course, you will have the opportunity to read some of the writings of these ancient people.

ANCIENT TEXTS

Texts from ancient civilizations are useful for providing background information for literary studies. Many of these texts have been discovered only recently as a result of archaeological excavations. The texts provide insight into the history and literary genres of the ancient world, as well as the religion and culture of ancient peoples. (*Ancient Texts related to the Old Testament*)

Historian Lionel Casson established that the first large, well organized library was in ***Ninevah***, built by Babylonian King Ashurbanipal. In 1872, George Smith of the British Museum found tablets from the library of King Ashurbanipal. The text on these tablets dated back to the First Dynasty of Ur and told a story of a Great Flood, similar to the one recorded in the Bible.

Other ancient cultures, including those of Samaria, Mesopotamia, Israel, Egypt, and China have provided texts that laid the foundations of many modern cultures, beliefs, and practices. Although not all ancient civilizations organized their texts into libraries, the scholars of these cultures did manage in other ways to preserve their important writings.

THE GATHAS WRITINGS

For over 2,500 years, ancient texts called the *Gathas* have been the moral guidelines of a religious group in Iran called Zoroastrians. This religion was founded by Iranian prophet, Zoroaster. The *Gathas* are the oldest part of the Avesta, the sacred scriptures of the Zoroastrians.

VOCABULARY

Ninevah: a Babylonian city along the banks of the Tigris River in ancient Assyria, near modern day Mosul, Iraq
Terse: short, not flowing, abrupt
Emanation: an act of flowing outward, issuing forth or emitting
Funerary: of or pertaining to a funeral or burial
Uraei: sacred symbols
Babylonian: referring to ancient Persia and Arabic peoples
Jehovah: the revealed name of God in the Hebrew Scriptures

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Zoroaster was born approximately 628 BC in what is now northern Iran. At that time, Iran and most of the Middle East were not united under one religion or government, but were scattered tribes of desert dwelling nomads with many differing religions. Zoroaster believed he had received the word of the One true God and was commissioned with converting the Iranian people. At first, Zoroaster's message met with opposition; however, he won the belief of King Vishtaspa, the ruler of the region in northeast Iran, who converted and condoned Zoroaster's message, aiding in its popularity.

In the Gathas, the name of the All Powerful One is Ahura Mazda, meaning "Wise Lord". Ahura Mazda encourages righteousness and truthfulness and is often referred to by other names throughout the hymns. The Gathas also reveal an evil spirit, Angra Mainyu, and a strong belief in an afterlife, with rewards or punishments for the acts of men on earth. The *Gathas* are hymn-like in form, with meter, verse, and rhyme. In the nature of ancient Indo-Iranian religious poetry, it is ***terse*** and makes exception for grammatical constructs. The 17 hymns of the *Gathas* consist of 238 verses, of about 1,300 lines or 6,000 words in total and are divided into five major sections: 1) "Sovereign Lord"; 2) "Radiant Happiness"; 3) "Positive ***Emanation***"; 4) "Good Kingdom", and; 5) "Spiritual Wisdom".

A Gathas Hymn

4. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

5. I proffer to you, O Amesha Spentas, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.

6. I praise Asha.

The Pyramid Texts

The powerful kingdom of Egypt grew up along the banks of the Nile River about 5,000 years ago and ruled much of the Middle East and Africa. Egypt became tremendously wealthy by utilizing slave labor and establishing trade along the Nile River. Historians believe that Egyptian history began around 3300 BC. The civilization of Ancient Egypt lasted over three thousand years. The Pyramid Texts of Egypt are the oldest sacred texts in the world to date. These inscriptions date back to the fifth and sixth dynasties, approximately the years 2350-2175 BC. However, evidence indicates that the inscriptions were composed much earlier, possibly circa 3000 BC. The Pyramid Texts are, therefore, essentially the oldest religious texts known. This does not mean that Egypt is the oldest civilization in the world. Keep in mind that many civilizations had not developed a form of writing, and therefore, passed down their history through oral tradition, rather than text.

The Pyramid Texts of ancient Egypt were discovered in March, 2000 AD in a tenth, previously unknown, pyramid. These texts are ***funerary*** inscriptions written on the walls of the early pyramids at Sakkara. The inscriptions are believed to be incantations, spells, and utterances to accompany the dead into eternity. Egypt was a culture of many gods and goddesses, and superstitions. Some of the inscriptions are titled "The Book of the Dead," also called "The Book of the Coming Forth by Day," "The Cannibal Hymn," and "Opening the Double Door of the Sky." One of the texts is titled "The Dead King Hunts and Eats the Gods." Some of it is translated below:

The sky is overcast, The stars are darkened, The celestial expanses quiver, The bones of the earth-gods tremble, The planets are stilled, For they have seen the King appearing in power As a god who lives on his fathers And feeds on his mothers; The King is a master of wisdom Whose mother knows not his name. The glory of the King is in the sky, His power is in the horizon Like his father Atum who begot him. He begot the King, And the King is mightier than he. The King's powers are about him, His qualities are under his feet, His gods are upon him, His ***uraei*** are on the crown of his head, The King's guiding serpent is on his brow, Even that which sees the soul, Efficient for burning; The King's neck is on his trunk. The King is the Bull of the sky, Who conquers at will, Who lives on the being of very god, Who eats their entrails, Even of those who come with their bodies full of magic From the Island of Fire.

Hammurabi's Code

Hammurabi was a ***Babylonian*** ruler thought to have reigned circa 1795-1750 BC. Evidence reveals that he was a remarkable king and a wise, if not somewhat violent, law enforcer. The most remarkable of the Hammurabi records is his code of laws, which he displayed publicly, arranged in orderly groups, so that all of the people in his domain could read and know what was required of them. The code was carved upon a black stone monument, eight feet high, and placed in public view. This stone was found in 1901 AD. The code begins and

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

ends with an address to the gods, which suggests to historians, that the Babylonians considered the code of law to be of serious spiritual significance.

The code contains over 282 laws and regulates and defines crimes and punishments, such as, 1) The judge who blunders in a case is to be expelled from his judgeship forever, and heavily fined; 2) The witness who testifies falsely is to be slain; 3) If a man builds a house badly, and it falls and kills the owner, the builder is to be slain; 4) If the owner's son was killed, then the builder's son is slain.

Hammurabi's code was clearly a law of "an eye for an eye." However, even though it is ancient, Hammurabi's code was not the earliest set of such laws. Traces of preceding sets of laws have been found. Hammurabi himself implied that his laws were not original, but that he reorganized a legal system long established. (*Ancient History Sourcebooks*)

Hammurabi's Code of Laws (excerpt)

1. If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4. If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6. If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7. If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8. If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefore; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9. If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony--both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10. If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

CONFUCIUS

One of the most influential philosophers of ancient China was Confucius, a well-known leader who made many wise observations and coined clever phrases and theories about human behavior, law, life, and government. Confucius was born into a poor family in the year 551 B.C. in Lu, China. His original name was K'ung Ch'iu. His father, commander of a district in Lu, died three years after Confucius was born. Confucius married at the age of 19 and had one son and two daughters. He worked as a keeper of a market; then later gained employment maintaining public parks and managing farm animals. When he was 20, he worked for the governor of his district. Confucious' mother died in 527 BC, and after a period of mourning, the young man began a career as a teacher. His fame as a man of learning and character, and his reverence for Chinese ideals and customs soon spread throughout the region.

Living at a time in Chinese history when vice was rampant, Confucius deplored the contemporary disorder and lack of morals. He came to believe that the only remedy was to convert people once more to the principles and precepts of the wise sages of ancient times. Confucious therefore lectured his pupils on the ancient classics. Confucius' theories and principles were spread throughout China by his disciples, and soon many people learned from his wise sayings. One of his rules stated, "If you govern your

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

province well and treat your people kindly, your kingdom shall not lose any war. If you govern selfishly to your people, your kingdom will not only lose a war, but your people will break away from your kingdom." He had also coined a wise phrase still used today: "A man should practice what he preaches, but a man should also preach what he practices." Confucious taught the value of the power of example. Rulers, he said, can be great and their states prosperous and happy only if the rulers themselves lead exemplary lives and are guided by moral principles.

After Confucius died, his teachings and philosophies became a study in themselves, referred to as Confucianism. Confucius lived by simple moral and political codes: to love others; to honor one's parents; to do what is right instead of what is of advantage; to practice *reciprocity*, i.e. "don't do to others what you would not want yourself"; to rule by moral example instead of by force and violence; and so forth. Although Confucius' teachings revolutionized China, his wisdom was not written down during his lifetime. They were later recorded by his disciples. The *Lun Yu Analects*, a work compiled by some of his disciples, is considered the most reliable source of information about his life and teachings. His teachings, together with those of his main disciples, are found in the Shih Shu (Four Books) of Confucian literature, which became the textbooks of later Chinese generations. (*Encyclopedia Britannica*)

Sayings by Confucious

It is not possible for one to teach others who cannot teach his own family.

The superior man is modest in his speech but exceeds in his actions.

He who merely knows right principles is not equal to him who loves them.

To be able under all circumstances to practice five things constitutes perfect virtue; these...five things are gravity, generosity of soul, sincerity, earnestness and kindness.

The Master said, (the good man) does not grieve that other people do not recognize his...merits. His only anxiety is lest he should fail to recognize theirs.

TAOISM

The origins of Chinese Taoism are not known specifically. Taoism means "the way of nature." Taosim is therefore a following or study of "living in tune with nature." Taoism seems to have emerged in China circa 300 BC, but its roots stretch back much further—possibly thousands of years. As a growing philosophy, Taoism was influenced by a number of other philosophies popular in China, such as ancestor worship, Shamanism, and later Buddhism and Confucianism. Taoism emerged first as a philosophy among the "enlightened" Chinese and later became the official religion of China. A text called *Tao Te Ching* is the main source of Taoist wisdom available today. It is succinct and direct, but very deep despite its brevity. Said to be written by Lao Tzu, its authorship remains unvalidated. Lao Tzu is an honorary title meaning 'Old Master.' The wise sayings recorded within the book may well be ancient Chinese oral traditions. The title of the book is translated *Classic on the Way and Virtue*, an unsatisfactory translation, according to scholars and historians, but the best the English language has to offer.

Tao Te Ching, Chapter 1 (excerpt)

The Tao that can be trodden is not the enduring and unchanging Tao.

The name that can be named is not the enduring and unchanging name.

Conceived and having no [utterable] name, is the Originator of heaven and earth;

Conceived as having a name, is the Mother of all things.

Always without desire we must be found, If its deep mystery we would sound;

But if desire always within us be, Its outer fringe is all that we shall see.

Under these two aspects, it is really the same; but as development takes place,

it receives the different names. Together we call them the Mystery.

Where the Mystery is the deepest is the gate of all that is subtle and wonderful.

THE TORAH

Torah is a Hebrew word meaning "teaching," "instruction," or "law." The Torah is the most important document of Judaism and is one of the foundations of the Christian faith as well. The Torah is written in Hebrew, the oldest Jewish language. The Torah is also referred to as the Law of Moses and primarily refers to the first five books of the Old Testament in the Bible. The Torah is also known as the Five Books of Moses or the Pentateuch (a Greek term).

The Torah is traditionally accepted by the Hebrew people as the literal word of God as told to Moses. For many, it is neither exactly history, nor theology, nor a legal and ritual guide, but a holy document that transcends all three. It is revered as a "living document" and the primary guide to the relationship between God and man.

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

The most well known texts of the Torah detail the history of the beginning of the world (the Genesis story), and the origins of the Hebrew and other peoples of the Middle East, through the lineages of "the Fathers"—Abraham, Isaac, Jacob, and Esau.

The Torah also narrates stories popular in contemporary culture, such as that of Joseph and his 11 brothers, and of course of Moses, the Egyption prince of Hebrew heritage who led his people to freedom from Egyptian slavery, and their many adventures on their journey to the "Promised Land." Hollywood has made the story of Moses popular through movies and animated tales, such as "The Ten Commandments" starring Charlton Heston and the cartoon "Prince of Egypt."

The Ten Commandments found in the Torah are the basis for Hebrew law as well as the laws of many other civilizations, including the United States of America. Over time, the Torah (and the entire Bible) was translated from Hebrew into other languages of the world, including English. The first translation into English was the Wycliffe Bible, followed by the Geneva Bible, a Protestant version that preceeded the King James Version. The Geneva Bible was tremendously influential in the formation of the government and church of England, from whence came the Pilgrims who settled the United States. The Geneva Bible first came to America on the Mayflower and was the version used by the Pilgrims as well as the Founding Fathers. The following is the text of the Ten Commandments from Exodus 20:1-17, in the Geneva version. (Notice the differences in spelling and language from modern day English.)

> Then God spake all these wordes, saying, I am the Lorde thy God, which haue brought thee out of the land of Egypt, out of the house of bondage. Thou shalt haue none other Gods before me. Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth. Thou shalt not bowe downe to them, neither serue them: for I am the Lord thy God, a ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me: And shewing mercie vnto thousandes to them that loue me, & keepe my commandemets. Thou shalt not take the Name of the Lorde thy God in vaine: for the Lorde will not hold him guiltles that taketh his Name in vayne. Remember the Sabbath day, to keepe it holy. Sixe dayes shalt thou labour, and doe all thy worke, But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy gates. For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lorde blessed the Sabbath day, and hallowed it. Honour thy father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee. Thou shalt not kill. Thou shalt not commit adulterie. Thou shalt not steale. Thou shalt not beare false witnes against thy neighbour. Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his mayde, nor his oxe, nor his asse, neyther any thing that is thy neighbours.

The Old Testament

The Old Testament is a collection of 39 books or documents that tell of the beginning of the world, the creation of man and woman, the establishment of the first family, the establishment of the first government and city-state, the introduction of evil through a serpent-like creature named Satan, the fall of man from a perfect creation into a corrupted being, the curse on the human race, the first lie, deception, and murder, the first musical instrument, the first rain, the prophecy of the redemption of the human race, the beginning of "races" and separate cultures.

Traditionally, the Old Testament is accepted as the divine revelation and word of ***Jehovah***. Throughout the timeline of the Old Testament, the accounts narrow from dealing with all people of the earth to dealing primarily with the Hebrews (the descendents of Abraham, Isaac, and Jacob) and their relationships with other cultures to establish Jehovah's purpose on the earth.

Out of these chronicles emerge stories of heroes, leaders, traitors, tragedies, and hard lessons, such as Adam and Eve, Cain and Able, Noah and the Ark, Job, Abraham and Sarah, Sodom and Gomora, the Tower of Babel, Isaac and Rebekah, Jacob and Esau, Joseph, Moses, Joshua, Samson and Delilah, David and Goliath, King Solomon, Elijah and his fiery chariot, Ahab and Jezebel, Naaman, Elisha and the servant girl, King Nebuchadnezzar, King Darius, Daniel and the lion's den, Hezekiah and the sun dial, Jonah and the whale, Queen Esther and the wicked Haaman, Nehemiah and the wall, the major prophets (Isaiah, Jeremiah, Ezekiel); the minor prophets (Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Zechariah, and Malachi).

Moses is said to be the author of the first five books of the Old Testament (the Torah). The

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

other books were written throughout a timeline by various authors, kings, judges, priests, prophets, and scribes. Scholars believe that the books were written dating from 10,000 BC. to 500 BC. Archaeological digs have uncovered many of the civilizations mentioned in the Old Testament and ancient texts and documents have been uncovered to substantiate in a historical sense many of the stories and events chronicled in the analogs of the Old Testament. In 2006, an archaeological team discovered what they believe to be pieces of Noah's ark in modern day Iran. Other findings from time to time surface on the news to bring an awareness and realization of the Old Testament to modern cultures. The traditional creation story is below.

The Genesis Story (Chapter 1)

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together in one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathered waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, whose seed is in itself: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be to give light upon the earth: and it was so. And God made two great lights; the greater to rule the day, and the lesser to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish, and over the fowl, and over the cattle, and over all the earth, and over every creeping thing. So God created man in his own image, in the image of God; male and female created he them. And God blessed them, and said to them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish, and over the fowl, and over every living thing. And God said, Behold, I have given you every herb bearing seed, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work; and he rested from all which he had made. And God blessed the seventh day, and sanctified it, because, in it, he had rested from all his work.

Continue now to the Activities.



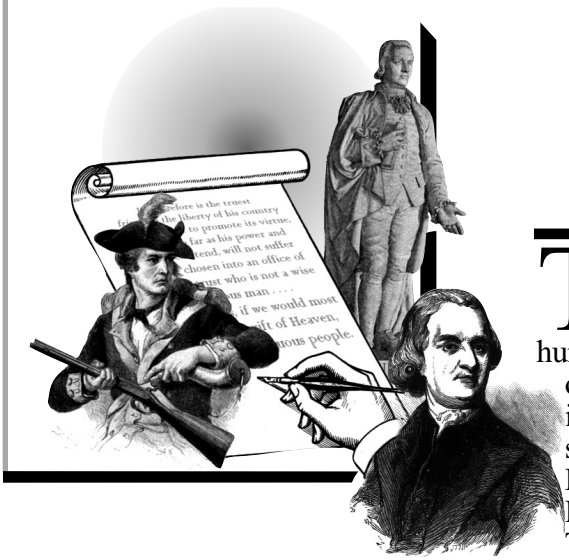
LIFE PRINCIPLE

"Honor thy father and mother."

—Moses

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.



The Bible as Literature

Ancient Texts

Section 1

Lesson 3 of 5

The most widely read and accepted religious text in the English speaking world is indisputably the Bible. Millions of copies are purchased each year. It has been the best seller for hundreds of years. The Bible has been read by a wide ***spectrum*** of citizenery, from presidents to commoners, and has provided inspiration for some of the world's most celebrated authors, such as William Shakespeare who quoted heavily from the Bible in his voluminous literary contributions; also John Donne, famous poet, enjoyed using the Bible in his writings. The author of the world's best seller for 300 years, John Bunyan, who wrote *Pilgrim's Progress*, used the Bible as his primary source of inspiration. Philosopher John Knox who greatly influenced American politics quoted liberally from the Bible. Thousands of hospitals, universities, charities, children's homes, and multitudes of other organizations, including many youth programs, have been established based on concepts found in the Bible. Abe Lincoln, one of America's most beloved and enlightened presidents, commented on the Bible in his personal creed: "I believe...that the Bible is the best gift God has ever given to men..." Many other leaders, writers, and scholars, some of whose names you will recognize, have commented on the Bible. Lord Alfred Tennyson once said, "Bible reading is an education in itself." Thomas Paine stated, "The Bible is a book that has been read more...than any book that ever existed." Patrick Henry said, "The Bible is worth all other books which have ever been printed." Read more quotes below.

> The Bible is a harp with a thousand strings. Play on one to the exclusion of its relationship to the others, and you will develop discord. Play on all of them, keeping them in their places in the divine scale, and you will hear heavenly music all the time. —William P. White

> I have always said that a studious ***perusal*** of the sacred volume will make better citizens, better fathers, and better husbands. —Thomas Jefferson.

> So great is my ***veneration*** for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. I have for many years made it a practice to read through the Bible once every year. —John Quincy Adams

> If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the ***Scriptures***. —Daniel Webster

> Whatever merit there is in anything that I have written is simply due to the fact that when I was a child my mother daily read me a part of the Bible and daily made me learn a part of it by heart. —John Ruskin

> The Testament is the very best book that ever was or ever will

VOCABULARY

Spectrum: an array or broad range
Perusal: the act of reading with thoroughness and care
Veneration: reverence; good will
Scripture: quotes from the Bible
Genocide: the deliberate extermination of a national race, political, or cultural group
Want: to be in want, to lack in basic needs
Darius: a king of ancient Persia/Babylon
Satraps: a governor of a province in ancient Persia

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

be known in the world. —Charles Dickens

The Bible is to me the most precious thing in the world . . . .—George MacDonald

The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity.—Immanuel Kant

Modern language derives many common sayings from the Bible, such as "the patience of Job", "the wisdom of Solomon", "a Judas kiss", "the scarlet thread", "as strong as Samson", "as big as Goliath", "a den of lions", "doubting Thomas", "a bird in the hand is worth two in the bush", "a man after his own heart", "a drop in the bucket", "a thorn in my flesh", "as old as the hills", "at his wit's end", and many others. You can find more sayings online at: http://www.phrases.org.uk/meanings/bible-phrases-sayings.html.

The Bible may be the most beloved of all books, yet it remains one of the most controversial. While many love it, many also hate it and oppose it as a guide for culture. Scholars believe this is due to a misunderstanding of the book itself or perhaps how the book is portrayed in some instances. Philosopher A.T. Robertson said, "The greatest proof that the Bible is inspired is that it has stood so much bad preaching."

The Bible is perhaps the most misunderstood and misinterpreted book. Each person views literature through his or her own culture and experiences, which may explain the varied responses to Scripture. Brian McLaren stated, "Too often we see the Bible through whatever lens we get from our culture." Michael Horton tried to explain resistance to Scripture this way: "To preach the Bible as 'the handbook for life,' or as the answer to every question, rather than as the revelation of Christ, is to turn the Bible into an entirely different book."

Advocates for political issues both use and abuse the Bible. Elizabeth Cady Stanton, a famous advocate of women's rights stated, "The Bible and the Church have been the greatest stumbling blocks in the way of women's emancipation." Robert Ingersoll (1833-1899), one of the most famous agnostics in American history stated, "I am going to put the Bible out of business!" One of Ingersoll's favorite philosophers and authors was Voltaire, a Frenchman who lived in the 1700s. Voltaire also despised the Bible and once stated, "Another century and there will not be a Bible on earth!" Both men were wrong; in fact, they may be "rolling over in their graves" if they knew that the Bible is more popular than ever.

C.S. Lewis said, "The value of the...Testament may be dependant on what seems its imperfection. It may repel one use in order that we may be forced to use it in another way—to find the Word in it...to re-live, while we read, the whole experience of God's gradual self-revelation, to feel the very contentions between the Word and the human material through which it works."

This "contention" is evident throughout history, and whether a person does or does not adhere to the spiritual precepts of the Bible, a working knowledge of its impact on the world is necessary to understand world movements such as the Crusades, the Reformation, the Renaissance, the Inquisition, Democracy, Capitalism, Communism, Nazism, temperance, abolition, and many other movements that either furthered the Bible's influence or attempted to destroy its influence.

Regardless of those who like or dislike the Bible, its value as literature and its impact on the world and the English language is unparalleled to any other text. The Bible has been translated from its original Hebrew, Greek, and Aramaic languages into nearly every language on earth. The first accepted English translation was the Geneva Bible of 1599. The King James Version of 1611 is considered the most accurate translation of original context and content; however, other versions have been popular in the United States since the 1940s. You will read excerpts from various versions in this course.

The Bible has two main sections: the Old Testament and the New Testament. In this lesson, you are studying ancient texts and will look at portions of the Old Testament only. The New Testament, aptly named, is newer text that you will study later.

Parts of the Old Testament

The Old Testament has several parts written by various authors. The main parts are 1) the Torah; 2) the judges; 3) the kings; 4) the books of poetry; 5) the books of wisdom; 6) the minor prophets; 7) the major prophets. The

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Torah is believed to have been written by Moses, the ancient law giver and emancipator of the Hebrew people. Joshua was a warrior/judge who served under Moses and who took up leadership when Moses died. The Book of Joshua begins the accounts of judges who guided the Hebrew people before they established a king (monarchy). In the books of the judges are the accounts of Joshua and Caleb, mighty warriors; Rahab, the harlot/spy; Boaz the warrior who married Ruth, a foreign widow; Deborah, the courageous warrior/judge; Gideon, a mighty warrior; Samson, the Nazarene judge who had divine strength but whose wife, Delilah, was unfaithful; Samuel, the prophet/judge who crowned Israel's first king, Saul; Hannah, Samuel's mother; David, the warrior/poet/king.

Below are the first nine verses of the Book of Joshua. As you read, notice the oral tradition style common in ancient texts. Notice that some of the words are repeated, much like a chant or poem. Setting words to music was the ancient way of preserving knowledge before the invention of writing.

Joshua 1:1-9 (New International Version)

The LORD Commands Joshua

1. After the death of Moses, the servant of the LORD, the LORD said to Joshua, son of Nun, Moses' aide: 2. "Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give them. 3. I will give you every place where you set your foot, as I promised Moses. 4. Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—all the Hittite country—to the Great Sea on the west. 5. No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you. 6. Be strong and courageous, because you will lead these people to inherit the land I swore to their forefathers to give them. 7. Be strong and courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. 8. Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. 9. Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go."

The books of the kings begin with David as an old man about to die. He made his youngest son, Solomon, king, which caused problems with the older siblings. The books continue with the accounts of Solomon as king, the building of his great temple, and his methods of ruling; his encounter with the Queen of Ethiopia (called Sheba in ancient times); Solomon's death, and the crowning of his son, Rehoboam, who was a cruel leader, causing the people to rebel, and thus, a civil war ensued. The accounts of the kings continue with the succession of many kings and the introduction of one of the most famous prophets in the Bible, Elijah. The accounts continue with Elijah's successor, Elisha, and his many miracles and prophesies. Read an excerpt from the account of I Kings.

1 Kings 2:1-4 (King James Version)

1. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, 2. "I go the way of all the earth: be thou strong therefore, and shew thyself a man; 3. And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: 4. That the LORD may continue his word which he spake concerning me, saying, 'If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee,' said he, 'a man on the throne of Israel.'"

Accounts in the Old Testament reveal that the Hebrews were often captured by foreigners and forced into slave labor. One famous account is the story of Esther, a captive Hebrew teenager who became queen of Persia. She was also an orphan, adopted by her older cousin, Mordecai, who became her guardian. Esther's life and actions were catalystic in the fate of the Hebrew people. The Book of Esther tells the story of this courageous young woman, who despite the fact that her ethnic heritage was despised by some of the royalty in Persia, she overcame her fear to reveal who she really was just in time to stop a ruthless man from carrying out ***genocide*** against the Hebrew people. Haman was the general of all the king's armies and thought he could get away with his evil plot.

Esther 7 (New King James Version)

Haman Hanged Instead of Mordecai

1. So the king and Haman went to dine with

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Queen Esther. 2. And on the second day, at the banquet of wine, the king again said to Esther, "What is your petition, Queen Esther? It shall be granted you. And what is your request, up to half the kingdom? It shall be done!" 3. Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request. 4. For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as slaves, I would have held my tongue, although the enemy could never compensate for the king's loss." 5. So King Ahasuerus answered and said to Queen Esther, "Who is he, and where is he, who would dare presume in his heart to do such a thing?" 6. And Esther said, "The adversary and enemy is this wicked Haman!" So Haman was terrified before the king and queen. 7. Then the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king. 8. When the king returned from the palace garden to the place of the banquet of wine, Haman had thrown himself across the couch where Esther was. Then the king said, "Will he also assault the queen while I am in the house?" As the word left the king's mouth, they covered Haman's face. 9. Now Harbonah, one of the eunuchs, said to the king, "Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king's behalf, is standing at the house of Haman." Then the king said, "Hang him on it!" 10. So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided.

The books of poetry and wisdom include Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. David's poetry and Solomon's proverbs are renown throughout history. Psalm 1, 8, & 23 are some of the most popular of David's psalms. Notice the poetic language.

Psalm 1 (New American Standard)

BOOK 1 The Righteous and the Wicked

1. Blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers! 2. But his delight is in the law of the LORD, and in His law he meditates day and night. 3. He will be like a tree firmly planted by streams of water, which yields its fruit in its season. Its leaf does not wither; and in whatever he does, he prospers. 4. The wicked are not so; they are like chaff which the wind drives away. 5. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. 6. For the LORD knows the way of the righteous, but the way of the wicked will perish.

Psalm 8 (New American Standard)

The LORD'S Glory and Man's Dignity

For the choir director at Gittith. A Psalm of David.

1. O LORD, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendor above the heavens! 2. From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease. 3. When I consider Your heavens, the work of Your hands, The moon and the stars, which You have ordained; 4. What is man that You take thought of him, And the son of man that You care for him? 5. Yet You have made him a little lower than the angels, And You crown him with glory and majesty! 6. You make him to rule over the works of Your hands; You have put all things under his feet, 7. All sheep and oxen, And also the beasts of the field, 8. The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. 9. O LORD, our Lord, How majestic is Your name in all the earth!

Psalm 23 (New American Standard)

The LORD, the Psalmist's Shepherd

A Psalm of David.

1. The LORD is my shepherd, I shall not ***want***. 2. He makes me lie down in green pastures; He leads me beside quiet waters. 3. He restores my soul; He guides me in the paths of righteousness for His name's sake. 4. Though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff comfort me. 5. You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup overflows. 6. Goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of the LORD forever.

The accounts of Solomon begin in the books of the kings and tell of him being crowned as leader of the Hebrew people while still a teenager. Solomon was David's youngest son and is recorded to have been both the wisest and the wealthiest man ever to have lived. II Chronicles 9:22 states, "And King Solomon passed all the kings of the earth in riches and wisdom."

The biblical accounts in Kings and Chronicles tell that on the night Solomon was crowned, the Lord visited Solomon in a vision and asked him what he would ask of God. Of all the things for which Solomon could have asked, he requested wisdom in ruling the

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

kingdom. This request impressed God. His response is recorded in II Chronicles 1: 11-12.

2 Chronicles 1:11-12 (King James Version)

11. And God said to Solomon, "Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king: 12. Wisdom and knowledge are granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

Solomon's wisdom is legendary, and in his day, kings and queens traveled thousands of miles to hear his teachings. The most famous queen to visit him was the queen of Sheba (ancient Ethiopia). II Chronicles 9 records the queen's visit. Verse 1 reads, "And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem . . ." Verse 5 tells of her response: "And she said to the king, 'It was a true report which I heard in mine own land of thine acts, and of thy wisdom.'"

The most famous of Solomon's wise judgements as ruler is the episode of two women and their babies. Before the days of DNA, deciding whose baby was whose, would have been a very difficult decision, especially when the infants were only days old.

1 Kings 3:16-28 (English Standard Version)

Solomon's Wisdom

16. Then two prostitutes came to the king and stood before him. 17. One said, "Oh, my lord, this woman and I live in the same house, and I gave birth to a child while she was in the house. 18. Then on the third day after I gave birth, this woman also gave birth. And we were alone. There was no one else with us in the house; only we two were in the house. 19. And this woman's son died in the night, because she lay on him. 20. And she arose at midnight and took my son from beside me, while your servant slept, and laid him at her breast, and laid her dead son at my breast. 21. When I rose in the morning to nurse my child, behold, he was dead. But when I looked at him closely in the morning, behold, he was not the child that I had borne." 22. But the other woman said, "No, the living child is mine, and the dead child is yours." The first said, "No, the dead child is yours, and the living child is mine." Thus they spoke before the king.

23. Then the king said, "The one says, 'This is my son that is alive, and your son is dead'; and the other says, 'No; but your son is dead, and my son is the living one.'" 24. And the king said, "Bring me a sword." So a sword was brought before the king. 25. And he said, "Divide the living child in two, and give half to the one and half to the other." 26. Then the woman whose son was alive said to the king, because her heart yearned for her son, "Oh, my lord, give her the living child, and by no means put him to death." But the other said, "He shall be neither mine nor yours; divide him." 27. Then the king said, "Give the living child to the first woman, and by no means put him to death; she is his mother." 28. And all Israel heard of the judgment that the king had rendered, and they stood in awe of the king, because they perceived that the wisdom of God was in him to do justice.

Scholars believe that Solomon wrote at least three books in the Bible: Proverbs, Ecclesiastes, and the Song of Solomon. Proverbs are a collection of maxims and wise sayings. Ecclesiastes is an essay of musings about the behaviour of humans and life in general. A poem in chapter 3 is the most popular, as it address a "time for all things." The Song of Solomon is a romantic poem composed in part by Solomon, and in part by his new bride.

Proverbs 3:1-7 (King James Version)

1. My son, forget not my law; but let thine heart keep my commandments: 2. For length of days, and long life, and peace, shall they add to thee. 3. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: 4. So shalt thou find favour and good understanding in the sight of God and man. 5. Trust in the LORD with all thine heart; and lean not unto thine own understanding. 6. In all thy ways acknowledge Him, and He shall direct thy paths. 7. Be not wise in thine own eyes: fear the LORD, and depart from evil.

Ecclesiastes 3:1-8 (King James Version)

1. To every thing there is a season, and a time to every purpose under the heaven: 2. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; 3. A time to kill, and a time to heal; a time to break down, and a time to build up; 4. A time to weep, and a time to laugh; a time to mourn, and a time to dance; 5. A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; 6. A time to get, and a time to lose; a time to keep, and a time to cast away; 7. A time to rend, and a time to sew; a time to keep silence, and a time to speak; 8. A time to love, and a time to hate; a time of war, and a time of peace.

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Song of Solomon 2:8-16, (English Standard Version)

The Bride Adores Her Beloved

8. The voice of my beloved! Behold, he comes, leaping over the mountains, bounding over the hills. 9. My beloved is like a gazelle or a young stag. Behold, there he stands . . . 10. My beloved speaks and says to me: "Arise, my love, my beautiful one, and come away, 11. for behold, the winter is past; the rain is gone. 12. The flowers appear, the time of singing has come, and the voice of the turtledove is heard in our land. 13. The fig tree ripens its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my beautiful one, and come away. 14. O my dove, in the clefts of the rock, in the crannies of the cliff, let me see your face, let me hear your voice, for your voice is sweet, and your face is lovely." 16. My beloved is mine, and I am his . . . .

The books of the prophets were written by the many prophets who guided the Hebrew people over the years, through times of abundance, hardship, captivity, peace, war, and rebellion. These books are filled with accounts of intrigue, espionage, wars, heroism, faith, mercy, forgiveness, and courage. The most popular of these writers are Jonah, Isaiah, Jeremiah, Nehemiah, Ezekiel, and Daniel. The episode of Daniel's encounter with some jealous rulers and hungry lions is widely known.

Daniel 6:1-23 (American Standard Version)

1 It pleased ***Darius*** to set over the kingdom a hundred and twenty ***satraps***, . . . 2. and over them three presidents, of whom Daniel was one . . 3. This Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm. 4. Then the presidents and the satraps sought to find occasion against Daniel . . .; but they could find no fault, forasmuch as he was faithful, neither was there any error or sin found in him. 5. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. 6. Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live for ever. 7. All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. 8. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. 9. Wherefore king Darius signed the writing and the interdict. 10. And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem) and he kneeled upon his knees three times a day, and prayed, and gave thanks before God, as he did aforetime. 11. Then these men assembled together, and found Daniel making petition and supplication before God. 12. Then they came and spake before the king: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. 13. Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. 14. Then the king, when he heard these words, was sore displeased [with the governors who had set up Daniel], and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him. 15. Then these men assembled together unto the king, and said, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed. 16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. . . . 18. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him. 19. Then the king arose very early in the morning, and went in haste unto the den of lions. 20. And when he came near unto the den to Daniel, he cried . . . O Daniel, . . . is thy God, whom thou servest continually, able to deliver thee from the lions? 21. Then said Daniel unto the king, O king, live for ever. 22. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. 23. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

Congratulations. You have just read some of the most popular ancient texts in the English language. Continue to the Activities.

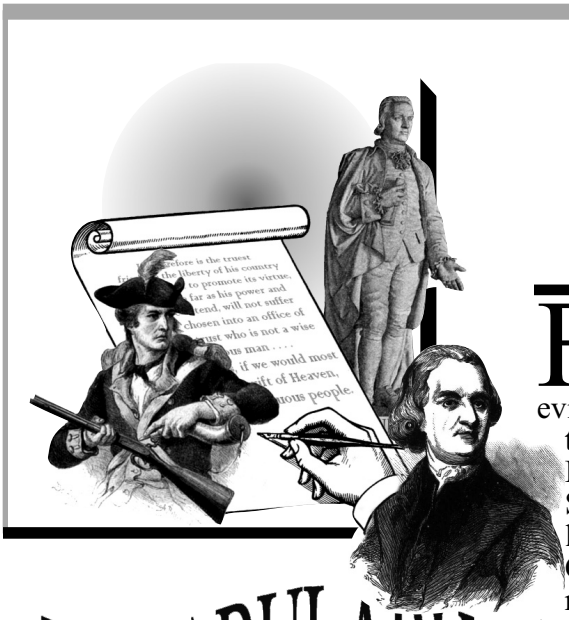


LIFE PRINCIPLE

"Be strong and courageous."
—Joshua

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.



Ancient Texts Discovered in Modern Times

Ancient Texts

Section 1

Lesson 4 of 5

For centuries, archaeologists, historians, professors, scholars, governments, and individuals have ***scoured*** the earth, looking for treasures, artifacts, and other evidence to ***substantiate*** accounts ***enscripted*** in ancient texts, such as the Bible, the *Illiad*, and other documents. Even some dictators, such as Napolean, Hitler, and Sadam Hussein, have searched to locate sacred artifacts like the Ark of the Covenant, the Holy Grail, the cross of Christ, and others, believing they would empower the ruler supernaturally. Interest in religious artifacts dates back hundreds, perhaps thousands of years. Allegedly, the original cross of Christ was discovered in 326 AD by Helena of Constantinople, mother of Constantine the Great (emperor of Rome). Helena brought back a piece to Rome and ***enshrined*** it.

Christians, Muslims, and Jews, the three main world religions with ties to the middle east, continually search for links to their heritage and faith. In 2006, archaeologist Bob Cornuke and a team of experts believed they had found pieces of Noah's Ark in Iran. From time to time, excitement will ripple through society at the discovery of yet another artifact of important value. One such discovery was fragments of a copy of the Ten Commandments found in Egypt.

The story of Moses and the Ten Commandments is a popular one. Moses was a child born to an Hebrew couple who were slaves in Egypt. The Egyptians allowed the slave women to bear female children only, and all male children were confiscated and thrown into the Nile River for food for the crocodiles. Moses' mother tried to save her infant son's life by hiding him. An Egyption princess found the baby and adopted him. Moses grew up as a prince in the Egyptian court, unaware of his Hebrew heritage until adulthood, when he became determined to free his people.

After a series of miracles, signs, and wonders, Pharoah finally released the Hebrew slaves to Moses. The account in the Bible tells of Moses' 40-year ordeal in leading approximately 3 million Hebrews through the wilderness desert regions south of Israel to their "promised land" (Canan or Israel). Along the way however, the people lost faith in God, worshiped idols, and lived sinfully, forgetting God's deliverance from slavery. God became angry with the faithless people and gave Moses a list of basic laws for the people to follow. Those laws have become known as the "Ten Commandments."

VOCABULARY

Scour: to range in search of something
Substantiate: to establish by proof or competent evidence
Enscripted: written
Enshrined: cherished as sacred; enclosed in a shrine
Papyrus: material on which to write, prepared from strips of the papyrus plant, native to the Nile region
Masoretic: of, or pertaining to, the notes of the scribes that formed the textual guide for the Old Testament
Shema Yisrael: a signature prayer of the Judean people recited in the morning and evening affirming faith in God
Liturgical: of, or pertaining to, formal, public worship, ritual, or ceremony
Decalogue: Greek pronounciation of the Ten Commandments
Paleographic: referring to ancient writings, documents, and inscriptions
Linguistic: pertaining to language
Herodian: referring to the era when the family of Herod ruled the Jews
Amulet: an object worn on the body to bring remembrance of a spiritual concept
Canto: a portion of a poem

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Ancient Texts Discovered in Modern Times

Hebrew Papyrus Found in Egypt

The ***papyrus*** scrolls discovered in Egypt became known as the Nash Papyrus, named after W.L. Nash who purchased the papers from native Egyptians in 1903. The scrolls are considered the oldest Hebrew fragments (at this time) to contain a portion of the Biblical ***Masoretic*** text, specifically the Ten Commandments and the ***Shema Yisrael*** prayer. Appraisals have dated the scrolls to the 2nd century BC. Clearly, these scrolls are not the original Ten Commandments, which are believed to be written on stone tablets and located in the Ark of the Covenant (which has not been found to date); however, the papyrus scrolls are probably the oldest copy from a ***liturgical*** work. An excerpt from the Jewish Quarterly Review in 1903, regarding the papyrus, reads:

> A Hebrew papyrus is a rarity in any case, but the document that forms the subject of this paper is unique. It is a papyrus containing the ***Decalogue*** in Hebrew followed by the Shema. . .When we add that there is every reason to suppose that the Papyrus is at least five or six hundred years older than any piece of Hebrew writing known to scholars, it is evident that the tattered fragments . . . are interesting and important from every point of view...

The Dead Sea Scrolls

Geographically, the Dead Sea is just east of Jerusalem. The sea is extremely deep (averaging about 1,000 feet), salty (some parts containing the highest amount of salts possible), and the lowest body of water in the world (below sea level). The Dead Sea is fed by the Jordan River and several small streams and springs.

In 1947, young Bedouin shepherds grazing their flocks of goats near the Dead Sea, entered an abandoned cave. Instead of finding their lost goats, the Judean teenagers found jars filled with ancient scrolls. That initial discovery began a search by archaeologists that lasted nearly a decade and eventually produced thousands of scroll fragments from eleven caves. Historical, ***paleographic***, and ***linguistic*** evidence established that the scrolls were ancient, dating from the third and second century BC to 68 AD. These scrolls are older than any other surviving biblical manuscripts by almost one thousand years. Unquestionably, the "Dead Sea library," is the greatest manuscript find of the twentieth century.

According to archaeological experts, the Dead Sea scrolls comprise approximately 900 documents, including texts from the Hebrew Bible. The texts are of great religious and historical significance, as they are practically the only known surviving Biblical documents written before AD 100. According to carbon dating, textual analysis, and handwriting analysis, the documents were written at various times between the middle of the 2nd century BC and the 1st century AD. The Nash Papyrus from Egypt is the only other Hebrew document of comparable antiquity.

The most prominent biblical texts cited in the Dead Sea Scrolls are the Psalms, followed by the Books of Isaiah and Deuteronomy. The Isaiah Scroll was discovered in 1947 along with a Commentary on the Book of Habakkuk. Of the Dead Sea Scroll fragments, about 30% are from the Hebrew Bible (from all the books except Esther and Nehemiah). About 25% are Israeli religious texts, not included in the Bible (such as the Book of Enoch, the Book of Jubilees, and the Testament of Levi). Another 30% contain Biblical commentaries or other texts such as the Community Rule, also known as "Discipline Scroll" or "Manual of Discipline" and the War of the Sons of Light Against the Sons of Darkness, also known as the "War Scroll." The remaining scroll fragments (about 15%) are yet unidentified. The fragments number in the thousands. In this lesson, we'll look at only a few.

Psalms Scroll: Document type: Parchment; Copied ca. 30-50 AD; Courtesy of the Israel Antiquties Authority. This scroll is a collection of psalms and hymns, comprising parts of 41 Biblical psalms. It also presents previously unknown hymns, as well as a prose passage about the psalms composed by King David. This manuscript was found in 1956 in Cave 11 and is one of the longer texts to be discovered. The script is carefully written in the Jewish book-hand style of the ***Herodian*** period. The Tetragrammaton (the four-letter name of the Divine Lord), however, is written in the paleo-Hebrew script. (*The Psalms Scroll of Qumran Cave 11. Discoveries in the Judaean Desert, IV*. Oxford, 1965)

English Translation of the Psalms Scroll (excerpt) (Courtesy of the Israel Antiquities Authority)

Plea for Deliverance

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

> Surely a maggot cannot praise thee nor a grave worm recount thy loving-kindness. But the living can praise thee, even those who stumble can laud thee. In revealing thy kindness to them and by thy righteousness thou dost enlighten them. For in thy hand is the soul of every living thing; the breath of all flesh hast thou given. Deal with us, O LORD, according to thy goodness, according to thy great mercy, and according to thy many righteous deeds. The LORD has heeded the voice of those who love his name and has not deprived them of his loving-kindness. Blessed be the LORD, who executes righteous deeds, crowning his saints with loving-kindness and mercy. My soul cries out to praise thy name, to sing high praises for thy loving deeds, to proclaim thy faithfulness--of praise of thee there is no end. Near death was I for my sins, and my iniquities have sold me to the grave; but thou didst save me, O LORD, according to thy great mercy, and according to thy many righteous deeds. Indeed have I loved thy name, and in thy protection have I found refuge. When I remember thy might my heart is brave, and upon thy mercies do I lean. Forgive my sin, O LORD, and purify me from my iniquity. Vouchsafe me a spirit of faith and knowledge, and let me not be dishonored in ruin. Let not Satan rule over me, nor an unclean spirit; neither let pain nor the evil inclination take possession of my bones. For thou, O LORD, art my praise, and in thee do I hope all the day. Let my brothers rejoice with me and the house of my father, who are astonished by thy graciousness...Forever I will rejoice in thee. (—translated in part by J. A. Sanders)

Exodus and Deuteronomy Scrolls: Document type: Parchment; Copied first century-early second century AD; Courtesy of the Israel Antiquities Authority. These fragments yielded ***amulet*** remains of leather containers and inscribed strips of parchment. They include two selections from the book of Exodus and two from Deuteronomy. The scripture verses were penned in clear characters on the writing material and included Deut. 6:8: "And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes." Unbelievably, this reference corresponds with the Second Temple period sages who established that Hebrew amulets included four scriptural passages inscribed on parchment placed in black leather containers. One of the amulets was worn on the left wrist and the other on the forehead. These served "as a sign upon your hand and as a symbol on your forehead that with a mighty hand the Lord freed us from Egypt" (Exodus 13:9, 16). (*Discoveries in the Judaean Desert, II*, pp. 80- 85. Oxford, 1961)

English Translation of the Exodus and Deuteronomy Scrolls (excerpt) (Courtesy of the Israel Antiquities Authority)

> Exod. 13:1-3: (1) And spoke the Lord to Moses saying, (2) "Consecrate to Me every first-born the first issue of every womb of the Israelites, man and beast is Mine." (3) And Moses said to the people, "Remember this day on which you went (free) from Egypt, the house of bondage, how with a mighty hand the Lord freed you from it; no leavened bread shall be eaten this day."

Leviticus Scroll: Document type: Parchment; Copied late second century—early first century BC; Courtesy of the Israel Antiquities Authority. Inscribed in the scroll are parts of the final chapters of Leviticus, the third book in the Pentateuch (Greek for Torah), detailing laws of sacrifice, atonement, and holiness. Additional fragments of this manuscript are chapters from Lev. 4, 10, 11, 13, 14, 16, 18-22. The Leviticus Scroll was written in an ancient Hebrew script often referred to as paleo-Hebrew. (*The Paleo-Hebrew Leviticus Scroll*. Winona Lake, Indiana, 1985)

English Translation of Leviticus (excerpt) (Courtesy of the Israel Antiquities Authority)

> Lev. 23:22-29: (22)...[do not] gather the gleanings of your harvest; you shall leave them for the poor and the stranger; I the LORD am your God. . .

Pierced Messiah Text: Document type: Parchment; Copied early first century AD; Courtesy of the Israel Antiquities Authority. This six-line fragment, commonly referred to as the "Pierced Messiah" text, is written in a Herodian script of the first half of the first century AD and refers to a Messiah from the Branch of David, to a judgement, and to a killing, "and they killed the Prince, the Prince of the Congregation, the Branch of David." The script continues with a reference to a triumphant entry by the Messiah (Isaiah 11:4).

Ancient Book of Psalms Found in Ireland

In July of 2006, the world was shocked to learn that an ancient book of the Psalms was discovered in Ireland during a construction project. A large machinery operator was preparing a boggy piece of land for development, when the operator spotted an unusual item just below the surface of the mud. He disembarked from his post to investigate.

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

His discovery rocked the world. Newspapers, radio stations, and television networks all over the world repeated the find to their audiences. In Dublin, Ireland, one newspaper heralded:

> 'Miracle' of psalm book found in bog
>
> July 27, 2006,
>
> DUBLIN: The accidental discovery of an ancient book of psalms - found last week when a construction worker drove the shovel of his backhoe into a bog - has been heralded as a miracle by Ireland's archeologists.

The Dublin paper continued the story of the "miracle book", telling that the book was approximately 20 pages in length. Lab tests revealed that the book dated to 800-1000 AD. This find "is the first discovery of an Irish early medieval document in two centuries," stated Trinity College manuscripts expert Bernard Meehan.

Director of the National Museum of Ireland, Pat Wallace, excitedly exclaimed that, "This is really a miracle find." Wallace continued to say that two things made this discovery unique: first, something that fragile should not survive buried in a bog; and secondly, for the book to be unearthed and spotted before it was destroyed was "incalculably more amazing."

According to the Irish newspaper, the mysterious book was found open to Psalm 83, in which, written in black-letter Latin script, is the account of God hearing complaints of other nations' attempts to destroy Israel. Psalm 83 is a well known "War Psalm" and in part reads:

> For behold, Your enemies make a tumult; and those who hate You have lifted up their head. They have taken crafty counsel against Your people, and consulted together against Your sheltered ones. They have said, "Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more." (Psalm 83:2-4)

Congratulations. You have studied some of the most remarkable finds in recent history. Continue now to the Activities.

LIFE PRINCIPLE

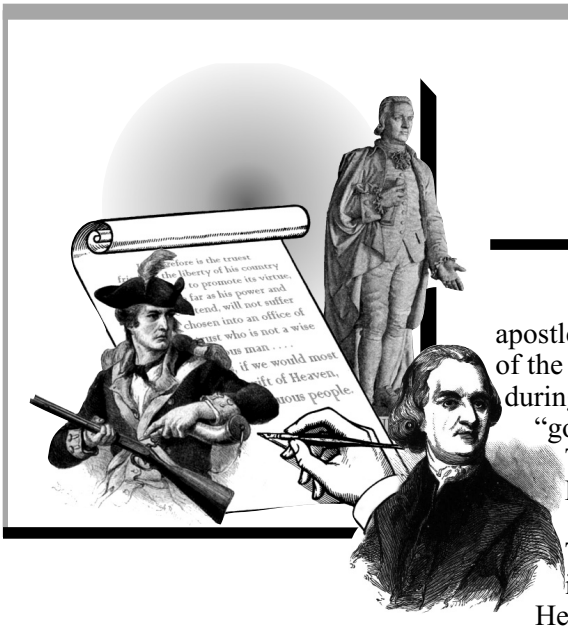


"The world's history is a divine poem of which the history of every nation is a *canto* and every man a word."

—James A. Garfield

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.



New Testament Texts

Ancient Texts

Section 1

Lesson 5 of 5

THE GOSPELS

The New Testament was composed by followers of Jesus and by apostles converted after Jesus. The Gospels make up the first four books of the New Testament. Scholars date the Gospels to the first century AD, during or directly after the life of Jesus. The word "Gospel" means "good message" or "way of peace". The Gospels of the New Testament tell the story of Jesus, his disciples, and of John the Baptist (a prophet during that time).

Jesus is the central figure of the Gospels and the New Testament. Jesus is commonly referred to as Jesus Christ. "Christ" is a Greek title meaning "Anointed One" and corresponds to the Hebrew word "Messiah". Historians and scholars believe that Jesus lived from approximately 8 BC to 25 AD. The timelines of the Bible and other various ancient texts from many other cultures seem to support this.

Jesus is considered the most influential person in all of history, as his ***advent*** defined the timelines of the world. The history of the world is determined as being BC "Before Christ" and AD "Anno Domini", which is Latin for "year of our Lord" and means "after Christ". Some historians have changed BC to "BCE" and AD to "CE". "BCE" stands for "Before the Common Era", and "CE" stands for "Common Era". These alternative references, however, are still defined by Christ's birth. Significant events in Christ's life are now major holidays, such as his birth, the foundation of Christmas, and his death, the foundation of Easter. Palm Sunday and "Black Friday" are also celebrated. Palm Sunday commemmorates Jesus' triumphant entry into Jerusalem a week before he was crucified. "Black Friday" commemmorates the day he was crucified. Jesus has been the theme of more books, poems, songs, and essays, worldwide than any other person in history.

The main sources of information regarding Jesus' life and teachings are the four Gospels of the New Testament: The Books of Matthew, Mark, Luke, and John. These four authors were followers of Jesus during his ministry on earth and chronicled his miracles, ministry, and teachings. The Gospels acclaim Jesus as the only Son of the One True God (Jehovah or Yahweh). The Gospels establish Jesus as the Messiah promised in the Old Testament and foretold by the ancient prophets, including Isaiah and Daniel, and sung about by the warrior/king David. The Gospels establish that Jesus was sent from Heaven by God to provide salvation, reconciliation with God, and atonement for the sins of humanity.

Only two of the Gospels, Matthew and Luke, provide accounts of Jesus' ***genealogy***. Both accounts trace Jesus to King David. Luke's genealogy is longer and goes back to Abraham and then to Adam. According to Matthew and Luke, Jesus was born in Bethlehem. His mother was a young woman named Mary. She was a virgin and conceived the baby Jesus by a miracle of the Holy Spirit. The Gospels state that Mary's fiance, Joseph, was warned in a dream by the angel Gabriel not to suspect Mary of promiscuity, but to go ahead and marry her, because she had not been with a man, but had conceived the child through a miracle. The Gospel of Luke gives an account of the angel Gabriel visiting Mary to tell her that she was chosen to ***bear*** the Son of God (Luke 1:26–38). Luke's account of the birth of Jesus is the classic

VOCABULARY

Advent: birth or introduction into the world
Geneology: a person's lineage, heritage, or blood line of ancestors
Bear: to carry in pregnancy; to give birth
Incarnate: born in the form of a human, appearing in flesh, bone, and blood, not just spirit
Homage: respect and honor
Pharisees: the religious leaders and rulers in Jewish society, often criticised by Jesus as being corrupt and leading people astray

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Christmas story. The birth of Christ is the focal point of the holiday ("Christ" "mas") as it was called in the Catholic church and has since been adopted virtually by all sects and branches of the Christian faith.

The story reveals that Jesus was born in Bethlehem in a cattle stall. The time of his birth was also the time when the Romans who ruled Israel declared that a census was to be taken and ordered every man to return to his hometown (place of birth). Joseph, Mary's husband, was thus required to leave Nazareth and travel to Bethlehem. The only problem was that it was a long journey (they had to ride a donkey) and Mary was very pregnant, just weeks away from giving birth. However, Joseph and Mary had no choice. When they arrived at Bethlehem, the city was full, and all of the inns were taken. Mary was in desperate need of someplace to lie down, and all the young couple could find was a barn. That night, Mary gave birth to the baby Jesus. Because the baby was the Son of God, angels celebrated at his birth and appeared to some shepherds. The angels told the shepherds about Jesus' birth. The shepherds immediately went to see the newborn.

The scriptures do not relate exactly how long Joseph and Mary stayed in Bethlehem. The story picks up with the three wise men from Asia who had read in the stars that the Saviour of the world was to be born in Bethlehem. They believed the ancient prophecy of the ***incarnate*** child and saddled up their camels to find the baby and pay him ***homage***. The journey took them approximately two years. They arrived in Jerusalem to inquire where to find the child. King Herod became jealous of the baby Jesus and wanted to kill him. He ordered his soldiers to go to Bethlehem and slaughter all of the baby boys under the age of two, since Herod didn't know which one was Jesus. Luke reveals that an angel appeared to Joseph and warned him to flee before Herod's soldiers arrived. In the dead of night, Joseph packed up his family and went to Egypt to stay until the danger passed. After a couple of years, an angel appeared to Joseph in Egypt and told them to go home because Herod was dead. The family returned to Nazareth, instead of Bethlehem, and that is where Jesus grew up. Critics and skeptics of the story doubted the veracity of Luke's tale and sought archaeological proof of Herod's existence. You can imaged the excitement when King Herod's tomb was found in May of 2007.

While a child and youth, Jesus worked in the carpentry trade with Joseph. According to Luke 3, Jesus' spiritual ministry began when he was "about thirty years of age" which was considered by Hebrew culture to be the age when a male reached adulthood. In the beginning of his ministry, Jesus was baptized by the prophet John the Baptist (a local prophet and distant cousin of Jesus). The Gospel of Mark begins with the Baptism. According to Mark, Jesus came to the Jordan River where John the Baptist was preaching and baptizing. Matthew records that John was apprehensive about baptizing Jesus because John knew who Jesus really was and felt inferior to the Son of God. John attempted to decline Jesus' request for baptism, saying that it was Jesus who should baptize John. Jesus insisted, claiming that baptism was necessary to begin his ministry and fulfil the will of God (Matthew 3:15). After the baptism, the Gospels record that the Holy Spirit "came upon" Jesus "like a dove" and a voice from heaven spoke: "You are My beloved Son, in whom I am well pleased" (Mark 1:10–11).

Following this baptism, Jesus entered the desert for a "proving time" in which he was without food for forty days. In Jesus' state of physical weakness from lack of nourishment, Satan appeared and tempted Jesus in order to cause Him to fall from righteousness and fail in His ministry. Each temptation was a test of Jesus' devotion to the Father God. Jesus successfully refused Satan's charms by quoting scriptures from the Book of Deuteronomy. Having failed in his devious mission, the devil departed, and angels came and brought nourishment and comfort to Jesus (Matthew 4:1-11).

The Gospels state that Jesus, as Messiah, was sent to "give his life as a ransom for many" and "preach the good news of the Kingdom of God." Over the course of his ministry, Jesus is said to have forgiven many people of their sins, thereby allowing them to have eternal life, and he performed hundreds of miracles, including healings, exorcisms, and raising people from the dead, the most popular being the account of Lazarus (John 11:1–44).

The Gospel of John implies that Jesus preached for approximately three years. He chose 12 men and some women to be his closest disciples. At the height of his ministry, he attracted huge crowds numbering in the thousands, primarily in the areas of Galilee and Perea. Some of Jesus' most famous teachings are, "The Sermon on the Mount", which contains the Beatitudes and the Lord's Prayer. Jesus often used parables, such as the Prodigal Son and the Parable of the Sower to explain a concept about the Kingdom of God. Jesus' teachings centered around God's love for all people, service and humility, forgiveness of sin, faith, love for one's enemies, true friendship, and the need to be law-abiding citizens. Jesus gave dignity to society's outcasts by sharing meals and speaking with them, and helping them in their times of need. When ***Pharisees*** objected, Jesus replied that "the sick are the ones who need a physician, not the healthy" (Matthew 9:9–13). According to Luke and John, Jesus also extended his ministry to foreigners, such as Samaritans (John 4:1–42).

The Beatitudes

Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

Blessed are they who mourn, for they shall be comforted.

Blessed are the meek, for that shall possess the earth.

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Blessed are they who hunger and thirst for justice for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the clean of heart, for they shall see God.

Blessed are the peacemakers, for they shall be called children of God.

Blessed are they who suffer persecution for justice's sake, for theirs is the kingdom of Heaven.

Blessed are you when men reproach you, and persecute you, and speaking falsely, say all manner of evil against you, for my sake.

According to the Gospels, Jesus' ministry was not to establish an earthly throne, military, or government, as the Romans feared, but was to establish a "New Covenant" between God and humanity, clarify the laws of the Old Testament, make new provisions for God's grace, and right many religious wrongs of the times. He harshly criticised the religious leaders who had corrupted God's Word and law. This of course caused the religious leaders to hate Him and plot his murder.

Toward the end of his ministry, Jesus celebrated the Passover (a traditional meal in which Hebrews remember their deliverance from Egypt) with his disciples. This meal was the last one Jesus shared with them; therefore the meal became known as the Last Supper. At this time, Jesus prophesied his betrayal (by one of his own disciples) and execution (hanging to death on a cross). Following the supper, Jesus and his disciples went to pray in the Garden of Gethsemane, an olive grove on a mountain near Jerusalem. While in the garden, Jesus was accosted and arrested by Roman soldiers on the orders of the Sanhedrin (Hebrew Court Council) and the high priest, Caiaphas. The arrest took place at night in a secluded place to avoid a riot, as the officials knew that Jesus was popular (Mark 14:2). According to the Gospels, Judas Iscariot, one of Jesus' apostles, betrayed Jesus by identifying him to the guards with a kiss. In return for his betrayal, Judas received money. Later, in regret for what he had done, Judas committed suicide.

The soldiers dragged Jesus to court, beat and tortured him, performed a "mock trial", and sentenced him to death on a cross (a common form of Roman execution). The trial was prophesied in the Old Testament, and according to the Gospels, was part of the redemption process for humanity (Jesus had to shed his blood to erase the sins of man). While he was hanging on the cross, the sky turned black, and an earthquake shattered buildings all around the city. The curtains in the holy temple ripped in half, and other strange phenomenon occurred, such as people who had been dead for 40 years rose out of their graves and started walking around town. This frightened many and caused them to believe in Jesus, even though they hadn't believed him while he was alive.

After his death, Jesus was buried in a tomb. On the third day after his crucifixion, he rose from the dead, thus giving advent to Easter, celebrated by Christians all over the world. The Gospel of Matthew states that an angel appeared near the tomb of Jesus and announced his resurrection to the female disciples who had arrived to care for the body. Mark states that on the morning of his resurrection, Jesus first appeared to Mary Magdalene (Mark 16:9).

The Chronicles of the Acts of the Apostles, also written by Luke, state that after Jesus rose from the dead, He appeared to many believers in various places over the next forty days. He appeared to two men traveling between Jerusalem and Emmaeus. This is celebrated by some protestant groups in a commemorative event called "The Walk to Emmaeus" in which believers spend time reflecting on their relationship with God and their Christian duty.

The Gospels state that after Jesus' resurrection, He showed himself to disciples assembled in an "Upper Room", possibly a loft or mezanine. Upon seeing Jesus appear, some of the disciples were afraid and feared He was a ghost. According to the Gospels, Jesus encouraged them to touch His hands and to eat with Him to prove He was not a ghost. One disciple who was not there refused to believe the news related by the others. Jesus later appeared personally to this doubing disciple whose name was Thomas. This lead to the nickname "Doubting Thomas" given to someone who refuses to believe.

Shortly after appearing to His disciples, Jesus sent them into the world to tell all people (Gentile and Jew) the news of Christ's redemption for humaity. This event is called The Great Commission in which Jesus stated: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." After commissioning His disciples, Jesus ascended into heaven, promising to come again and establish God's Kingdom for all eternity.

After his ascension into heaven, his disciples spread his teachings, as he had commanded them to do. Within a few decades his followers became known as "Christians", meaning "followers of Christ". At first, Christians were rejected, persecuted, imprisoned, and murdered by Romans and other established governments and religious groups. However, the Christians were persistent, preaching the "good news", establishing churches, and making converts. Most influential in this endeavor was the Apostle Paul.

Over time, Christianity spread throughout the Roman Empire, especially after the Roman Emperor Constantine the Great became converted. Over the centuries, Christianity spread to most of Europe, and around the world. Now, Christians outnumber other

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

major religions two to one. However, the original practice of Christianity and the original message of Christianity has evolved into several forms, producing different styles of churches, including Anglican, Catholic (with many subgroups), Protestant (with many subgroups), Orthodox (with many subgroups), and others. In the United States, you will find any number of these various forms of Christianity. However, each form usually adheres to the Bible and the Gospels as its main religious text. Most American homes have a Bible in one form or another.

The central figure of Christianity is, of course, Jesus, whose life and teachings revolutionized entire cultures and changed the course of history. Most medieval art and literature, and many since, were centered around Jesus. The most famous picture was "The Last Supper" by DaVinci (a medieval artist and inventor) who painted Jesus sitting at the table with his disciples. Jesus' influence reaches from governments, to literature, art, architecture, academics, music, and many more areas. Images of Jesus and his story have been drawn, painted, sculpted, and portrayed on stage and in films in thousands, perhaps millions of ways. A popular one lately was the movie *The Passion of the Christ*, by director Mel Gibson.

John the Baptist

John the Baptist was the prophet who had baptised Jesus. John the Baptist was the son of Zacharias and Elizabeth. Zacharias was a priest who performed ceremonies in the temple, and Elizabeth was a distant cousin of Mary, Jesus' mother.

John the Baptist is acknowledged as a prophet in at least four religions, and perhaps others: Christianity, Islam, Mandaeanism, and the Bahá'í Faith. John the Baptist is not the author of the Gospel of John but his story does appear in there. According to the Gospels, John the Baptist's specific purpose was to prepare the hearts of the people to accept Jesus as the Messiah. Many people confused John as the Messiah, and he had to tell them that he was not the Promised One, but only was to prepare the way for the Promised One (Luke 1:17 and Luke 1:75). Several passages in the Old Testament generally refer to the prophetic role of John the Baptist, including a passage in the Book of Malachi that refers to a prophet who would prepare the way of the Lord: "Behold, I will send my messenger, and he shall prepare the way before me." John the Baptist himself said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." (John 1:22-23)

John the Baptist is reported as being a "wild" man who dressed in animal skins, ate honey and locusts, and lived in the desert. He preached about God the Father and the coming of God the Son, the Messiah. He has been called a moral "watchdog" by biblical scholars who was not shy about publicizing the sins of public officials and pointing out hypocrisy in high places.

The Gospels reveal that John the Baptist's public ministry was terminated approximately six months after baptizing Jesus, when Herod Antipas, a descendant of the Herod who wanted Jesus dead, arrested the prophet for disclosing Herod's adulterous behaviour toward his brother's wife, Herodias (Luke 3:19). Common belief is that although Herod arrested the prophet, Herod would do no further harm to John the Baptist; however, Herodias was furious at John the Baptist for revealing the scandolous relationship and wanted the prophet dead. She persuaded her daughter, Salome, to trick Herod. At a birthday party, Salome performed a beautiful choreography routine that impressed Herod and his guests. Herod, who was drunk, foolishly offered the girl anything she requested. She consulted with her mother who told the girl to ask for John's head on a platter. In order to save face in front of his guests, Herod's pride did not allow him to refuse the request of his niece, and so John was beheaded.

John the Baptist, also called St. John, is celebrated today in many parts of the world. The Eastern Orthodox Church celebrates Saint John on six separate feast days. Many places and things have been named for John the Baptist. Puerto Rico was originally named San Juan Bautista; San Juan is now its capital city, and John the Baptist is its patron saint. John the Baptist is also a patron saint of French Canada. A feast day in his memory is June 24, celebrated in Quebec as the provincial holiday of Québec. The Canadian cities of St. John's, Newfoundland and Saint John, New Brunswick were both named in honour of John the Baptist. Prince Edward Island, a Canadian province, was originally called Ile de St. Jean or St. John Island. St. John's Wort (an herb that treats depression) is named after St. John because the herb is traditionally harvested on his feast day, June 24. In the UK, Saint John the Baptist is the patron saint of Penzance, Cornwall. He is also patron of the Knights Hospitaller of Jerusalem, Florence, and Genoa, Italy. Famous churches named after the prophet include the Basilica of St. John Lateran, St. John the Baptist of Jerusalem, St. John the Baptist of Coventry, St. John the Baptist of St. John's (Basilica-cathedral), San Giovanni Battista di Rimini (cathedral), San Giovanni Battista di Torino (cathedral), Saint Jean Baptiste d'Audresselles.

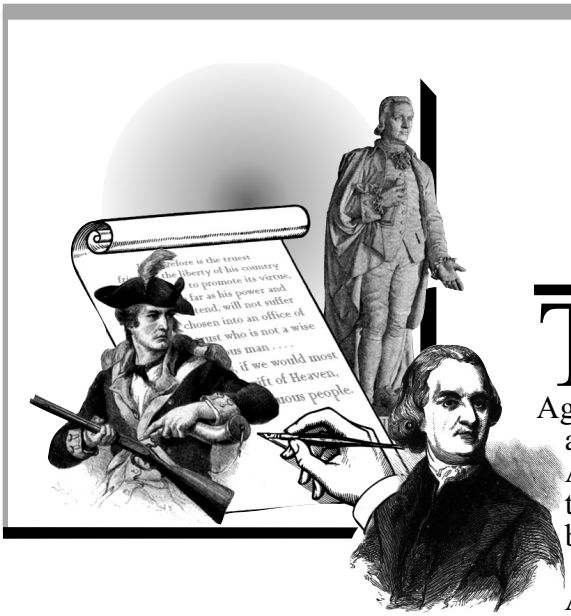
Continue now to the Activities.



Life Principle

"Blessed are the merciful, for they shall obtain mercy."
—Jesus

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.



Literature from Christ to the Dark Ages

Ancient Texts

Section 2

Lesson 6 of 10

The "Dark Ages" was an era in history when man's intellect and soul were darkened and lacking in understanding and knowledge. During the Dark Ages, many of the scientific, intellectual, and cultural advancements of the previous age were lost. The Dark Ages was a time of maurading gangs and nomads, tribal feudalism and rivalry, conquering warlords and barbarism.

Historians and scholars indicate that the Dark Ages began at the fall of the Roman Empire, whose capital city was Rome, Italy, but whose domain stretched across Europe, and into Asia, Africa, and the Middle East. The Roman empire was a "hub" of advanced culture, art, science, and literature. Its demise began in approximately 300 AD and was completed by 500 AD when celtic and Germanic tribes of Europe, warlords of Africa, and nomads of Arabia plundered the once-great city. Rome never rebuilt, and the people were scattered, forced to band together for defense and basic provisions. Their focus shifted from cultural and intellectual advancements to mere survival.

Before the onset of the Dark Ages, architecture, art, drama, and poetry flourished, and many advancements worldwide were accomplished. Some of these included: running water with indoor plumbing (Rome); the invention of the calendar (Rome); the discovery of the use of silkworms to make clothing (Korea); the discovery of diamonds (India); the invention of various sports; including wrestling (Japan) and bowling; the discovery of black and green tea (India); the invention of the compass and paper (China), which allowed for the gradual changing of scrolls into books; the invention of soap.

Most of the literature produced from the time of Christ to the Dark Ages was in the form of philosophy, poetry and historical records. One document in particular changed the world and the destiny of many souls. This documents was the New Testament. Certainly, other important documents were produced during this time, but they were of less impact on humanity as a whole.

The New Testament was produced during and immediately after the life of Christ, from approximately 28 AD to 100 AD. The main author of the New Testament was the Apostle Paul, except for the Gospels of Matthew, Mark, Luke, and John, the Books of the Acts (written by Luke), and the ***epistles*** of James and

VOCABULARY

Epistle: a formal name for a letter; usually refers to letters by the apostles in the New Testament
Sojourn: to stay temporarily in a place
Gentile: any person of non Jewish origin
Mosaic: referring to the portion in the Torah (first five books of the Old Testament) in which Moses dictated the laws of God for the Hebrew people
Ephesian: referring to an ancient city or region in Asia Minor
Fundamental: foundational or basic part
Circumcision: an important symbol of cleanliness in Hebrew and Christian cultures; the practice of removing the foreskin of the penis of a male child at eight days old (medically the best time for this procedure); still practiced throughout the world including the United States, Europe, and Israel
Derided: mocked, scoffed, put down
Catacombs: underground tombs and burial sites common in the Middle East

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Peter. In this lesson, we will study the literary contributions of the Apostle Paul.

The Writings of Apostle Paul

Saul was a Jew who was a Roman citizen from Tarsus (a region in present day Turkey), thus he is often called Saul of Tarsus. He was an attorney and scholar of the Hebrew law and was known for his particular hatred of the followers of Christ. In the early days of Christianity, Saul was a notorious persecutor and killer of believers or "Followers of the Way", as they were called. Imprisoning and killing Christians was accepted culturally, so Saul was not considered a law breaker, but was viewed as doing a favor to the established government.

Saul spied upon, informed against, and aggressively sought out Christians. He disrupted their meetings, dragged, beat, stoned, and imprisoned them. He helped to write laws against them, and persecuted them any way he could—men, women, and children. However, this was not to last. Saul's conversion to the Christian faith was sudden, abrupt, and shocking. So much, that many Christians refused to believe it, and suspected Saul of yet another deceitful ploy to harm them.

After his conversion, Saul changed his name to Paul and became known as Paul the Apostle or Saint Paul (a name given him after his death). Paul himself admits that he persecuted Christians prior to his conversion (Phil 3:6) and (Acts 7:58–60; 22:20). According to the New Testament, Paul's conversion occurred enroute to Damascus with a warrant to arrest Christians in Syria. In his autobiographical letters, Paul wrote of his spiritual transformation.

> "Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem. As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?" "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied. "Now get up and go into the city, and you will be told what you must do." The men traveling with Saul stood there speechless. They heard the sound but did not see anyone. Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus. For three days he was blind, and did not eat or drink anything." (Acts 9:1–9; c.f. Paul's explanation to King Agrippa, Acts 26, and Galatians 1:13–16)

According to Paul's writings included in the New Testament, Paul's traveling companions (soldiers) brought Paul to Damascus, where a prophet named Barnabus had been told by God to greet Paul and care for him. Barnabus hesitated because of Paul's brutal reputation; however, the prophet obeyed and convinced the believers in that area that Paul was a changed man. Barnabus cared for and baptized Paul into the new faith. After a few days, Paul gradually received back his eyesight.

Following his conversion and baptism in Damascus, Paul ***sojourned*** in Arabia until joining a Christian community in Jerusalem and staying with Simon Peter for fifteen days (Gal 1:13–18). As a convert, Paul embraced his new role. His aggressive enthusiasm for Christ is widely considered central to the development and spread of Christianity. He became especially burdened for ***Gentiles*** and believed he was to preach to people outside the Hebrew culture (the Jews already had many preachers, including Peter).

Paul poured his energy into making new converts and establishing churches. He traveled extensively and became known as the first missionary. Although he was received well by many and converted thousands, some resented Paul and tried to run him out of town and even kill him. In one episode, Paul was turning many people toward the One true God and away from idol worshipping. The silversmiths in the town who made their living by crafting idols were losing money because the people were no longer worshiping idols. The craftsmen rioted and stirred up a mob that nearly killed Paul. Similar instances occurred in other places as well.

The bulk of Paul's writings are in the forms of letters to the various churches he founded throughout the Mediterranean regions, Europe, the Middle East, and Asia. These letters (also called epistles) contain encouragement for the believers to continue in the face of persecution and instruction on how

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

to live the Christian life. In these letters, Paul also addressed some of the concerns of the new believers and articulated his position on the relationship between Jewish Christians and Gentile Christians, and between ***Mosaic*** Law and the teachings of Jesus.

New believers of the Way wanted to know which of the Old Testament laws to follow, and which ones not to follow. New believers turned to Paul for answers. In his responses to their questions, Paul supported some of the old laws and clarified others.

According to scholars, Paul's teachings seem to be in harmony with both the Old Testament and the teachings of Jesus. Many Christians view Paul as an important interpreter of the teachings of Jesus. For example, in his epistle to the ***Ephesian*** church, Paul supported the Ten Commandments and referred to one of the them when he wrote Chapter 6, verses 1-4, "Children, obey your parents in the Lord, for this is right. Honour your father and mother. . ."

Paul's impact on world literature and history are renown and tremendous. His epistles form a ***fundamental*** section of the New Testament, and his efforts to advance Christianity among the Gentiles is known in virtually every culture in Europe, Asia, the Middle East, and the Americas.

In his writings, Paul described himself as an Israelite of the tribe of Benjamin, ***circumcised*** on the eighth day, a Pharisee (Rom 11:1; Phil 3:5), and "more exceedingly zealous of the traditions" (Gal 1:14 KJV). He was born as Saul in Tarsus of Cilicia and received the best education possible at that time. The common assumption is that Paul was never married. No historical source mentions Paul having a wife. According to ancient documents, Paul studied in Jerusalem under the Rabbi Gamaliel, well known in Paul's time. According to sources, Paul supported himself during his missionary travels as a tentmaker. He endured various hardships on these journeys, including imprisonment in Philippi, lashings and stonings, and an attempted murder (2 Cor 11:24–27).

Paul spent the bulk of his ministry traveling throughout Asia Minor, preaching the Gospel. In Philippi, he encountered harassment and described his experience: "We suffered and were shamefully treated" (1 Thess 2:2). The author of the *Book of the Acts of the Apostles* (usually shortened to the *Book of Acts*) is Luke, who also authored the Gospel of Luke. He was a medical doctor who traveled with both Jesus and Paul, chronicling their ministries. Luke wrote that in Philippi, Paul exorcised a demonic spirit from a female slave, ending her ability to tell fortunes and reducing her value as a money maker for her master. Enraged, the slave's owner had Paul sent to prison (Acts 16:22). After a brief jail term, Paul traveled to Thessalonica before departing for Greece. In Athens, Paul gave his legendary speech about the "Unknown God" (Acts 17:16–34). Then Paul traveled to Corinth where he settled for three years and wrote the earliest of his surviving letters.

In Corinth, Paul encountered a bias against Gentile Christians. Some of the non Christian Jews created legal trouble for Paul (Acts 18:12–16): "the Jews united" and complained that he was "persuading the people to worship God in ways contrary to the law." He was brought before the proconsul Gallio, who after hearing the case, dismissed the charges. From an inscription in Delphi, the year of the hearing is known to be 52 AD.

Following this hearing, Paul continued his missionary efforts. He became more and more despised by Jews who refused to accept the Gospel and who continually plagued Paul with persecution and imprisonment on one pretext or another. However, many of the Gentiles to whom Paul ministered loved and cared for him, and many Christian Jews also.

The Book of the Acts recounts Paul's life only until he arrived in Rome, around 61 AD. The book closes with a dramatic final speech of Paul to a group of Jews who ***derided*** his teachings. Quoting Isaiah, Paul declared: "Hearing, you will hear, and shall not understand; And seeing, you will see, and not perceive; For the hearts of this people have grown dull. Their ears are hard of hearing, And they have closed their eyes, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, so that I should heal them. Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!" (Acts 28:26–28)

The date of the last source of

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

information about Paul comes from his second letter to Timothy, in which Paul implies that he is imprisoned in a Roman dungeon. The tone and language indicate that he may have known that his life was about to end.

After that, no Biblical passage refers to the end of Paul's life. The traditional story based on secular sources and hearsay (rumor) is that Paul died in Rome and possibly was executed by beheading. However, no hard evidence either supports or contradicts this.

Scholars commonly accept that Paul's body was interred with Peter's in ***catacombs*** until moved by Pope Cornelius into the crypts of Lucina. Gaius, who wrote during the time of Pope Zephyrinus, mentions Paul's tomb as being under the Basilica of Saint Paul. This claim was given much veracity by the recent archaeological discovery of a tomb under the basilica bearing Paul's name, the titles "apostle" and "martyr", and dating to antiquity.

Paul's writings include a number of letters to Christian churches and individuals, though not all have been preserved; 1 Corinthians 5:9 alludes to a previous letter he sent to the Christians in Corinth that has been lost. Those letters that have survived are part of the New Testament, where they appear in order of length, from longest to shortest. They include Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timoty, Titus, Philemon, and Hebrews.

Paul's literary contributions include dictations on faith, justification, salvation, and the afterlife (Rom 3:22; Gal 3:22; etc.). Paul articulated his concepts of faith, righteousness, forgiveness of sins, and the resurrection of Jesus. Paul's theological insights on faith and justification have been the subject of many interpretations, leading to the debate between justification by faith alone vs. justification by faith and works. This debate came to a climax nearly 1,500 years later when Martin Luther wrote his masterpiece *The 95 Theses* that changed the world (which we will study later).

Paul is celebrated as a Saint by various groups, including Roman Catholics, Eastern Orthodox, Anglicans, and Lutherans. He is the patron saint of Malta and London. Several cities have been named in Paul's honor, including São Paulo, Brazil, and Saint Paul, Minnesota (USA).

Paul's letter to the Ephesians provides a classic example of instruction on Christian living.

Ephesians 5 (abridged excerpt)

Be ye therefore followers of God, as dear children; And walk in love, as Christ also has loved us, and has given himself for us.

But fornication, and all things morally unclean, or covetousness, let it not be once named among you; Neither filthiness of language, nor foolish talking, nor vulgar or coarse jesting, which are not considered righteous: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, or idolater, hath any inheritance in the kingdom of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were in darkness, but now are ye in the light of the Lord: walk as children of light.

For the fruit of the Spirit is goodness and righteousness and truth; Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understand what the will of the Lord is.

Continue now to the Activities.

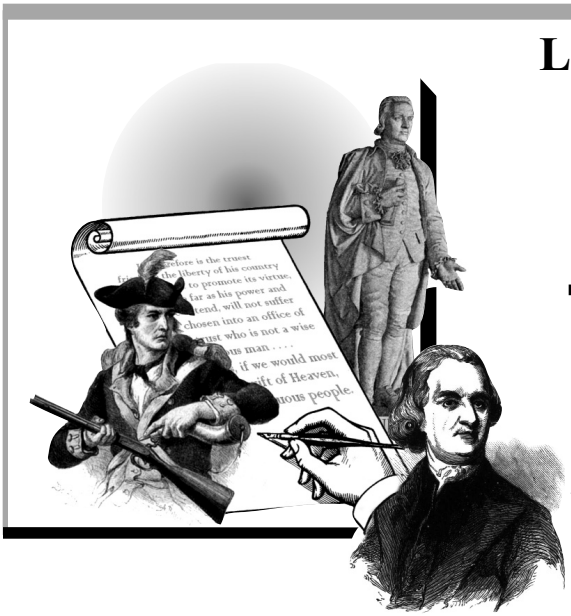
LIFE PRINCIPLE



"Be ye followers of God, as dear children; And walk in love."
—the Apostle Paul

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.



Literature from Christ to the Dark Ages (Continued)

Ancient Texts

Section 2

Lesson 7 of 10

St. Augustine is widely accepted by scholars as the most important figure in the development of the ancient Christian church, after Jesus, the Apostle Paul, and the disciples of Jesus. St. Augustine lived from 354–430 AD and is considered a great church father. Augustine was ***bishop*** of Hippo Regius, a town on the North African coast in the Roman province of Numidia. More is known about Augustine than any other figure in the early church because of his literary works.

Augustine was born in the small town of Tagaste in Numidia, Africa, the son of a pagan father, Patricius, and a Christian mother, Monica. His parents made great personal sacrifices to afford for their son a good education in hopes he would advance beyond the realms of their small village. As a young man, Augustine shunned the faith of his mother and lead an immoral lifestyle, much to his mother's dismay. (John M. Fritzius)

After years of living an immoral life, including taking a mistress who bore a son out of wedlock, Augustine was stirred to a quest for wisdom and truth. His quest took him to the Manichaean sect. He stayed several years but left when they were unable to resolve basic problems that Augustine had with their views. For example, they taught that Jehovah of the Old Testament was evil; but Jesus, of the New Testament was good. However, Jesus claimed to come from Jehovah and claimed to be One with God. These matters were unresovled by the Manichaean expert, Faustus, and were unsatisfactory to Augustine.

Disappointed, yet still searching for truth and wisdom, Augustine moved to Rome where he took an appointment as professor of rhetoric and began a promising career as a lecturer. While in Rome, Augustine heard the preaching of Bishop Ambrose whose teachings impressed Augustine. While in Rome, Augustine sought Christian intellectuals who could instruct him further. Some of these "Christians" were glorified pagans who often led Augustine down the wrong track. However, he gained confidence in the Christian way, and continued his quest. During this time, Augustine and his mistress discontinued their relationship.

In the summer of 386 AD, Augustine converted to Christianity. In explanation of his conversion, Augustine explained that he had experienced a vision in which a child had told him in a sing-song voice to 'tolle

VOCABULARY

Bishop: a Catholic clergyman who supervises a number of local churches but who does not carry on priestly duties
Chambering: living with a person out of wedlock
Wantonness: unrestrained in sinful desires
Grace: a theological premise that man's salvation is a gift from God and not a result of man's own accomplishments
Incarnation: a theological premise that Jesus was God in human form
Sacrament: a religious practice considered to have been started by Jesus himself as an example of how believers should act today
Vandals: a tribal Germanic people who, in the 400s, moved from Europe through Gaul and Spain into Africa
Paeon: a poetic term

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

lege' ('take up and read') the Bible. Augustine had opened the Bible at random, and it fell upon St. Paul's Epistle to the Romans 13:13, which reads: 'Let us walk honestly, as in the day; not in rioting and drunkenness, not in ***chambering*** and ***wantonness***, not in strife and envying' (KJV)." His passion for his new found faith inspired him to give up his career in rhetoric and teaching and devote himself entirely to serving God.

According to author John M. Fritzius, Augustine's conversion came just in time, because his mother died shortly after, knowing at last, that her son was safely in the "fold." On Easter day of 387 AD, Augustine was baptised by renown Christian teacher, Ambrose. Some sources say that Augustine's son, Adeodatus, was baptised along with his father.

Augustine developed quickly as a Christian believer. In 396 AD, he became bishop in a village called Hippo. As a bishop, Augustine continued his spiritual journey. He began writing his autobiography, *Confessions*, in which "there was a marked development of his biblical thought: he recognized pride as the beginning of all sin (The Lord's Sermon on the Mount, 393) and Christ's humility as the way to life for mankind fallen through pride (Discourses on the Psalms, 391, and On the Free Will, 388–395)." (Fritzius)

Augustine's *Confessions* became famous and is considered a classic of both Christian theology and world literature. "*Confessions* is a series of thirteen autobiographical books by St. Augustine written between 397 and 398 AD. In modern times, the books are usually published as a single volume known as *The Confessions of St. Augustine*. The book tells about his sinful youth and how he converted to Christianity. It is widely seen as the first Western autobiography, and became an influential model for writers throughout the following 1000 years of the Middle Ages. It is not a complete autobiography, as it was written in his early 40s, and he lived long afterwards; nonetheless, it provides an unbroken record of his evolution of thought and is the most complete record of any single individual from the 4th and 5th centuries." (Wikipedia)

In *Confessions*, St. Augustine "addressed himself eloquently and passionately to the enduring spiritual questions that have stirred the minds and hearts of thoughtful men since time began. Written A.D. 397, *Confessions* is a history of the young Augustine's fierce struggle to overcome his profligate ways and achieve a life of spiritual grace." (Albert C. Outler)

The first section of the book contains information about Augustine's natural birth and follows his life to his rebirth (spiritual birth). The last section is a reflective examination of the world (both the inner and outer world of man). In his book, Augustine elevated the ***grace*** of the gospel and reflected on God's grace in his own life. He criticized the Neoplatonists for their pride: they "missed the way to God by not yielding to the humility of the ***incarnation***; it is the humble Jesus who lifts up those who cast themselves upon him."

Augustine wrote other books, including a major theological work, *On the Trinity* which Augustine considered to be his most difficult undertaking. In it he stated that "the nature of God is simple, undivided by persons or by attributes" and that "within the individual spiritual soul is a memory of God, an understanding of God, and the love of God." When Augustine became bishop at Hippo, the congregation was reeling from a previous bishop who had led an immoral life and who had corrupted the Word of God by his actions. In his writings, Augustine dealt with this issue. He taught that "the validity of baptism and other ***sacraments*** do not depend upon the moral character of man, the agent, but upon God himself who gave the sacrament. The word of the gospel is good in spite of the minister who delivers it."

Augustine's book, *City of God*, was tremendously influential in his day and helped many people see God's purpose in the fall of Rome when in 410 AD, troops of the barbarian King Alaric sacked Rome, the "eternal city". Refugees poured into North Africa, trying to make sense of the carnage. Bishop Augustine's answer to their questions was published in a sequence of books called *City of God*, a biblical approach to history. This was the first book in history known to scholars to provide a comprehensive Biblical view of world events.

Among the refugees who came to Africa from the crisis in Rome were some who

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

stirred controversy over the grace of God and the freedom of man. The leading figure was Pelagius, a landscaper from Britain. Pelagius taught that human nature was capable of perfection and that the demands of God could be carried out by man, who had no original sin passed along from Adam. Pelagius was an activist who criticized Augustine's dependence upon the "grace" of God. Pelagius' views included the following: (1) Adam died because he was mortal and not because of his sin; (2) there is no original sin; (3) man can live without sin through his own effort. Against the teachings of the Pelagians, Augustine wrote thirteen works and letters from 412 until the end of his life. Even at the end he was writing a work against the teachings of Julian, the bishop of Eclanum in southern Italy, who had become a spokesman and writer for the Pelagian movement. Augustine died before finishing that work. In his anti-Pelagian works, Augustine affirmed that (1) Adam had immortality before his fall; (2) original sin is transmitted from Adam to all his descendants; (3) the grace of God is sovereign, and the will of man does not overcome the will of God; every good work of man is the gift of the grace of God; and perfection is not reached in this life—even the saints must confess their sins (1 John 1:8). When the anti-Pelagian writings were published, some monks in southern France and North Africa reacted negatively. Some traveled to Hippo and wrote letters questioning St. Augustine's position. Augustine received several of these monks in Hippo and answered their questions. He also wrote five works and letters in response. (Fritzius)

Recognizing the impact that he had on the development of Christianity world wide, Augustine reviewed his works for any elements that might lead people astray. Four years before his death, Augustine wrote *Retractions*, a book that examined all his previous writings (except letters and sermons). In it, he recognized what his critics were saying and addressed their concerns, as well as defending his theses and clarifying his beliefs.

During the last months of Augustine's life, the ***Vandals*** laid siege to Hippo. They had ravaged Rome and left a trail of destruction across Europe and North Africa. Hippo was filled with refugees. Augustine ordered that the golden vessels of the church be melted to provide monetary aid to the many who came. During this crisis, the seventy-five-year-old Augustine contracted a fatal disease and asked that he be left alone to die in peace.

Augustine's influence on world literature is profound. He was the first to write a biblical view of history and is considered extremely influential in his establishment of church doctrine and statements concerning the person of Christ and the grace of God. (Fritzius)

The Confessions of St. Augustine

(Book 1 excerpt)

In God's searching presence, Augustine undertakes to plumb the depths of his memory to trace the mysterious pilgrimage of grace which his life has been—and to praise God for his constant and omnipotent grace. In a mood of sustained prayer, he recalls what he can of his infancy, his learning to speak, and his childhood experiences in school. He concludes with a ***paeon*** *of grateful praise to God.*

...Narrow is the mansion of my soul; enlarge Thou it, that Thou mayest enter in. It is ruinous; repair Thou it. It has that within which must offend Thine eyes; I confess and know it. But who shall cleanse it? or to whom should I cry, save Thee? Lord, cleanse me from my secret faults, and spare Thy servant from the power of the enemy. I believe, and therefore do I speak. Lord, Thou knowest. Have I not confessed against myself my transgressions unto Thee, and Thou, my God, hast forgiven the iniquity of my heart? I contend not in judgment with Thee, who art the truth; I fear to deceive myself; lest mine iniquity lie unto itself. Therefore I contend not in judgment with Thee; for if Thou, Lord, shouldest mark iniquities, O Lord, who shall abide it?

After the fall of Rome, barbarians and warrior tribes from various cultures that surrounded Rome, ransacked it, scattering its population. After this, the world plunged into what is called the "Dark Ages" which would remain until the various scattered cultures began to band together to create feudal city-states that characterized the Middle Ages. The world did did not reawaken to "civilized behavior" until the Renaissance, some 1,000 years later.

Read the Life Principle on the next page, then continue to the Activities.

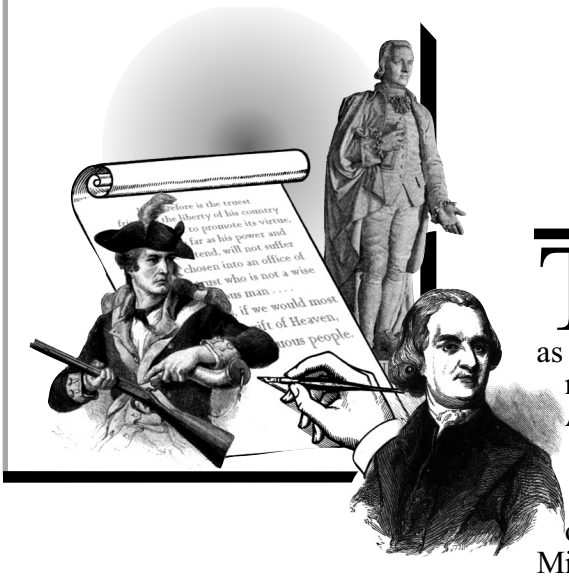
©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

LIFE PRINCIPLE



"He that is kind is free, though he is a slave; he that is evil is a slave, though he be a king." —St. Augustine

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.



Literature of the Dark Ages

Medieval Texts

Section 2

Lesson 8 of 10

The Dark Ages began what is called the Medieval Era, a span of time from approximately 400 AD to 1400 AD. This era is also called the Middle Ages, as it spans the section of time between antiquity and the modern era. The most notable document of the Dark Ages is the Qur'an (Koran).

The Koran (Part I)

The Qur'an is the central text of Islam, a doctrine or belief held mostly by people of Arabic descent in the Middle East. Some countries in Europe, Africa and parts of Asia also embrace Islam as their national religion. The word "Qur'an" literally means "the recitation" and received its name because the followers of the religion's originator, Muhammad, would ***recite*** the words of "the prophet" in an effort to remember what he spoke. The actual text of the book that became known as the Koran was not written for many years after Muhammad's death. The Qur'an is also referred to by other names, such as Al-Qur'an or Al-Karim. Its best English translation is "Koran". Followers of the Koran call themselves "Moslems" or "Muslims".

Muhammad's Personal Life

Much is known about Islam's founder, Muhammad. In 1851, French scholar, Ernest Renan, wrote that Muhammad lived "in the full light of history" meaning that Muhammad's life is easily studied and not obscured by lack of records. Information about Muhammad is readily available.

The author of *THE 100 (a ranking of the most influential persons in history)* stated that Muhammad was born in April of the year 570 AD, to the tribe of Quraysh (Koreish), in Mecca, a region in southern Arabia. Muhammad's full name was Muhammad Bin-Abdullah, which means Muhammad "son of" Abdullah. Abdullah's father (Muhammad's grandfather) was the chieftain of the Quraysh (Koreish) tribe, a group of poor, tribal nomads. Abdullah died while on a trading expedition, soon after his son's birth. At age 5, Muhammad began suffering from epileptic fits, and at age 6, he was orphaned when his mother, Amina, died. Muhammad was then reared by his grandfather Abdul Muttalib, the chief of the tribe. Muhammad's uncle, Abu-Talib, also helped rear the boy. Both the grandfather and uncle were arrogant and harsh toward their tribesmen, and especially the women. Muhammad learned many of his ways from these two men.

VOCABULARY

Recite: to speak or "utter" words from memory
Late: deceased
Lore: historical knowledge, tradition, or instruction
Couplet: a pair of rhyming lines in a poem
Expunge: to strike or blot out; to obliterate or eliminate completely
Plunder: a war related word that refers to the wealth and items of value taken from a defeated city by the victorious warriors
Suckling: an old word referring to a mother breast feeding her child
Betrothed: engaged to be married
Abrogate: to anull, to reverse, to make obsolete

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Muhammad grew up illiterate and poor. At age nine, he began participating in caravans and trading expeditions. His teen years were mostly spent caring for livestock and attending caravans. The caravan routes and surrounding tribes were heavily populated by Arabs, Jews, and Christians. While on these journeys, Muhammad mingled with these other cultures. His curiosity was accommodated, and he was shown many of the sacred places of the Jews, including the plot of ground where the King of Salem conversed with Abraham, the "great father" of the dessert people, both Hebrew and Arabic. Muhammad saw the great city of Damascus and Mt. Sinai, the mountain of the law, as recorded in both Hebrew and Arabic history and the Old Testament.

At the age of 20, Muhammad was hired by a wealthy widow named Khadija to manage her ***late*** husband's caravan business. Five years later, at the age of 25, Muhammad married his patroness, Khadija, who was age 40. Six children were born to them, two sons and four daughters; but only one daughter, Fatima, survived to adulthood.

Khadija had been married twice before her marriage to Muhammad. With the death of each husband, Khadija inherited estates and wealth. Muhammad's marriage to Khadija proved fortunate for the young man, both economically and socially. Instead of being the son of a poor desert chieftain, Muhammad was suddenly equal in social status with the richest and most influential men in Mecca.

At age 40, Muhammad became convinced that the Angel Gabriel (of whom Muhammad had learned through his association with Jews and Christians) had chosen Muhammad to spread a new faith, revealed not by Jehovah, the God of the Hebrews and Christians, but by a new god named "Allah", according to Muhammad.

As he grew older, Muhammad began to suffer from mental illnesses, such as paranoia and schizephrenia. Mental health experts and psychologists of today speculate that Muhammad was bi-polar or possibly had dual personalities. He would spend days in a dark cave, refusing to see anyone and refusing to eat. He became deceptive, conniving, and uncooperative. He would sink into trances and spout dillusional fantasies. His behavior ostracized friends and family. From 610 until his death in 632, Muhammad frequented these caves where he claimed he had received "visions" from "Allah". Most of these visions and "utterances" were received during his time in the Hira Cave.

At the onset of these visions, Muhammad feared he had been overtaken by a "Jinn" a devious and troubling demon in Arabic ***lore***. According to Pfander 1910:345, "Muhammad mentioned to his wife Khadijah that he feared he was possessed by demons and wondered whether others might consider him possessed by Jinn. Muhammad said, 'When I went into seclusion I heard a voice. I feared that something wrong was going to happen.'"

Even though the utterances and visions were of dark violence, intermingled with confusing messages of goodness and charity, Muhammad's wife, Khadijah, encouraged her husband that his visions were from God and that he had been chosen as a messenger and prophet.

Muhammad began calling himself "the Prophet" and "the Apostle of Peace". He named his new doctrine "Islam" which means "Peace". For three years, he preached only to close friends and associates. Then, about 613 AD he began preaching in public and gained a small following. The Meccan authorities were opposed to his new "religion" and considered him a public nuisance.

Khadijah died, and public opposition to Muhammad's message in Mecca began to grow. In 622, fearing for his safety, Muhammad and his followers snuck out of Mecca at night. They took up residence in Medina, a town 200-250 miles north of Mecca, where a heavily Jewish population took pity on him and welcomed him. A sympathetic citizen offered Muhammad an influential political position. Muhammad continued to spread his doctrine and gained a larger following. His political power increased until he was virtually an absolute ruler in Medina.

During the next several years, in revenge for how the citizens of Mecca had scorned him, Muhammad and his followers waged war in a rapid series of battles. This war ended in 630 with Muhammad's conquering of Mecca and establishing it as his headquarters. Some of these war campaigns are documented below.

1) Massacre of unarmed merchants

Date: Late January (Rejeb), 623 A.D.

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Place: Nakhla

Victims: 4 Merchants from Quraysh tribe of Mecca, the tribe to which Muhammad himself belonged

Four merchants were traveling to sell raisins, honey and animal skins. Muhammad's gang attacked the men from behind and stabbed two of them to death, then plundered the goods. For two months, Muhammad continually preyed upon Meccan caravans.

2) Slaughter of Meccans who came to defend their caravans

Date: March (Ramadan) 17, 623 A.D

Place: The well of Badr

Victims: 70 merchants from Quraysh Tribe of Mecca, the Quraysh army which came to defend them

The merchandise carried by this caravan was worth more than 50,000 Gold Dinars. Muhammad set out to raid the caravan with 300 men. The Meccans got word of the raid and sent an army to protect the caravan. Throughout the battle, Muhammad cowered in a hut which his men built for him. There he cried and prayed with feverish anxiety. At one point he came out of the hut and threw pebbles in the enemy's direction, screaming, "Let evil look on your faces!" and "By him who holds my soul in his hands, anyone who fights for me today will go to paradise!" The Muslims killed over two hundred and took seventy prisoners. Most of the seventy prisoners were ransomed, and any prisoner who did not fetch a ransom was beheaded. Muhammad was gratified at the sight of his murdered victims. After the battle, he sent his followers to look for the corpse of Abu Jahal, one of the Meccans who had criticized Muhammad openly. When the corpse of Abu Jahal was found, Muhammad's men cut off the head and threw it at Muhammad's feet. He cried out, "Rejoice! Here lies the head of the enemy of Allah! Praise Allah, for there is no other but he!"

In fear for their lives, the surrounding Arab tribes quickly converted to Islam. This made Muhammad the effective ruler of all of southern Arabia. However, Medinans were wising up to Muhammad's butchery and were horrified that they had opened their city to so violent a criminal. They began to band against him. Muhammad became afraid of the opposition and crushed it viciously. He sought out any who spoke against him and killed them. A journal kept by a Medinan citizen revealed, "Even secret conversations were reported to the Prophet, and on such information he countenanced proceedings that were cruel and unscrupulous."

The heinous slaughter of two Medina poets is legendary. In a free society like Pre-Islamic Arabia, poets acted as society's conscience and were free to criticize, satirize and examine the actions of people. Two famous poets were Abu 'Afak; an old and respected poet, and Asma bint Marwan; a young mother with the gift of superb verse. Asma bint Marwan had never concealed her dislike of Muhammad's "religion". She composed ***couplets*** about trusting a stranger who fought his own people. The satirical poem ended with a line, that translated means, "Murder, rape, plunder and destruction are all perfectly fine with Allah—if done in the name of Islam." Muhammad's response is documented below.

1) Assassination of poets who criticized Muhammad's murderous ways

Date: Late March-April, 623 A.D

Place: Medina (also called Medinah)

Victims: Two of the most famous poets of Medina who had the courage to criticize the murderous actions of Muhammad and his gang.

Muhammad was enraged at the criticism. When he heard the verses composed by Asma Bint Marwan he was infuriated and screamed, 'Will no one rid me of this daughter of Marwan!' That very night a gang of Muslims broke into the poetess' house. She was lying in her bedroom ***suckling*** her newborn, while her other small children slept nearby. The Muslims tore the infant from her and hacked it to pieces before her very eyes. They then made her watch the murder of all four of her children, before raping and then stabbing her repeatedly to death. After the murder, the Prophet told his warriors, "You have done a service to Allah and his Messenger, her life was not worth even two goats." A month later the distinguished poet, Abu Afak, who was over an hundred years old and greatly respected for his sense of fairness, was stabbed to death in his bed.

2) The Siege of the Banu Qaynuqa

Date: late April, 623 A.D

Place: Medinah

Victims: The Tribe of Banu Qaynuqa

In order to gain full control of Medinah, Muhammad needed to ***expunge*** all his opponents. The strongest of these opponents was Abdallah Ibn Ubayy, a powerful chief who was

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

allied with the Jewish Tribe of Banu Qaynuqa. This tribe was also made up of craftsmen, in particular goldsmiths. By attacking them, Muhammad knew he could plunder a huge amount of wealth and weaken Ibn Ubayy. Muhammad needed an excuse to attack; so he forced a girl married to one of his followers, to say that she had been flirted with by the Jews. The Muslims blockaded the fort of the Banu Qaynuqa for weeks until the starving occupants surrendered. The Prophet ordered the captives to be killed immediately; however, Ibn Ubayy seized hold of Muhammad and protested. Historical accounts state that "Muhammad's face became black with rage, and he shouted, 'Let go of me', but Ibn Ubayy would not and shouted back, 'No, by God, I will not let you go until you deal kindly with my allies. 400 men without armor and 300 with, who have always supported me against enemies. And you want to slay them all in one morning! By God, If I were in your place I would fear a reversal of fortune!'" At this threat, Muhammad turned pale. He slapped Ibn Ubayy in the face and ordered that the Jews be kicked out of their homes. All their property was seized and looted, the young women were taken as sex slaves to the Muslim warriors, the old women and men were killed, and the young men sold as slaves or kept as homosexual sex slaves for some of Muhammad's men. This is the way he repaid the kindness of the Jews of Medina, who had given him shelter and refuge, when Muhammad had run away from Mecca in fear the year before.

Muhammad marched with 3,000 followers against 2,000 Quraiza Jews, shortly after the siege of Medina. The Jews were attacked and soon surrendered. A wounded Muslim warrior named Sa'd was asked by Muhammad to decide the fate of the captives. Sa'd said that the men should be put to death, the women and children sold into slavery, and the ***plunder*** be divided among the Islamic army. Muhammad then said; "Truly, the judgment of Sa'd is the judgment of the Lord, pronounced on high from above the seventh heaven". The Muslims dug trenches across from the marketplace, and in the morning, Muhammad commanded that the 700 male captives be brought out 5-6 at a time. They were made to sit down at the top of the trenches. The Muslims beheaded the captured Jews and tossed their bodies into the trenches. This sickening butchery by the "Prophet of Allah" lasted all day and continued into the night by torchlight.

For the next several years, Muhammad and the Bedouin tribesmen of the desert, united for the first time in history, and fervent in their new religion, embarked upon the most astonishing series of conquests in human history. From southern Arabia, the Muslims conquered the Middle East and parts of Europe, plunging the once flourishing civilizations into the Dark Ages. To the northeast of Arabia lay the large Persian Empire of the Sassanids; to the northwest lay the Byzantine, or Eastern Roman Empire, centered in Constantinople. Numerically, the Arabs were no match for their opponents. On the field of battle, the situation was far different, and the inspired Arabs rapidly conqered all of Mesopotamia, Syria, and Palestine.

Muhammad was renown for his blood lust, his desire for revenge, and his sexual appetite. He would be considered a rapist and pedophile in today's culture. One account reveals that he raped 11 women in one night. He is estimated by scholars to have had somewhere between 15-25 wives (all but one—Khadija—against their will). Every available account agrees that Muhammad had 9 wives at the time of his death. While married to Khadija, Muhammad did not marry any other wife. However, after she died, Muhammad would marry multiple wives, and have sexual relations with slaves, captives, children, and even his own daughter-in-law. At the age of 49, he was ***betrothed*** to Aisha, age six, in 624 AD. Aisha was the daughter of Abu Bakr, Muhammad's closest friend and first convert. When Aisha was only 9 years old, Muhammad married her. He was 52. Aisha herself testified to these facts: "The messenger of God betrothed me when I was six years old and then married me when I was nine years old." (*Sahih Muslim*, by Imam al-Mawawy, vol. 3, p. 577.)

Having sex with a 9-year-old child in this century is abominable. It was also abominable in Arabian society in the 7th century. The Arabs began muttering about Muhammad's behavior, and he sought a way to make his actions acceptable. He came up with a "revelation from Allah" which stated that "marrying a girl before she begins menstration was a 'divine blessing.'" Muhammad told his followers: "Do your best to ensure that your daughters do not see their first blood in your

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

house", meaning that a young child should be married off before she reached puberty.

Another example of Muhammad making strange exception for his behavior is the story of Muhammad's adopted son, Zaid, and daughter-in-law, Zainab. Muhammad adopted Zaid because Muhammad had no sons (they had died as children). Zaid married a beautiful woman named Zainab, but Muhammad was overcome with lust for his son's wife. He insisted that Allah had caused Muhammad to lust for Zainab, and it was Allah's will for Zaid to divorce his wife so that Muhammad could marry her. Muhammad married Zainab in June 626 A.D. Muhammad's followers began to murmur about their "prophet" acting this way. Muhammad said that Allah didn't mind incest as long as the woman was the wife of an adopted son. The "revelation" Muhammad received is written in the Koran in Sura 33:37-38: *Behold! Thou didst say to one who had received the grace of Allah and thy favour: 'Retain thou (in wedlock) thy wife, and fear Allah.' But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled. There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.*

Over the years, behaviors in which Muhammad wanted to partake, but that were questionable or taboo, were justified by "suras" from Allah. For example, Muhammad "revealed" that Allah permitted only four wives for each follower. However, when Muhammad met another woman whom he wanted to take as his wife, Muhammad said that Allah gave special privilege to Muhammad. Muhammad at first also forbid warriors to rape or have sex with women who were not their wives. However, when Muhammad wanted to rape a woman or have sex with a slave or captive, he would again miraculously receive a "sura" giving him the privilege.

Safiyah was a Jewish woman who was captured when Muhammad's troops attacked Kheibar. Safiyah was seventeen and very beautiful. Muslim warriors killed her husband, father, and other relatives. In the same day, the "Prophet of Allah" wanted to sleep with her. According to Muhammad's followers, the story, unfolds as thus: *She was groomed and made-up for the Prophet by Umm Sulaim, the mother of Anas ibn Malik. They spent the night there. Abu Ayyub al-Ansari guarded the tent of the Prophet the whole night. When, in the early dawn, the Prophet saw Abu Ayyub strolling up and down, he asked him what he meant by this sentry-go; he replied: "I was afraid for you with this young lady. You had killed her father, her husband and many of her relatives, and till recently she was an unbeliever. I was really afraid for you on her account".* The story continues that Safiyah rejected the sexual advances of the 57-year-old Muhammad and made such a fuss, that Muhammad became afraid for his reputation. Therefore, he suddenly received another "revelation" from Allah to justify his behavior. Muhammad decided that he should legally marry the Jewish girl in order to make his sexual advances "acceptable." According to the historical account, "The next day a Walima (wedding-feast) was arranged on behalf of the Prophet…" Muhammad said Allah revealed a verse saying it was okay to sleep with women captured in war, even if they are married. "And all married women (are forbidden unto you) save those (captives)…" (Qur'an 4:24)

As Muhammad's warriors plundered the land, Muhammad sought to justify the horrendous acts. He decided that non-consentual forced marriages were okay if they were temporary. According to scholars and scribes, Islamic law has codified this principle of non-consent for under-age women based on Muhammad's precedent: "A father may give consent to have his daughter married without obtaining her permission, for she does not have a choice, exactly as Abu Bakr El Sadiq did to his daughter, Aisha, when she was six years old. He married her to the prophet Muhammad without her permission."

According to scholars, the temporary,

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

contractual marriage was made lawful by Muhammad simply to satisfy the sexual passions of his soldiers. The "marriage" only had to last 3 days, after which the woman was deserted and left without any marital rights. Concerning this practice, the following Islamic authority states: "While in the army, Allah's Apostle came to us and said, 'You have been allowed to have Muta ("pleasure"), so do it.' If a man and a woman agree to marry temporarily, their marriage should last for three nights …" (Sahih al-Bukbari, part 7, p. 37) In this "marriage", the women had no choice. The only agreement that had to be made was between the soldier and the father of the girl.

An estimated 10% of Muhammad's troops were homosexuals. However, homosexuality was considered taboo in Arabic culture, and an original Sura forbid it. To overcome this, Muhammad conveniently received another "revelation" that ***abrogated*** the first one. Sura: 52:24: "Round about them will serve, (devoted) to them, young male servants (handsome) as Pearls well-guarded. Sura: 56-17: "Round about them will (serve) youths of perpetual (freshness)." Sura 76:19: "And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls." For the homosexual Muslim warriors, teenage and younger boys were kept as sex slaves.

Muhammad's reign of terror was nearly over. Historical records reveal that, "In the third month of the eleventh year of Hijra, Muhammad fell sick and layed in the house of his wife Aisha in Medina. The recent death of his infant son, Ibrahim weighed his spirits down, and the poison he had consumed at Khaibar still bothered him (a female captive he had raped had poisoned his drink). A short time after returning from Medina there were signs of serious illness in him, and his mind became "unhinged". During this time his servant Abu Muwaihibah said that during a feverish fit late at night, Muhammad went to the cemetery called El-Bahia, where he asked forgiveness of the dead who were buried there."

While dying, Muhammad admitted his terroristic acts. He said; "I have been...made victorious with terror (cast in the hearts of the enemy)..." (Bukhari, Volume 4, Book 56, Number 2977)

According to Michael Hart's *The 100*, in the afternoon of June 8, 632 AD, Muhammad convulsed on his bed and died. He had not named a successor. Abu Bakr, the father of Muhammad's child wife, Aisha, was nominated. This was agreeable to all and avoided a power struggle. Abu Bakr is recognized as the first caliph (or "successor" of Muhammad). Abu Bakr died after only two years. He named 'Umar (also a father-in-law to Muhammad) to succeed him. 'Umar reigned for ten years and was assassinated. After Muhammad himself, 'Umar is the principal figure in the spread of Islam through conquering vast territories in the name of Allah.

Muhammad started a religion and way of life that was to last centuries. His successors continued his tradition of slaughter and rampage. By 642, Egypt had been wrested from the Byzantine Empire, while the Persian armies were crushed at key battles of Qadisiya in 637, and Nehavend in 642. By 711, the Muslim armies had swept across North Africa to the Atlantic Ocean. They turned north, and crossing the Strait of Gibraltar, and overwhelmed Spain. It seemed that the Moslems would conquer the world and leave desolation in their wake. However, in 732, at the famous Battle of Tours in France, the Moslem army was at last defeated. Nevertheless, these Bedouin warriors, inspired by their fervent faith, had carved out an empire stretching from the borders of India to the Atlantic Ocean—the largest empire the world had yet seen. And everywhere the armies conquered, large scale forced conversion to the Moslem faith followed—convert or die.

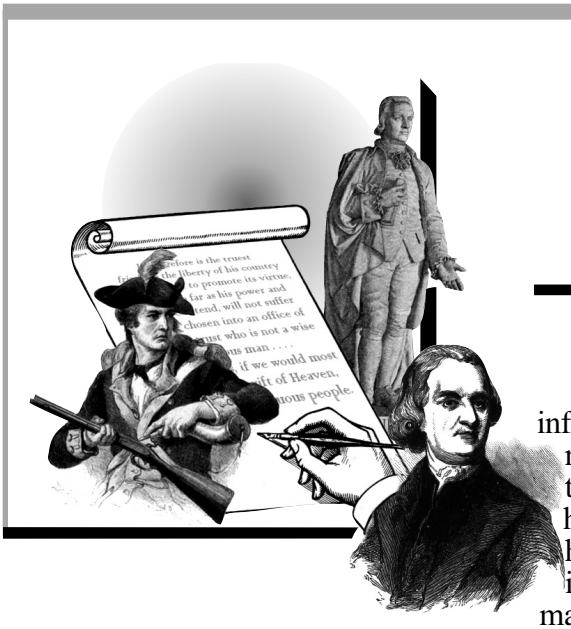
Continue to the Activities. In the next lesson, you will continue your study of the Koran.

Life Principle



"Do not be deceived . . . walk not as fools, but as children that are wise."
—the Apostle Paul

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.



Literature of the Dark Ages
(Continued)
Medieval Texts
Section 2
Lesson 9 of 10

THE KORAN (PART II)
Influences of Islam

Scholars believe that Muhammad's doctrine was influenced by multiple sources. Muhammad could neither read nor write. This is substantiated in the Qur'an itself which states that Muhammad was illiterate (Ummi) in Sura 7:157. Many of his references to other beliefs were based on accounts he had heard in his travels. His lack of education led to erroneous interpretations of accounts he had heard, and explains why so many historical, scientific, and mathematical errors appear in the Koran which are too numerous to list. For one example, the Qur'an describes the earth as flat, and the mountains being balanced on poles so that the Earth does not tilt (Suras 79 and 18). The Qur'an also teaches that the sun sets in a muddy spring, a black sea, or a watery well (three different versions).

Some of Muhammad's religious influences were impressed upon him early in life. When Muhammad was born, each Arabic tribe had its own deity. The Quraysh tribe to which Muhammad belonged fasted and prayed at specified times each day: sunrise, noonday, and sunset. During prayers, the devout worshipers faced the direction of the shrine of a black stone called Ka'ba, which was a large black meteor. The pagan Arabs believed the stone had been sent by ***astral*** deities. This rock was enshrined in a large cube-shaped structure in Mecca. Pagans called out the names of their gods as they circled the Ka'ba shrine, the same as Muslims do today.

Other influences came from Muhammad's encounters with other faiths while traveling with caravans. For example, an Egyptian myth states that thunder and lightning are two angels. Muhammad included this belief in his doctrine stating that the thunder and the lightning are two angels—verse 13 of the chapter of the Thunder in the Qur'an: "Ibn Abbas asked the apostle of god about the thunder. He told him, 'It is an angel who is in charge of the cloud, who (carries) with him swindles of fire by which he drives the clouds.'"

The phrase "There is no God but the One" is a refrain in Samaritan liturgies that predate the Koran nearly 1,000 years. The Muslim proclamation, "There is no God but Allah" is similar. Also note that the opening chapter of the Qur'an is known as the Fatiha (opening, or gate). Ancient Samaritans recited a succinct confession of faith and began with the words: "Amadti kamekha al fatah rahmekha". This means "I stand before thee at the gate of thy mercy". The Samaritan word for opening or gate is "fatah".

Some of Muhammad's doctrine is unexplained in origin. For example, Muhammad stated that angels are why roosters crow, and Satan is why donkeys bray: "When you hear the

VOCABULARY

Astral: of, or pertaining to, astronomy or space
Seed: descendents
Shirk: idolatry, the worship of anything other than God
Qiblah: the physical direction a person faces when saying prayers
Abrogate: abolish or annul by formal or official means

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

crowings of cocks, ask for Allah's blessings (for their crowings indicate that) they have seen an Angel. And, when you hear the braying of donkeys, seek refuge with Allah from Satan for (their braying indicates) that they have seen a Satan." Another belief of unknown origin was which hand to use when eating. Jabir 'Abdullah reported that Muhammad said: "Do not eat with your left hand, for Satan eats with his left hand." No one knows where Muhammad got his idea about stars: In Sura 67:5, we read that stars were created to be thrown at devils.

The population of Mecca and the surrounding areas included Jews and Christians who regularly read and recited the Hebrew scriptures. From them, Muhammad learned of a single, all-powerful God who ruled the entire universe. Muhammad also learned of the angel Gabriel who carried God's messages.

Muhammad saw no problem with including Hebrew theology in his doctrine. For example, the reference to the "7th heaven" is from a verse in the Book of Daniel. Muhammad repeatedly intertwined both Jewish and Christian history and philosophy, although, these facts and philosophies were confused and contradictory to the actual Scriptures. For example, in Sura 2:249 Muhammad confuses King Saul (the first king of Israel) with Gideon (a military leader and judge who lived long before Saul). Another contradictory statement is in Sura 26:54 which states that the Israelites were "a scanty band" vastly inferior to the Egyptians. In the Hebrew Scripture of Exodus 1:7-10, the Egyptian ruler said that the Israelites had become "more and mightier than we". Exodus speaks of the Hebrews as multitudes, possibly numbering in the millions.

Muhammad confused Miriam, the sister of Moses, with Mary, the mother of Jesus. These two women actually lived approximately 1,500 years apart.

Another strange passage in the Koran is Sura 5:110, which indicates that Jesus taught people even in his "old age". The New Testament (called the *Ingil* in Arabic) clearly states that Jesus ascended into Heaven while in His mid 30's, approximately 5-6 weeks after his resurrection from the dead.

The Hebrew Scriptures tell of the wicked Haman who conspired to kill the Jews in Persia during the time of Esther (about 500 BC). Muhammad confused Haman with the monarch of Egypt in Moses' time (1450 BC) (Suras 28:4-6, 28:38, 29:39, 40:23-24, and 40:36-37). Additionally, Muhammad called the Egyptian ruler a prime minister, not a "Pharoah".

Throughout the Qur'an, Nimrod, Abraham, Haman, Moses, Mary, and Aaron are all pictured as living and working together. Moses and Noah's flood are also incorrectly found together. Muhammad thought these all occurred at the same time (Suras 21 and 29).

Not only are inconsistencies found between the Bible and the Koran, but inconsistencies are found within the Koran itself. According to Sura 21:76, Noah and his family are saved from the flood, and Suras 29:15 and 37:76-77 confirm that Noah's ***seed*** survived. But Sura 11:42-43 reports that Noah's son drowned in the flood and none of his descendants survived.

Suras 4:11-12 and 4:176 state the Qur'anic inheritance law. When a man dies and leaves three daughters, his parents and his wife, they will receive the respective shares of 2/3 for the 3 daughters together, 1/3 for the parents together and 1/8 for the wife which adds up to more than the available estate. A second example: A man leaves only his mother, his wife and two sisters, then they receive 1/3 [mother], 1/4 [wife] and 2/3 [sisters], which again adds up to more than the available property.

Sura 2:29 says first earth and then heaven was created. Suras 79:27-30 indicate that first heaven was created, then earth.

Suras 4:48 and 4:116 indicate that Allah does not forgive ***shirk***. Shirk can encompass any object that a person may hold in regard higher than Allah. It is the most severe of sins and will not be forgiven. But in Suras 4:153, 25:68-71, idolatry is permissible.

Sura 96:1-2 states that God made man from a blood clot. Sura 21:30 states that man was made from water. Neither version agrees with the Bible; however, Sura 15:26 says man was made from clay, similar to the Biblical account.

Discrepancies are also found concerning which direction to face when praying. Muhammad told his early followers in Mecca that the ***Qiblah*** should be toward Ka'ba (the shrine of the black stone). When Muhammad fled to Medina, he changed the direction of Qiblah to face Jerusalem. Scholars believe this was said in order to please the predominantly Jewish population. Seventeen months later, Muhammad reversed his decision again and

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

commanded followers to look toward Mecca, not Jerusalem, when praying.

Early versions of the Koran state that Jesus is the Christ, the Son of God, and "Guiding Light". Muhammed even commanded his followers to heed the Torah and the Gospel of Christ in order to be true followers of Islam: "Muslims who have received the Qur'an have no solid grounds of faith, and that the foundation of the Muslim faith is insecure and insufficient and the Muslim religion is futile, unless they observe and follow the Taurat (Torah) and the Gospel (Injil)." Muhammad further claimed that the Koran was given by the angel Gabriel to verify and confirm the Bible as the Word of God. Sura 46:12: "And before it the Book of Musa (Moses) was a guide and a mercy: and this is a Book verifying (it) in the Arabic language....." However, later versions of the Koran deny that Jesus is the Christ and contradict the Gospels and the Torah (Suras 2:87, 3:48, 3:50, 5:44, 5:46; 5.68, 6:154, 6:155, 29:46, 32:23, 43:63, 46:12).

The Divinity of the Koran

Controversy exists whether Islam is a legitimate religion and the Koran a true "holy book". The historical, scientific, and simple math errors in the Qur'an make its "divinity" suspicious. Additionally, the Koran does not advocate traditional religious concepts: namely charity, kindness, peace, holiness, abolition of selfish ambition, condemnation of harmful behaviors, such as lust, gluttony, pride, etc. The Koran reveals no miracles or "good will". It embraces, condones, and even commands its followers to particiapte in violence. It commands its followers to kill, not heal, to take, not give, to make widows and orphans, not prevent such tragedies or protect vulnerable members of society. While Muhammad claimed to be a prophet, he did not claim to have supernatural powers or to be deity. Muhammad also did no miracles. He did not heal the sick, raise the dead, cast out demons, or calm the wind and the waves.

Religious analysts also take into consideration that Islam was founded on the words of one man. Other world religions, such as Christianity and Judaism are heavily corroborated by multiple prophets and apostles who led by example and whose miracles were witnessed by throngs of people. To fuel further doubt about the "divinity" of Islam, Muhammad himself didn't even follow his own teachings. For example, the Koran states that a man or woman caught in adultery should be stoned to death. Muhammad committed adultery hundreds of time, and justified it.

Author Mark A. Gabriel, Ph.D., former professor of Islamic history at Al-Azhar University, Cairo, Egypt, stated: "Even the prophet of Islam, Muhammad, practiced his faith in many ways that contradicted the Qur'an. The Qur'an said that Muhammad was sent to show the mercy of God to the world, but he became a military dictator, attacking, killing and taking plunder to finance his empire. How is that showing mercy?"

While the divinity of Islam may be debated in theological circles, in actuality, the majority of the people in the world do not accept Islam. Even though the faith has tens of millions of followers, Christianity alone has roughly twice that many. This does not include other major world religions, such as Hinduism, Buddhism, Judaism, and others.

Documentation of the Koran

At the time of his death, Muhammad's suras had not been recorded. He often referred to a "book" but this was in reference to a vision of a book he claimed had been written in heaven. No actual book of Islam existed in Muhammad's lifetime. Compilation of the Qur'an began under Muhammad's second successor, Caliph 'Umar but was not completed until the reign of a later successor, Caliph Uthman.

To establish Islam as a legitimate religion, Muhammad's followers needed a "holy book" or text. Muhammad's second successor, 'Umar, was the one who began compiling an official book called the Koran.

The Qur'anic "revelations" (or suras) were originally "memorized" by Muslims as Muhammad spoke. The few Muslims who could read and write wrote the suras on whatever was at hand, including stones, pieces of bark, and scraps of parchment or animal hide. These few written scraps and "memorized" sayings were later used to create the book. Zaid b. Thabit said: "The Prophet died and the Qur'an had not been assembled into a single place." (p. 118, Ahmad b. `Ali b. Muhammad al `Asqalani, ibn Hajar, "Fath al Bari", 13 vols, Cairo, 1939/1348, volume 9, page 9)

Compilation of the Koran proved difficult, as not everyone remembered the exact words of the Prophet, and many of the warriors who recited the words were dead. Also, some of

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

the scraps containing suras were destroyed. Zuhri reported, "We have heard that many Qur'an passages were revealed but that those who had memorized them fell in the Yemama fighting. Those passages had not been written down, and following the deaths of those who knew them, were no longer known; nor had Abu Bakr, nor 'Umar nor 'Uthman as yet collected the texts of the Qur'an." Another man reported, "During the battle of Yamama, 450 reciters of the Quran were killed." Muhammad's child wife, Aisha, said this after Muhammad died: "The verses . . . were (written) on a parchment and kept under my bed. When the messenger of Allah expired, and we were preoccupied with his death, a goat entered and ate away the paper." (References: The True Guidance, An Introduction To Quranic Studies, part 4, p. 47- citing Ibn Kathir's Al-Bidaya wa al-Nibaya, chapter on Battle of Yamama; Musnad Ahmad bin Hanbal. vol. 6. page 269; Sunan Ibn Majah, page 626; Ibn Qutbah, Tawil Mukhtalafi 'l-Hadith, Cairo: Maktaba al-Kulliyat al-Azhariyya. 1966, page 310; As-Suyuti, ad-Durru 'l-Manthur, vol. 2. page 13)

One problem Muslims encountered was that Muhammad often forgot what he had said and would tell one follower one thing, and another follower another thing. This created "rival" versions of the suras. When men who had learned one version came into conflict with those who possessed a rival version, they accused one another of corrupting and falsifying the "sacred" words of Allah. Muhammad excused these discrepancies by saying that if each man had learned that version, then it was the right version for him. However, this created chaos, and after Muhammad's death, Caliph Uthman assigned a commission with the task of preparing a text which everyone must accept. A definitive version of the Koran was compiled, and all other versions were destroyed, save one that was hidden from him by other Muslims. Uthman's edition to this day remains the authoritative word to Muslims.

In reality, the Qur'an was compiled from 3rd and 4th hand accounts over 150 years after Muhammad's death. This in itself makes its accuracy doubtful. As to the Torah, scribes painstakingly copied it via a system of checking, double checking and adding each letter on each line. Any attempt to change even a word would have resulted in immediate discovery and condemnation. Additionally, copies of the Torah from around the world agree with each other, not contradict each other. This same quality of transcribing cannot be said of the Qur'an.

The oldest known copy of the Qur'an dates to circa 790 AD (158 years after Muhammad's death), and is in the British Library. Some claim that the manuscript of the Qur'an housed in the Topkapi Museum in Istanbul, Turkey dates from around 650 AD and is one of the oldest sources. However, this document is written in Kufic script. Coins in the British Museum show that the first evidence of the Kufic script dates from the mid to late 8th century (750-800 AD). The only script used during and directly after Muhammad's life was the Jazm script. The Samarkand (aka: Othman Koran) manuscript in the Library in Tashkent, Uzbekistan also uses the Kufic script, indicating late 8th century.

Today the Qur'an is made up of 114 chapters called Suras subdivided into verses. Part poetry and part prose, the Koran has a powerful effect on listeners when read aloud. However, the religion spelled out in the pages of the Koran is legalistic and violent. According to the Koran, conversion to a faith other than Islam is punishable by death.

In the Koran, Muhammed called himself the "Prophet of Peace" and Allah a "forgiving, merciful" father. The Koran also states: "Muhammad is the Apostle of Allah. Those who follow him are merciful to one another, but ruthless to unbelievers" Sura 48:29. Islam is considered an "extreme" religion in today's era of tolerance and multi-culturalism. Islamic scriptures specifically do not tolerate other cultures or religions: "Kill the Mushrikun (unbelievers) wherever you find them, and capture them and besiege them, and lie in wait for them in . . . ambush..." (Sura 9)

Followers of Islam also adhere to the Hadith (another version of Muhammad's utterances) which contains commands for Muslims to subjugate the world militarily.

Impact of the Koran on Culture

Historians believe that wide-spread, explicit practice of the doctrine found in the Koran would be the biggest threat to civilization, liberty and truth that the world has ever known. Inherent in the Qur'an are polygamy, divorce, slavery, hatred, and lying if it is gainful. Islam preaches, justifies, and rewards violence toward others. Suras 8:39; 9:5; 9:29: 47:4 are "divine" commandments to persecute followers of other

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

faiths, to defeat them in battle and then to consign them either to slavery or death.

The Qur'an advocates cruelty toward women. The most condoned evils against women are sexual offenses and social persecution. The Koran likens a woman to a field (or a tilth). This "field" is to be used by a Muslim man as he sees fit. Sura 2:223 states: "Your women are your fields, so go into your fields whichever way you like. . ." (MAS Abdel Haleem, The Qur'an, Oxford UP, 2004)

In contrast, Jesus spent time teaching women (Luke 10). Jesus demonstrated respect even toward sinful women (Luke 7). Jesus crossed racial and cultural barriers (John 4). Jesus healed a woman, and Jesus rescued a woman from being stoned. After his resurrection, Jesus honored the female disciples by appearing to them first (Matthew 28).

The Koran indicates that women are second-rate humans. For example, Sura 4:3 states that a man may marry up to 4 women; a woman may have only one man; Sura 2:229: Men may ask for a divorce, women may not; Sura 4:11: A woman may inherit only half of what a man inherits; Sura 4:34: Women may not pray in public in front of men; Sura 33:53: A woman may not answer the door if her husband is not home; Sura 33:33: Women are required to stay at home and not travel without a male relative; Sura 4:34: A husband may beat a wife into submission if the wife refuses sexual relations.

Other doctrines in the Koran teach that women may not harm a man except in defense of another man. A woman may not harm a man even in self defense. This teaching became vivid during an Iranian court case in which the fate of a young woman (17 years old) was decided. She had stabbed a man who had attacked her and her niece. Instead of the would-be rapist receiving punishment, the Islamic law condemned the girl to be hanged for stabbing the man.

The Koran teaches that the majority of people in hell are women. Muhammad said, "I was shown the Hell-fire and that the majority of its dwellers are women." Muhammad also once said; "If there is an evil omen in anything, . . . it is the woman." (*Sahih Al-Bukhari*, vol. 7, book 62, no. 31)

Aisha once told Muhammad that he had reduced her to the level of a donkey or a dog. Muhammad had stated that whenever a woman passed in front of a man while he was praying; or if a dog or a donkey walked in front of him, the man had to wash himself and repeat his prayer; otherwise his prayer would not be counted. Contrast that with Christianity's teaching about women: The Apostle Paul said, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:28) Paul saw nothing inferior about women's dignity.

Theologians of Islam divide the Qur'an into the Meccan and Medinan eras. The peaceful suras were "uttered" while Muhammad was living in Mecca at the beginning of his career, when he was attempting to call Meccans to his service. During his stay in Mecca, Muhammad mostly appeared pious, with many prayers and meditations. The later suras came after Muhammad left Mecca and fled to Medina. During this later period, Muhammad went wild with military power which followed with rapes, plunderings, and cold-hearted murders.

Today's era of terrorism is an extended arm of what Muhammad started years ago. Virtually all terrorist acts worldwide—over 5,000 instances since 9/11/2001—have been committed by Muslims, against Jews, against Christians, against other non-Muslims; and even against other types of Muslims.

In Islam, the world is divided between the believers and the infidels, between Dar al Islam ("the house of Islam") and Dar al Harb ("the house of war"). All non-Muslims are included in the "house of war", and thus, must be forced to accept Islam through Jihad, holy war. The United States and most European countries are not "the house of Islam", they therefore are in "the house of war".

The Doctrine of Abrogation

The greatest contradiction in the Qur'an is that it states that it can be contradicted at any time. This principle is called the "Doctrine of Abrogation." In other words, the Qur'an teaches that some words of Allah do not mean anything, while others do, and that Allah may change his mind and his rules at any time, therefore "abrogating" previous rules.

In Sura 2:100 the Qur'an teaches, "And for whatever verse we ***abrogate*** or cast into oblivion, we bring a better or the like of it; knowest thou not that God is powerful over everything?" However, Sura 10:65 states, "There is no changing in the Words of Allah."

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

This further contradicts previous Koranic passages that claim that the Koran supports the Bible. If the Koran is supposed to support and confirm the Bible, it is falling far short. In the Bible, God is described as having "no shadow of turning" (James 1:17), Who is "the Lord, who changeth not" (Malachi 3:6), whose Word "endureth forever."

Historians believe that, in truth, Muhammad tended to be forgetful. Aisha once said, "The prophet heard a man reciting in the mosque. He said, 'May God have mercy on him, he has reminded me of such and such verses which I dropped from Sura so and so.'"

Muhammad frequently stated a sura to his followers with the claim that it was revealed by the angel Gabriel. Just as frequently, Muhammad would say that Allah had changed his mind and abrogated the previous sura. "Thus the infidels used to say, 'Muhammad utters something today and abolishes it tomorrow.'" (*Zamakh-shari*, part I, p.303)

The Suyuti stated that, "Ibn 'Abbas said, 'Sometimes the revelation used to descend on the prophet during the night and then he forgot it during daytime, thus God sent down this verse: 2:106 that says, 'Whatever communications we abrogate or cause to be forgotten, we bring one better than it or like it.'" (Asbab al-Nuzul, p. 19)

When Muhammad was accused of giving contradictory statements, he received the following revelation: "And when We exchange a verse in place of another verse—and God knows very well what He is sending down—they say, 'Thou art a mere forger!' Nay, but the most of them have no knowledge." (Sura 16:101)

Muhammad's Legacy

Theologians believe that Islam was welded together by Muhammad, using his limited knowledge of Christianity, Judaism, Samaritan and Egyptian religions, ancient Zoroastrianism, and local pagan rituals. The historical Muhammad was ambitious and based his lifestyle on victimizing innocents and indulging in violence, carnage and massacre. He was a man who brought terror—all the while invoking Allah's name to sanction evil deeds.

To pacify his followers, Muhammad received timely "revelations" that condoned their activities. The promise of wealth and sex lured an ever growing army of greedy desperados. They practiced blackmail, expulsion and massacre to get their way. When men saw the great plunder that could be gained by following Muhammad, they began arriving in droves.

The motives of the converts to Islam are not in doubt. In his book *Muhammad and the Rise of Islam*, author David S. Margoliouth states that Islam became a good living, making its soldiers rich: "Of any moralizing or demoralizing effect that Muhammad's teaching had upon his followers we cannot say with precision. When he was at the head of the Robber community, it is probable that the demoralizing influence began to be felt; it was then that men who had never broken an oath learnt that they might evade their obligations, and that men to whom the blood of their clan had been as their own, began to shed it with impunity in the 'cause of god'. And that lying and treachery in the cause of Islam received divine approval. It was then too that Muslims became distinguished by the obscenity of their language. It was then too, that the coveting of goods and wives possessed by Non-Muslims was avowed without discouragement from the Prophet...."

Muhammad's faith was not only a religion, but it also became a political force, much like the catholic church of old that held sway over entire kingdoms and political systems. However, regardless of the doubts of the "divinity" of Islam or personal preferences, Islam is one of the fastest growing religions in recent times. However, other statistics show that many Arabs leave the Muslim faith yearly in search of other faiths, even at great peril to their lives.

Islam's recent clash with western civilization has allowed many Muslims to realize the promises and freedoms that democracy and the "free world" can offer. Many Arabs are becoming important figures in the world, speaking against violence and helping to bring peace to "trouble" spots around the globe.

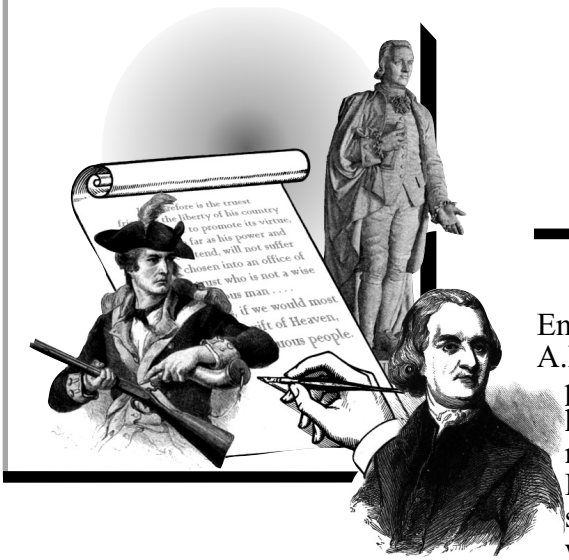
Continue to the Activities.

Life Principle



"The fruit of the Spirit is goodness, righteousness and truth ...have no fellowship with... darkness." —St. Paul

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.



Early Medieval Writers

Medieval Texts

Section 2

Lesson 10 of 10

BEOWULF

Beowulf is the earliest known piece of literature in the English language. It is presumed to have been written ***circa*** 750 A.D. The name of the author is unknown. The story, written in poetic form, centers around a Danish king in Denmark whose kingdom is plagued for twelve years by a fiersome, fiendish monstor/dragon named Grendel. A Swedish warrior, Beowulf, hears of the terrors taking place in Denmark and sails, with 14 warriors, to take on the monster. The story weaves reality and fantasy in an exciting adventure of courage and wit.

The Adventures of Beowulf, Prologue (excerpt)

The poet told how the world came to be, how God made the earth and the water surrounding, how He set the sun and the moon as lights for people and adorned the earth with limbs and leaves for everyone. Hrothgar's people lived in joy, happy until that wanderer of the wasteland, Grendel the demon, possessor of the moors, began his crimes. He was of a race of monsters exiled from mankind by God—He was of the race of Cain, that man punished for murdering his brother. From that family comes all evil beings—monsters, elves, zombies. Also the giants who fought with God and got repaid with the flood.

Episode Two (excerpt)

One night, after a beer party, the Danes settled in the hall for sleep; they knew no sorrows. The evil creature, grim and hungry, grabbed thirty warriors and went home laughing. At dawn, when the Danes learned of Grendel's strength, there was great weeping. The old king sat sadly, crying for his men. Bloody footprints were found. That was bad enough, but the following night Grendel killed more—blinded by sin, he felt no remorse.

Episode Three (excerpt)

But a warrior of Hygelac's heard of Grendel's doings; he was the strongest of men alive in that day, mighty and noble. That man called for a ship, said he would cross the ocean and help the king who needed help. Wise men urged him to that adventure though he was dear to them.

DANTE'S DIVINE COMEDY

An Italian poet named Durante degli Alighieri of ***Florentine*** lived from 1265 to 1321 AD. This man was also known as Dante Alighieri, or simply Dante. His work, *La Divina Commedia* (*The* ***Divine*** *Comedy*), is considered the greatest literature produced in Europe during the Middle Ages. In the Middle Ages, a comedy was not necessarily a humorous piece of literature, but may also have included narratives that had positive or hopeful outcomes (endings).

VOCABULARY

Circa: in, or about the time of
Florentine: an ancient city in the region of Tuscany in central Italy
Divine: of, or pertaining to the things of God, humanity, and the relationship therein
Minstrels: a medieval poet, singer, or musician
Papacy: of, or pertaining to the pope and the catholic church

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

Dante's father, Alighiero de Bellin-cione, enjoyed a prestigous social status. Dante's mother was Donna Gabriella degli Abati and died when Dante was 5 years old. Alighiero was soon remarried. At 12, Dante's marriage was arranged by his father (a common practice), and when Dante came of age, he married Gemma di Manetto Donati and sired several sons. Dante is presumed to have educated himself, as no records exist of him attending school. It is known that he greatly enjoyed the works of Tuscan and Sicilian poets and ***minstrels*** and the great Roman poet, Virgil.

At this time, the emperor and pope were involved in a power struggle. The Alighieri family had loyalties to the ***Papacy*** through the Guelf political party, in opposition to the Ghibellines, who had alliances to the emperor. After the defeat of the Ghibellines by the Guelfs in 1289, the Guelfs themselves were divided into White Guelfs, who advocated a pope with limited power, and Black Guelfs who supported the full authority of the pope.

Black Guelfs prevailed and took over Florentine. They condemned all prior opponents, including Dante. He was exiled and fined an exhorbitant sum of money. He could not pay his fine and was warned never to return or he would be executed. He remained exiled for the rest of his life, a tragic injustice from which he never recovered emotionally.

From Rome, Dante took part in several attempts by the White Guelfs to regain the power they had lost in Florentine, but each attempt failed. Dante became bitter at the treatment he had received at the hands of his enemies, and grew disgusted with his incompetant allies. At this time, he began sketching the outline of *The Divine Comedy*.

During the following decades, Dante received various invitations to return to Florentine but under ridiculous conditions, such as, he could return if he stayed in prison, or he could return if he allowed himself to be labeled an "outlaw" by the church, and other such ridiculous terms. When he refused these "invitations", he and his sons were condemned to death in absentia. However, Dante never gave up hope that he might be invited back to Florence on honourable terms. For him, exile was nearly a form of death, stripping him of much of his identity. He addressed the pain of exile in Paradiso, XVII (55-60):

> You shall leave everything you love most: this is the arrow that the bow of exile shoots first. You are to know the bitter taste of others' bread, how salty it is, and know how hard a path it is for one who goes . . . ascending and descending others' stairs . . .

Dante never was pardoned. He finished Paradiso, and died in 1321, at the age of 56, while returning to Ravenna from a diplomatic mission in Venice. Historians believe he may have died from malaria. Dante was buried in the Church of San Pier Maggiore (later called San Francesco). Eventually, Florence came to regret Dante's exile. In 1829, a tomb was built for him in Florence in the basilica of Santa Croce. That tomb never contained Dante's body, which still remains in its tomb in Ravenna, far from the city he loved so dearly.

The *Divine Comedy* is considered a classic of Italian and world literature and is viewed as the last great work of literature of the Middle Ages (before the onset of the Renaissance). The exile Dante suffered shows its influence in many parts of the *Divine Comedy*. It is composed of three main episodes: Inferno (Hell), Purgatorio (Purgatory), and Paradiso (Paradise) and tells in first person narration of Dante's travel through the three realms of the dead. Each is composed of 33 cantos. The first, Inferno, is the most famous. It is an account of Dante's journey through the nine levels of hell in which Dante encounters the souls of the damned. His guides are the poet Virgil, and Beatrice, Dante's ideal of a perfect woman. At the bottom, Dante must face Satan and escape. The poem begins on Good Friday during Easter of the year 1300, with the phrase, "In the middle of our life's journey".

Dante's Inferno: A Dark Wood (excerpt)

> MIDWAY upon the journey of our life I found myself within a forest dark, For the straightforward pathway had been lost. Ah me! how hard a thing it is to say What was this forest savage, rough, and stern, Which in the very thought renews the fear. So bitter is it, death is little more; But of the good to treat, which there I found, Speak will I of the other things I saw there.

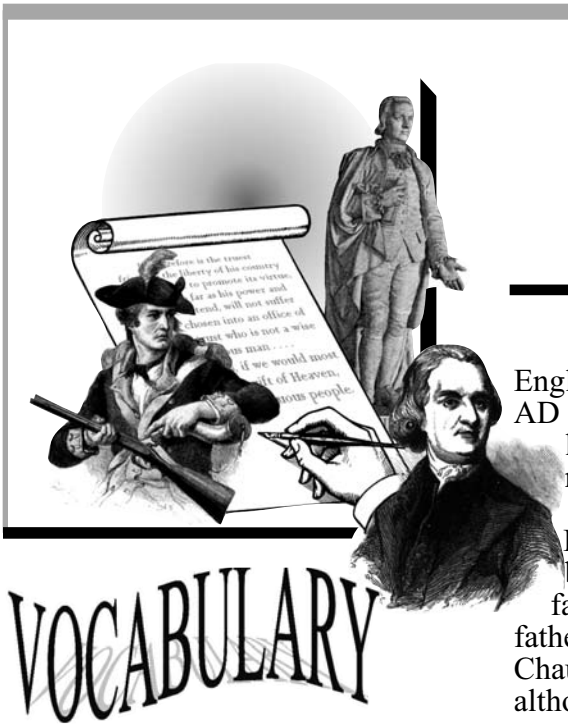
Continue to the Activities.

Life Principle



"You were not born to live like mindless brutes, but to follow paths of excellence and knowledge." —Dante

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.



Medieval Writers Who Led the Way

Medieval Texts

Section 3

Lesson 11 of 15

VOCABULARY

Knight: a mounted soldier serving under a feudal superior (lord, duke, noble, king)
Ribald: vulgar, mocking or irreverent
Canterbury: a city in SE England; the early ecclesiastical center of England
Miller: a person who owns or operates a mill (a place to grind grain to make flour)
Reeve: an administrative officer of a town or district (similar to a mayor or city manager)
Friar: a male member of a catholic church who carries out specific duties
Summoner: a person who announces, notifies, or summons citizens to a meeting
Squire: an old English term referring to a man who owns property in the country
Franklin: a free man who was not of noble birth in 14th century English society (a person of middle class)
Pardoner: a person who pardons; an ecclesiastical term in medieval times referring to a person who sells indulgences in the catholic church for the pardon of sins
Prior: an officer in a catholic church order, just below the rank of abbott
Yeoman: a person of lesser social status who cultivates or farms his own land
Manciple: a purveyor or steward of a monastery or college
Parson: a protestant (non-catholic) clergyman
Epochal: extremely important, significant, or influential
Papal: of, or referring to the pope or the Roman Catholic Church

CHAUCER'S CANTERBURY TALES

Geoffrey Chaucer is considered to be the first recognized English poet. Although the epic poem Beowulf appeared in 750 AD and is considered to be the first poem in the English language, its author is unknown. The next poet to receive notoriety, Chaucer, lived nearly 600 years later.

Records indicate that Chaucer was born in 1328 in London. No account exists of his youth; however he is believed to have attended Cambridge at age eighteen. His family was of good social and economic condition; and his father is believed to have been a ***knight***. Throughout his life, Chaucer enjoyed the favor and finances of the English court, and although he was not of "noble" status, his friends were. He is considered to have had an extraordinary intellect. He was educated and skilled above others of his time in matters of divinity, philosophy, and scholarship, as well as mathematics, legal matters, and sciences. He experienced many of the ups and downs of life at court. England was often at war with France, and Chaucer was involved in politics, battles, and intrigues. He was imprisoned at one point in France. He enjoyed a happy marriage, and died at the full age of 72.

Chaucer was renown for his courtly poems, penning hundreds. His major contribution to history and literature is his *Canterbury Tales*, a collection of humorous and somewhat ***ribald*** tales in poetic form. In his poetry, Chaucer often satirized the vices of the courts, the corruptions of the clergy and catholic church, and injustices in society. *The Canterbury Tales* was written between 1386 and 1400 and is a collection of 120 stories that focus on a group of thirty people who are traveling as pilgrims to ***Canterbury***. The pilgrims are of all layers of society and tell stories to each other to pass the time. Each pilgrim tells four tales, two on the way to Canterbury, and two on the way back. Each tale features a large range of characters in a great variety of medieval plots and drama. The tales included the stories told by a knight, a ***miller***, a ***reeve***, a cook, a lawyer, a wife, a ***friar***, a ***summoner***; a clerk, a merchant, a ***squire***, a ***franklin***, a physician, a ***pardoner***, a sailor, a ***prior***, some noblemen, a monk, some nuns, a ***yeoman***, a ***manciple***, and a ***parson***.

The Knight's Tale is one of the earliest of Chaucer's manuscripts. It is a chivalric romance about love and war. Its story line is based on Italian writer Boccaccio's "Teseida" and is the story of two young knights who strive for the affections of Emily, the sister of Queen Hippolyta of Athens. The story contains themes of love, courtly manners, brotherhood, loyalty and death. The Knight's Tale was extremely popular in Chaucer's time and continues to be today. In 2001, it was produced as a movie titled, "A Knight's Tale" staring Heath Ledger. The movie takes liberties with the story, but nonetheless is entertaining. A bit of trivia about "A Knight's Tale"

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

is that it was the in-flight movie on United Airlines flight 93, which was hijacked and crashed on September 11, 2001 by terrorists.

The Knight's Tale (excerpt)

So Emily remembered to go thence In honour of the May, and so she rose. Clothed, she was sweeter than any flower that blows; Her yellow hair was braided in one tress Behind her back, a full yard long, I guess. And in the garden, as the sun uprose, She sauntered back and forth and through each close, Gathering many a flower, white and red, To weave a delicate garland for her head; And like a heavenly angel's was her song. The tower tall, which was so thick and strong, And of the castle was the great donjon, (Wherein the two knights languished in prison, Of whom I told and shall yet tell, withal), Was joined, at base, unto the garden wall Whereunder Emily went dallying.

VOCABULARY

Indulgences: a temporary remission of sin purchased from a priest in the catholic church
Folio: a book of folded pages, not bound
Renaissance: a time of great revival of art, literature, and learning; a time of emerging from the intellectual darkness of the Middle Ages
Reformation: a movement in the 16th century that reformed the catholic church and led to the creation of the Protestant churches
Reformer: a person who advocates change for the better in an established system, (ie, the catholic church, public school system, etc.
Tracts: a short pamplet for distribution, usually containing religious or political information
Ecclesiastical: pertaining strictly to the church or clergy; not secular
Rector: a member of the clergy in charge of a college, religious house, or congregation
Heretic: a Christian believer who maintains religious opinions contrary to the church's teaching
Annates: imposed exorbitant tithes and offerings collected by the catholic church
Simony: profit gained by sacred things
Temporal: pertaining to present life; worldly, not spiritual wealth, items, lands, gains, etc.
Episcopate: the office, rank, or term of a bishop
Curia: a political division of ancient Rome that was still in effect in the Roman Catholic church
Party: a group of people
Polemic: a controversial argument against an opinion or doctrine
Laity: religious people distinguished from the clergy; members of a group outside of a particular profession
Recant: to withdraw a statement or opinion
Synod: an assembly of ecclesiastics or other church delegates that discuss church affairs

GUTENBERG'S PRINTING PRESS

Johannes Gutenberg lived circa 1398—1468 and was a German of Hebrew descent. Gutenberg was a goldsmith and inventor, and although not considered a writer, Gutenberg affected literature for eternity. He is credited with inventing the first printing press. His major work, the Gutenberg Bible, is an acclaimed contribution to world literature and is appreciated for its aesthetic and technical quality.

Gutenberg was born in Mainz, Germany. The exact year is unknown. Little is revealed of his early life. In March of 1434, a letter by him indicates that he was living in Strasbourg, in the St. Arbogust suburb, with some relatives. The next available record does not appear for four years. In 1448, he appears back in Mainz, where he obtained a loan from his brother-in-law, Arnold Gelthus, presumably for capital to invent a printing press.

By 1450, the press is believed to have been in operation. Between 1450 and 1455, Gutenberg printed numerous texts, but none bore the printer's name or the date. Church documents including a ***papal*** letter and two ***indulgences*** were printed and attributed to Gutenberg during this time. Some editions of *Ars Minor*, a Latin grammar schoolbook by Donatus may have been printed by Gutenberg between 1451 and 1455. In 1455, Gutenberg unveiled copies of The Gutenberg Bible, a beautiful ***folio***. One of them is in the U.S. Library of Congress and two are in the British Library.

Sometime in 1455, Gutenberg was sued by his business partner, Johann Fust. A 1455 legal document records that a partnership was formed for a "project of the books" between Fust and Gutenberg. The court decided in favour of Fust, giving him control over future Bible printing and half of all the Bibles already printed. This court decision bankrupted Gutenberg. However, some records indicate that he restarted a small printing shop, and participated in the printing of a Bible in Bamberg around 1459. Scholarly literature also indicates that the large Catholicon dictionary, 300 copies of 744 pages, printed in Mainz in 1460, may have been printed in Gutenberg's workshop.

Perhaps a tragedy of history is that Gutenberg never placed his own name on any of the books he printed. Meanwhile, in August of

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

1457, Fust published a book, the *Mainz Psalter*, that was the first to contain the printer's name and date. Fust claimed to be the inventor of the mechanical process, making no mention of Gutenberg. To add to Gutenberg's troubles, in 1462, Mainz was sacked by two waring archbishops. His new printshop was destroyed, and Gutenberg was exiled. He moved to Eltville where he may have initiated and supervised yet another printing press. Gutenberg died in 1468 and was buried in Mainz. His contributions to literature remained largely unknown while he was alive. To add insult to injury, the church and cemetery where he was buried were later destroyed, and Gutenberg's grave was lost.

Even so, Gutenberg's technology spread quickly, and news and books began to travel across Europe much faster than before. The invention of the printing press is considered a key factor in both the ***Renaissance*** and the ***Reformation***. Martin Luther, a key figure in the Reformation, wrote his *95 Theses* which were printed and circulated widely; subsequently he issued broadsheets outlining his doctrinal position on indulgences. The broadsheet evolved into newspapers and defined the mass media we know today.

Although deprived of recognition while alive, Gutenberg's legacy lives on. Even though he lived hundreds of years ago, he made modern life possible and is hailed as one of the leading figures in history. In 1999, the A&E Network ranked Gutenberg as #1 in their "People of the Millennium" countdown, and Hart's *The 100* listed Gutenberg as one of the top 100 persons of influence. Many statues of Gutenberg were erected in Germany, including the famous one by Bertel Thorvaldsen (1837) in Mainz, home to the Gutenberg Museum and the Johannes Gutenberg University. The Gutenberg Galaxy and Project Gutenberg also commemorate Gutenberg's name.

JOHN WYCLIFFE'S REFORMATION

John Wycliffe was an English theologian and ***reformer*** in the Catholic Church and lived from approximately 1320–1384. Wycliffe's philosophies fanned across Europe and the world, awakening people from the slumber of the Dark Ages and Medieval oppression. Wycliffe's main contribution to world literature are ***tracts*** and books and his translation of the Bible (from Latin to English). This translation was a major catalyst in the history of the world and helped trigger the Protestant Reformation, earning Wycliffe the name "The Morning Star of the Reformation".

Wycliffe attended Oxford University and taught there after graduating. As a student, he showed an interest in natural science and mathematics. He excelled in theology, ***ecclesiastical*** law, and philosophy and was acknowledged for his keen dialectic. Literary critics have said that Wycliffe's writings proved that he was thoroughly versed in Roman and English law, and local and native history. Wycliffe earned repute as a philosopher at an early date. Henry Knighton says that in philosophy, Wycliffe was second to none, and in scholastic discipline, incomparable. Wycliffe's performance led Simon Islip, Archbishop of Canterbury, to appoint Wycliffe as the headmaster of Canterbury Hall in 1365.

Between 1366 and 1372, Wycliffe pursued a higher education and became a doctor of theology. In 1368, he was appointed head ***rector*** of Ludgershall, Buckinghamshire. In 1374 he was among the English delegates at a peace congress at Bruges. He was a close follower of St. Augustine, so much so that he was called "John of Augustine" by his pupils. As a lecturer, Wycliffe earned a reputation as a passionate patriot and reformer who sought the interests of his country against the demands of the papacy in Rome.

His particular concern regarding the catholic church was its worldliness and materialism. To Wycliffe, the papacy and clerics had become corrupted by wealth and power. Wycliffe believed that true Christians, or "Followers of the Way" should reclaim the church and "get it back on track" spiritually.

What got Wycliffe labeled a ***heretic*** was the content of his sermons (Sermones, iii. 199), in which Wycliffe relayed that a great contrast existed between what the Church was and what it ought to be, and that a reform was necessary. He stressed the inconsistencies of the church's doctrine with the actual teachings of Christ and the apostles. He also wrote some books expressing his views.

In the first book, Wycliffe attacked the practice of the clergy in the collection of ***annates*** and indulgences which led to ***simony***. Wycliffe's tracts and books led up to the publication of his great work *De civili dominio*, in which are the strongest outcries against the catholic church with its commissions, exactions, squandering of charities, unfit priests, and the like. Wycliffe even went so far as to sue the church for being anti-

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Christ. He introduced a long bill in Parliament, with 140 headings, in which were stated the grievances caused by the aggressions of the church. Wycliffe advocated that the State was bound by its responsiblility to the people to reform these corrupt practices of the church.

The religious leaders of the day sought to censure Wycliffe because of his criticism of the ***temporal*** (worldly) possessions of the clergy. Fundamentally, Wycliffe believed that the Church should not gain or hold wealth, but should be poor, as in the days of the apostles. The church should also meet the physical needs of the people and should advance and facilitate the spiritual growth of the people. Instead, priests, bishops, the pope, and other clergy were tremendously wealthy because of "selling" salvation, and forbidding common people to read the Bible, forcing them to pay the clergy to interpret the scriptures, even when many of the common people were peasants and very poor. The catholic church also held tremendous political power, extracted tribute on kings of other countries, and had its own army. Wycliffe believed that the church should have no earthly power over the people.

The clergy were desperate to silence him. Wycliffe was summoned before William Courtenay, Bishop of London, on 19 February 1377, in order "to explain the...things which had streamed forth from his mouth". A number of friends accompanied Wycliffe to this hearing. A crowd gathered at the church, and at the entrance of Wycliffe and his ***party***, animosities began to show, especially in an angry exchange between the bishop and the Reformer's supporters. Wycliffe's opponents charged him with blasphemy and scandal, pride and heresy. (DNB, lxiii. 206-207)

Not being able to turn the public against Wycliffe, the clergy leveled attacks upon his reputation. He responded with a sharp ***polemic*** in three books. The next aim of his opponents was to accuse Wycliffe of revolutionary political intrigues. This failed, and the accusations resulted in damage to his opponents' reputations instead.

By this time, Wycliffe was engaged in one of his most important works—the translation of the Holy Scriptures. He believed that the Bible needed to be made available in the language of the people. Up to this time, the Bible was in Latin and required to be interpreted for the common people. Wycliffe firmly believed that without knowledge of the Bible, no true peace could exist in the church or in society, and that outside of the Bible was no real and abiding good. According to Wycliffe, the power of the church was not necessary. The Bible alone was authoritative and fully sufficient for the government of this world, as outlined in his work *De sufficientia legis Christi*. His opponents were horrified that common, everyday people could obtain possession of the most sacred book on earth. One clergyman lamented, "The jewel of the clergy has become the toy of the ***laity***".

Church officials valiantly sought to destroy Wyclffe's translation. They trumped up charges of "mistranslations" and "erroneous commentary", seeking to discredit Wycliffe's work. Wycliffe's Bible, as it came to be known, was widely distributed throughout England, but the Catholic church denounced it as an unauthorised translation.

The Archbishop of Canterbury called a ***synod*** at which Wycliffe was pronounced a heretic. His followers were summoned to ***recant*** their belief in Wycliffe's teachings and were forbidden to preach his doctrine or distribute his literature. All persons disregarding this order were to be subject to arrest, imprisonment, and prosecution. The king issued a similar decree.

Even 30 years after his death, the catholic church declared Wycliffe a heretic, and his doctrines continued to be banned. The church decreed that Wycliffe's writings were to be burned. Twelve years after that, the church decreed that Wycliffe's remains be exhumed (dug up), burned, and the ashes scattered into the river. Although despised by Catholic religious leaders, Wycliffe's contemporaries thought well of him. "He was of unblemished walk in life," stated Thorpe, "and was regarded affectionately by people of rank, who often consorted with him, took down his sayings, and clung to him. 'I indeed clove to none closer than to him, the wisest and most blessed of all men whom I have ever found. From him one could learn in truth what the Church of Christ is and how it should be ruled and led.'" John Huss, a great reformer and martyr of Bohemia (now the Czech Republic), stated that he wished that his soul might be wherever that of Wycliffe's was found.

You are doing well. Continue to the Activities.

LIFE PRINCIPLE

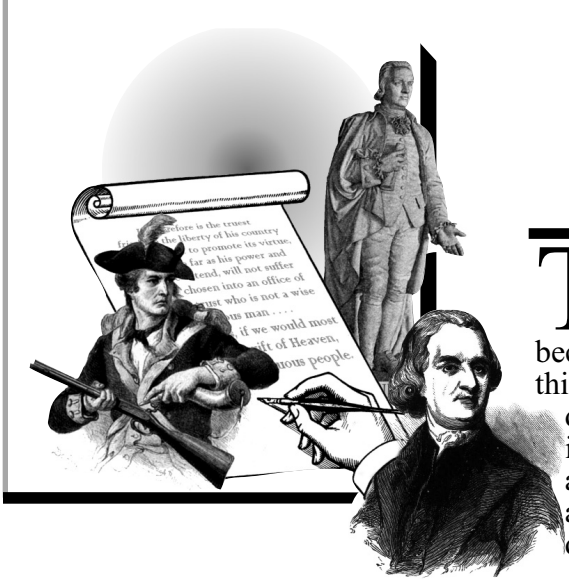


"I believe that in the end truth will conquer."

—John Wycliffe

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.



Writers of the Renaissance

Literature of the Renaissance

Section 3

Lesson 12 of 15

The Renaissance was a period starting in approximately the 14th century in which the "darkness" and social "rot" of the Middle Ages began to fade, and people became aware of many "new" aspects of life. The writers of this period focused on religious and political reforms, discoveries in math, medicine, and science, mechanical inventions, and art and literature, such as poetry, drama, and essays. The Renaissance spread to different countries at different times; therefore the Italian Renaissance is different from the English Renaissance, and so on.

In Italy, Dante is credited with introduing the Renaissance with his *Divine Comedy*. Machiavelli, a politician, also received notoriety, along with a physician named Nostredamus. In England, the Renaissance was marked by writers such as Shakespeare, Marlowe, Milton, Jonson, and Spenser.

VOCABULARY

Treatise: a formal, systematic exposition in writing that details the principles of a particular subject; more in depth than an essay
Liberal arts: a wide study of humanities
Seer: a person who claims to have abilities to see into the future (similar to a fortune teller); different from a prophet who claims to hear from God and who imparts God's wisdom to humans; a seer simply can see the future
Inquisition: a time when the Spanish catholic church tried to destroy all reforms by violence, torture, and forced conversions; the Inquisition spread to other countries as well, including Italy
Blank verse: a form of poetry that has regular meter but no rhyme
Scrivener: a legal secretary
Archaic: marked with characteristics of an earlier period
Masques: an elaborate drama utilizing various genres, such as dance, singing, pantomime, and mechanical effects

MACHIAVELLI'S TOTALITARIANISM

Italian Niccolò Machiavelli was a noted author and a central figure of the Italian Renaissance. He is best known for his two works of literature *The Prince* and *Discourses*, which are ***treatises*** on government.

Machiavelli was born in May of 1469 in Florence, Italy. He was educated thoroughly in the Latin and Italian classics. His was an era of political tumult. Popes and kings warred, armies marched, and alliances were constantly shifting. The city-states of Italy rose and fell one after another in the space of a few weeks.

Machiavelli entered political service as a clerk in 1494. That same year, Florence expelled the ruling Medici family and formed a republic. Machiavelli was a member of the Council on diplomatic negotiations. From 1499 to 1512, he went on numerous diplomatic missions. From 1503 to 1506, Machiavelli was a leader of the militia that defended Florence. In August 1512, following a tangled series of battles, treaties, and alliances, the Medici family regained power. The republic was dissolved, and Machiavelli was arrested, tortured, released and exiled.

Machiavelli hated exile and desperately wanted to return to politics. He tried to gain the favor of the Medici rulers by hastily writing a book he thought favorable to their political goals. Unfortunately, the Medici disagreed with the book and never pardoned Machiavelli. *The Prince* was written in vain, it seemed but would haunt Machiavelli for the rest of his life and mar his reputation for eternity.

The public was outraged by the book. Its central argument is "the ends justify the means"—evil actions may be justified if done for good purposes. The philosophies

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

portrayed were those of cruelty, force, lies, unscrupulousness, manipulations, etc. all in the names of progress and success.

A few years later, the Medici were again expelled from Florence. The republic was re-established, and Machiavelli vied for public office. However, the reputation that *The Prince* had established frightened the public into thinking that Machiavelli's personal political philosophy was like the Medici. The people rallied against him, and he was not elected. He tried to repair his reputation and wrote *The Discorsi*, a series of lessons on how a republic should be structured, including the concept of checks and balances. The book emphasizes the superiority of a republic over a monarchy. However, it paled in comparison to *The Prince*, and Machiavelli was never justified to the public. His health began to fail, and he died in Florence in 1527. His resting place is unknown.

The philosophies of *The Prince* (written to appease the Medici) and *Discorsi* (written to appease proponents of the republic) oppose each other. Scholars wonder which philosophy Machiavelli embraced personally. He seemed to embrace parts of each (the force of the dictatorship with the prudence of a republic). He wrote: *All cities that ever have been ruled by an absolute prince, by aristocrats or by the people, have had for their protection force combined with prudence, because the latter is not enough alone, and the first either does not produce things, or when they are produced, does not maintain them. Force and prudence, then, are the might of all governments that ever have been or will be.*

When considering which philosophy Machiavelli truly espoused, one must consider his personal involvement in the expulsion of the Medici and the establishment of the republic.

NOSTREDAMUS' PREDICTIONS

Michel de Nostredame was born in December of 1503 in St. Remi, France. As a youth, he spent much of his time learning languages, math, astronomy, and astrology from his grandfather, Jean. Later Nostredamus attended the University at Avignon where he studied ***liberal arts***. Afterward, he graduated from medical school and began a private practice where he succeeded at treating plague victims. Although he would gain a reputation in his lifetime as a skilled physician, he is known in history as a ***seer***.

In approximately 1534, he married and began a family. Tragically, the plague took the lives of his wife and two children. Distraught, Nostradamus packed his bags and traveled throughout Italy and France for the next six years. He eventually settled in Salon, France in 1554 where he married Anne Ponsart Gemelle, with whom he reared six children.

During this time, Nostradamus began to experience visions of things past and yet to come. His visions led him to study more in math, astronomy, and history to verify what he saw. He recorded these events in poetry and riddles. In 1555, at the age of 52, he wrote a collection of Centuries—a set of 100 quatrains. Over the next several years he completed 10 Centuries.

During the ***Inquisition***, prophets and seers, were persecuted as "witches". Nostredamus knew the dangers of his profession as a seer. In a letter to King Henry II of France, Nostredamus explained his actions.

Epistle to Henry II (excerpt)

I have calculated and composed as accurately as I could. I have made computations for events over almost as long a period to come as that which has already passed, and by these they will know in all regions what is to happen in the course of time, just as it is written, with nothing superfluous added, although some may say, There can be no truth entirely determined concerning the future.

Such is the extent of time past, that the first man, Adam, came 1,242 years before Noah. About 1,080 years after Noah and the universal flood came Abraham, who, according to some, was a first-rate astrologer and invented the Chaldean alphabet. About 515 or 516 years later came Moses, and from his time to that of David about 570 years elapsed. From the time of David to that of our Savior and Redeemer, Jesus Christ, born of the unique Virgin, 1,350 year elapsed, according to some chronographs. Some may object that this calculation cannot be true, because it differs from that of Eusebius. From the time of the human redemption to the detestable heresy of the Saracens about 621 years elapsed. From this one can easily add up the amount of time gone by.

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

> My calculations have been determined by the celestial movements, combined with the emotion, handed down to me by my forebears, which comes over me at certain hours.
>
> The danger of the times, O Most Serene King, requires that such secrets should not be bared except in enigmatic sentences having, however, only one sense and meaning, and nothing ambiguous or amphibological inserted.
>
> I have mixed therewith no divination coming from fate. All from God and nature, and for the most part integrated with celestial movements. It is much like seeing in a burning mirror, with clouded vision, the great events, sad, prodigious and calamitous events that in due time will fall upon the principal worshippers.

Marlowe's Deal with the Devil

Christopher "Kit" Marlowe was an English playwright and poet known for his skill in ***blank verse***. His works were generally controversial, yet enormously successful.

Born in February of 1564 in Canterbury, Marlowe attended college and received his bachelor of arts degree in 1584. His first play to be performed in London was "Tamburlaine" in 1587, a story of the conqueror Timur.

Little is known about Marlowe's personal life, and it has been the subject of much controversy. Rumors abounded in his lifetime that he was a government spy, a cheat, a thief, a heretic, an atheist, and a homosexual, as well as a counterfeiter and a user of illegal drugs. The evidence for most of these claims is slight and circumstancial at best. What we do know or believe to be true is that Marlowe was killed in a room above a pub in Deptford in a dispute or "reckoning" over the tab. He was stabbed just above his left eye.

Among his contemporaries, Marlowe was admired as an influential artist. His works influenced other writers of the times, such as William Shakespeare, George Peele, Michael Drayton, Ben Jonson, Thomas Nashe, and Edward Blount.

The play, "The Tragical History of Doctor Faustus", is Marlowe's most famous work. In it, Dr. Faust, a scholar, deals with the devil. The play portrays a man who sells his soul for power and knowledge. Scholars believe that Marlowe's "Doctor Faustus" is based on an older German legend. Marlowe's rendition is believed to be the first dramatization of the Faust legend.

In the play, Dr. Faustus is a professor who is knowledgeable and skilled. He is so brilliant that he has become bored with life, as he has studied everything in the world there is to study, except witchcraft. He calls upon his servant, Wagner, to summon two famous magicians named Valdes and Cornelius. A good angel and a bad angel appear (representing Faustus' conscience versus his pride) and discuss the good or harm of studying magic. Valdes flatters Faustus and declares that if he devotes himself to Magic, great things are possible with someone of his abilities and intellect, however, Faustus' friends worry about him falling deeply into the devil's trap.

To begin his witchcraft, Faustus consults his "black" book which instructs a beginner to draw a circle and give a ritual speech. A devil named Mephistopilis appears before Faustus who is unable to tolerate the hideous appearance of the devil, and commands it to change its form to a friar. The devil obeys Faustus who becomes bolder, thinking he holds true power. In order to lead Faustus deeper into hell, Mephistophilis convinces Faustus that hell is a state of mind as opposed to an actual place.

Using Mephistophilis as a messenger, Faustus strikes a deal with Lucifer: that he is to be given twenty-four years of life on Earth, during which time he will keep Mephistophilis as his personal servant, and, at the end of which, he will give his soul over to Lucifer as payment and spend the rest of time in hell. This deal is cemented with Faustus' own blood.

Angels appear to Faustus giving him an opportunity to repent and rebuke his oath with Lucifer. However, Faustus remains set on his damnation. Here, he displays his largest fault in that he is blind to his own salvation.

Having started his witchcraft with the promise that he would be able to accomplish great things, Faustus believes he is great, when in reality, most of his witchcraft is in the form or annoying tricks he plays on others. From this point until the end of the play, Faustus does nothing of worth, but he gives great speeches to his fellow professors on his "great" condition.

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

In the end, Mephistophilis comes for Faustus who appears to leave willingly for his eternal fate. Faustus' final confrontation with Mephistophilis is offstage. The last scene begins with Faustus' friends discovering his body parts strewn about the stage by the devils that came to take him to hell.

The Tragical History of Doctor Faustus (excerpt)

Enter GOOD ANGEL and EVIL ANGEL.

GOOD ANGEL: O, Faustus, lay that damned book aside, And gaze not on it, lest it tempt thy soul, And heap God's heavy wrath upon thy head! Read, read the Scriptures:—that [black book] is blasphemy.

EVIL ANGEL: Go forward, Faustus, in that famous art [magic] Wherein all Nature's treasure is contain'd: Be thou on earth as Jove is in the sky, Lord and commander of these elements.

JOHN MILTON'S PARADISE

John Milton was born on December 9, 1608, in London. His father worked as a ***scrivener*** and also composed church music. In 1625, Milton was admitted to Christ's College in Cambridge. Milton was a hardworking student, but he was also argumentative. In 1626, he was suspended after a dispute with his tutor. At his return, Milton was assigned a new tutor. Life at Cambridge was still not easy; he felt he was disliked by many of his fellow students and he was dissatisfied with the curriculum. During this time, on December 25, 1629, Milton composed his poem "On the Morning of Christ's Nativity".

In 1632, Milton earned his master's degree. He moved to London and spent his time there composing literature, including his famous pieces "L'Allegro" and "Il Penseroso." In April 1637, Milton's mother died. Only a few months later, Milton's friend died by drowning. In November, in tribute to his friend, Milton composed the beautiful elegy, "Lycidas".

Milton set out for a tour of Europe in the spring of 1638 where he met many famed writers of the Renaissance. His tour was cut short when King Charles I invaded Scotland in 1639. About that time, Milton began writing pamphlets on political and religious matters.

In the spring of 1642, Milton married Mary Powell, but the relationship was unhappy, and Mary left. Milton had plans to remarry, but Mary returned. During the ensuing years, Milton was a prolific writer, turning out many important pieces of literature pertaining to various aspects of society, from divorce to education. In February 1652, Milton became blind. This prompted him to write the sonnet "When I Consider How My Light is Spent." In May, 1652, Mary gave birth to their third daughter, Deborah, and died a few days later. In June, their son, John, died.

In 1656, Milton married Katherine Woodcock. The couple was happy, but the marital bliss was short-lived. A baby daughter was born in late 1657, but by early 1658, both mother and daughter had passed away.

In early 1659, Milton published his political thesis, *A Treatise of Civil Power* and *Ready and Easy Way To Establish a Free Commonwealth*. For these writings, Milton had to go into hiding, for fear of retribution from the followers of King Charles (II). In June, 1659, both of Milton's works *Defensio pro populo Anglicano* and *Eikonoklastes* were publicly burned. In early autumn, Milton was arrested and thrown in prison, but released just before Christmas.

In 1663, Milton married again, to Elizabeth Minshull, a match his daughters opposed. He spent his time tutoring students and finishing *Paradise Lost*, among the greatest epic works ever to be written in English. *Paradise Lost* was instantly successful.

Milton's *History of Britain* was published in 1670; *Paradise Regain'd* and *Samson Agonistes* were published together in 1671. "Of True Religion and Poems" and "Upon Several Occasions" were published in 1673. In summer 1674, the second edition of *Paradise Lost* was published. Milton died peacefully in November, 1674, and was buried in the church of St. Giles, Cripplegate. A monument to Milton rests in the Poets' Corner at Westminster Abbey.

Paradise Lost (excerpt)

Of Mans First Disobedience, and the Fruit

Of that Forbidden Tree, whose mortal taste

Brought Death into the World, and all our woe,

With loss of EDEN, till one greater Man

Restore us, and regain the blissful Seat,

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

EDMUND SPENCER, "PRINCE OF POETS"

Edmund Spenser was born in 1552 in London. Spencer showed early signs of poetic genius, and his tutors encouraged him to write.

"The Faerie Queene" is Spencer's major contribution to literature. The poem is an epic allegory of Christian virtues intermingled with English legends, such as King Arthur. The work remains the longest epic poem in the English language. The wording is purposely ***archaic*** and reminiscient of *The Canterbury Tales* by Geoffrey Chaucer, whom Spenser greatly admired.

Spenser was known as "the prince of poets", hailed by his contemporaries to be "as great as Virgil". Spencer's works inspired many great writers, including John Milton, John Keats, William Wordsworth, Lord Byron, and Lord Tennyson. At Spencer's funeral, the poets who carried his coffin "threw their verses and pens, along with many tears, into his grave."

Over the centuries, Spencer has been admired for his masterful use of language, his unbounded imagination, his immense classical and religious learning, his keen understanding of moral and political philosophy, and his ability to synthesize. (—information provided by the University of Cambridge)

The Faerie Queen (excerpt)

A Gentle Knight was pricking on the plaine, Y cladd in mightie armes and siluer shielde, Wherein old dints of deepe wounds did remaine, The cruell markes of many' a bloudy fielde; Yet armes till that time did he neuer wield: His angry steede did chide his foming bitt, As much disdayning to the curbe to yield: Full jolly knight he seemd, and faire did sitt, As one for knightly giusts and fierce encounters fitt. But on his brest a bloudie Crosse he bore, The deare remembrance of his dying Lord, For whose sweete sake that glorious badge he wore, And dead as liuing euer him ador'd: Vpon his shield the like was also scor'd, For soueraine hope, which in his helpe he had: Right faithfull true he was in deede and word, But of his cheere did seeme too solemne sad; Yet nothing did he dread, but euer was ydrad.

Vpon a great aduenture he was bond, That greatest Gloriana to him gaue, That greatest Glorious Queene of Faerie lond, To winne him worship, and her grace to haue, Which of all earthly things he most did craue; And euer as he rode, his hart did earne To proue . . . in battell braue Vpon his foe, and his new force to learne; Vpon his foe, a Dragon horrible and stearne.

BEN JONSON

Ben Jonson was born in 1572. He was educated at Westminster School by the great classical scholar William Camden and worked in his stepfather's trade of bricklaying. He joined the army and served in Flanders, then returned to England and married Anne Lewis in 1594.

By 1597, Jonson had become an actor and playwright and known for his loud mouth and hot temper. He often voiced his opinions through satire and poetry, outraging certain people and establishments. In 1597 he was imprisoned for his involvement in a satire "The Isle of Dogs", which was declared seditious. The following year, Jonson killed a fellow actor, Gabriel Spencer, in an illegal duel in the Fields at Shoreditch. Jonson was tried at Old Bailey for murder and received the death penalty. He pled for his life and was granted imprisonment instead of the gallows. He appealed and was released, forfeit of all his possessions, and with a felon's brand on his thumb.

Jonson's second known play, "Every Man in His Humour", was performed in 1598. It was enormously popular, and Jonson became a celebrity. Jonson's next play, "Sejanus, His Fall" was based on Roman history and offered an unfavorable view of dictatorship. Again, Jonson got into trouble with the authorities and was charged with treason.

In 1605, Jonson began to write ***masques***. One of his masques, "The Satyr" was performed at Althorpe, and Jonson was rewarded with being appointed Court Poet and was acclaimed as the "foremost writer of masques." He also received recognition for his comedies and was appointed poet laureate.

In 1628, Jonson was appointed City Chronologer of London. However, that same year, he suffered a severe stroke, and his health deteriorated. His friends kept him company in his final years, and he died in 1637. (*The Life of Ben Jonson* by Anniina Jokinen)

SIR FRANCIS BACON

Francis Bacon was a philosopher,

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

statesman and essayist and is best known for his scientific theories using induction and deduction. He began his professional life as a lawyer. In the "Promus", Bacon analyzed his mental character and established his goals, which were threefold: discovery of truth, service to his country, and service to the church. In 1584, he took a seat in Parliament and wrote essays about the condition of the church and philosophical reform.

Bacon's political career took a turn when he opposed a bill in Parliament. His opinion was unpopular, and he was accused of seeking political "favoritism". For a time, he was excluded from the court. In 1596, his standing began to improve, and he gradually acquired a good reputation. In 1603, he was knighted, and in 1606, he married Alice Barnham.

In 1613, Bacon became attorney general but continued to participate in Parliamentary hearings. In 1614, Parliament objected to his presence and did not allow him to observe future proceedings. In 1618, Bacon was appointed Lord Chancellor (royal judge) by King James. However, Bacon's personal character and morals fell far short of his brilliant intellect. He became corrupt both personally and judiciously. In 1621, a Committee charged him with twenty-three counts of corruption. He was impeached as Chancellor, fined £40,000, and sent to prison.

While there, he devoted time to study and writing. His literary works include *Essays*, as well as the "Colours of Good and Evil" and the "Meditationes Sacrae". His famous aphorism, "knowledge is power", is found in "Meditations". He published "The Proficience" and "Advancement of Learning" and also wrote "In felicem memoriam Elizabethae", a eulogy for the queen. In "Astrologia Sana" Bacon expressed his belief that stars had physical effects on earth.

Bacon is credited with developing the philosophy of deductive syllogism to interpret nature. He also wrote books about the morals and duties of scientists. In his book *De augmentis scientiarum*, Bacon distinguishes between duty to the community, an ethical matter, and duty to God, a religious matter.

Bacon was released from prison, and in March, 1626, he traveled to London. He was inspired by the theory that snow would preserve meat. He purchased a chicken to conduct an experiment. While stuffing the chicken with snow, he contracted pneumonia and died on April 9, 1626. (*A Short Biographical Dictionary of English Literature* by John W. Cousins)

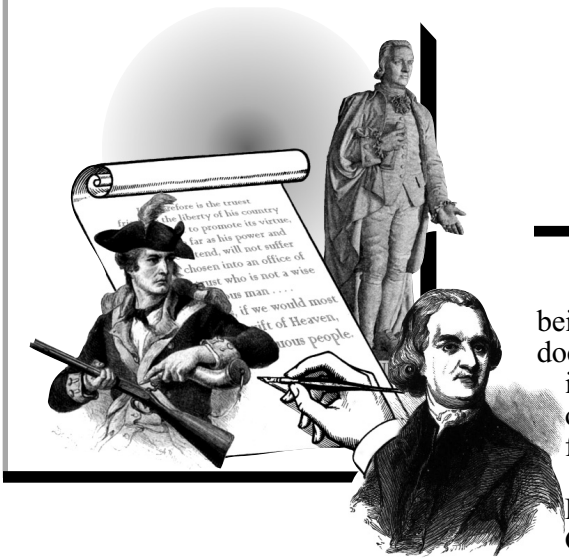
You are doing well. Continue to the Activities.

Life Principle



"No pleasure is comparable to the standing upon the vantage-ground of truth."
—Francis Bacon

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.



The First Modern Writers

Modern Writers

Section 3

Lesson 13 of 15

MARTIN LUTHER'S *95 THESES*

Martin Luther was a German reformer. He is credited with being the most influencial voice of the Reformation, and his doctrinces deeply influenced Western culture. His passionate work is closely tied to the closing of the Middle Ages and the beginning of the Modern Era. He was a prolific writer and composer famous for his Bible translation, religious treatise, and hymns.

His philosophies and practices set precedent for history. For example, his translation of the Bible (from Latin into German) set the stage for the English translation called the King James Version, officially recognized by the king of England. Luther's hymns, including "A Mighty Fortress is Our God" and "O Little Town of Bethlehem", led to the development of the first congregational singing in churches. His marriage to Katharina von Bora reintroduced the practice of marriage among clergy (versus being celibate like catholic priests). Followers of Luther's teachings became known as "Lutherans". Approximately 70 million Christians belong to Lutheran churches today, and approximately 400 million ***Protestants*** trace their history to Luther.

This great reformer was born in 1483. At age 17, he entered the University of Erfurt where he was nicknamed "the philosopher." He received a bachelor of arts degree in 1502 and a master of arts degree in 1505. Luther then enrolled in law school. After a terrifying event in which Luther was nearly struck by a lightning bolt, he immediately withdrew from law school and became a monk. He had interpreted the event to mean that God wanted Luther's undivided attention. From 1510 to 1520, he studied the Scriptures and lectured on the Psalms and the writings of the Apostle Paul. As Luther studied, he began to see that certain Scriptures contradicted some practices of the catholic church. Luther agonized over this and felt mislead by the clergy. One historian stated, "Luther began to see that ***salvation*** is a gift of God's grace attained through faith in Christ alone, not works (good deeds)." Previously, Luther had been taught that righteousness could be attained only through the purchase of indulgences.

Luther believed that parishoners were being taught a lie. His life goal became to reform the catholic church. He listed his beliefs in 95 separate statements that became known as Luther's *95 Theses*. These statements of belief forcefully called into question papal abuses and the sale of indulgences. On 31 October 1517, according to German tradition, Luther nailed a copy of his theses to the door of the catholic church in Wittenberg, Germany. Historians believe that Luther effectively "began" the Reformation with this brazen act.

Luther wrote the *95 Theses* partly in response to a recent promotional campaign by papal commissioner Johann Tetzel, who was selling indulgences to try to raise funds for the renovation of St. Peter's Basilica in Rome. Tetzel is reported to have stated: "As

VOCABULARY

Protestant: Christians who "protested" the methods and practices of the Catholic church and who separated from the church
Salvation: being protected or saved from risk, danger, or harm; in Christianity, the rescue from eternal damnation in hell
Interred: buried
Anglican: of, or pertaining to the official church of England; an off-shoot of the Roman Catholic church
William Wilberforce: an abolitionist who was instrumental in abolishing slavery in England and the United Kingdom

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

soon as the coin in the coffer rings, the soul from purgatory springs." In his thesis, Luther objected to such transactions stating that they were worldly and succeeded not in saving souls but only in increasing the church's treasury. Luther believed that the pardon of the soul from sin was in God's power alone, and no money could buy it. It was a gift of God's grace. Luther emphasized that clergy who claimed indulgences absolved sinners from punishments and granted them salvation were in error. The *95 Theses* were quickly printed and widely distributed, making the controversy one of the first in history to be fanned by the printing press. Within two weeks, the theses had spread throughout Germany; within two months throughout Europe. The prelude and first two theses are below.

Disputation of Doctor Martin Luther on the Power and Efficacy of Indulgences

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.

JOHN LOCKE'S PHILOSOPHY

John Locke was a British philosopher, as well as a scholar and medical researcher. He served in the capacity of a government official for some time. He was born in 1634 and died in 1704. Locke's ideas enormously influenced the development of political philosophy worldwide, and he is regarded as one of the most influential pre-Enlightenment thinkers. His writings heavily influenced American colonists and are reflected in the United States Declaration of Independence. Many of Locke's writings focused on personal freedom based on reason, versus authoritativeness and superstition. Locke philosophised extensively on the freedom of the individual and institutions, such as the government and the church, and stressed the importance of legitimate functions verses illegitimate functions within these institutions.

Locke encouraged individuals to use reason to search after truth rather than simply accepting opinions of others or becoming subject to superstition. Locke believed that by applying reason, humans would optimize their experiences and flourish in society both in earthly matters and spiritual matters. By doing so, a person would naturally follow natural laws and fulfil the divine purpose for humanity. Locke's major work, "An Essay Concerning Human Understanding" centers on determining the limits of human understanding in respect to God, self, and nature. (Stanford Encyclopedia of Philosophy)

Read an excerpt from John Locke's essay, *Concerning Human Understanding.*

***Of Words or Language in General* Book III, Chapter I (excerpt)**

1. **Man fitted to form articulate sounds.** God, having designed man for a sociable creature, made him not only with an inclination, and under a necessity to have fellowship with those of his own kind, but furnished him also with language, which was to be the great instrument and common tie of society. Man, therefore, had by nature his organs so fashioned, as to be fit to frame articulate sounds, which we call words. But this was not enough to produce language; for parrots, and several other birds, will be taught to make articulate sounds distinct enough, which yet by no means are capable of language.
2. **To use these sounds as signs of ideas.** Besides articulate sounds, therefore, it was further necessary that he should be able to use these sounds as signs of internal conceptions; and to make them stand as marks for the ideas within his own mind, whereby they might be made known to others, and the thoughts of men's minds be conveyed from one to another.
3. **To make them general signs.** But neither was this sufficient to make words so useful as they ought to be. It is not enough for the perfection of language, that sounds can be made signs of ideas, unless those signs can be so made use of as to comprehend several particular things: for the multiplication of words would have perplexed their use, had every particular thing need of a distinct name to be signified by. To remedy this inconvenience, language had yet a further improvement in the use of general terms, whereby one word was made to mark a multitude of particular existences: which advantageous use of sounds was obtained only by the difference of the ideas they were made signs of: those names becoming general, which are made to stand for general ideas, and those remaining particular, where the ideas they are used for are particular.
4. **To make them signify the absence of positive ideas.** Besides these names which stand for ideas, there be other words which men make use of, not to signify any idea, but the want or absence of some ideas, simple or complex, or all ideas together; such as are nihil in Latin, and in English, ignorance and barrenness. All which negative or privative words cannot be said properly to belong to, or signify no ideas: for then they would be perfectly insignificant sounds; but they relate to

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

positive ideas, and signify their absence.

5. **Words ultimately derived from such as signify sensible ideas.** It may also lead us a little towards the original of all our notions and knowledge, if we remark how great a dependence our words have on common sensible ideas; and how those which are made use of to stand for actions and notions quite removed from sense, have their rise from thence, and from obvious sensible ideas are transferred to more abstruse significations, and made to stand for ideas that come not under the cognizance of our senses; v.g. to imagine, apprehend, comprehend, adhere, conceive, instil, disgust, disturbance, tranquillity, etc., are all words taken from the operations of sensible things, and applied to certain modes of thinking. Spirit, in its primary signification, is breath; angel, a messenger: and I doubt not but, if we could trace them to their sources, we should find, in all languages, the names which stand for things that fall not under our senses to have had their first rise from sensible ideas. By which we may give some kind of guess what kind of notions they were, and whence derived, which filled their minds who were the first beginners of languages, and how nature, even in the naming of things, unawares suggested to men the originals and principles of all their knowledge: whilst, to give names that might make known to others any operations they felt in themselves, or any other ideas that came not under their senses, they were fain to borrow words from ordinary known ideas of sensation, by that means to make others the more easily to conceive those operations they experimented in themselves, which made no outward sensible appearances; and then, when they had got known and agreed names to signify those internal operations of their own minds, they were sufficiently furnished to make known by words all their other ideas; since they could consist of nothing but either of outward sensible perceptions, or of the inward operations of their minds about them; we having, as has been proved, no ideas...but what originally come either from sensible objects without, or what we feel within ourselves, from the inward workings of our own spirits, of which we are conscious...

Locke also wrote a variety of important political, religious and educational works including the *Two Treatises of Government*, *Letters Concerning Toleration*, *The Reasonableness of Christianity* and *Some Thoughts Concerning Education*.

A Letter Concerning Toleration (1689)

Honoured Sir,

Since you are pleased to inquire of my thoughts about the mutual toleration of Christians in their different professions of religion, I must needs answer you freely that I esteem that toleration to be the chief characteristic of the true Church. For whatsoever some people boast of the antiquity of places and names, or of the pomp of their outward worship; others, of the reformation of their discipline; all, of the orthodoxy of their faith—for everyone is orthodox to himself—these things, and all others of this nature, are much rather marks of men striving for power and empire over one another than of the Church of Christ. Let anyone have never so true a claim to all these things, yet if he be destitute of charity, meekness, and good-will in general toward all mankind, even to those that are not Christians, he is certainly short of being a true Christian himself.

William Bradford's Compact

William Bradford was a Pilgrim instrumental in forming the Plymouth Colony of Massachusetts. Bradford later became governor of the colony and was chosen to pen the Mayflower Compact, a document that set forth the rules and practices of the colony. Bradford is also credited with proclaiming the first American Thanksgiving.

Bradford was born in 1590 in England. While very young, he was orphaned and lived with various relatives. At age nine, he stumbled upon a "Congregational" church, a group that actively sought to reform the Church of England. This church was considered seditious and kept under surveillance. Its members were often imprisoned and harassed. The congregational church had two factions: the Puritans and the Separatists. The Puritans wanted to "purify" the Church of England; the Separatists wanted to separate from the Church entirely, as they believed it was corrupt beyond help. At age 17, Bradford was a committed Separatist. In 1608, King James I began a harsh crack down on Separatists. Bradford and others fled to the Netherlands. While there, he married Dorothy May in December of 1613.

The Separatists had a dilema. While the Dutch government was sympathetic to their plight, the pagan Dutch culture was "wearing off" on the English children. The Separatists wanted to remain English citizens, however, they could not live in England and live in peace. They made arrangements to sail for America, and William and Dorothy joined the others on the *Mayflower* in 1620.

Upon reaching Plymouth Rock in Massachusetts, Dorothy Bradford died, three days before their anniversary. No factual historical account reveals how she died. Rumors indicate that she drowned accidentally. Other rumors were that she jumped overboard and committed suicide after her newborn son died. These reports came largely from a fictional story published a couple of hundred years later in the 1800s.

The first winter in the new land, the new colony of Englishmen experienced brutal weather conditions. Half of the colonists died, including the colony's leader, John Carver. William Bradford was selected as the replacement in the spring of 1621. He married his second wife, the widow Alice

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Carpenter Southworth, in 1623 at Plymouth. They had three children. William Bradford died at Plymouth, and was ***interred*** there.

William Bradford impacted American culture and literature from the start. His belief in community, and his work ethic are profound. His wisdom in leading the colony inspired many subsequent leaders. In addition to his literary contributions are his agricultural and political achievements. He is perhaps known best for his authorship of the Mayflower Compact and his private journal, from which much is known of that period in American history.

Bradford's journal was the first of its kind to be published as a narrative. It detailed the first 30 years of Plymouth Colony. Large parts of this journal were published in several volumes titled *Of Plymouth Plantation*. Written between 1620 and 1647, the journal describes the story of the Pilgrims from 1608, when they settled in the Netherlands, through the 1620 *Mayflower* voyage, until the year 1647. The book ends with a list, written in 1650, of *Mayflower* passengers. Below is an excerpt describing the Pilgrims safe arrival at Cape Cod aboard the *Mayflower*.

John Wesley's Method

John Wesley was the fifteenth child of Samuel and Susanna Wesley. As adults, John and his youngest brother, Charles, the nineteenth child, would change the world. John became an ***Anglican*** clergyman and theologian who founded the Methodist movement. The Wesley brothers preached in both England and America. According to historians, "Wesley was a fluent, powerful and effective preacher. He usually preached spontaneously and briefly, though occasionally at great length." Another account stated, "Wesley was a logical thinker, and expressed himself clearly, concisely and forcefully in writing."

The Methodist movement started in the early 1740s. This was the first widely successful evangelical movement in the United Kingdom. It spread to America and other parts of the world, affecting society from politics to health care, from education to charity. Methodists, under Wesley's direction, became leaders in many social issues including prison reform and abolition. Historians believe that Wesley's effectiveness lay in his "ability to unify proponents of opposing views into a peaceful and effective goal beneficial to all".

John Wesley's legacy is one of promoting Christian love and holiness in every aspect of life: personal, professional, and spiritual. He was widely respected in the church and in the world. One of his popular mottos was: *Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as ever you can.*

His greatest contributions to literature are his hymns and essays. Wesley's essays have been reprinted many times over, and his hymns are sung on any given Sunday morning around the world. His writings have been characterized as having "spiritual earnestness and simplicity". His Notes on the New Testament have been called "enlightening". Wesley wrote an estimated 140 sermons, and they, along with his Notes, set doctrinal standards in religious and social circles worldwide.

In addition to Wesley's sermons and notes, his journals and letters are considered a key part of American and English literature. The tidbits of wisdom gleaned from them have proven invaluable throughout the centuries.

In a letter to Dorothy Furly, June 14, 1757, Wesley wrote, "Whatever enemies you have, it is enough that you have a Friend who is mightier than them all. O let Him reign in your heart alone!"

The last letter Wesley wrote was to ***William Wilberforce***, on February 24, 1791, in which Wesley stated, "Go on, in the name of God and in the power of His might, till . . . slavery . . . shall vanish."

John Wesley's "Covenant Prayer" is a wonderfully simple devotional to God that reflects the humility of this great man whose life goal was to spread holy love in everyway, wherever he could.

The Wesley Covenant Prayer

I am no longer my own, but thine. Put me to what thou wilt, rank me with whom thou wilt. Put me to doing, put me to suffering. Let me be employed by thee or laid aside for thee, exalted for thee or brought low for thee. Let me be full, let me be empty. Let me have all things, let me have nothing. I freely and heartily yield all things to thy pleasure and disposal. And now, O glorious and blessed God, thou art mine, and I am thine. So be it.

And the covenant which I have made on earth, let it be ratified in heaven. Amen.

John Wesley's final words from his deathbed were: "The best of all is, God is with us." Today, multitudes of institutions, rehabilitation centers, orphanages, hospitals, schools, universities, and charities commemmorate Wesley's philosophies.

Continue now to the Activities.

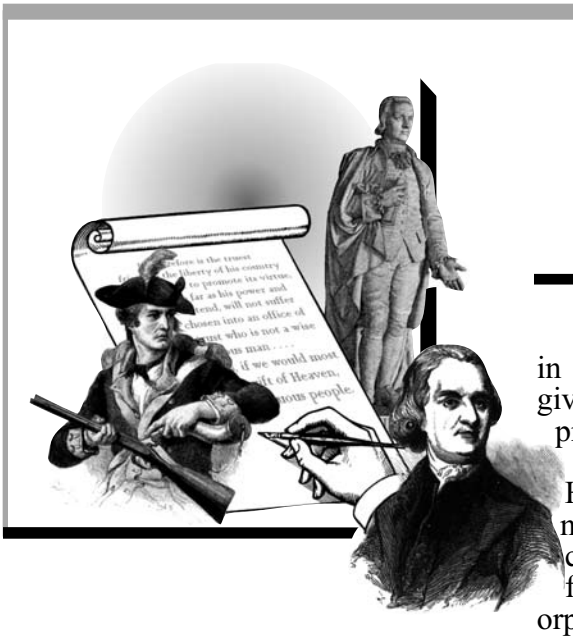
Life Principle



"Do all the good you can."
—John Wesley

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.



Modern Writers Who Changed Social Behaviors

Modern Literature

Section 3

Lesson 14 of 15

JEAN-JACQUES ROUSSEAU'S REVOLUTION

Jean-Jacques Rousseau was a French philosopher born in 1712 in Geneva, Switzerland. His mother died shortly after giving birth, and Jean-Jacques' father was overwhelmed at the prospect of rearing a son and abandoned Jean altogether.

Most of Jean-Jacques' early life was unremarkeable. He moved from one temporary odd-job to another and could not settle down with one woman. He fathered five illegitimate children and proved to be as poor a father to them as his father had been to him. He placed all five children in orphanages, refusing to take responsibility for them.

In 1750, at the age of 38, Rousseau entered an essay competition offered by the Academy of Dijon. Rousseau's essay discussed the impact of the arts and sciences on society and morals. He won first place, and his essay gained notoriety. His subsequent writings made him famous.

He seemed to have a "bone to pick" with society and lampooned the thought of personal responsibility, achievement, and industriousness. He believed others should bear his burdens. He was the first modern writer to propetuate thoughts of socialism, communism, and revolution. The historical timing was ripe. The French peasantry was tired of the monarchy's capricious and brutal tirades, and Rousseau's writings were received by the public with approval. Although Rousseau died before France's bloody and violent revolution, his writings undoubtedly influenced the populace to revolt.

For a man who abandoned his own children, he seemed to have endless ideas on how children should be reared, taught, educated, etc. Many of Rousseau's social and educational ideas are still in use. For example, he believed that a child's personality and mind are formed from environment versus genetics. Rousseau believed that book learning should be held to a minimum for children, and that the child's emotions should be formed in the early stages, rather than the child's reasoning skills. Rousseua also emphasized the importance of a child learning through experience rather than instruction.

Rousseau believed that communism and socialism were the only "just" forms of government. He approved of violent reform rather than gradual changes. He attacked the idea of private property and stated that each man should surrender all of his rights and property to the community.

Many of Rousseau's ideas are rejected by traditional American thought of individualism, enterprise, constructive capitalism, and "compassionate conservatism" but are still popular among some social activists.

Rousseau was quite a dicotomy. Although he had flashes of genius and brilliance, his personal life was in shambles. As Rousseau aged, he became increasingly neurotic and paranoid.

VOCABULARY

Industrialism: an aspect of society that centers on production of goods to boost the economy
Capitalism: an economic system in which the investment in and ownership of the means of production and distribution results in the exchange of wealth in society and is maintained chiefly by individuals or corporations, in contrast to government
Mundanely: in a manner that is routine, boring, and mundane
Czar: similar to an emperor, the name for the pre-communist ruler of Russia
Communism: a social system in which the individual has no personal rights to government, economy, or property; all is confiscated and shared by the government
Evolution: the changing of one species over time into another species through genetic and sexual selection and expulsion of genes

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

He muttered and made shocking chauvinistic and racial comments that embarrassed his associates. He quarrled constantly over insignificant matters. He frequently contradicted himself from one writing to the next. He became hostile even to his closest friends. He died a lonely, bitter and unhappy man in 1778 in France. (*The 100* by Michael Hart)

KARL MARX'S COMMUNISM

Karl Marx was born in 1818 in Trier, Germany. He was of Jewish descent, but the catholic church at that time forbid Jews to practice professional careers; so, Karl's father, an attorney, changed the family's name to a German one and claimed to be Lutherans. The Catholics didn't like Lutherans, either, but the Marx family preferred that over complete catholicism.

As a young child, Karl was influenced by the many intellectuals who visited the Marx household over the years. As an adult, he would become an immensely influential philosopher, political economist, and revolutionary.

At age 17, in 1835, Marx enrolled to study law. However, he succumbed to peer pressure and joined a goup of young men who spent much time in taverns and clubs. As a result, Karl's grades suffered. He changed his interest from law to philosophy and literature, but his father had reservations about this and worried that Karl would not be able to make a good living as a philosopher. Karl's father transfered Karl to a new university in Berlin hoping to get him away from the bad influences he had embraced. During this period, Marx wrote some of his first poems and essays reflecting on the conditions and quality of life as he saw it. Transferring Karl to a new city and new university did not accomplish what his father had hoped. Karl soon fell in with the Young Hegelians (a group of rabble rousers on campus). To his father's relief, Marx finally earned a doctorate in 1841.

Karl became a self-proclaimed scholar and philosopher, too worthy of holding regular employment, which he disdained as "below him". He refused to work and spent his time "philosophizing" and writing anti-social theses. As a result, he lived in poverty or leeched off wealthy acquaintances who were sympathetic.

Karl seldom bathed and entertained numerous mistresses whose lives he left in shambles. He married one mistress with whom he already had four children, and they had two more. His financial irresponsibility led to perpetual debt. His justification for not paying debts was that his self-proclaimed "superiority" obligated people to support him.

In his writings, Marx addressed a wide range of issues. He believed that other people's property and money should be shared among all people to support those who didn't want to work (like himself). He hated self-starters and entrepreneurs who advocated and propetuated ***industrialism*** and ***capitalism***. Marx believed that capitalists were inherently evil, stepping on the backs of workers to gain a proft. Much like Rousseau who wrote about how a child should be reared, having never reared his own, Marx wrote about work, having himself never held employment.

Marx wrote essays about the struggle between the ruling class (employers) and the working class (employees) and attempted to detail the "history" of how the ruling class abused the working class. Marx promoted "class warfare" by writing essays that inflamed poor people against landowners and merchants. Marx encouraged poor and illiterate people to revolt and overthrow their governments.

Marx's political philosophy gave birth to communism and socialism. While ideal, these forms of societal government have never worked. Human nature is to compete to improve, to invent, and to succeed. Communism and socialism force people to live ***mundanely***, never rising above the status quo. Communism and socialim punish a person for success and take away that person's achievements and give them to others who didn't work for them.

However "backward" these philosophies are, they gained popularity. Indeed, few parts of the world were not significantly touched by Marxian ideas in the twentieth century. His ideas began to exert a major influence on workers' movements, particularly in Russia, which was ripe for a revolution, as the ***Czar*** was losing his hold over the people. Marx is credited with actually founding ***Communism***. He is most famous for his analysis of history, summed up in the opening line of the introduction to the Communist Manifesto: "The history of all hitherto existing society is the history of class struggles." Marx believed that the downfall of capitalism was inevitable, and that it would be replaced by communism world wide.

Marx influenced some of the world's most cruel political systems, such as Russia's Lenin and Stalin, Germany's Hilter, and China's Mao Zedong (Mao Tse-tung). Other dictators of totalitarian governments, such as in Laos, Vietnam, and Cuba, also adhered to Marxism. Every nation which adopted Marxism became a dictatorship in which thousands of people were killed in order to establish and keep the dictators in power.

Marx's major work *Das Kapital* (*The Capital*) was published in 1867. It is a political argument that systematically discusses Marxist

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

concepts of political economy. Read the Preface.

> Let us not deceive ourselves on this. As in the 18th century, the American war of independence sounded the tocsin for the European middle-class, so that in the 19th century, the American Civil War sounded it for the European working-class. In England the process of social disintegration is palpable. When it has reached a certain point, it must react on the Continent. There it will take a form more brutal or more humane, according to the degree of development of the working-class itself. Apart from higher motives, therefore, their own most important interests dictate to the classes that are for the nonce the ruling ones, the removal of all legally removable hindrances to the free development of the working-class. For this reason, as well as others, I have given so large a space in this volume to the history, the details, and the results of English factory legislation. One nation can and should learn from others. And even when a society has got upon the right track for the discovery of the natural laws of its movement — and it is the ultimate aim of this work, to lay bare the economic law of motion of modern society — it can neither clear by bold leaps, nor remove by legal enactments, the obstacles offered by the successive phases of its normal development. But it can shorten and lessen the birth-pangs.
>
> To prevent possible misunderstanding, a word. I paint the capitalist and the landlord in no sense couleur de rose. But here individuals are dealt with only in so far as they are the personifications of economic categories, embodiments of particular class-relations and class-interests. My standpoint, from which the evolution of the economic formation of society is viewed as a process of natural history, can less than any other make the individual responsible for relations whose creature he socially remains, however much he may subjectively raise himself above them.
>
> In the domain of Political Economy, free scientific inquiry meets not merely the same enemies as in all other domains. The peculiar nature of the materials it deals with, summons as foes into the field of battle the most violent, mean and malignant passions of the human breast, the Furies of private interest. The English Established Church, e.g., will more readily pardon an attack on 38 of its 39 articles than on 1/39 of its income. Now-a-days atheism is culpa levis, as compared with criticism of existing property relations. Nevertheless, there is an unmistakable advance. I refer, e.g., to the Blue book published within the last few weeks: "Correspondence with Her Majesty's Missions Abroad, regarding Industrial Questions and Trades' Unions". The representatives of the English Crown in foreign countries there declare in so many words that in Germany, in France, to be brief, in all the civilised states of the European Continent, radical change in the existing relations between capital and labour is as evident and inevitable as in England. At the same time, on the other side of the Atlantic Ocean, Mr. Wade, vice-president of the United States, declared in public meetings that, after the abolition of slavery, a radical change of the relations of capital and of property in land is next upon the order of the day. These are signs of the times, not to be hidden by purple mantles or black cassocks. They do not signify that tomorrow a miracle will happen. They show that, within the ruling-classes themselves, a foreboding is dawning, that the present society is no solid crystal, but an organism capable of change, and is constantly changing.

CHARLES DARWIN'S ORIGIN

Charles Darwin was born in England in 1809. He was the fifth of six children of wealthy doctor and financier Robert Darwin, and Susannah Wedgwood Darwin. In July of 1817, Susannah died; Charles was only eight. At age 16, Darwin spent the summer as an apprentice, helping his father treat the poor of Shropshire. In the autumn, Charles enrolled in the University of Edinburgh to study medicine; however, he did not enjoy it and transferred to Cambridge to study theology. He did not perform well there, and preferred to attend social functions and waste his time rather than study. Nevertheless, he caught the eye of one professor who was planning a journey by boat to explore nature. He invited Charles to accompany him. At age 22, Darwin accepted the proposal and set out for the next five years to document vegetation, insect, and animal life. They traveled around the tip of South America and explored parts of the Pacific, Indian, and Atlantic Oceans, and many islands and indigineous tribes. Darwin took voluminous notes on what he observed. Over the next 22 years, he would use his notes to write books about scientific theories.

Although the Darwins were religious, their faith in God was limited. They did not adhere to Christianity and rejected the Bible as an historical account of the beginning of the world. A later event in his life (the death of his daughter) would wipe out all religious faith for Charles. A journal entry by Charles Darwin in July of 1838 reveals that he apparently waivered on whether to marry Emma Wedgewood, his cousin. He scrawled notes that read "Marry" and "Not Marry". Advantages included: "constant companion and a friend in old age...better than a dog anyhow", against points such as: "less money for books" and "terrible loss of time." Having decided in favour, he visited Emma in July of 1838, but he did not get around to proposing. In November, he returned and proposed to Emma, who accepted, and in January of 1839, they were married.

Darwin questioned various aspects of nature and how different species came to be. From his observations of the life cycles of marine animals, Darwin concluded that all animals have similar

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

organs which differ only in complexity, thus showing common descent. In his notes, he included a comment about how similar an ape was to a human child. Continuing his research, Darwin consulted with other scientists and further developed his ideas. He formulated a theory called ***evolution***, through which nature selects from variants thrown up by "chance" so that "every part of [every] newly acquired structure is...perfected". What Darwin was proposing was *macro* evoluiton. Many scientists already adhered to a *micro* evolution which points to a species changing within a species, for example, large dogs, say the size of wolves, could be bred down through selection of genes, to be small dogs, such as a chihuauas. In contrast, *macro* evolution advocates extreme evolution, in which one species changes entirely to become another species, such as an ape becoming a human, or a fish becoming a bird through genetic selection.

Darwin was not the first to propose a theory of macro evolution. However, he was the first to be taken seriously. Others had failed to provide convincing evidence of evolving species. Darwin would achieve lasting fame by convincing the scientific community that species develop over time from a common origin. Darwin's book, *On the Origin of Species by means of Natural Selection or the Preservation of Favored Races in the Struggle for Life*, established evolution by common descent as the dominant scientific explanation of diversification in nature. Human origins and features without obvious utility such as beautiful bird plumage were discussed in Darwin's books *The Descent of Man* and *Selection in Relation to Sex*, followed by *The Expression of the Emotions in Man and Animals*. Darwin's research on plants was published in a series of books, and in his final book, he examined earthworms and their effect on soil. His theories explaining natural and sexual selection are central to the modern theories of evolution as the unifying theory of the life sciences, essential in biology and applied to other disciplines such as anthropology, psychology and philosophy.

Public interest in Darwin's books was wide, as many people began to question the belief that God created man and orchestrated life. Darwin's theories sparked tremendous controversy which he monitored closely, keeping press cuttings of reviews, articles, satires, parodies and caricatures. Darwin's theories provided platforms for many public debates, books, and articles both supporting and opposing his views. However, Darwin seldom, if ever, attended any debates. His health began to decline, and he stayed home more and more with "palpitations of the heart", stomach problems, and headaches. For the rest of his life, he was repeatedly incapacitated with episodes of stomach pains, vomiting, boils, trembling and other symptoms, particularly during times of stress, such as when attending meetings or dealing with controversy over his theory. The cause of Darwin's illness was unknown, and attempts at treatment had little success. Recent evidence suggests Charles' disease was from insects in South America.

Darwin at first believed that design in nature proved the existence of God, however, when his daughter, Annie, became ill and died, Charles feared that his illness might be hereditary. He lost all faith and set out to prove that man was not a cherished creation of a benevolent God. If that were so, a good God would never allow a young child, such as Annie, to suffer and die.

Darwin's writings deeply influenced modern science and became accepted in England, the United States and other countries. However, historians believe that Darwin's theories are inherently dangerous if taken seriously in a social sense and can lead to racism. Darwinian evolution implies that different groups or "races" of people evolved at different rates, causing some people to be more ape-like and not as human as others. Before Darwin, most people believed that God created all people with equal value. As a result of Darwinian evolution, many people started thinking of different people groups in terms of different "races". This resulted in people consciously or unconsciously having ingrained prejudices against certain other groups of people based on appearances.

Darwin's cousin, Francis Galton, applied these concepts to human genetics and promoted "hereditary improvement". Darwin and Galton believed that heredity selection should be taken into consideration by people seeking potential mates (in order to create perfect children). Unfortunately, some countries took Darwin's ideas further than he intended and experimented with reproduction control programs such as compulsory sterilization of certain citizens. Nazi Germany stretched this concept to extreme in its goals of genetic "purity".

By the 21st century, studies of DNA and physics cast much doubt on Darwin's theory of evolution, and many scientists are now denouncing the theory of evolution as unsupportable in the light of new evidence.

Continue to the Activities.



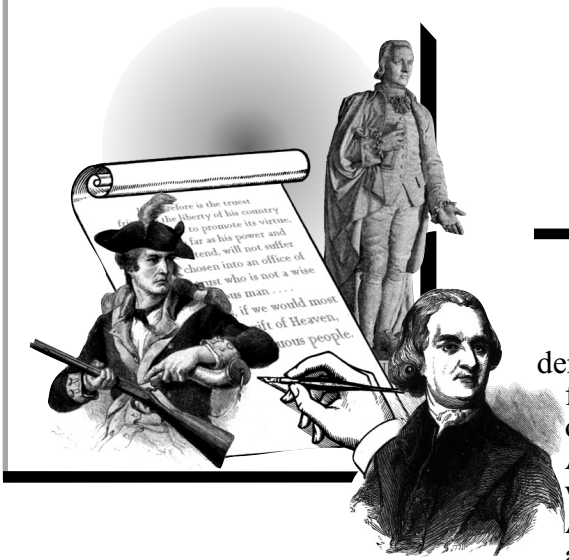
LIFE PRINCIPLE

"...live your life as a revolution ...not...a process of evolution."

—Anthony J. D'Angelo

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.



The Document that Produced Modern Government

Modern Literature

Section 3

Lesson 15 of 15

The Greatest Document in Modern History

The political struggles of the modern era involve democracy versus totalitarianism in whatever form it may be found, whether the corrupt monarchies of England, Nazism of Germany, Communism of Russia Asia, Africa, and South America, or terrorism of Islamic states. Modern democracy was formed by the Founding Fathers of the United States of America. Previous forms of democracy had existed in the ancient world (mostly in Greece and Rome), however, it was not a world-wide concept until the modern era. This is mainly because the United States showed to the world that common people can indeed govern themselves based on principles of freedom and virtue. Through these concepts, the United States rose to become a major world power, having a major factor in world politics, industry, technology, and commerce.

The basis for the government of the United States is spelled out in the Constitution, which is the supreme law of the land by which all other laws must be measured. Innate to the constitution are the ideas of democracy and capitalism, hitherto unknown as self sustaining political and economic systems. Foundational to both systems is Christianity. Some historians and political and economic experts disagree; however, history does point out that if a government is based on democracy, but the people are corrupt, the government will not function and will implode. If an economic system is based on capitalism, and the people are corrupt, the strongest will survive, and the weakest will be trampled, thus leading to revolution, dictatorship, or a majority that gains control through violence as in the French Revolution or Communism. Christianity (or a belief based on goodness, charity, self sacrifice, and virtue, as well as personal responsibility, positive work ethic, fairness, justice, "good neighborness" etc.) tempers the selfish motives of men and leads to the good of all. In a capitalistic state without moral guidance, tyrants would rule ruthlessly. In a democratic state without moral guidance, a dictator will eventually rise, subjecting all others, thus leading to a totalitarian state rather than a democracy.

The Founding Fathers knew such a thing could occur, because they had seen it and experienced it in other parts of the world. They sought to set in place a constitution that would establish the best possible form of government that would be maintained by a moral and righteous people. The Constitution comprises seven original articles and twenty-seven amendments.

The Founding Fathers' ideas were influenced by various sources. Some ideas were drawn from the British Magna Carta

VOCABULARY

Ratified: confirmed by the expressed consent, approval, or formal sanction of a body of approved representatives
Sovereign: having supreme, rank, or authority over oneself

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

of 1215 (the due process law), the Mayflower Compact (first American document of self-rule), and from the writings of Charles de Secondat, Baron de Montesquieu, who emphasized the need to have balanced forces pushing against each other to prevent tyranny.

The United States Bill of Rights was composed of the ten amendments added to the Constitution in 1791 and were influenced by various sources, including the English Bill of Rights of 1689 which requires jury trials, a right to bear arms, and prohibition of excessive bail and "cruel and unusual punishments." Many liberties protected by state constitutions and the Virginia Declaration of Rights were incorporated into the United States Bill of Rights.

The Preamble to the Constitution reads: *We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.* According to one constitutional expert, "The Preamble neither grants any powers nor inhibits any actions; it only explains the rationale behind the Constitution. The preamble is a basic statement of purpose that precedes the constitution. The Preamble, especially the first three words, "We the people", is one of the most quoted and referenced phrases of the Constitution and denotes that the constitution came not from a king, or an emperor, but from the people themselves."

Article One establishes the Legislative Branch of the government and delineates its powers. This article sets up the Congress, which includes the House of Representatives and the Senate. The Article establishes the manner of election and qualifications of members of each House. It also establishes the rules by which each house may operate and establishes limits on federal and state legislative power.

Article Two establishes the Executive Branch and sets guidelines for its power. Article Two describes the presidency, including procedures for the selection of the president, qualifications for office, the oath to be affirmed and the powers and duties of the office. It also provides for the office of Vice President, and specifies that the Vice President succeeds to the presidency if the President is incapacitated, dies, resigns, or is impeached.

Article Three establishes the Judicial Branch and its power. Article Three describes the court system including the Supreme Court. The article requires that there be one court called the Supreme Court; Congress, at its discretion, can create lower courts, whose judgments and orders are reviewable by the Supreme Court. Article Three also requires trial by jury in all criminal cases, defines the crime of treason, and charges Congress with providing punishment for treason, while imposing limits on that punishment.

Article Four establishes the individual States' powers. Article Four describes the relationship between the states and the federal government, and among the states. Article Four also provides for the creation and admission of new states. Article Four also requires the United States to guarantee to each state a republican form of government, and to protect the states from invasion and violence.

Article Five describes the process necessary to amend the Constitution.

Article Six establishes the Constitution, and the laws and treaties of the United States made in accordance with it, to be the supreme law of the land, and that "the judges in every state shall be bound thereby, any thing in the laws or constitutions of any state notwithstanding." It also validates national debt created under the Articles of Confederation and requires that all legislators, federal officers, and judges take oaths or affirmations to support the Constitution. This means that the states' constitutions and laws should not conflict with the laws of the federal constitution—and that in case of a conflict, state judges are legally bound to honor the federal laws and constitution over those of any state.

Article Seven sets forth the requirements for ratification of the Constitution.

The Constitution of the United States of America

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

Article 1.

The Legislative Branch

Section 1

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2

The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons. The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United States, and within every subsequent Term of ten Years, in such Manner as they shall by Law direct. The Number of Representatives shall not exceed one for every thirty Thousand, but each State shall have at Least one Representative; and until such enumeration shall be made, the State of New Hampshire shall be entitled to choose three, Massachusetts eight, Rhode Island and Providence Plantations one, Connecticut five, New York six, New Jersey four, Pennsylvania eight, Delaware one, Maryland six, Virginia ten, North Carolina five, South Carolina five and Georgia three. (*later changed by the 14th Amendment)

When vacancies happen in the Representation from any State, the Executive Authority thereof shall issue Writs of Election to fill such Vacancies.

The House of Representatives shall choose their Speaker and other Officers; and shall have the sole Power of Impeachment.

Section 3

The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six Years; and each Senator shall have one Vote.

Immediately after they shall be assembled in Consequence of the first Election, they shall be divided as equally as may be into three Classes. The Seats of the Senators of the first Class shall be vacated at the Expiration of the second Year, of the second Class at the Expiration of the fourth Year, and of the third Class at the Expiration of the sixth Year, so that one third may be chosen every second Year; and if Vacancies happen by Resignation, or otherwise, during the Recess of the Legislature of any State, the Executive thereof may make temporary Appointments until the next Meeting of the Legislature, which shall then fill such Vacancies.

No person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen.

The Vice President of the United States shall be President of the Senate, but shall have no Vote, unless they be equally divided.

The Senate shall choose their other Officers, and also a President pro tempore, in the absence of the Vice President, or when he shall exercise the Office of President of the United States.

The Senate shall have the sole Power to try all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. When the President of the United States is tried, the Chief Justice shall preside: And no Person shall be convicted without the Concurrence of two thirds of the Members present.

Judgment in Cases of Impeachment shall not extend further than to removal from Office, and disqualification to hold and enjoy any Office of honor, Trust or Profit under the United States: but the Party convicted shall nevertheless be liable and subject to Indictment, Trial, Judgment and Punishment, according to Law. (*later changed by the 17th Amendment)

Section 4

The Times, Places and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Place of Choosing Senators.

The Congress shall assemble at least once in every Year, and such Meeting shall be on the first Monday in December, unless they shall by Law appoint a different Day.

Section 5

Each House shall be the Judge of the Elections, Returns and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller number may adjourn from day to day,

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each House may provide.

Each House may determine the Rules of its Proceedings, punish its Members for disorderly Behavior, and, with the Concurrence of two-thirds, expel a Member.

Each House shall keep a Journal of its Proceedings, and from time to time publish the same, excepting such Parts as may in their Judgment require Secrecy; and the Yeas and Nays of the Members of either House on any question shall, at the Desire of one fifth of those Present, be entered on the Journal.

Neither House, during the Session of Congress, shall, without the Consent of the other, adjourn for more than three days, nor to any other Place than that in which the two Houses shall be sitting.

Section 6

The Senators and Representatives shall receive a Compensation for their Services, to be ascertained by Law, and paid out of the Treasury of the United States. They shall in all Cases, except Treason, Felony and Breach of the Peace, be privileged from Arrest during their Attendance at the Session of their respective Houses, and in going to and returning from the same; and for any Speech or Debate in either House, they shall not be questioned in any other Place.

No Senator or Representative shall, during the Time for which he was elected, be appointed to any civil Office under the Authority of the United States which shall have been created, or the Emoluments whereof shall have been increased during such time; and no Person holding any Office under the United States, shall be a Member of either House during his Continuance in Office.

Section 7

All bills for raising Revenue shall originate in the House of Representatives; but the Senate may propose or concur with Amendments as on other Bills.

Every Bill which shall have passed the House of Representatives and the Senate, shall, before it become a Law, be presented to the President of the United States; If he approve he shall sign it, but if not he shall return it, with his Objections to that House in which it shall have originated, who shall enter the Objections at large on their Journal, and proceed to reconsider it. If after such Reconsideration two thirds of that House shall agree to pass the Bill, it shall be sent, together with the Objections, to the other House, by which it shall likewise be reconsidered, and if approved by two thirds of that House, it shall become a Law. But in all such Cases the Votes of both Houses shall be determined by Yeas and Nays, and the Names of the Persons voting for and against the Bill shall be entered on the Journal of each House respectively. If any Bill shall not be returned by the President within ten Days (Sundays excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it, unless the Congress by their Adjournment prevent its Return, in which Case it shall not be a Law.

Every Order, Resolution, or Vote to which the Concurrence of the Senate and House of Representatives may be necessary (except on a question of Adjournment) shall be presented to the President of the United States; and before the Same shall take Effect, shall be approved by him, or being disapproved by him, shall be repassed by two thirds of the Senate and House of Representatives, according to the Rules and Limitations prescribed in the Case of a Bill.

Section 8

The Congress shall have Power

To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States;

To borrow money on the credit of the United States;

To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes;

To establish an uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States;

To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;

To provide for the Punishment of counterfeiting the Securities and current Coin of the United States;

To establish Post Offices and Post Roads;

To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries;

To constitute Tribunals inferior to the supreme Court;

To define and punish Piracies and Felonies committed on the high Seas, and Offenses against the Law of Nations;

To declare War, grant Letters of Marque and Reprisal, and make Rules concerning Captures on Land and Water;

To raise and support Armies, but no Appropriation of Money to that Use shall be for a longer Term than two Years;

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

To provide and maintain a Navy;

To make Rules for the Government and Regulation of the land and naval Forces;

To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions;

To provide for organizing, arming, and disciplining the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress;

To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards, and other needful Buildings; And

To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof.

Section 9

The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person.

The privilege of the Writ of Habeas Corpus shall not be suspended, unless when in Cases of Rebellion or Invasion the public Safety may require it.

No Bill of Attainder or ex post facto Law shall be passed.

No capitation, or other direct, Tax shall be laid, unless in Proportion to the Census or Enumeration herein before directed to be taken.

No Tax or Duty shall be laid on Articles exported from any State.

No Preference shall be given by any Regulation of Commerce or Revenue to the Ports of one State over those of another: nor shall Vessels bound to, or from, one State, be obliged to enter, clear, or pay Duties in another.

No Money shall be drawn from the Treasury, but in Consequence of Appropriations made by Law; and a regular Statement and Account of the Receipts and Expenditures of all public Money shall be published from time to time.

No Title of Nobility shall be granted by the United States: And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Congress, accept of any present, Emolument, Office, or Title, of any kind whatever, from any King, Prince or foreign State.

Section 10

No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.

No State shall, without the Consent of the Congress, lay any Imposts or Duties on Imports or Exports, except what may be absolutely necessary for executing its inspection Laws: and the net Produce of all Duties and Imposts, laid by any State on Imports or Exports, shall be for the Use of the Treasury of the United States; and all such Laws shall be subject to the Revision and Control of the Congress.

No State shall, without the Consent of Congress, lay any duty of Tonnage, keep Troops, or Ships of War in time of Peace, enter into any Agreement or Compact with another State, or with a foreign Power, or engage in War, unless actually invaded, or in such imminent Danger as will not admit of delay.

Article 2.

The Legislative Branch

Section 1

The executive Power shall be vested in a President of the United States of America. He shall hold his Office during the Term of four Years, and, together with the Vice-President chosen for the same Term, be elected, as follows:

Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress: but no Senator or Representative, or Person holding an Office of Trust or Profit under the United States, shall be appointed an Elector.

The Electors shall meet in their respective States, and vote by Ballot for two persons, of whom one at least shall not lie an Inhabitant of the same State with themselves. And they shall make a List of all the Persons voted for, and of the Number of Votes for each; which List they shall sign and certify, and transmit sealed to the Seat of the Government of the United States, directed to the President of the Senate. The

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

President of the Senate shall, in the Presence of the Senate and House of Representatives, open all the Certificates, and the Votes shall then be counted. The Person having the greatest Number of Votes shall be the President, if such Number be a Majority of the whole Number of Electors appointed; and if there be more than one who have such Majority, and have an equal Number of Votes, then the House of Representatives shall immediately choose by Ballot one of them for President; and if no Person have a Majority, then from the five highest on the List the said House shall in like Manner choose the President. But in choosing the President, the Votes shall be taken by States, the Representation from each State having one Vote; a quorum for this Purpose shall consist of a Member or Members from two-thirds of the States, and a Majority of all the States shall be necessary to a Choice. In every Case, after the Choice of the President, the Person having the greatest Number of Votes of the Electors shall be the Vice President. But if there should remain two or more who have equal Votes, the Senate shall choose from them by Ballot the Vice-President.

The Congress may determine the Time of choosing the Electors, and the Day on which they shall give their Votes; which Day shall be the same throughout the United States.

No person except a natural born Citizen, or a Citizen of the United States, at the time of the Adoption of this Constitution, shall be eligible to the Office of President; neither shall any Person be eligible to that Office who shall not have attained to the Age of thirty-five Years, and been fourteen Years a Resident within the United States.

In Case of the Removal of the President from Office, or of his Death, Resignation, or Inability to discharge the Powers and Duties of the said Office, the same shall devolve on the Vice President, and the Congress may by Law provide for the Case of Removal, Death, Resignation or Inability, both of the President and Vice President, declaring what Officer shall then act as President, and such Officer shall act accordingly, until the Disability be removed, or a President shall be elected.

The President shall, at stated Times, receive for his Services, a Compensation, which shall neither be increased nor diminished during the Period for which he shall have been elected, and he shall not receive within that Period any other Emolument from the United States, or any of them.

Before he enter on the Execution of his Office, he shall take the following Oath or Affirmation: "I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the United States."

Section 2

The President shall be Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, when called into the actual Service of the United States; he may require the Opinion, in writing, of the principal Officer in each of the executive Departments, upon any subject relating to the Duties of their respective Offices, and he shall have Power to Grant Reprieves and Pardons for Offenses against the United States, except in Cases of Impeachment.

He shall have Power, by and with the Advice and Consent of the Senate, to make Treaties, provided two thirds of the Senators present concur; and he shall nominate, and by and with the Advice and Consent of the Senate, shall appoint Ambassadors, other public Ministers and Consuls, Judges of the supreme Court, and all other Officers of the United States, whose Appointments are not herein otherwise provided for, and which shall be established by Law: but the Congress may by Law vest the Appointment of such inferior Officers, as they think proper, in the President alone, in the Courts of Law, or in the Heads of Departments.

The President shall have Power to fill up all Vacancies that may happen during the Recess of the Senate, by granting Commissions which shall expire at the End of their next Session.

Section 3

He shall from time to time give to the Congress Information of the State of the Union, and recommend to their Consideration such Measures as he shall judge necessary and expedient; he may, on extraordinary Occasions, convene both Houses, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment, he may adjourn them to such Time as he shall think proper; he shall receive Ambassadors and other public Ministers; he shall take Care that the Laws be faithfully executed, and shall Commission all the Officers of the United States.

Section 4

The President, Vice President and all civil Officers of the United States, shall be removed from Office on Impeachment for, and Conviction of, Treason, Bribery, or other high Crimes and Misdemeanors.

Article 3.

The Judicial Branch

Section 1

The judicial Power of the United States, shall be vested in one supreme Court, and in such

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.

inferior Courts as the Congress may from time to time ordain and establish. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good Behavior, and shall, at stated Times, receive for their Services a Compensation which shall not be diminished during their Continuance in Office.

Section 2

The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority; to all Cases affecting Ambassadors, other public Ministers and Consuls; to all Cases of admiralty and maritime Jurisdiction; to Controversies to which the United States shall be a Party; to Controversies between two or more States; between a State and Citizens of another State; between Citizens of different States; between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects.

In all Cases affecting Ambassadors, other public Ministers and Consuls, and those in which a State shall be Party, the supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall make.

The Trial of all Crimes, except in Cases of Impeachment, shall be by Jury; and such Trial shall be held in the State where the said Crimes shall have been committed; but when not committed within any State, the Trial shall be at such Place or Places as the Congress may by Law have directed.

Section 3

Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.

The Congress shall have power to declare the Punishment of Treason, but no Attainder of Treason shall work Corruption of Blood, or Forfeiture except during the Life of the Person attainted.

Article 4.

Relations Among the States

Section 1

Full Faith and Credit shall be given in each State to the public Acts, Records, and judicial Proceedings of every other State. And the Congress may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be proved, and the Effect thereof.

Section 2

The Citizens of each State shall be entitled to all Privileges and Immunities of Citizens in the several States.

A Person charged in any State with Treason, Felony, or other Crime, who shall flee from Justice, and be found in another State, shall on demand of the executive Authority of the State from which he fled, be delivered up, to be removed to the State having Jurisdiction of the Crime.

No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, But shall be delivered up on Claim of the Party to whom such Service or Labour may be due.

Section 3

New States may be admitted by the Congress into this Union; but no new States shall be formed or erected within the Jurisdiction of any other State; nor any State be formed by the Junction of two or more States, or parts of States, without the Consent of the Legislatures of the States concerned as well as of the Congress.

The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State.

Section 4

The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic Violence.

Article 5.

Amendment Procedures

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof, as the one or the other Mode of Ratification may be proposed by the Congress;

©Copyright 2007, Paradigm Accelerated Curriculum

DUPLICATION BY WRITTEN PERMISSION ONLY.

Provided that no Amendment which may be made prior to the Year One thousand eight hundred and eight shall in any Manner affect the first and fourth Clauses in the Ninth Section of the first Article; and that no State, without its Consent, shall be deprived of its equal Suffrage in the Senate.

Article 6.

Supremacy of the Constitution and Federal Laws

All Debts contracted and Engagements entered into, before the Adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation.

This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.

The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

Article 7.

Ratification

The Ratification of the Conventions of nine States, shall be sufficient for the Establishment of this Constitution between the States so ratifying the Same.

Done in Convention by the Unanimous Consent of the States present the Seventeenth Day of September in the Year of our Lord one thousand seven hundred and Eighty seven and of the Independence of the United States of America the Twelfth. In Witness whereof We have hereunto subscribed our Names.

George Washington - President and deputy from Virginia

New Hampshire - John Langdon, Nicholas Gilman

Massachusetts - Nathaniel Gorham, Rufus King

Connecticut - William Samuel Johnson, Roger Sherman

New York - Alexander Hamilton

New Jersey - William Livingston, David Brearley, William Paterson, Jonathan Dayton

Pennsylvania - Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Thomas Fitzsimons, Jared Ingersoll, James Wilson, Gouvernour Morris

Delaware - George Read, Gunning Bedford Jr., John Dickinson, Richard Bassett, Jacob Broom

Maryland - James McHenry, Daniel of St Thomas Jenifer, Daniel Carroll

Virginia - John Blair, James Madison Jr.

North Carolina - William Blount, Richard Dobbs Spaight, Hugh Williamson

South Carolina - John Rutledge, Charles Cotesworth Pinckney, Charles Pinckney, Pierce Butler

Georgia - William Few, Abraham Baldwin

Attest: William Jackson, Secretary

The mentality of the people of the United States has always been of enterprise, free trade, and entrepreunerialism. By establishing an environment of freedom, security, and moral responsibility (virtue), the United States has become enormously successful as a nation. From time to time, the United States has been called upon by other nations to assist in resisting tyranny. Because freedom is so dear to Americans, they are eager to help, such as in the case of freeing Europe from the grip of Adolph Hitler's Nazism, and later, from the horrendous terror of Communism put in place by Karl Marx and Joseph Stalin. In more recent times, the countries of Kuwait, Afghanistan, and Iraq have been helped by Americans who fought to end the tyranny of cruel dictators and regimes.

The United States has been the first example in the history of the world to be a truly successful nation ruled "by the people". Because of their commitment to virtue and freedom, America has been a light to the world.

Congratulations, you are nearly finished with this chapter. Continue to the Activities.



Life Principle

"Our cause is noble—it is the cause of mankind!" —George Washington (first United States president)

©Copyright 2007, Paradigm Accelerated Curriculum DUPLICATION BY WRITTEN PERMISSION ONLY.