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TITLE

Toward a Curriculum in Bible for the Ninth and Tenth Grade

TOWARD A CURRICULUM IN BIBLE
for the
NINTH AND TENTH GRADES

by
Morris Mordecai Hershman

Submitted in partial fulfillment
of the requirements for the
Master of Arts Degree and
Ordination.

Hebrew Union College-Jewish
Institute of Religion
Cincinnati, Ohio
February, 1957

Referee:
Professor Sylvan Schwartzman

TOWARD A CURRICULUM IN BIBLE
for the NINTH AND TENTH GRADES
by
Morris Mordecai Hershman

Inquiry into the needs of Reform religious schools in the field of Bible instruction on the high school level has revealed a demand for a book which will utilize a different and more interesting presentation of the Bible than any which is now available. The various texts in use in our religious schools now are generally inadequate. Indeed, careful review of articles in pedagogic periodicals over a period of some 15 years indicated that the problems of teaching Bible have gone unresolved for at least that length of time.

The need for a new text in the field of Bible having been determined, it was deemed advisable to base such a book upon the current realities in the religious schools. Results of a questionnaire sent out to congregational Rabbis indicated a desire for the following: 1.-A book relating the Bible to the life of the student; 2.- Better teachers; 3.- More time for religious instruction. It was felt that the ideal text book might satisfy all these needs to some degree, by aiding the teacher in presentation, and by utilizing class time to the fullest extent.

In a word, the goal of such a text book, based upon the desires of some 85 or more educators, would be to teach Jewish religious, ethical, and moral ideas, and their development.

With these findings as a guide, the basis for a new text has been created, utilizing the relevance approach. The student will discuss geology and dating, science and ritual, and the Bible will provide instruction and guidance.

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CHAPTER ONE

INTRODUCTION

In dealing with the topic, systematic Bible as taught in the Reform Jewish religious school, several steps were necessary to determine the actual needs and desirability of producing a new textbook for the ninth and tenth grade level. A review of the Jewish pedagogic periodicals, such as the "Jewish Teacher," "Jewish Education," and the "Pedagogic Reporter" over the past few years revealed that no new methods of instruction, and indeed, hardly an article on Bible, had appeared which would lead the lay religious school teacher to develop within the classroom an interest and an appreciation of the Bible. This dirth of material underlined the statement made in "Jewish Education", Vol. 17, number 1, (November 1945) by Ben M. Edidin, William Chomsky, and Simon Bugatch, in an article entitled "Developments in the Jewish Curriculum," in which they revealed a hesitancy to treat the Bible, "The Book of Books," like any other text book, resulting in a lack of new approaches even though most of our pupils leave religious schools (not only Reform) "without even an elementary acquaintance with its contents, not to speak of an appreciation of its teachings." To overcome this deplorable situation, they recommend the Union Bible Reader Series, to be used with teachers' guides and pupils' work books.

In addition, it was considered desirable to determine what the religious schools are currently employing in Bible instruction, and the degrees of success and satisfaction which are now being realized. Toward this end, a questionnaire was sent out to the Alumni of the Hebrew Union College - Jewish Institute of Religion, and to the members of the Central Conference of American Rabbis. The replies to this questionnaire revealed a general dissatisfaction with the materials that are now available. Bible is now being taught on the junior high school level, and the books that are used are designed for either younger age levels, or for adult study.

The demand for a book geared to the level of the ninth grade youngster, and presenting the Bible in an interesting fashion, therefore, becomes a real need. The goals to be achieved by such a book have been determined as a part of the questionnaire. It was felt that the goals which the actual rabbinate finds desirable and toward which religious schools are currently striving would be the most realistic goals upon which a new text could be based.

This thesis, then, addresses itself to the current needs of our religious schools in the area of Bible instruction, and attempts to provide for those needs through the creation of a curriculum in Bible utilizing the problems approach.

CHAPTER TWO

The questionnaire which is included in the appendix of this thesis was sent to the Alumni of the Hebrew Union College - Jewish Institute of Religion, and to members of the Central Conference of American Rabbis. Some 750 copies were sent out, although this number of Rabbis represents only 540 Reform congregations, and perhaps a fewer number of congregational religious schools. But even considering 540 as the total number, there were 162 responses to the questionnaire, that being a 30% response, which is highly adequate in such an instance as this considering the fact that there was but one mailing. The responses came from every part of the country, and from every type of religious school, ranging in size from 12 children to 1,750.

GRADES IN WHICH SYSTEMATIC BIBLE IS TAUGHT

Of the 162 responses, there were 27 responses from Rabbis who had no contact with a religious school. The main reasons given for this were as follows:

1. The Rabbi was not in the active Rabbinate
2. The Rabbi was in a non-Congregational situation.
3. The Rabbi had no religious school, or perhaps the school was supervised by an associate.

The questionnaire was designed to find out how widespread is the teaching of systematic Bible, and not Bible in connection with Biblical periods of Jewish history, as

a reference book for other courses such as ethics, holidays, great Jewish personalities, and so forth. It was therefore considered that if Bible were taught below the fifth grade level it would probably be in connection with a course on Jewish heroes, Biblical life, or as Bible stories. Consequently, the questionnaire asked if systematic Bible was taught in grades five through ten. The results show that Bible is being taught in these grades according to the following distribution: (Cf. Appendix A)

GRADE	5	6	7	8	9	10
Number of CLASSES	33	37	63	81	71	40

It can be seen here, and will be substantiated later, that the greatest occurrence of the teaching of systematic Bible takes place in the eighth and ninth grades. From the various comments made on the returns, it appears that Bible is often taught by the Rabbi during the Confirmation year. Therefore, it is assumed that the lack of greater numbers and reports on the tenth grade is an indication of the paucity of schools having tenth grades, rather than a lessening of interest in teaching Bible at the later grade.

AMOUNT OF TIME SPENT ON THE TEACHING OF BIBLE (See Appendix A)

Although the goals, methods, approaches, and achievements showed great variance among the responses obtained, there was almost universal agreement on one point, viz., the number of sessions per week spent on the study of Bible.

All but seven classes, of the total of 135 religious schools reporting, meet for only one session per week. The seven exceptions meet twice a week, and no classes reported meeting more than twice a week.

The amount of time spent in class study of the Bible varied from fifteen minutes to well over an hour. The most frequently used class period is a forty to forty-five minute period, once a week, in the eighth grade.

TEXTBOOKS USED IN THE STUDY OF BIBLE

Although there were a number of texts mentioned in area of Bible study, in the main, the Reform Religious school uses one of three books for this area. The most widely used volume is Pathways Through the Bible, by Mortimer J. Cohen. The second most widely used volume is the English translation, The Holy Scriptures, published by the Jewish Publication Society. The only other book, rather series of books, which is in general use is the Bible Reader Series, a series of six volumes which present "The Bible Story in the Bible Words," published by the Union of American Hebrew Congregations.¹ The Union series was little used among the 135 congregations which responded to this survey.

There was a sprinkling of other texts in use in various schools, but the most popular of these was used by only 4 schools, and most of the books mentioned were used only by individual congregations. (See Appendix C) There

seemed to be very little confusion about the nature of the inquiry, for the responses mentioned very few books which dealt with the Bible in Hebrew, Chumosh study, etc., as can be seen from the list in the Appendix.

A. THE HOLY SCRIPTURES (See Appendix B-1)

The very fact that some fifty-nine classes are using the Jewish Publication Society translation points out the need, in the mind of the writer, for a text book with a better approach to the study of the Bible than any which is now available. This is the goal toward which the teaching of Bible strives, but the means and the goal are hardly to be equated. The translation provides no help with the difficulties of language which a teenager might encounter. It provides no diagrams or illustrations which might help in the comprehension of certain passages. It does not avoid repetition, and comparatively unimportant passages. In essence, it provides little motivation for the ninth grade child, and the survey shows that it does not satisfactorily present the material to the child.

B. THE UNION SERIES, "The Bible Story in the Bible Words." (See Appendix B-2)

The 1956-1957 Curriculum for the Jewish Religious School, prepared by Dr. Emanuel Gamoran, and published by the Union of American Hebrew Congregations, in each of its three curricula, advocates the teaching of Bible using the series here mentioned with the Teacher's Manuals that

accompany each of the six volumes.

These are volumes which are printed in large, easy to read type, so large in fact, as to make the books unpalatable to older children. There are pictures in the book, though they are not in color, and they are full of minute detail, actually etchings. Chapter and verse markings are left out, and certain Biblical passages are omitted, but the books seem to be a junior size Bible in every way. Dr. Gamoran, in his Introduction to Volume Five, The Voice of the Prophets, by Mamie G. Gamoran, Dr. Emanuel Gamoran states, "While the translation followed is that of the Jewish Publication Society Bible, deviations were made when deemed advisable with a view to simplifying the text in accordance with the needs of children." This fifth volume of the series was published in 1929.

In 1932, a study by Rabbi Solomon Fineberg was published, dealing primarily with Biblical myths and legends.² In commenting on this series, Rabbi Fineberg writes, "This series of textbooks consists largely of direct Biblical quotations in large type with illustration and with only rare changes in the Biblical language. Hence, it satisfies none of the four criteria of the study. Allowance must be made, however, for the fact that this is a series of "Bible Readers" (the only Jewish textbooks intended solely as Bible readers). The purpose of each volume is to introduce the pupil to the language, style, and text of the Bible

itself, and some limitations naturally result from this fact."³ Elsewhere in his book, Rabbi Fineberg points out a general deficiency in the Union Series.

'The Bible Story in Bible Words' and the 'Teacher's Manuals' for these volumes are the product of the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, under the direction of the Commission of Jewish Education, representing these organizations and the Central Conference of American Rabbis. These are the Institutions created and maintained by and for the Reform Jews of America. Both manuals might have been published with far greater propriety by the Orthodox institutions, for they ignore completely the position taken by Reform rabbis, as well as the published and spoken statements of Reform Jewish lay leaders, wherever myth, miracles, and legend are concerned.⁴

In accordance with new techniques and standards of education, the Union Series of Bible Readers would fall far short of acceptable textbooks for the instruction of Bible. Indeed, the results tabulated from the survey, regarding development of pupil interest, and meeting pupil needs, show that the Union Series has a much higher percentage of Inadequate ratings and a much lower percentage of Excellent ratings than either the Jewish Publication Society Translation, or the Cohen book, Pathways Through the Bible. Perhaps the Series was satisfactory some twenty-five or thirty years ago, but it is seriously doubted if it can now be taught "in accordance with the needs of children."⁵

C. PATHWAYS THROUGH THE BIBLE, by Mortimer Cohen.
(See Appendix B-3)

Pathways, as it will be henceforth called, is the most widely used of all the texts and books available. It tells the Bible story in modified form, with notes preceding each section telling the contents in brief. It is well written, and well presented. But Pathways was intended to be neither a text book for Bible study, nor a substitute for the Bible itself, although in use it is now both. The author states in his Foreword,

It cannot be sufficiently emphasized that Pathways Through the Bible is not intended to replace The Holy Scriptures in the reading experience of young or adult readers; it is rather to be regarded as preparatory to the reading of the Bible itself. Its very title reveals its dominant intention. It seeks to hew out pathways through the richly luxuriant and forestlike complexities of the Bible literature, so that the unskilled traveler may find his way through it with ease and with pleasure. Having a kind of roadmap, he is prepared to discover for himself the religious truths, the spiritual insights, and the inspiring literary beauties that lurk on every page and in every line and word of Israel's masterpieces.

And so it is. The book provides guides for one who is looking for any particular Biblical passage. But the book does not address itself to the religious school pupil, nor does it provide any assistance to the teacher who uses the book, as so many do. Although the book is well illustrated by Arthur Szyk, such illustrations are highly stylized, and are not easily understood by all, certainly not by children. In color, the pictures offer fascinating detail. In black

and white, as they are here, they do not create interest at all. Rabbi Paul Gorin, in his Doctoral Dissertation, "Towards Establishing a New Curriculum for the Reform Jewish Religious School," makes the following statement:

Pathways Through the Bible is an excellent medium for Bible study by adults. Its chapter-delineation make clearer the place and significance of various books and chapters of the Bible. It also recognizes realistically that certain portions of the Bible are repetitious in subject matter, and do not commend themselves to the reader's interest. However, it falls far short of being an adequate text-book for the religious school pupil. From numerous discussions with instructors of the Bible, I have observed that only the most superior, resourceful, and imaginative teachers -- and we have too few of these -- can make Pathways Through the Bible a stimulating, inspiring medium for pupils; and even superior instructors find it a most difficult chore to do. 6.

This book is perhaps the best available, but it is not the best possible.

CHAPTER THREE

According to the response elicited by the questionnaire, there are three basic needs which must be met if we are to meet with success in our Religious Schools. These needs follow in the order of their severity:

1. A need for a book, that we might present the Bible to students in an interesting way. There were suggestions for a new translation, or perhaps workbooks of some kind.
2. A need for better teachers.
3. A need for more time for Religious School study.

Also mentioned by just a few of the Rabbis was the need to overcome an unwholesome attitude in the students because of the complacency of the parents.

The problems mentioned are complex, and cannot be disposed of in just one paragraph. However, they are interwoven to a degree. If a suitable text book were presented (and it would not be a new translation or a workbook), it would become the most effective tool possible in the hands of an unexperienced teacher. If the book can gain the attention of the class, the teacher's task becomes much simplified. The book will provide the answers. Also, if, indeed, the book can gain the attention of the class, then the class time will be well spent, and it might even be possible to have students read a bit outside of class.

The book that would do all these things is an ideal text, but these problems confront us, and only with this "ideal" text can we be satisfied:

A word must now be said concerning goals in the teaching of Bible. If a goal is realistic, but is not being reached, then it must be that the means to the goal are inadequate. To find new means is the challenge. There is a need, therefore, for a book that will present the Bible to the students in an interesting fashion, and in the opinion of some 70 Rabbis and educators who spelled out what they thought that fashion would be, the following opinions prevail:

Number of Requests	A text book presenting:
28	Problems approach, relating to teenagers, i.e., good and evil, sibling relationships, dating, etc.
9	Topical approach, showing Biblical development of such concepts as prayer, death, ideas of Good, war and peace, Israel's mission.
11	Historical approach, either to the creation of the Bible in response to historical needs, or evolution of various problems and topics, as mentioned above.
6	Midrashic and Rabbinic commentary.
3	New text in easy language, presenting choice passages. In essence, a Reader.
2	Archaeological light on the Bible. Discoveries would be explained, Biblical clues given, etc.

The first three mentioned categories are very much alike, and could easily be combined in a single volume. Thus the overwhelming majority of requests could be satisfied.

The fact that such a volume has not yet appeared is

proof enough of our hesitance to deal with the Bible as we do with other subjects.

The Bible is a universal subject in all types of Jewish schools, whether offered in its English version in the Sunday School or the Hebrew version in the Talmud Torah. Yet it has been quite apparant that most pupils leave the Jewish Religious School without even an elementary acquaintance with its content, not to speak of a mature comprehension or appreciation of its teachings. Because of the aura of sanctity which surrounds the Bible, there has been hesitation in treating it like an ordinary text-book or applying to it the teaching techniques which apply successfully to other subjects of instruction.⁷

The need for a well-presented book on the Bible is hard felt in our Religious Schools, and its appearance is long overdue.

GOALS IN THE TEACHING OF BIBLE

The questionnaire asked, "What are your main goals in the teaching of systematic Bible in your religious school?" Four possible goals were suggested, to be checked, and space was provided for additional comments. Following are the goals which are currently desired in the bulk of our Religious schools, as determined by the survey:

Number of Responses	GOAL
84	To teach basic Jewish religious beliefs.
74	To teach morals and ethics.
73	To show the development of Jewish religious ideas.
45	To teach the history of the Biblical period.
11	To teach the Bible for literary and general cultural reasons.

It is interesting to note that the two goals with the least number of responses are not child-centered at all. Except for the desire to learn for learning's sake, there would be little more to recommend either one of those goals to the modern American Jewish adolescent. Teaching the history of the Biblical period and teaching Bible for literary and cultural values suggest the traditional approach to the area of Bible study. It implies the study of Bible motivated by pagination rather than relevance. Of this formal, traditional approach to religious education, Dr. Sylvan Schwartzman states,

The central objective of the traditional approach to religious education is the transmission of as large a quantity of Jewish knowledge as is possible..... Thanks to the research of Kurt Lewin and others, we know of the wide gap that exists between cognitive learning and true perception; and therefore, we are coming to recognize the inadequacy of factual learning alone in producing desirable emotional feelings and understandings. Thus, the development of strong sentiments in favor of Judaism does not necessarily follow as a consequence of intellectual knowledge. 8.

The goals which rated highest, teaching basic Jewish religious beliefs, morals and ethics, and the development of Jewish religious ideas, all show a great degree of relevance, not only to modern life, but also to the individual. It is this quality of relevance which makes the primary grades and the confirmation class so successful. The student is eager to identify himself with the

material being taught, and can readily find application in his own life. In the intermediate grades, and in this case we apply the statement to older grades as well, there is a lack of personal involvement, identification, and relevance. The student is subjected to formal Jewish history, formal study of the Bible, Hebrew, demography, principally the presentation of information.⁹ "What is sorely needed in the Reform Jewish Curriculum is a Bible text-book for Confirmation Dept. pupils, which would be organized to guide discussion and reactions on the pupil's level of maturity and experience."¹⁰ Although Bible is now taught mostly at the eighth grade level, as the survey indicates, nevertheless the book desired is aimed at the ninth and tenth grades. It is considered desirable, in the intensification of our educational system, to raise the age level. Dr. Schwartzman has in fact suggested that Confirmation be advanced to the Senior year in high school. "In this way, a mass religious school exodus following Confirmation would be avoided and we should have our boys and girls with us at the ages of their most mature wisdom, ages during which Judaism may be studied with full intellectual acumen." ¹¹.

The desirability of having a course in Bible which utilizes the relevance approach has been illustrated by this case in point. In the article, "The Breakdown in Reform Education," Dr. Schwartzman points out that an eighth grade class which had been inattentive and uninterested in

reading the Bible verse by verse, chapter by chapter, became vitally interested in the Bible when the point of departure was the matter of sibling rivalry. They engaged in fruitful discussion, and their resource book was the Bible. They learned about Jacob and Esau, about Joseph and his brothers. But more important, they learned that the Bible can be meaningful and applicable to their lives.¹²

We have goals, and needs, and the desire to make Reform Judaism stronger. A book is needed which will provide us with the proper tool with which to accomplish the task. It should be a book which can be used by the ninth and tenth, perhaps the eighth grades. It should motivate discussion in class, and perhaps outside reading as well. It should lead the student to use the Bible itself. The book should utilize a topical, practical problems, relevant approach to the life situation of the student. The goal of the book should be to introduce the child to basic Jewish religious beliefs, morals and ethics, and the development of Jewish religious ideas. The impact of such a book on the life and thinking of the student is incalculable. The effect of such a book would be to make the Bible a main spring for improved human conduct and a well of inspiration.

CHAPTER FOUR

A NEW TEXT

"Oh, great! A course on the Bible! I can see that this is going to be a great year. It will be either third grade stories about Abraham and Moses, or reading page after page of 'Thee' and 'Thou' and 'Begats.' 'Art thou going to the movies?' That's fabulous! The Bible doesn't tell me anything. I like sports and science, and this is the twentieth century! This is the land of the living?"

Did any of these thoughts run through your mind when you found out that this was going to be a course on the Bible? It won't be an easy matter to show that the Bible isn't all "Thee" and "Thou" and lists of "Begats." It might take this whole book to do it, but with your help we'll succeed.

Let's start with the statement, "This is the land of the living." Did you know that it comes from the Bible? (Jer. 11.19) One of the ways in which the Bible has become a part of our lives has been its influence upon our speech. Every time you miss something, and say you escaped "by the skin of my teeth," you're using an expression from the Bible. When, in a movie, a cowboy fires his .38 and says "Lick the dust!" he's using an expression from the Bible, too. In fact, the Bible has "... given vigor to every-day language and beauty to daily conversation. It would be

difficult to count up how many phrases in our ordinary speech are derived from Biblical language. We speak of "my brother's keeper," or "a land of milk and honey." We say that a "man cannot live by bread alone." We describe the downfall of some proud person in the words, "how are the mighty fallen," or say "pride goes before a fall." We describe a hair-breadth escape as "escaping by the skin of my teeth," or we say that we are glad that we are "in the land of the living."¹³ The language of the Bible is used not only in our speech. The inscription on the Liberty Bell in Philadelphia is taken from the Bible. "Proclaim Liberty throughout the land unto all the inhabitants thereof." (Lev., 25.10). And many books and movies have titles which are really Biblical quotations: "The Little Foxes," "Voice of the Turtle," "Our Vines have Tender Grapes."

"Well, I'll go along with that, so far," you might be saying to yourself, "but that still doesn't answer the question. I like sports and science, and the Bible isn't very modern. Now, I was reading an article by a geologist about the evolution of the earth. You don't expect me to believe that business about the creation of the world taking six days, do you?"

Now that you've mentioned it, let's see what the Bible says about creation.

GENESIS AND GEOLOGY

We study evolution in school, and we have learned a great deal about the development of man and of all life, for that matter. We know that the earth is about two billion (that's 2,000,000,000) years old! And we know that most present forms of life are developments of lower forms. For instance, the frog actually shows us the transition from amphibian to mammal.¹⁴ But we didn't always know all this! It was only about one hundred years ago that scientists pointed out that the world took millions, maybe billions of years to evolve to present form. And when this theory first became known, it was called blasphemy because it dared to contradict the Bible. First of all, according to Biblical history, Jewish tradition tells us that the world was begun some 5700 years ago. (Rosh Hashonah is held to be the Birthday of the World.) Second, the Bible says that creation took six days! Is the Bible correct, or is science correct? It can't be both!

There are a number of theories regarding the Biblical story of creation. Let's examine them.¹⁵

- A. Some people think that each "day" of creation represents much more than just twenty four hours. Perhaps it stands for a period of many centuries.
- B. The order of creation is in accordance with theories of evolution. For instance, the first act in the Biblical creation is that light appears. This is in keeping with the latest scientific theories. Also, notice that the waters cover everything, then there are amphibians,

next birds, then mammals, and only at the end does man appear. Many people consider this to be more important than the number of "days".

What do you think about these two theories? Do they make sense? Or do you think it seems more coincidental than anything else?

There is another theory about the Biblical story of creation. This theory is concerned not with the HOW of creation, but with the WHO. With that as a clue, let's see if you can state the theory yourself. Here is a "doctored-up" version of the first chapter of Genesis. You figure out what is wrong with this version, and then see what is so important about the Creation story in the Bible. Don't turn the page until you've looked at the Bible and figured it out.

In the beginning there were the heaven
and the earth. Now the earth was unformed
and void, and darkness was upon the face
of the deep;

(In published edition, this passage would be the last before the page is turned.)

Do you see now why the theory is concerned not with the HOW of creation but with the WHO? Our ancestors who created the Bible believed in One God. They had no science to tell them how long creation took, or at what point in time the world began. They were not interested in "How was it created, and what was the process?" They point out the questions, "Who created the world, and for what purpose?"

In this light, the creation story tells us a great deal. But it is not only the creation story that tells us that God created the universe. Isaiah wrote, during the Babylonian exile,

For thus saith the Lord that created the heavens,
He is God;
That formed the earth and made it,
He established it,
He created it not a waste, He formed it
to be inhabited:
(Isaiah 45.18)

Notice, too, some of the Psalms.

The heavens declare the glory of God,
And the firmament sheweth His handiwork;
(Psalm 19.2)

Who didst establish the earth upon its foundations,
That it should not be moved for ever and ever.
(Psalm 104.5)

How manifold are Thy works, O Lord!
In wisdom hast Thou made them all;
The earth is full of Thy creatures.
(Psalm 104.24)

Do these passages add anything to the creation story? They help us to see what the Bible is trying to say, don't you agree? And if we are to understand what the Bible says, we must be "tuned in" properly. An amateur radio operator can't reply to a message unless he's on the proper wave length. We can't expect scientific data from the Bible, because the Bible is not a science book. The Bible is a book of religion. Its religious truths apply to us in the twentieth century as much as they did thousands of years ago. But that's not to say that religion and science don't mix.

They do. In fact, the Bible and the science of Archaeology go together like hot fudge and whipped cream!

DIGGING UP THE PAST

And Lot lifted up his eyes and he beheld the Valley of the Jordan. And lo, all of it was irrigated, and it was like the Garden of God. (Genesis 13.10)

For centuries this was considered to be highly imaginative writing, since all available evidence had led to the conclusion that at the time of Lot ---- about 2,000 B.C. ---- the Valley of the Jordan was an uninhabited desert. No civilization, they said; no irrigation; no farms.¹⁶

One man believed what was written in the Bible. He believed it so strongly that he set out to prove the Bible right.

The desert sun beat mercilessly upon the open wasteland. The land was dry and parched. The sand seemed to burn through his shoes. Still, the tall, lean, sunburned man, wearing Bedouin headaddress went about searching the wastelands. When at last he would pick up a piece of baked earthenware that looked like a stone splinter, he would turn it over and over, a look of awe in his eyes.

This piece of baked clay proves that "the Jordan Valley was not only one of the first settled sections of the country, but it was also one of the richest parts of all ancient Palestine and Transjordan...truly, a Garden of God."¹⁷ So spoke Dr. Nelson Glueck, foremost Biblical archaeologist, and President of the Hebrew Union College - Jewish Institute of Religion.

Dr. Glueck, like other archaeologists, is a scientist in every sense of the word. He makes use of geological and

geographical data. His methods are concise and exact, and his appraisal of his discoveries is absolutely accurate.

The archaeologist must use every means possible to determine how old an ancient site might be. "The key to this knowledge is his acquaintance with ancient pottery. Many of the objects made of wood, or cloth, or leather, or parchment, or metal, or other perishable materials, have turned to dust and ashes.... In Palestine and Transjordan, however, one of the things which are essentially indestructible is the intensely fired and thoroughly baked clay pottery. Hundreds and thousands of such pottery jugs and jars and plates may be found more or less intact in the excavations, and many more smashed into fragments, but at least the fragments survive."¹⁸ These bits of pottery are called "sherds."

"Dr. Glueck can pick up a sherd, study it for a moment, and announce: "This is from the time of Abraham." In such an instance, he can be positive, because pottery of Abraham's time had a particular type of handle and ornamentation, plus a greenish-gray appearance, unlike that of any other pottery."¹⁹

The archaeologist does not only look for pottery when he seeks an ancient site. He must also pay attention to the geography and topography of the country, looking for sites which could be easily fortified. Each community had to defend itself against attack. "It was natural therefore, . . . for each community to select as a dwelling site a place situated not only by an adequate water supply, and on or near some highway, but also at a point which could be

easily fortified, and which by its very position would lighten the task of defence measures.

"The approaches up a fairly steep hillside could naturally be more easily defended against an enemy than if the paths led to a village on a plain. . . . All things considered, the best possible site then would be on top of a hill, commanding a spring or well or stream by or near which a road passed."²⁰.

"In the course of time, the first village built on top of a hill, and surrounded by a fortification-wall, would be destroyed, either by an earthquake, or by a fire which may have broken out accidentally, or as the result of an enemy attack. When, sometime after the destruction of the first village, another group of people wanted to build another village in its place, they would be compelled by the very conditions which determined the location of the first village, to build the second one on exactly the same place. The newcomers had a choice of either digging up and removing the debris of the first village, and beginning anew from the same foundation levels, or of leveling off the ruins they found, and building above them an entirely new walled village, which was the usual practice. . . . The practice of thus building one village upon the ruins of the preceding one led in the course of time to the formation of an entire artificial city hill, within which might be concealed the ruins of five or ten or more villages or cities built one on top of the other. When such a hill of destroyed cities

was finally abandoned, even the houses of the topmost and last city having been overthrown and covered with debris, it became known as a tell. And as a tell it is known in the Arabic vernacular to this day. Such a tell may be likened to a small skyscraper, each city in it being comparable to a separate floor."²¹.

"Delving deeply into the mound of ancient Jericho, known today as Tell es-Sultan, archaeologists have found remains reaching back for many milleniums. In one sector, at the northeast corner, they dug through eighty feet of the debris of seventeen settlements before sterile soil was reached. Starting at the top and going downward in space and backward in time, the strata of these settlements have been numbered from I to XVII. They carry the history of man at Jericho from the thirteenth century B.C. almost as far back as the Natufian period of the Mount Carmel caves. Combining the evidence of the two places, one can sketch an outline of man's activities in Palestine for a period of over one hundred thousand years."²²

* * * * *

Perhaps one of the most colorful figures in the Bible is Solomon. He is reputed to have been the wisest of men. He built a vast empire, with trading ships, and contacts in all parts of the known world. In his stables he had the sleekest of horses. And he is supposed to have had a thousand wives! How do we know all this? The Bible tells us so!

And the horses which Solomon had were brought out of Egypt; also out of Keveh, the king's merchants buying them of the men of Keveh at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Aram, did they bring them out by their means.

(I Kings 10. 28-29)

And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

(I Kings 11.3)

His mines added great wealth to his riches. Copper must have been his main export. His Tarshish ships, built and manned with the help of the Phoenicians, sailed from his port of Ezion-Geber laden with copper which they exchanged for gold and other valuables.

And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.

(I Kings 9.27-28)

Indeed, Solomon's trade empire included even the fabulous Queen of Sheba.

And when the Queen of Sheba heard of the fame of Solomon because of the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train...

(I Kings 10.1 ff.)

Solomon's seaport city, Ezion Geber has always been a romantic name to students of ancient history, but little more. For over three thousand years its location has been hidden from the minds of men. The Biblical description of the location of Ezion Geber is sufficient to give an approximate idea of its whereabouts. (Deuteronomy 2.8. So

we passed by from our brethren the children of Isau, that dwell in Seir, from the way of the Arabah, from Elath and from Elion-Seber.) It remained for Dr. Nelson Glueck to discover the exact location of Solomon's fabulous seaport. This is how Dr. Glueck describes his discovery:²³.

The story was told that the Gulf of Aqabah once extended as far north as a place called Mene'iyeh, which is about thirty-three kilometers from the present shore line. At Mene'iyeh, so the tale ran, was an ancient seaport, whose inhabitants possessed many ships. Unfortunately, they offended Allah, who caused a long torrential downpour of rain to descend upon the city, with the result that it was completely flooded and destroyed. Furthermore, great quantities of earth and huge boulders were washed down from the neighboring hills, so choking up the bed of the Gulf that its waters were forced to retreat to their present position. This fairy story found favor in the eyes of its hearers, and, on the basis of it, maps were marked with an impossible location for Elion-Seber, situated high and dry in the Wadi Arabah, and far from the harbor where Solomon's ships were actually anchored. There is some truth to the story that the Gulf of Aqabah has retreated from the ancient shore line during the course of three thousand years, but the retreat measures some five hundred meters, and not twenty-five thousand or more.

Perhaps even more puzzling to archaeologists and other Biblical scholars was this passage from the Bible:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

(Deuteronomy 8.7-9)

Dr. Glueck realized many years ago that the word "brass" was wrongly translated. It should be copper. And this must be referring to the rich copper and iron deposits in the Wadi Arabah! Solomon's copper mines!

"In 1934 Dr. Glueck and a small party moved silently through the desert, a few miles south of the Dead Sea. Under the blazing desert sun, the party approached the black tents of a nomadic bedouin tribe. Dr. Glueck greeted the sheik.

"Do you know the Arabah well?"

"As the palm of my hand."

"In your wanderings, have you ever seen anywhere a deep hole in the ground --- a shaft of any kind?"

"A shaft?"

"-----where men might have dug for copper."

"No there is no such place as that in the Arabah. Yet my father spoke once of a place in the desert called Khirbet Nahas."

"That's Arabic for Copper Ruin!" exclaimed Dr. Glueck, excitedly. "My friend," he asked the sheik, "can you take us there?" 24.

"Khirbet Nahas was what its name indicated it to be, a great copper mining and smelting site. The cupriferous ores surface mined in the surrounding districts were collected there, and put through an initial smelting or "roasting" process.... Between the hills on the south and west sides of Khirbet Nahas and the wudyan (Valleys) on the east and

north sides lies a large flat area packed with ruins of walls, large buildings, miners' huts, and smolting furnaces, and black with great heaps of copper slag."²⁵ The ruins were dated, and Dr. Clueck had indeed found the lost copper mines of King Solomon!

CAN THE ENTIRE BIBLE BE PROVEN?

It would seem from Dr. Glueck's discoveries that everything the Bible says can be proven! Indeed, Dr. Glueck has based all of his expeditions on clues and directions found in the Bible, and we have seen the great degree of success which he has achieved. It's almost as though the Bible were an archaeological guide book! Or a geography book! Or a history book! In fact, Dr. Glueck himself has said that he has "made discoveries confirming in outline or in detail historical statements in the Bible. He is prepared to go further and say that no archaeological discovery has ever been made that contradicts or controverts historical statements in Scripture." ²⁶. But Dr. Glueck tells us that the Bible is definitely not a history book. If it were a history book, he asks, why would some sixty Biblical sites in the Jordan Valley go unmentioned in the Bible? "The explanation is not far to seek," Dr. Glueck tells us, "For the Bible to have mentioned every one of the thirty-five or more Israelite places dating between the thirteenth and sixth centuries B.C. which have been discovered on the east side of the Jordan Valley alone, would have been contrary to the method and purpose of its editors." ²⁷.

The Bible is a book which uses "fact and fable, experience and perception, pilgrimage and conquest, wonder and word to expound and enhance the belief in the brotherhood of mankind under the Fatherhood of the one supreme God." ²⁸.

And so we begin to see the purpose of the ancient Hebrews who wrote the Bible. They wrote it, not to be a book of history, but a book representing "a specific religious point of view, namely that all the world and everything in it are the emanation of the divine will, being governed by divine purpose." At times the facts used to substantiate this central theme have been retained in full detail. At other times only an outline of the facts is given, and meanings are read into them. Sometimes these outlines are misinterpreted, too. And we must notice that many facts were not included.²⁹ The creators of the Bible were much too shrewd storytellers to burden their tales with unnecessary details.

Which details were unnecessary to them? Any that did not elaborate the principle that "God is One and Good, that He is the God of history, and that all men are his children."³⁰ This is clearly seen in the following example. "A king, according to the editors of the Bible, is great or small, good or bad, depending upon whether or not he conforms to that which they believed was proper in the eyes of the Lord. Thus an Asa, a Josiah are praised and acclaimed; yet the surrounding civilized world seems to have taken no cognizance of them. An Omri, however, the builder of Samaria, the new capital-city of Israel, is dismissed with a few sentences because he did not serve Yahweh properly. His fame, however, had spread so far and was so enduring that in Assyrian annals, written long after his death, the kingdom of Israel

is known as the land of Omri...."31.

And in the twentieth year of Jeroboam king of Israel began Asa to reign over Judah.....
(I Kings 15.9 ff.)

In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and he reigned twelve years; . . . And Omri did that which was evil in the sight of the Lord, and dealt wickedly above all that were before him.
(I Kings 16.23-29)

Do you see now why the Bible can't be proven? Even the exact science of archaeology can only prove facts, but each one of us must accept faith for himself. "The Bible and biblical archaeology complement each other in the establishing of objectively valid historical fact. Biblical archaeology does not attempt to "prove" the Bible. It utilizes its historical materials and illumines its background, but cannot naturally demonstrate the correctness of the theological content of the Bible."32.

Dr. Glueck once made the following statement to this writer. "We Jews don't believe that the Bible has to be proved. The Bible is a human vehicle through which perceptions of the Divine are expressed. The fact that there may be defects in the vehicle does not imply shortcomings in the concept which the vehicle helps express."33. What does this statement mean? Do you agree with it?

Does this statement sum up what we have been discussing? If not, what does it leave out? "The Bible was written by God-inspired men, over a period of 1300 years. Its authors were religious teachers who sought to invoke God's name upon every human act. In the truest sense they were co-workers

with God in the unfolding of the universal drama." 34.

WHAT DOES GOD LOOK LIKE?

Have you ever tried to prove the existence of something which can't be seen, but whose effects are obvious to all? Sounds like a baffling puzzle, doesn't it? Well, it is.

Q. Can you prove the existence of electricity?

A. Well, you

That's a tall order, isn't it. We see the effects and results of electricity all the time, but it is impossible to isolate, for instance, a jar of electricity! In fact, if we should plug a lamp into an electrical source, could that electricity be seen anywhere except as light? Could we unplug the lamp cord quickly, cap the end, and keep the electricity that is in the cord?

That really wasn't a very fair question. All of us know that there is electricity. We can even measure it if we have the proper instruments. But there are some other things that can't be seen and are harder to measure.

Q. Can you prove the existence of atomic energy?

A. Yes, with the proper instruments.

Wait a minute! You're right. Maybe we asked the wrong question. Let's put it this way.

Q. Can you see atomic energy?

A. No, But we know it exists.

With the proper approach, with the help of certain instruments, it is possible to detect those things which can't be seen. With a voltmeter we can detect electricity. With a goiger counter we can detect radiation. With the proper

meteorological instruments, we can even determine the exact velocity of the wind!

There is another force in our lives that can't be seen. We know that force by the name God. The question is, can each of us find God? We are humans, with minds, and brains, and hearts, and souls, and that is the proper equipment. How do we find God? What do we look for? Artists like Michaelangelo have portrayed God. He seems to have human form, but is bigger and stronger than man. Writers have portrayed God, too. Have you ever read the short story, "Bontsha the Silent," by I. L. Peretz? There God appears as a kindly old gentleman, with a long white flowing beard, and twinkling eyes. Do either of these illustrations mean anything to you?

Perhaps the most detailed account of God, who He is, where He is, what He looks like, can be found in the Bible. How does the Bible speak of God?

Let us first consider the question, "What does God look like?" Could you describe him? What terms would you use.....physical.....or spiritual?

The Bible, in certain passages, speaks of God in very human terms. He walks, and talks; He has a face, and a nose, and a heart; He has a finger with which He writes.

Then the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(Genesis 2.7)

And they heard the voice of the Lord God walking in the garden toward the cool of day; and the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

(Genesis 3.8)

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled the sweet savour; and the Lord said in His heart: 'I will not again curse the ground any more....'

(Genesis 8.20-22)

And He gave unto Moses, when he had made an end of speaking with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

(Exodus 31.18)

And the Lord spoke unto Moses face to face, as a man speaketh unto his friend.

(Exodus 33.11)

These passages speak of God in anthropomorphic terms, (anthropos - man, morphe - form), that is, human in form. Here God is pictured in physical terms. Consider also the following passages:

And the Lord spoke unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only a voice.

(Deuteronomy 4.12)

Behold, I go forward, but He is not there,
And backward, but I cannot perceive Him;
On the left hand, when He doth work,
but I cannot behold Him,
He turneth Himself to the right hand,
but I cannot see Him.

(Job 23.8-9)

Are all these passages speaking of the same God? How do the various descriptions fit together? There are a number of possibilities. Let's consider some of them.

1. The God described throughout the Bible is the same God, but men's capacity to understand God has grown over the centuries during which the Bible was written."35.
2. "Great Jewish religious philosophers, Maimonides among them, said centuries ago that many of the phrases and expressions in the Bible are visions which the people saw. When they say 'God walked' or 'God talked,' these things are dreams or visions and not to be taken literally."36.
3. "The Talmud says, that the Bible speaks in the language of man."37.

Which of these do you consider to be right? Do you have any additional explanations?

GOD IN HISTORY

Another question that we want to ask is, "Where can God be found?" The answer to this question "is quite clear. God reveals Himself right where people are -- in the midst of their hopes and hates, their loves and fears, their businesses and battles, which is to say, in historical events, and particularly, in the historical events of the Jewish nation. As people for whom God is real look at the past, the present, and the future, they find their belief in Him corroborated, clarified, and sometimes corrected. He does things -- history is his workshop."³⁸

We acknowledge God's presence in history each time we recite the prayer which begins with the words, "Our God and God of our fathers,..." We do not speak only of the present, of the twentieth century, and of the God of the twentieth century, our God. Nor do we refer to the God of Abraham, or Isaac, or Jacob, or Moses, although God ceased to inspire men after them. We link the present with the past, and we pray to the God of all men, from Abraham's time to our own, as we pray, "Our God and God of our fathers,....."

The Bible shows us the many ways in which God has shown Himself in history. "When the children of Israel finally escaped from Pharaoh's pursuing armies, and got across the Red Sea, they did not congratulate themselves on their expert tactical maneuvering. On the contrary, they gave thanks to God who had delivered them from the enemy. And that interpretation of the event colored the whole of their later history.

God had delivered them in their hour of peril; He was at work right where they were, with them in time of crisis."³⁹.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord; and they believed in the Lord, and in His servant Moses.

(Exodus 14.30-31)

"Centuries later, these same Israelites were thoroughly trounced by the Babylonians and then taken into captivity."⁴⁰. In their defeat, they did not exclaim that the Babylonian gods were stronger than their God. Rather, they realized that God had brought this upon them in return for their wicked actions. The exile did not show God's weakness; it showed God's will. God had caused the exile, and He instructed His people even in captivity.

Thus saith the Lord of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon: Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them;...

(Jeremiah 29.4-7)

These are but a few of the ways in which God showed Himself in history.

GOD IN NATURE

If history can be said to be God's workshop, wherein we can see His actions, what can we say of nature? Is nature God's residence? He created the entire universe, as we have already discussed. Does He then show Himself in all of nature? In just a part of nature, perhaps a particular mountain? Or does God dwell someplace else? Some people feel that they can pray only when they are in a Synagogue. Others feel they can pray best when they are in a forest, or near a waterfall, or in some other beautiful outdoor location. Do you remember Moses' first meeting with God? Where was that?

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said; "I will turn aside now, and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I." And he said; "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover He said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face; for he was afraid to look upon God.

(Exodus 3.1-6)

Do you feel that God is isolated, as the above passage indicates, and can be found only at the "mountain of God" or in a burning bush?

What about the sanctuary that the Children of Israel carried about in the desert for forty years? See what the Bible says about it:

And let them make Me a sanctuary that I may dwell among them.

(Exodus 25.8)

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

(Exodus 25.22)

These passages give the feeling that God was contained in the sanctuary. Certainly, if God dwelt in this sanctuary, then we must also look at the sanctuary which Solomon built in the great temple in Jerusalem.

Then spoke Solomon:

The Lord hath said that He would dwell in the thick darkness.

I have surely built Thee a house of habitation, A place for Thee to dwell in for ever.

(I Kings 8.12-13)

Later in the same speech, Solomon made this statement:

But will God in very truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded.

(I Kings 8.27)

Do these statements contradict one another? Which one do you agree with? And have we answered the question, "Where can we find God?"

In our search for God, we might look at the Psalms for some beautiful descriptions of nature and of God. The psalmists wrote some of the most beautiful poetry the world

has ever known. Do you consider these passages poetic, or do you find real meaning in them?

Who by Thy strength settest fast the mountains,
Who art girded about with might.
(Psalms 65.7)

Who didst establish the earth upon its foundations,
That it should not be moved for ever and ever.
(Psalms 104.5)

The mountains rose, the valleys sank down,
Unto the place which Thou hadst founded for them.
(Psalms 104.8)

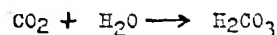
How manifold are Thy works, O Lord!
In wisdom hast Thou made them all;
The earth is full of Thy creatures.
(Psalms 104.24)

Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there;
If I make my bed in the netherworld,
 behold, Thou art there.
If I take the wings of the morning,
 and dwell in the uttermost parts of the sea;
Even there would Thy hand lead me,
And Thy right hand would hold me.
And if I say: "Surely the darkness shall envelop me,
And the Light about me shall be night;"
Even the darkness is not too dark for Thee,
But the night shineth as the day;
The darkness is even as the light.
(Psalms 139.7-12)

GOD IN HUMAN EXPERIENCE

Perhaps you've noticed that as we found God active in both history and nature, each time we found Him as described by human experience. It was each of the people who found God on the shores of the Red Sea, or Moses or the psalmist who looked up at the mountain and gained strength and inspiration. We may not have been at the Red Sea, but we have been in a forest, or in the mountains, or near the ocean. These experiences are, to quote the soap operas, real life experiences. In order to find God you don't have to go off into a mystic trance, or cut yourself off from society, or go into permanent seclusion.⁴¹ God can be found not only in history and in nature. He can also be found in our own lives. But that can't be described the way one could write mathematical or scientific formulas.

$$2 \times 2 = 4$$



Each of us has different life experiences, and thus our experience with God differs. Tradition tells us that the reason the Bible says "God of Abraham, God of Isaac, God of Jacob," (Exodus 3.1-6) is to show that the experience of each of them was different. The God of Abraham was different than the God of Isaac. Each man had to find God in his own life.

If you were asked to name a man whose life reflected God, whom would you choose? Would it be one of the Prophets? If not, it would be interesting to know whom you chose. Certainly a choice of one of the prophets would have been a

good bet.

Most people may not realize it, but the prophets were not those who gazed into crystal balls, read palms, and foretold the future. Rather, they spoke forth of God's will. They envisioned a God who was of strict justice, who demanded that we take justice seriously in our human dealings.

(Amos 5.15) They knew a God of compassion and mercy, unwilling to forsake his people even though they deserved to be forsaken (Hosea 11.9). They saw a God who was holy, high and exalted (Isaiah 6.3).

Hate the evil, and love the good,
And establish justice in the gate;
It may be that the Lord, the God of hosts,
Will be gracious unto the remnant of Joseph.
(Amos 5.15)

I will not execute the fierceness of Mine anger,
I will not return to destroy Ephraim;
For I am God, and not man,
The Holy One in the midst of thee,
And I will not come in fury.
(Hosea 11.9)

Holy, holy, holy, is the Lord of hosts;
The whole earth is full of His glory.
(Isaiah 6.3)

You might think the prophets were unusual men, different from the rest of us. In some ways they were. They were exceptionally sensitive to the injustices and the sufferings of their people. But they were not born that way. Each of them resisted this quality that made them speak for the Lord. They might have preferred a life like everyone else's!

And the word of the Lord came unto me, saying:
Before I formed thee in the belly I knew thee,
And before thou camest forth out of the womb
I sanctified thee;

I have appointed thee a prophet unto the nations.
Then said I: 'Ah, Lord God! behold, I cannot speak;
for I am a child.' But the Lord said unto me:
Say not: I am a child; . . .
(Jeremiah 1.4-10)

And Moses said unto God: 'Who am I, that I should
go unto Pharaoh, and that I should bring forth
the children of Israel out of Egypt?'
(Exodus 3.10)

And Moses said unto the Lord: 'Oh, Lord, I am not
a man of words, neither heretofore, nor
since Thou hast spoken unto Thy servant; for
I am slow of speech, and of a slow tongue.'
(Exodus 4.10)

But these men could not resist for long! The word of God
burned in them like a blazing fire, like a hammer that can
smash a rock to smithereens!

Is not My word like as fire? saith the Lord.
And like a hammer that breaketh the rock in
pieces?
(Jeremiah 23.29)

The lion hath roared,
Who will not fear?
The Lord God hath spoken,
Who can but prophesy?
(Amos 3.8)

Can you see where they got the authority to speak as they
did? They were compelled from within! They did not say,
timidly, "It seems to me a reasonable possibility that under
certain circumstances we might just possibly interpret the
will of God to be thus-and-so." No, when they had something
to say, they thundered forth, "THUS SAITH THE LORD!" 42.

Compare the ways that Amos and Jeremiah found God in
their lives with the way Elijah sought and found the Lord.
Do you find any similarities?

And He said: "Go forth, and stand upon the mount before the Lord." And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.
(I Kings 19.11-12)

Do you feel that the experiences of the prophets were real? And do you think those experiences, which we share through the Bible, can help us to understand our own lives and our own experiences? And finally, do you think we can find God in our own lives the way the prophets did?

MIRACLES

"I can see where the Bible is trying to show us how people lived long ago, but I can't believe everything in the Bible. Take some of these miracles, for example. You don't expect me to believe that Joshua blew a trumpet and a city wall crumbled, do you?"

We can discuss the miracles in the Bible, but before we do we must shatter a false way of getting at the problem. That is, we must avoid the statement which says,

1. Believing in miracles takes a monumental act of faith,
2. Not believing in miracles is just plain common sense.

Notice that statement 2 is just as dogmatic, just as much a statement of faith as is statement number 1. To simplify those statements, they say,

1. Miracles do happen.
2. Miracles don't happen.

Each statement implies a view of the universe to which the speaker is committed. The choice is not between faith and non-faith, but rather between rival faiths! If we rephrase each statement in terms of faith, this is what each would say,

1. I believe in a universe in which God can work in ways that I may not totally understand.
2. I believe in a universe in which nothing can happen that I don't understand.

Which makes better sense to you?⁴³

There are a number of ways in which miracles may be explained. Let us consider them.

A. A popular definition says that miracle is something that is "contrary to nature." This implies that there are certain laws in nature, and that these laws are strictly observed. But it also implies that we know all the laws. We might do better to define miracle as something which is "contrary to what we know of nature." This is more modest, for it does not assume that we know all the laws of nature. Indeed, if God determines the order of things, He might do things which are unknown to us, things which we do not recognize or understand. It might be that God is working in ways which are "natural" to Him even if they seem "super-natural" to us. We have no right to limit God only to those activities which we can understand.

"Let's put it this way. Suppose you are a man from Mars. As your flying saucer circles above an American city, you see traffic and traffic lights. After a while you decide that there is a law which goes, "Cars move when the light is green, and stop when the light is red." But then a strange thing happens. All the cars pull over to the side of the street and a couple of cars race through six or seven red lights without stopping. Then the other cars start up again.

This leaves you highly perplexed. For this is contrary to the law. But actually it is not contrary to the law; it is only contrary to what you (a man from Mars, remember)

know of the law. For the thing you do not know, sitting in a flying saucer, is that there is a provision in the law to take care of emergencies. When an ambulance and police car appear with sirens going, the other cars are required by law to pull over to the side of the street, and give them the right of way, red lights or no. The ambulance and the police cars are not breaking the law; they are illustrating part of the law that you didn't happen to know about. Your theory was all right as far as it went, but it didn't go far enough."⁴⁴

B. It would not be enough, however, merely to leave the miracle as being "what we don't know." There is the more positive assertion that Miracle is a recognition of God's power. The Biblical writers were quite aware that God's "mighty acts" were beyond explanation. They believed that God is capable of doing new things, that His powers of creativity are never ending. These events, which seem new and even strange to our point of view, may not be new or strange to God. They might be God's way of asserting His sovereignty over all He created.⁴⁵

C. There are many people who favor "natural" explanations of the miracles in the Bible, thus denying that they are miracles at all. There are several proposals concerning the crossing of the Red Sea, for instance. Maybe Moses knew of a sand bar. Or the tide may have been out when the Israelites crossed, and it came sweeping back over the Egyptians. Perhaps strong desert winds were blowing the waters back while Moses led the people through. Any one

of these might have caused the "so-called" miracle.
(See Exodus 14.26-31)

The Bible tells us of the contest between Elijah and the 450 priests of Baal, on the top of Mt. Carmel (I Kings 18.20-40). Elijah drenched the wood and the offering in the water, and yet it was kindled. There are some who say that the "water" was really some kind of inflammable liquid, maybe some type of kerosene.

We are all familiar with the story of Noah and the ark (Genesis 6.13-8.22). One theory about the flood tells us that the whole Mediterranean Sea was dry land, a huge valley below sea-level, with only a mountain range near what is now Gibraltar. These mountains kept the waters of the Atlantic Ocean out. At some time or other, according to the theory, something happened ---perhaps a tremendous earthquake--- which resulted in the ocean waters breaking through at Gibraltar and flooding the entire Mediterranean area. No one can prove that it actually happened this way, but it is easy to see how the mind of ancient man could explain such a catastrophe only in terms of a miracle.⁴⁶

There are some Bible stories which are substantiated by modern geological evidence. The crossing of the Jordan River (Joshua 3.9-17) has been thus explained by Dr. Glueck. "Cross a river on dry land? Perfectly possible," says Dr. Glueck. "Here, in this region of earthquakes, he has found evidences of rock slides that have repeatedly blocked

the river and caused it to change course. If the Israelites arrived at the spot after such a slide, the river might well have been temporarily impounded behind slides of earth and rocks, while seeking a new course."⁴⁷.

D. The fourth and last possibility is really a key to the whole question of miracles. Have you ever heard of the miracle of producing water from apparently dry stream beds? Probably not, but the ability to do that seemed miraculous to the ancients. They did not know very much about underground water supplies. If one could get water by digging little holes in a dry stream bed, what else could that be but a miracle caused by God! And they explained it just that way, in the language of religious experience.

And he said: 'Thus saith the Lord:
Make this valley full of trenches. For thus
saith the Lord; Ye shall not see wind,
neither shall ye see rain, yet that valley
shall be filled with water; and he shall
drink, both ye and your cattle and your
beasts.

(II Kings 3.16-17)

Even today the Bedouins in the Jordan Valley follow that same practice!⁴⁸.

Once, while standing in front of an ancient, massive wall, Dr. Glueck was wondering how its heavy blocks had been lifted into place. He received the following explanation from his Arab guide:

"Do you know, O Effendi, that generations back, this land was peopled by giants? For one of them to lift one of

these huge blocks is as if I were to lift up one of the small stones at my feet."

Perhaps we can see from this, how, to the simple scouts of the semi-nomadic Israelites, the Canaanite cities appeared to be "great and fortified up to heaven" (Deuteronomy 1.28).⁴⁹ The Arab guide was spellbound, as if by a miracle, wasn't he?

The language of the miracle has a great deal to do with the miracle itself. We do not remember the crossing of the Red Sea because of the miracle of the waters. We remember it because it promised freedom to a slave people. It showed great faith in God. Consider again the miracles about which you just read. Is not the Lord responsible for the results? And it is He to whom the people give thanks. The fire on Mt. Carmel showed that God had power, not the idol Baal. And that is why the story is told and preserved in the Bible. There is a purpose in the Biblical miracles. They illustrate moral and ethical truths. "It is interesting to note, by the way, that in this respect our Bible story about the flood differs from the stories told by such other ancient peoples as the Babylonians. When they wrote their story about a great flood, there was no ethical principle they were trying to teach. When our ancestors told about Noah, the ethical lesson was the main purpose of the story."⁵⁰

Are miracles possible? What do you think?

WHAT MAKES A PERSON RELIGIOUS?

"Aw, I don't go for that ritual stuff! The Temple is no place for me on Friday night. I'd rather go bowling, or to the movies, or watch television. Those rituals and mumbo-jumbo leave me cold. I'm not very religious, I guess. But I quit my fraternity when they started blackballing guys, and I don't go for cheating on exams, either."

The Bible says that we should be a kingdom of priests and a holy nation (Exodus 19.6). Our friend certainly doesn't qualify as a priest, with his dislike for rituals, but would you agree with his statement that he's not "very religious?" Does attendance at Temple make one religious, or holy? What does? And what about blackballing and cheating on exams? Does that have anything to do with it? I guess you'd better explain your answer.

There are some Jews who believe that we must be holy in exactly the same way that the Bible tells us to be holy. They want to rebuild the Temple in Jerusalem, complete with altar, and have animal sacrifices. They consider sacrifices ". . . to be required by God as an acceptable means of worship and commendable means of approach to God." 51.

And the Lord called unto Moses and spoke unto him out of the tent of meeting, saying: Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd or of the flock.

(Leviticus 1.1-2)

And the Lord spoke unto Moses, saying: Command Aaron and his sons, saying:

This is the law of the burnt-offering: it is that which goeth up on its fire-wood upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereby. And the priests shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be kept burning thereby, it shall not go out; and the priest shall kindle wood on it every morning; and he shall lay the burnt-offering in order upon it, and shall make smoke thereon the fat of the peace-offerings. Fire shall be kept burning upon the altar continually; it shall not go out.

(Leviticus 6.1-6)

(Also see Leviticus 16.)

Do you agree with this concept of holiness? There are many other passages in the Bible that do not require sacrifices and define holiness to be something quite different. The question is, what do these passages require in the place of sacrifices? Are all the passages, and therefore all the requirements, alike?

And Samuel said:

'Hath the Lord as great delight in burnt-offerings and sacrifices,

As in hearkening to the voice of the Lord?

Behold, to obey is better than sacrifice,

And to hearken than the fat of rams.

(I Samuel 15.22)

I hate, I despise your feasts,

And I will take no delight in your solemn assemblies.

Yea, though ye offer me burnt-offerings and your meal offerings,

I will not accept them;

Neither will I regard the peace-offerings of your fat beasts.

Take thou away from Me the noise of thy songs;

And let Me not hear the melody of thy psalteries.

But let justice well up as waters,

And righteousness as a mighty stream.

(Amos 5.21-24)

Wherewith shall I come before the Lord,
And bow myself before God on high?
Shall I come before Him with burnt-offerings,
With calves of a year old?
Will the Lord be pleased with thousands of rams,
With ten thousands of rivers of oil?
Shall I give my first-born for my transgression,
The fruit of my body for the sin of my soul?
It hath been told thee, O man, what is good,
And what the Lord doth require of thee:
Only to do justly, and to love mercy, and to
walk humbly with thy God.
(Micah 6.6-8)

For I spoke not unto your fathers, nor commanded
them in the day that I brought them out of
the land of Egypt, concerning burnt-offer-
ings or sacrifices.
(Jeremiah 7.22)

Sacrifice and meal-offering Thou hast no delight
in,
Mine ears hast Thou opened;
Burnt-offering and sin-offering hast Thou not
required.
(Psalm 40.7)

For Thou delightest not in sacrifice,
else would I give it;
Thou hast no pleasure in burnt-offering.
The sacrifices of God are a broken spirit;
A broken and contrite heart, O God, Thou
wilt not despise.
(Psalm 51.18-19)

It would seem, from the passages we have just read,
that proper conduct and behavior are more important than
the sacrifices of animals and the performance of rituals.
We must now ask ourselves if this is as true today as it
was in Biblical times! What kind of behavior is required?

We have knowledge of improper behavior in ancient
Israel. We know that at times there was oppression of the
poor and the needy, greed and cheating in the market,
stealing and swearing, adultery, cheating. Could you
compare this with the behavior patterns of modern society?

Hear this, O ye that would swallow the needy,
and destroy the poor of the land,
Saying, 'When will the new moon be gone,
that we may sell grain?
And the Sabbath, that we may set forth
corn?

Making the ephah small, and the shekel great,
And falsifying the balances of deceit;
That we may buy the poor for silver,
and the needy for a pair of shoes,
and sell the refuse of the corn.'
(Amos 8.4-6)

Hear the word of the Lord, ye children of Israel!
For the Lord hath a controversy with the
inhabitants of the land,
Because there is no truth, nor mercy, nor know-
ledge of God in the land.
Swearing and lying, and killing, and stealing,
and committing adultery!
They break all bounds, and blood toucheth blood.
(Hosea 4.1-2)

Consider this story as a case in point. "King Ahab of Samaria wants to gain possession of an adjoining vineyard owned by one of his subjects, Naboth. The King offers to buy it or exchange it for another. But Naboth refuses to dispose of that which has been a family inheritance for generations. Thwarted in his covetousness, the King becomes peevish and sullen.

Jezebel, Ahab's Queen, a stronger and wholly conscienceless individual, seeing no reason why the King should not acquire what he desires to possess, promises him the vineyard. To fulfill her promise and to gladden the heart of her King and husband, she successfully plots the assassination of Naboth and the confiscation of his property." 52.

Except for names and places, could this have been a modern story? Or an historic incident? Italy's conquest of Ethiopia? Hitler's invasion of Austria and most of

Europe? Japan's warless invasion of China? The way some lands were acquired by the public utilities in the early days of American history?

Does the story in the Bible justify such actions?
(See I Kings, chapter 21.)

WHAT DOES GOD REQUIRE OF ME?

We have seen that the Bible shows great concern over human behavior. But to help us and guide us, does it provide a set of rules that we can follow, each one of us, if we are to live the kind of life that God requires? Indeed, all of our study should help guide us, not only our study of the Bible. We are constantly trying to learn and to improve our knowledge of ourselves.....of the world. Is there any kind of formula which we can follow in life? Something that will help us along.

There are some who believe in "Let us eat and drink, for tomorrow we shall die," as the best way to live each day (Isaiah 22.13). Do you think this is adequate for a philosophy of living?

We cannot hastily condemn eating and drinking, etc., for Judaism has wisely prescribed festivals and feasts for man to enjoy, but should that occupy all of one's time? Consider this passage from Ecclesiastes:

To every thing there is a season, and a time to every purpose under the heaven:
 A time to be born, and a time to die;
 A time to plant, and a time to pluck up that which is planted;
 A time to kill, and a time to heal;
 A time to break down, and a time to build up;
 A time to weep, and a time to laugh;
 A time to mourn, and a time to dance;
 A time to cast away stones, and a time to gather stones together;
 A time to embrace, and a time to refrain from embracing;
 A time to seek, and a time to lose;
 A time to keep, and a time to cast away;
 A time to rend, and a time to sew;
 A time to keep silence, and a time to speak;
 A time to love, and a time to hate;
 A time for war, and a time for peace.
 (Ecclesiastes 3.1-8)

Does this passage place the proper emphasis on "eat, drink, and be merry?" Do you think it is good advice? Do you agree with the entire passage? Are there any sections that you don't like?

Of all the following passages, do you find any especially important parts? Does any one of them serve as a formula for living? Any combination of ideas? Are there any statements with which you do not agree? Explain your choices.

Thus saith the Lord:
Keep ye justice, and do righteousness;
For My salvation is near to come,
And My favour to be revealed.
(Isaiah 56.1)

Seek ye Me and live.
(Amos 5.4)

Seek good, and not evil, that ye may live;
And so the Lord, the God of hosts, will be
with you, as ye say.
Hate the evil, and love the good,
And establish justice in the gate;
It may be that the Lord, the God of hosts,
Will be gracious unto the remnant of Joseph.
(Amos 5.14-15)

But let justice well up as waters,
And righteousness as a mighty stream.
(Amos 5.24)

Have we not all one father?
Hath not one God created us?
Why do we deal treacherously every man against
his brother,
Profaning the covenant of our fathers?
(Malachi 2.10)

It hath been told thee, O man, what is good,
And what the Lord doth require of thee:
Only to do justly, and to love mercy, and
to walk humbly with thy God.
(Micah 6.8)

In the way of righteousness is life,
And in the pathway thereof there is no death.
(Proverbs 12.28)

A Psalm of David.

Lord, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?
He that walketh uprightly, and worketh
 righteousness,
And speaketh truth in his heart;
That hath no slander upon his tongue,
Nor doeth evil to his fellow,
Nor taketh up a reproach against his neighbor;
In whose eyes a vile person is despised,
But he honoreth them that fear the Lord;
He that sweareth to his own hurt, and
 changeth not;
He that putteth not out his money on interest,
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved.
 (Psalms 15)

CHAPTER FIVE

CONCLUSION

As a result of the studies and inquiries made in connection with this thesis, the current problems in the area of Bible instruction on the high school level have been presented. There is a general awareness of the need for a new method of presentation, a presentation of the material which can be handled by teachers who are less proficient than rabbis or Bible scholars. It is felt that the material should be student-centered, and thus the study of Bible should begin with problems which concern or interest the ninth grade student. Such a presentation could easily lead to the goals desired by our religious schools, viz., to teach Jewish religious beliefs, morals, and ethics to our students.

These desiderata force the conclusion that a text of the very type presented in Chapter Four of this thesis, by and large, would satisfy the need and meet current problems. The text is couched in the language and terminology of the student. It takes its point of departure from the student's life situation, and it stimulates discussion and exchange of ideas. As he is being introduced to the sciences in public school, he is encouraged to think about the creation of the world (pp. 19-22), the science of archaeology (pp. 23-34), and the ever-present question, "Do miracles happen (pp. 46-53)?" As his social horizons begin to widen, he might become concerned with differences in religion, and ideas about God, the ways in which God works, or what God looks like (pp. 35-47). He might actually think about the necessity

of going to Temple instead of attending the movies on Friday night (pp. 54-56). And from each of these problems, the student is led into the Bible. In this way does the Bible become meaningful and significant, and the study of it becomes vital and interesting.

In presenting this thesis, it has been shown that a book of the type required to fulfill our needs is not only essential, but also possible. Whereas heretofore we have failed to provide our people with a familiarity with the Bible, this text would awaken renewed interest in the study of the Bible as a guide for life.

The techniques used in this effort could be expanded and developed, and the resulting textbook might also discuss such topics as death, good and evil, sin, love and sex, and many other areas upon which the Bible dwells.

It should be clearly stated and understood that a text of this kind remains a text. It is not intended to replace the Bible in any way, but serves only to lead to the study of the Bible. Indeed, we must consider such a text if the Bible is to remain the "Book of Books."

HEBREW UNION COLLEGE.....CINCINNATI
JEWISH INSTITUTE OF RELIGION...NEW YORK

Department of Jewish Religious Education
CLIFTON AVENUE • CINCINNATI 20, OHIO

June 26, 1956

Dear Rabbi:

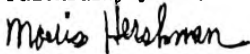
As a senior student at the Hebrew Union College-Jewish Institute of Religion in Cincinnati I am presently engaged in preparing a rabbinical thesis on the subject, "Toward a Curriculum in Bible for the Ninth and Tenth Grades," under the supervision of Dr. Sylvan D. Schwartzman, in the Department of Jewish Religious Education.

Toward this end I will need some statistics regarding the teaching of systematic Bible in grades five through ten in Reform religious schools. I would be sincerely grateful if you would please fill out the enclosed brief questionnaire and return it to me at your earliest convenience. It should not require more than two or three minutes of your time.

Needless to say, I shall be deeply grateful to you for your help and warmly appreciative of your kindness. Naturally the information which you provide will be regarded as confidential and will appear only as part of the total statistical study.

Again with warm personal thanks, I am

Faithfully yours,



Morris Hershman

enc.

By "Bible" is meant systematic Bible content taught in English, and not the teaching of Bible stories, Biblical personalities, or references to the Bible in connection with other courses.

For the most part, this questionnaire will require no more than a checkmark or one word answer. Please try to answer every question, and if desired, please feel free to add your comments at appropriate places.

GRADE	CHECK IN WHICH BIBLE IS TAUGHT	NUMBER OF CLASS SESSIONS IN MINUTES PER WEEK	AMOUNT OF TIME SPENT ON BIBLE	BIBLE TEXT(S) USED (author and title)	EVALUATION OF BIBLE TEXTS USED					
					E-Excellent Development of pupil interest	A-Adequate Meeting of pupil needs	I-Inadequate Retention of basic facts by pupils	I-Inadequate Geared to maturity level of pupils		
5					E	A	I	E	A	I
6										
7										
8										
9										
10										

What are your main goals in the teaching of systematic Bible in your religious school? _____ To teach morals and ethics, _____ To teach the history of the Biblical period, _____ To show the development of Jewish religious ideas, _____ To teach basic Jewish religious beliefs, Others _____

How well do you feel that these goals are being realized? _____ Fully, _____ Very adequately, _____ Moderately, _____ Not too well, _____ Not at all, Comments _____

In terms of your goals, what other types of Bible texts would you find helpful for use in your school? (e.g. problem approach, historical approach to creation of the Bible, etc.). Please try to be specific. _____

Number of children in your religious school _____
city _____
SIGNED _____

APPENDIX B-1

Classes using The Holy Scriptures, Bible translation,
published by the Jewish Publication Society, Philadelphia.

Evaluation Code: E - Excellent
 A - Adequate
 I - Inadequate

Grade	Number of Classes	Development of pupil interest			Meeting pupil needs			Retention of basic facts by pupils			Geared to maturity level of pupils		
		E	A	I	E	A	I	E	A	I	E	A	I
5	4	2	1	1	1	2	1	0	1	2	0	1	2
6	3	0	1	1	0	2	1	0	0	2	0	0	2
7	6	0	5	1	0	5	1	0	4	2	1	2	3
8	10	4	4	1	0	9	1	0	6	3	2	4	3
9	15	6	8	1	5	7	2	1	10	3	3	10	2
10	11	4	7	0	3	9	0	1	7	2	3	6	1

Ten classes use this volume but did not provide statistics.

Total number of classes using The Holy Scriptures: 59

APPENDIX B-2

Classes using "The Bible Story in the Bible Words,"

Bildersco, The Story of Genesis,
Out of the House of Bondage;
 Schwarz, Into the Promised Land,
In the Land of Kings and Prophets;
 Gamoran, The Voice of the Prophets,
With Singer and Sage,

published by the Union of American Hebrew Congregations,
 New York, N.Y.

Evaluation Code:

E - Excellent
 A - Adequate
 I - Inadequate

Grade	Number of Classes	Development of pupil interest			Meeting pupil needs			Retention of basic facts by pupils			Geared to maturity level of pupils		
		E	A	I	E	A	I	E	A	I	E	A	I
5	12	0	9	3	0	7	3	1	7	4	1	8	3
6	12	0	9	3	0	7	3	0	8	3	1	8	3
7	11	0	8	3	0	8	3	1	6	4	1	6	4
8	8	0	6	2	0	4	4	1	4	3	1	3	4
9	4	0	2	2	0	2	2	0	3	1	1	2	1
10	3	0	0	2	0	2	1	0	3	0	0	3	0

Two classes use this volume but did not provide statistics.

Total number of classes using the Union Series: 52

APPENDIX B-3

Classes using Pathways Through the Bible, by Mortimer J. Cohen, Jewish Publication Society, Philadelphia, 1946.

Evaluation Code: E - Excellent
 A - Adequate
 I - Inadequate

Grade	Number of Classes	Development of pupil interest			Meeting pupil needs			Retention of basic facts by pupils			Geared to maturity level of pupils		
		E	A	I	E	A	I	E	A	I	E	A	I
5	2	1	1	0	1	1	0	0	2	0	0	2	0
6	9	4	3	1	1	5	2	1	6	0	2	6	1
7	30	11	14	3	8	16	6	5	23	1	8	18	4
8	46	13	26	4	12	26	6	8	32	2	17	26	3
9	40	11	25	3	11	24	3	5	31	2	14	24	2
10	14	5	9	0	6	7	0	2	11	0	5	9	0

Five classes use this volume but did not provide statistics.

Total number of classes using Pathways: 146

APPENDIX C

TEXTBOOKS USED IN THE STUDY OF BIBLE

The following Books are used by more than one class:

<u>Number of Classes</u>	<u>GRADLES</u>	<u>AUTHOR, TEXT</u>
4	4,5,6,7	Zeligs, <u>Story Bible</u>
3	6,8,8	Landman, <u>Story of the Prophets</u>
2	5,5	Pessin, <u>The Jewish People, Vol. I</u>
2	7,8	Kaplan, <u>Weekly Parashot</u>
2	8,8	Silverman, <u>Behold My Messengers</u>
2	8,9	Dubin, <u>Literature of the Bible</u>
2	8,10	Feldman, <u>Companion to the Bible</u>
2	9,10	Cohen and Comins, <u>Jewish Prophets</u>
2	9,10	Freehof, <u>Preface to Scripture</u>

The Following Books are used by individual classes only:

5	Alper, <u>Introduction to the Bible</u>
6	Freehof, <u>Bible Legends</u>
6	Gamoran, <u>New Jewish History</u>
6	Lewittes, <u>Heroes of Jewish History</u>
6	Scharfstein, <u>Five Books</u>
7	Hertz, <u>The Pentateuch</u>
8	Freehof, <u>House of the Lord</u>
8	Glasner, <u>Introduction to the Bible</u>
8	Krakower Outlines
9	Eisenberg, (Book not Specified)
10	Brewer, <u>Introduction to the Old Testament</u> (Teacher's book)
10	Ribalow, Caplan, <u>Great Jewish Books</u>

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FOOTNOTES

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APPENDIX A

AMOUNT OF TIME SPENT ON THE TEACHING OF BIBLE

ONE SESSION PER WEEK

GRADE	Total Classes This Grade	Time per Session in minutes								
		15	20-25	30-35	40-45	50-55	60-65	75	90	PER 90
5	33	1	4	12	12	1	2	1		
6	36		6	14	13	2		1		
7	62	1	8	20	20	9	4			
8	79	1	6	16	29	15	10		2	
9	69		9	15	19	14	9		2	1
10	39		6	12	11	2	5		2	1

Total number of classes meeting one session per week: 318

TWO SESSIONS PER WEEK

GRADE	Total Classes This Grade	Time per session in minutes				
		15	20-25	30-35	40-45	50-55
5	0					
6	1	1				
7	1		1			
8	2		1		1	
9	2		1			1
10	1			1		

Total number of classes meeting two sessions per week: 7