

Lesson Planning Through Exodus:

A Professional Development Curriculum

Abram Goodstein
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Rationale

Introduction: Learning powerful lessons from the mythology and historicity of Exodus

Welcome. In your hands is a curriculum guide designed to help you teach religious school teachers. There are many people with powerful motivations to teach religious school, but while they may be dedicated and committed to teach, they may also not know how. The purpose of this curriculum is to show these motivated individuals effective teaching tools and techniques, but in a unique way. The Jewish content of this guide is to focus on the mythology and historicity of Exodus. Teachers will explore the depths of one of the most intellectually, emotionally, spiritually challenging dilemmas of Jewish Education. With enough uncoverage of Biblical contradictions such as those found in Exodus, your teachers will gain a commanding experience of Jewish and academic interpretations of the Bible which in turn will make them more sophisticated and confident teachers and lesson planners. Instead of designing a guide that helps teachers design lesson plans directly, this guide seeks to develop effective lesson plan writing through the delivery of the controversy of Exodus.

This curriculum is designed to present difficult Biblical content for your teachers as a vehicle for them to process and uncover their own lesson plan designs. In this way they can go to their students and help them process and uncover the Bible and other difficult subjects in a meaningful way. The tools and gifts that they learned from this curriculum will inform your teacher in their own delivery of this content. One of the goals of this curriculum guide is to help your teachers become confident and able educators. Religious schools can be demanding of teachers, especially if they have limited experience, busy personal lives, and full time professional lives. Yet we are entrusting them to give our children a proper Jewish education. A philosophy of this guide is that for teachers to be effective educators, they need to be effective learners.

Effective teaching can be learned by immersing teachers in rich and complex content areas. This guide draws on dilemmas and questions that emerge out of Biblical studies to introduce lesson plan design. There is great tension between the Biblical text on the one hand and historical accounts of ancient Israel, on the other, which produces a fertile ground for understanding Jewish thought, history, Bible, and archaeology, both

for your teachers and their students. With the content of this curriculum guide and your delivery of it, you will be giving your teachers multiple gifts. They will receive transferable ideas and practices to help them improve their teaching ability across various content areas (not limited to the dilemmas of teaching the Exodus), and deepen/sophisticate their own Jewish education. Furthermore, throughout these lessons, this curriculum is designed to let your teachers see behind the curtain of education practices and learn models that drive effective teaching and lesson planning.

Since your teachers may be volunteers and have limited time, this curriculum is designed to be a series of weekly or monthly staff development workshops 60 of minutes. It is set up to be versatile so that you can teach them before religious school begins and still run religious school classes throughout the school year.

Content: The Academic and Jewish routes from Exodus

An Enduring Understanding of this curriculum is that mythology and historicity of Exodus are complementary not contradictory. Your teachers will go on a journey, taking in-depth Jewish and academic looks at the Biblical narrative of Exodus. Next, through the exploration of academic approaches of archaeology and history, your teachers will uncover the difficult notion that the Biblical narrative does not contain enough evidence to prove the events of Exodus, and in fact, it may disprove it. With the help of this curriculum guide, your teachers will learn to integrate these contradictory narratives.

Another Enduring Understanding of this curriculum is that the controversy surrounding Exodus reveals a greater controversy throughout the Bible. Teachers will take their command of understanding Exodus and use it to look at other contradictions found in the Bible and continue to learn how to integrate academic and Jewish approaches to the Bible.

Delivery: Behind the Curtain

Your teacher's command of the Bible is transferable to their classrooms. This curriculum guide will help your teachers become more confident in teaching Bible and Israelite history to their students and give them experience in designing lesson plans. However, this curriculum will also use more conspicuous ways to make your teachers more effective at teaching. Every lesson will be taught with complete transparency. The curriculum is designed in such a way that design choices, objectives and lesson plans are presented to your teachers before the lesson is taught. In this way, you're modeling effective teaching and allowing teachers to connect this curriculum to their own. Furthermore the authentic assessment of this guide is for your teachers to design their own lesson plans, using the content of Bible and the lesson planning skills they developed from this guide.

After your teachers finish this workshop, your teachers will be accomplished in multiple ways. They will have a command of the Bible by integrating Biblical Criticism, Historical, and Archaeological approaches of Biblical understanding. Furthermore they will have written their own lesson plans for the class and will have the skills and experience to design their own lessons. But most importantly, they will have become effective learners and they will be able to continue their journeys by helping their students go on their own Biblical journeys.

Letter to the teacher

Dear Teacher,

This curriculum could be demanding to your learners in an emotional way. Your learners will be presented with a lot of information about the Bible that they have not seen or interacted with before. New information can have an emotional cost for people. Your learners are not just going on a cognitive journey, but also an emotional journey. One of the biggest tensions to prepare for is the difference between historical accuracy and Truth. Your learners are going to see evidence that the Bible is not an historical accurate document, and they may feel that this diminishes their own views of the Bible. No one likes to feel diminished. To help these learners reflect on their own feelings, there are many questions throughout this guide that are affective in nature, designed to ask them to believe in their own Truth of the Bible while understanding there are historical inaccuracies. In fact there is a whole a lesson that asks learners to reflect on their own feelings in a productive and meaningful way. So keep in mind that your learners may be struggling with some of the information you give them and let them wrestle with those feelings.

This curriculum may also be demanding because it asks the learners to edit and give feedback on each other's work quite often. Your learners may not be used to this process of providing critical feedback to their peers. Becoming a good editor is a skill that requires practice. Your learners may not be very good at this process at first; they may be overly critical or not give enough productive feedback to be helpful. It's not necessarily your job to edit your student's work for them, but you should help them become better editors for each other. It's fine if they are poor editors at first; there is lots of opportunity built in to this curriculum for them to practice. But ultimately it's up to you decide how much emphasis is placed on editing.

This curriculum may also be demanding on you. For it to be really successful it requires you to be a meticulous record keeper. Your learners are going to be developing a lot of work that they are going to return to multiple times. It's up to you to collect their work, organize it, and keep it safe for a couple of weeks until your learners come back to

it. You will need to keep everything up until the very end of the curriculum for their Lesson Planning workshop. So I recommend you develop a good strategy right from the beginning so you can reliably return your learner's work so they can edit it and continue to grow. Thanks and good luck!

B'Shalom

Abram Goodstein

P.S. If you end up using this curriculum or parts of it, please contact me and tell me how it goes. My email is Abram84@gmail.com. I would love to hear from you. Thanks.

Enduring Understandings

1. The mythology and historicity of Exodus are complementary not contradictory.
2. The Biblical narrative of Exodus does not contain enough evidence to prove its events, and may even disprove it.
3. The controversy surrounding Exodus reveals greater controversy throughout the Bible.
4. Teaching quality improves with immersion in complex, not simple, content areas.
5. In order for teachers to be effective educators, they need to be effective learners.

Essential Questions

1. Why does Biblical authorship matter?
2. How does the role of Exodus differ between Judaism and Academia?
3. What is the role of myth and history for liberal Jews?
4. What is Truth and how does it relate to the Bible?
5. How can complex content be taught well and simple content be taught poorly?

Course Assessment

Learners of this curriculum guide will design at least two of their own lesson plans. These lesson plans will contain a clear authentic assessment, at least two Enduring Understandings, at least three Essential Questions, at least three Objectives, one Set Induction, and activities in the content area of the Bible. The learners will present their lesson plans to each other and organize a compendium so they can all enjoy each other's lesson plans.

Unit 1 - Assessment and Introduction of Exodus

(unscripted)

Enduring Understandings

- The historical narrative of Exodus does not contain enough evidence to prove its events, and may even disprove it.
- The controversy surrounding Exodus reveals greater controversy throughout the Bible.
- In order for teachers to be effective educators, they need to be effective learners.
- Teaching quality improves with immersion in complex, not simple, content areas.

Essential Questions

- Why does Biblical authorship matter?
- Did Exodus happen? Does it matter?
- What is Truth and how does it relate to the Torah?
- How can student outcomes be measured by authentic assessments?

Unit Objectives: SWBAT

- Identify advantages of deciding student outcomes first in lesson planning
- Summarize the order of the books of Torah and paraphrase the theme of each book
- Contrast the mythology and historicity of Exodus
- Create two authentic assessments from previously taught content

Authentic Assessments

In this introductory unit the learners will learn that the authentic assessment at the end of this course is that they design at least two lesson plans in the content area of the Bible. In the assessment for this unit learners will be asked to think back on previous content that they taught and develop two authentic assessments for their desired student outcomes for those previous lessons or to create two authentic assessments for designing their own lesson plan on the Torah.

Description of Content

Unit one begins this curriculum by presenting three parts to the learners: the authentic assessment of this curriculum which is designing lesson plans, the controversy of Exodus, and the importance of developing authentic assessments for lesson planning. The first lesson in this unit will introduce the learners to the final authentic assessment; they will design multiple lesson plans from the content area of Bible. In lessons two through five, this unit will summarize the themes of the five books of the Torah. In lesson six the learners will be introduced

to the controversy surrounding the Israelite's exodus from Egypt. Lessons seven and eight will help teachers think about lesson plans in terms of student outcomes rather than activities and design their own assessments.

Lesson 1 - Designing lessons from the Bible

Objectives: SWBAT

- Demonstrate why assessments are important for their own learning in this curriculum
- Hypothesize how Yitro could assess his advice to Moses

Activity:

The teacher will welcome the class and begin the lesson by handing out a copy of Unit 1's lesson plan. The teacher will give the learners some time to look it over and then help explain the different parts, including Enduring Understandings, Essential Questions, Objectives, and Assessments. The teacher will next highlight the assessment section and explain that a good authentic assessment measures what you want your students to learn. The teacher will explain that the authentic assessment for this entire curriculum will be for the learners to design two of their own lesson plans.

Activity:

The teacher will next pass out the story of Yitro helping Moses found in Appendix 1a. After the learners hear or read the story the teacher will ask how Yitro could design an assessment to measure Moses' capacity of understanding Yitro's instructions. The Teacher will ask the learners to either brainstorm in groups or by themselves. The learners should write down their ideas. When the learners seem finished the teacher will instruct the learners to get into groups of two and look at each other's work. During this time the learners will critique and give feedback to each other on their ideas. The teacher will collect their ideas and should keep them for Lesson 7.

Lesson 2 - Summary of the Torah

Objectives: SWBAT

- Order the books of the Torah correctly in the Greek and Hebrew
- Categorize the difference between narrative, poetry, and laws found in the Torah

Set Induction:

The teacher will ask the learners to get into groups of 3 or 4. The teacher will next pass out 10 slips of paper to each group from appendix 2a. Each paper has a name from a book of the Torah in the Greek and Hebrew. The groups will have to order the slips of paper in the correct order in both languages.

Activity:

The teacher will illustrate these three types of literature Biblical narrative, poetry, and law through inductive learning. The teacher will pass out a number of slips of papers to the groups formed earlier found in Appendix 2b. Each slip of paper has a bible quote that is narrative, poetry, or law. However the Teacher will not reveal under which category each slip of verse belongs and will ask learners to categorize the verses as they see fit. Once all the groups feel satisfied with their categories the teacher will start a discussion on what the categories could mean and what type of literature they represent by announcing the categories and seeing how close the learner's came to getting there categories correct.

Lesson 3 - Jewish and Academic approach to the Bible

Objectives: SWBAT

- Explore how the Masorites decided to approach Dittography
- Discuss Biblical authorship

Activity:

The teacher will pass out copies of Jeremiah 51:3 with both Hebrew and English translations. The teacher will next point to the Hebrew side and show that the third Hebrew word is written twice, the first time with vowels under it and the second with no vowels and with an asterisk next to it.

The teacher will explain that when the Masorites added vowels the Hebrew around 1,000 CE, they saw two of the same words in a row and they felt that it could have been a scribal error, but just in case they left in and chose not to vowel it. Scholars call this Dittography. The teacher asks if the learners were ancient Masorites would they have done the same thing? Why or why not?

Key Concept:

The teacher frames the issue by explaining that historically Jewish tradition claims that the Torah was written by God to Moses at Mount Sinai and that every vowel, letter, and word are sacrosanct. However scholars find phenomena consistent with human error, such as Dittography throughout the Bible. After framing this issue the teacher asks each learner who they think wrote the Bible: God, people, or combination of both? After a class discussion the teacher explains that part of this curriculum is to explore difficult biblical concepts such as authorship.

Homework:

For the next two lessons students will be creating Torah exploration sheets for each other. The teacher will split the class into 5 groups and each group will be responsible for creating an exploration sheet for their designated book. These exploration sheets will have questions about main parts, events, or people of each book. They will contain hints with chapter but not the verse of where learners can find the answer. During these next two lessons the teacher will ask students to bring a Chumash, so learners can answer the questions. There is an example exploration sheet on Genesis for the teacher attached to the appendix section.

Lesson 4 - Intro to Genesis, Exodus, and Leviticus

Objectives: SWBAT

- Describe main events that occurred in the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy
- Create their own exploration sheets for fellow learners to use
- Evaluate and edit each other's exploration sheets

Activity:

The teacher will remind the learners that this lesson and the next one will be occupied by the learners filling out the exploration sheets they designed for each other. The teacher will explain that the ones who are filling in the sheets have two jobs. Their first job is to complete the sheet their classmates designed and their second job is to edit the sheet so it's more clear, informative, and concise. For the designers of the fact sheets, it will be their job to go around the room and help their classmates finish the fact sheets. At the end of the class the learners who worked on the sheets will turn them back to the designers for them to edit. By the end of the two lessons there should be five well edited and clear Torah exploration sheets that the learners can use as resources for their own class.

Lesson 5 - Intro to Leviticus, Numbers, and Deuteronomy

Same as lesson 4

Lesson 6 - The Controversy around Exodus

Objectives: SWBAT

- Summarize the LA Times article, “Doubting the Story of Exodus” in their own words
- Determine at least one problem in both doubting and believing in the story of Exodus
- Assess how the article affects their own feelings towards Exodus and the Bible

Activity:

The teacher will frame this class by explaining that a foci of this curriculum is to investigate the Story of Exodus on many different levels. In this lesson the learners will be introduced to the controversy surrounding the Israelites escaping from Egypt. The teacher will next pass out copies of the LA Times article, “Doubting the Story of Exodus.” The teacher will ask the learners to underline or notate specific areas that they disagree, feel uncomfortable, or don't fully understand.

Concluding Activity:

After all the learners have finished reading and marking the article the teacher will facilitate a group discussion concerning what they read. The teacher will ask these questions:

- How does the concept that the Exodus did not historically occur, make you feel?
- Why was Rabbi Wolpe's sermon received with such shock?
- How can you relate to individuals who may feel opposite the way you do in this matter?
- What is at least one problem with believing that the story of Exodus is a myth?
- What is at least one problem with believing that the story of Exodus is historically accurate?
- How much does this matter? Could the controversy be blown out of proportion?
- What place does academic information have in Judaism?

Lesson 7 - Assessing Assessments

Objectives: SWBAT

- Discuss the benefits and efficacy of developing assessments first
- Create two authentic assessments from content they have taught or will teach

Activity:

The teacher will facilitate a group discussion with the learners concerning the tools and analysis that helps the learners understand how they can assess their students. The teacher will pass out some of the ideas developed in lesson 1 concerning Yitro's assessment of Moses for the learners to review. Next the teacher will use some of these guiding questions for the learners to discuss:

- What tools did you suggest to see if Moses had learned anything?
- How does the tool allow him to demonstrate knowledge?
- After your lesson or curriculum is done, how do you know whether your student has learned what you wanted them to learn?
- What are activities that students can perform that show you desired student outcomes?
- Can you identify why it would be useful to decide student outcomes in your lesson plan before you decide on the activities?

Concluding Activity:

After the group discussion the teacher will ask the learners to use writing materials or a computer to create two assessments for the content area that they are currently teaching. The teacher will explain that there is a specific order to write up their assessments. First they write the topic of the content, next they write what they want their students to know at the end of the lesson, finally they write the way they can assess their desired student outcomes.

Lesson 8 - Sharing Authentic Assessments

Objectives: SWBAT

- Evaluate and edit each other's authentic assessments
- Revise their authentic assessments to be more effective

Activity:

In this lesson learners will share the authentic assessments they designed in Lesson 7 with each other. The teacher will ask learners to evaluate and edit each other's work. Together they will share ideas about how to make their assessments stronger or more aligned to their desired student outcomes. This can happen in groups or in pairs. At the end of the lesson learners will have two revised assessments that they can share with entire class.

Appenix 1a

Exodus 18:10-27

10 And Jethro said: 'Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. 11 Now I know that the LORD is greater than all gods; yea, for that they dealt proudly against them.' 12 And Jethro, Moses' father-in-law, took a burnt-offering p. 87 and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. 13 And it came to pass on the morrow, that Moses sat to judge the people; and the people stood about Moses from the morning unto the evening. 14 And when Moses' father in law saw all that he did to the people, he said: 'What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even?' 15 And Moses said unto his father-in-law: 'Because the people come unto me to inquire of God; 16 when they have a matter, it cometh unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and His laws.' 17 And Moses' father-in-law said unto him: 'The thing that thou doest is not good. 18 Thou wilt surely wear away, both thou, and this people that is with thee; for the thing is too heavy for thee; thou art not able to perform it thyself alone. 19 Harken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people before God, and bring thou the causes unto God. 20 And thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. 21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 22 And let them judge the people at all seasons; and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves; so shall they make it easier for thee and bear the burden with thee. 23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace.' 24 So Moses hearkened to the voice of his father-in-law, and did all that he had said. 25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. 27 And Moses let his father-in-law depart; and he went his way into his own land.

Appendix 2a

Genesis	Bereishit
Exodus	Shemot
Leviticus	Vayiqra
Numbers	B'midbar
Deuteronomy	Devarim

Appendix 2b

Narrative:

Genesis 22:2 Adonai said, "Take your son, your only son Isaac, whom you love, and go to the land of Mori'ah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you."

Genesis 39: 20 And Joseph's master took him and put him into the prison, the place where the king's prisoners were confined, and he was there in prison.

Exodus 5:1 Afterward Moses and Aaron went to Pharaoh and said, "Thus says the LORD, the God of Israel, 'Let my people go, that they may hold a feast to me in the wilderness.'"

Judges 4:6 She sent and summoned Barak the son of Abin'o-am from Kedesh in Naph'tali, and said to him, "The LORD, the God of Israel, commands you, 'Go, gather your men at Mount Tabor, taking ten thousand from the tribe of Naph'tali and the tribe of Zeb'ulun.

Samuel II 17:23-24 And David left the things in charge of the keeper of the baggage, and ran to the ranks, and went and greeted his brothers. As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and spoke the same words as before. And David heard him.

Law:

Exodus 20:4-5 "You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me,

Leviticus 19:3 Every one of you shall revere his mother and his father, and you shall keep my sabbaths: I am the LORD your God.

Leviticus 21:6 They shall be holy to their God, and not profane the name of their God; for they offer the offerings by fire to the LORD, the bread of their God; therefore they shall be holy.

Numbers 15:38-39 "Speak to the people of Israel, and bid them to make tassels on the corners of their garments throughout their generations, and to put upon the tassel of each corner a cord of blue; and it shall be to you a tassel to look upon and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to go after wantonly."

Deuteronomy 11:13 And if you will obey my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

Poetry:

Exodus 15:2 The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.

Exodus 14:21 And Miriam sang to them: "Sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea."

Judges 5:1-2 Then sang Deb'orah and Barak the son of Abin'o-am on that day: "That the leaders took the lead in Israel, that the people offered themselves willingly, bless the LORD!"

Psalms 23:4 Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me.

Psalms 150: 4-6 Praise him with timbrel and dance; praise him with strings and pipe! Praise him with sounding cymbals; praise him with loud clashing cymbals! Let everything that breathes praise the LORD! Praise the LORD!

Appendix 4a

Book of Judges Fact Sheet:

1. How many Chapters are in the Book of Judges?
2. What famous Biblical person dies in the beginning of the Book of Judges?
3. In Chapter 4 what kind of Tree is the Prophetess Deborah sitting under?
4. Why does the formatting of Chapter 5 look different than all the other Chapters?
5. In chapter 6 (and other chapters) who delivers the Israelites into the hands of their enemies like the Medianites?
6. In Chapter 10 what exactly do the Israelites do make Adonai angry?
7. Chapter 13 introduces Samson's origin story. As a Nazarite, what two things is Samson prohibited from doing?

Answer Key: 1. 21 Chapters. 2. Joshua. 3. A palm tree. 4. It's a poem or a song. 5. Adonai. 6. They worship other gods. 7. He can't cut his hair or drink wine.

Appendix 6a

URL: <http://articles.latimes.com/2001/apr/13/news/mn-50481>

Doubting the Story of Exodus

By Teresa Watanabe

It's one of the greatest stories ever told:

A baby is found in a basket adrift in the Egyptian Nile and is adopted into the pharaoh's household. He grows up as Moses, rediscovers his roots and leads his enslaved Israelite brethren to freedom after God sends down 10 plagues against Egypt and parts the Red Sea to allow them to escape. They wander for 40 years in the wilderness and, under the leadership of Joshua, conquer the land of Canaan to enter their promised land.

For centuries, the biblical account of the Exodus has been revered as the founding story of the Jewish people, sacred scripture for three world religions and a universal symbol of freedom that has inspired liberation movements around the globe.

But did the Exodus ever actually occur?

On Passover last Sunday, Rabbi David Wolpe raised that provocative question before 2,200 faithful at Sinai Temple in Westwood. He minced no words.

"The truth is that virtually every modern archeologist who has investigated the story of the Exodus, with very few exceptions, agrees that the way the Bible describes the Exodus is not the way it happened, if it happened at all," Wolpe told his congregants.

Wolpe's startling sermon may have seemed blasphemy to some. In fact, however, the rabbi was merely telling his flock what scholars have known for more than a decade. Slowly and often outside wide public purview, archeologists are radically reshaping modern understanding of the Bible. It was time for his people to know about it, Wolpe decided.

After a century of excavations trying to prove the ancient accounts true, archeologists say there is no conclusive evidence that the Israelites were ever in Egypt, were ever enslaved, ever wandered in the Sinai wilderness for 40 years or ever conquered the land of Canaan under Joshua's leadership. To the contrary, the prevailing view is that most of Joshua's fabled military campaigns never occurred--archeologists have uncovered ash layers and other signs of destruction at the relevant time at only one of the many battlegrounds mentioned in the Bible.

Today, the prevailing theory is that Israel probably emerged peacefully out of Canaan--modern-day Lebanon, southern Syria, Jordan and the West Bank of Israel--whose people are portrayed in the Bible as wicked idolators. Under this theory, the Canaanites who took on a new identity as Israelites were perhaps joined or led by a small group of Semites from Egypt--explaining a possible source of the Exodus story, scholars say. As they expanded their settlement, they may have begun to clash with neighbors, perhaps providing the historical nuggets for the conflicts recorded in Joshua and Judges.

"Scholars have known these things for a long time, but we've broken the news very gently," said William Dever, a professor of Near Eastern archeology and anthropology at the University of Arizona and one of America's preeminent archeologists.

Dever's view is emblematic of a fundamental shift in archeology. Three decades ago as a Christian seminary student, he wrote a paper defending the Exodus and got an A, but "no one would do that today," he says. The old emphasis on trying to prove the Bible--often in excavations by amateur archeologists funded by religious groups--has given way to more objective professionals aiming to piece together the reality of ancient lifestyles.

But the modern archeological consensus over the Exodus is just beginning to reach the public. In 1999, an Israeli archeologist, Ze'ev Herzog of Tel Aviv University, set off a furor in Israel by writing in a popular magazine that stories of the patriarchs were myths and that neither the Exodus nor Joshua's conquests ever occurred. In the hottest controversy today, Herzog also argued that the united monarchy of David and Solomon, described as grand and glorious in the Bible, was at best a small tribal kingdom.

In a new book this year, "The Bible Unearthed," Israeli archeologist Israel Finkelstein of Tel Aviv University and archeological journalist Neil Asher Silberman raised similar doubts and offered a new theory about the roots of the Exodus story. The authors argue that the story was written during the time of King Josiah of Judah in the 7th century BC--600 years after the Exodus supposedly occurred in 1250 BC--as a political manifesto to unite Israelites against the rival Egyptian empire as both states sought to expand their territory.

Dever argued that the Exodus story was produced for theological reasons: to give an origin and history to a people and distinguish them from others by claiming a divine destiny.

Some scholars, of course, still maintain that the Exodus story is basically factual.

Bryant Wood, director of the Associates for Biblical Research in Maryland, argued that the evidence falls into place if the story is dated back to 1450 BC. He said that indications of destruction around that time at Hazor, Jericho and a site he is excavating that he believes is the biblical city of Ai support accounts of Joshua's conquests.

He also cited the documented presence of "Asiatic" slaves in Egypt who could have been Israelites, and said they would not have left evidence of their wanderings because they

were nomads with no material culture. But Wood said he can't get his research published in serious archeological journals.

"There's a definite anti-Bible bias," Wood said.

The revisionist view, however, is not necessarily publicly popular.

Herzog, Finklestein and others have been attacked for everything from faulty logic to pro-Palestinian political agendas that undermine Israel's land claims. Dever, a former Protestant minister who converted to Judaism 12 years ago, says he gets "hissed and booed" when he speaks about the lack of evidence for the Exodus, and regularly receives letters and calls offering prayers or telling him he's headed for hell.

At Sinai Temple, Sunday's sermon--and a follow-up discussion at Monday's service--provoked tremendous, and varied, response. Many praised Wolpe for his courage and vision. "It was the best sermon possible, because it is preparing the young generation to understand all the truth about religion," said Eddia Mirharooni, a Beverly Hills fashion designer.

A few said they were hurt--"I didn't want to hear this," one woman said--or even a bit angry. Others said the sermon did nothing to shake their faith that the Exodus story is true.

"Science can always be proven wrong," said Kalanit Benji, a UCLA undergraduate in psychobiology.

Added Aman Massi, a 60-year-old Los Angeles businessman: "For sure it was true, 100%. If it were not true, how could we follow it for 3,300 years?"

But most congregants, along with secular Jews and several rabbis interviewed, said that whether the Exodus is historically true or not is almost beside the point. The power of the sweeping epic lies in its profound and timeless message about freedom, they say.

The story of liberation from bondage into a promised land has inspired the haunting spirituals of African American slaves, the emancipation and civil rights movements, Latin America's liberation theology, peasant revolts in Germany, nationalist struggles in South Africa, the American Revolution, even Leninist politics, according to Michael Walzer in the book "Exodus and Revolution."

Many of Wolpe's congregants said the story of the Exodus has been personally true for them even if the details are not factual: when they fled the Nazis during World War II, for instance, or, more recently, the Islamic revolution in Iran. Daniel Navid Rastein, an Encino medical professional, said he has always regarded the story as a metaphor for a greater truth: "We all have our own Egypts--we are prisoners of something, either alcohol, drugs, cigarettes, overeating. We have to use [the story] as a way to free ourselves from difficulty and make ourselves a better person."

Wolpe, Sinai Temple's senior rabbi, said he decided to deliver the sermon to lead his congregation into a deeper understanding of their faith. On Sunday, he told his flock that questioning the Jewish people's founding story could be justified for one reason alone: to honor the ancient rabbinical declaration that "You do not serve God if you do not seek truth."

"I think faith ought not rest on splitting seas," Wolpe said in an interview. "For a Jew, it should rest on the wonder of God's world, the marvel of the human soul and the miracle of this small people's survival through the millennia."

Next year, the rabbi plans to teach a course on the Bible that he says will "pull no punches" in presenting the latest scholarship questioning the text's historical basis.

But he and others say that Judaism has also traditionally been more open to nonliteral interpretations of the text than, say, some conservative Christian traditions.

"Among Reform, Conservative and Reconstructionist Jews, there is a much greater willingness to see the Torah as an extended metaphor in which truth comes through story and law," said Rabbi Bradley Shavit Artson, dean of the Ziegler School of Rabbinic Studies at the University of Judaism in Los Angeles.

Among scholars, the case against the Exodus began crystallizing about 13 years ago. That's when Finklestein, director of Tel Aviv University's archeology institute, published the first English-language book detailing the results of intensive archeological surveys of what is believed to be the first Israelite settlements in the hilly regions of the West Bank.

The surveys, conducted during the 1970s and 1980s while Israel possessed what are now Palestinian territories, documented a lack of evidence for Joshua's conquests in the 13th century BC and the indistinguishable nature of pottery, architecture, literary conventions and other cultural details between the Canaanites and the new settlers.

If there was no conquest, no evidence of a massive new settlement of an ethnically distinct people, scholars argue, then the case for a literal reading of Exodus all but collapses. The surveys' final results were published three years ago.

The settlement research marked the turning point in archeological consensus on the issue, Dever said. It added to previous research that showed that Egypt's voluminous ancient records contained not one mention of Israelites in the country, although one 1210 BC inscription did mention them in Canaan.

Kadesh Barnea in the east Sinai desert, where the Bible says the fleeing Israelites sojourned, was excavated twice in the 1950s and 1960s and produced no sign of settlement until three centuries after the Exodus was supposed to have occurred. The famous city of Jericho has been excavated several times and was found to have been abandoned during the 13th and 14th centuries BC.

Moreover, specialists in the Hebrew Bible say that the Exodus story is riddled with internal contradictions stemming from the fact that it was spliced together from two or

three texts written at different times. One passage in Exodus, for instance, says that the bodies of the pharaoh's charioteers were found on the shore, while the next verse says they sank to the bottom of the sea.

And some of the story's features are mythic motifs found in other Near Eastern legends, said Ron Hendel, a professor of Hebrew Bible at UC Berkeley. Stories of babies found in baskets in the water by gods or royalty are common, he said, and half of the 10 plagues fall into a "formulaic genre of catastrophe" found in other Near Eastern texts.

Carol Meyers, a professor specializing in biblical studies and archeology at Duke University, said the ancients never intended their texts to be read literally. "People who try to find scientific explanations for the splitting of the Red Sea are missing the boat in understanding how ancient literature often mixed mythic ideas with historical recollections," she said. "That wasn't considered lying or deceit; it was a way to get ideas across."

Virtually no scholar, for instance, accepts the biblical figure of 600,000 men fleeing Egypt, which would have meant there were a few million people, including women and children. The ancient desert at the time could not support so many nomads, scholars say, and the powerful Egyptian state kept tight security over the area, guarded by fortresses along the way.

Even Orthodox Jewish scholar Lawrence Schiffman said "you'd have to be a bit crazy" to accept that figure. He believes that the account in Joshua of a swift military campaign is less accurate than the Judges account of a gradual takeover of Canaan. But Schiffman, chairman of Hebrew and Judaic studies at New York University, still maintains that a significant number of Israelite slaves fled Egypt for Canaan.

"I'm not arguing that archeology proves the Exodus," he said. "I'm arguing that archeology allows you, in ambiguity, to reach whatever conclusion you want to."

Wood argued that the 600,000 figure was mistranslated and the real number amounted to a more plausible 20,000. He also said the early Israelite settlements and their similarity to Canaanite culture could be explained as the result of pastoralists with no material culture moving into a settled farming life and absorbing their neighbors' pottery styles and other cultural forms.

The scholarly consensus seems to be that the story is a brilliant mix of myth, cultural memories and kernels of historical truth. Perhaps, muses Hendel, a small group of Semites who escaped from Egypt became the "intellectual vanguard of a new nation that called itself Israel," stressing social justice and freedom.

Whatever the facts of the story, those core values have endured and inspired the world for more than three millennia--and that, many say, is the point.

"What are the Egypts I need to free myself from? How does the story inspire me in some way to work for the freedom of all?" asked Rabbi Steven Carr Reuben of Kehillat Israel

in Pacific Palisades. "These are the things that matter--not whether we built the pyramids."

Unit 2 - Enduring Understandings and Uncovering Different Routes

(Scripted)

Enduring Understandings

- The mythology and historicity of Exodus are complementary not contradictory.
- In order for teachers to be effective educators, they need to be effective learners.
- Effective teaching can be learned by immersing teachers in rich content areas.

Essential Questions

- Why does Biblical authorship matter?
- Why is it that all archaeologists' are historians, but not all historians are archaeologists?
- What is the difference between studying the bible as an academic and as a Jew?
- How does enduring understandings help us develop content areas?

Unit Objectives: SWBAT

- Identify the possible different routes Israelites took from Egypt to Canaan
- Describe Source, Form, Textual, and Redaction Criticisms used to explore the Bible
- Contrast what Archaeologists and Historians value in understanding Israelite history
- Compare and contrast the Enduring Understandings contained in the different “routes” of approaching the Bible
- Develop Enduring Understandings for their own lesson plans

Authentic Assessments

During the first unit the learners learned about assessments and how they think about student outcomes first. They also know that the final authentic assessment of this curriculum is to design their own lesson plans. The authentic assessment for this unit is for the teachers to have developed their own Enduring Understandings that involve the content they learned from Unit 1 and Unit 2, which includes information on Exodus and Biblical, Historical, and Archaeological routes.

Description of Content

In the previous unit the learners uncovered the controversy surrounding Exodus. In this unit it is time to reveal to the learners “how we know” and “what we know” about the Bible. This journey of uncovering Exodus exposes learners to academic approaches that

prioritize scholarly validity and authenticity of the Bible. Learners will discover that there is not a singular scholarly approach, but a variety of academic perspectives with unique approaches to understanding the Bible. Each approach is represented as a different route to understanding the Bible and what it means. This concept of routes is going to be introduced in the first lesson as the possible routes the Israelites took from Egypt to Canaan. After the learners grasp that the itinerary of the Israelites' journey was nebulous the following lessons will introduce them to the "routes" that different scholarships take. The guide starts with Biblical Criticism, historicity, and concludes with archaeology. In the final lesson learners will be asked to think about the Enduring Understandings of these routes and how they both enlighten and confound us. Starting from Lesson 2 and woven throughout the unit will be the concept of Enduring Understandings. The learners develop their own understanding of enduring understandings through studying the different routes and creating their own from content areas that they are currently teaching.

Lesson 1 - The Routes of the Israelites

Objectives:

- Recognize that the Bible is not always a reliable source of information.
- Analyze the different possible ways that the Israelites left Egypt.
- Choose for themselves the most accurate map

Materials:

- Excerpts from Exodus from appendix 1a and 1b
- Maps of the routes from Egypt from appendix 1c

Timeline:

00:00 to 00:05: Introduction

00:05 to 00:25: Excerpts of the first account of Israelites wandering the desert

00:25 to 00:35: Excerpts of the second account of Israelites wandering the desert

00:30 to 00:55: Discussion

00:55 to 01:00: Wrap up

00:00 to 00:05: Introduction

The teacher will explain that “today we are going to learn about how exactly the Israelites left Egypt after the story of Exodus.” The teacher will remind the learners that “the Israelites, after Pharaoh let them leave Egypt the Israelites crossed the Red Sea, received the Torah from Mount Sinai and made it to the border of Canaan within the first two years of their wandering. It was only after they made it to Canaan did they begin wandering for another 38 more years. The book of Exodus and the Book of Numbers both have different recordings of the route in which the Israelites took those first two years of wandering.”

Next the teacher will pass out excerpts from the first account of the Israelite’s itinerary from Egypt to Canaan, which is found in appendix 1a. The teacher will pass out different maps representing the different ways in which the Israelites travelled, which is found in appendix 1c. There should be one map per learner, its fine if the teacher needs to print out two of the same maps to make sure there is enough.

00:05 to 00:25: Excerpts of the first account of Israelites wandering the desert

The Teacher will tell the students that, “most of the maps are very different from each other and yet each map is supposed to accurately depict how the Israelites traveled through the Sinai. We are now going to read excerpts from the first account of the Israelite’s itinerary. There are going to be lots of places named throughout these excerpts, if you hear a place and see it on your map shout out ‘found it!’ and show the class where you found it.” The Teacher can either read the excerpts from the first account or they can ask the learners to read in turn. Make sure that no one reads the passages too quickly so people have time to find

the place names mentioned on their maps. As the whole class will begin to realize, the maps are not accurate at all, many claim that the Israelites crossed the Red Sea at different places; some don't even show the crossing. Most maps have only a small percentage of the place names mentioned in both accounts. The learners may have some questions at this point. Ask them to keep them until the discussion time, which will be shortly.

00:25 to 00:35: Excerpts of the second account of Israelites wandering the desert

The teacher will next pass out the second account found in appendix 1b. The teacher will explain that “this second account occurs almost at the end of Numbers when the Israelites are poised to re-enter Canaan. The second account is the Israelites reflecting on the journey while the first account is the Israelites experiencing the journey.” This time, the teacher will tell the class that the teacher will read the passages while the learners look on their own and each other's maps. If there is time allow the learners to explore each other's maps.

00:30 to 00:55: Discussion

The teacher will facilitate a discussion concerning the route the Israelites took from Egypt to Canaan. At this point the learners will probably have a number of questions. There is not a lot of information about the geography of this time period so speculations are rampant among scholars and Rabbis. Thus the learners themselves could come up with clever and intellectual reasons that may be accurate. Here are some questions to get the learners thinking about these maps:

- Why do different maps depict different locations that the Israelites crossed the Red Sea?
 - Possible answer: The Exodus story doesn't describe distance just names of places, which makes it difficult to figure out where exactly geological features exist
- Why doesn't one map have all the place names mentioned in both accounts?
 - Possible Answer: Unknown geography, some locations don't make sense as they are too far or not in linear place
- Why would the books of Exodus and Numbers care to depict two accounts of the Israelites wandering the desert?
- Which map is your favorite and why?

00:55 to 01:00: Wrap up

The teacher will explain that, “that these maps are a metaphor for how we are going to approach the story of Exodus throughout this curriculum. Just as the maps depict different routes from Egypt to Israel we are going to explore different routes of understanding the Bible and how those understandings can

affect or change our view of the Bible. We are going to look at five different routes of understanding the Bible: The Biblical criticism route, the historical route, the archaeological route, the rabbinic route, and your personal route.

Lesson 2 - Understanding Understandings

Objectives:

- Distinguish the difference between Knowledge and Understanding
- Compare and contrast Knowledge and Understanding
- Assess the counter-intuitive and uncoverage components of Enduring Understandings

Materials:

- Writing materials: Paper, pen, or computers (if learners prefer to write things digitally)
- Knowledge Vs. Understanding explanation sheet found in appendix 2a
- List of Enduring Understandings found in Rationale

Timeline:

00:00 to 00:05: Introduction of Enduring Understandings

00:05 to 00:15: Set Induction Knowledge Vs. Understanding

00:15 to 00:30: Exploring Knowledge and Understanding further

00:30 to 00:55: Defining Enduring Understandings

00:55 to 01:00: Wrap up

00:00 to 00:05: Introduction of Enduring Understandings

The teacher will remind the learners about the previous unit saying, “Before a teacher thinks about activities in a lesson they think about student outcomes. What exactly do they picture their students able to do or learn after they have finished their lesson.” The teacher continues, “The next important component to lesson plan design is a concept called Enduring Understandings. However, before we discover what this concept means and why it is important for lesson plan design, let’s figure out the difference between Understanding and Knowledge. (Note: at this point we are not looking for any exact or correct answer, this exercise is designed to get the learners thinking about Understandings)

00:05 to 00:15: Set Induction Knowledge vs. Understanding

The teacher will ask the learners to get out writing materials for them to do a free write. The teacher will ask the learners to describe in their own words the difference between Understandings and Knowledge for five minutes. If the learners finish before five minutes then the teacher will ask them to write how they are similar. For the next five minutes the teacher will provide time for the learners to share their thoughts

00:15 to 00:30: Exploring Knowledge and Understanding further

The teacher will pass out the document about Knowledge and Understandings from appendix 2a and 2b to the learners. The teacher will explain that the document contains excerpts from famous educators giving their own answers to the question of the difference between Knowledge and Understanding. These

excerpts all come from a book called “Understanding by Design.” Next the teacher facilitates a discussion from the question, how do the famous educators relate to your own answers?

00:30 to 00:55: Defining Enduring Understandings

The teacher will define an Enduring Understandings as “transferable big ideas having enduring value beyond a specific topic.”(Wiggins and McTighe pg 128) and the teacher will continue, “Enduring Understandings help guide our lesson plans, by helping us think why their big ideas are compelling and should be taught. Furthermore Enduring Understandings address the content of the lesson plan not the learners.” As an example the teacher will next pass out the Enduring Understandings of this Curriculum guide found in the Rationale. The teacher will facilitate a discussion using these questions:

- How do these EUs uncover rather than cover the content?
 - Possible answers: Cover just makes sure that all points of a topic have been taught to students while uncover empowers students to learn more
- Why do effective EUs sometimes counter-intuitive?
 - Possible answer: counter-intuitive statements are compelling, interesting, and mysterious and people want to uncover why they are actually true
- What is the role of the Content, the learner and the teacher in the EUs?
 - Possible answer: EU’s are mostly about content, with limited interest in learners. EUs help teachers focus their content
- How could EUs help make your Lesson plans better?
 - Possible answer: EUs take content and make them exciting and knowledgeable.

00:55 to 01:00: Wrap up

The teacher will finish the class by explaining, “if you don’t fully understand Enduring Understandings just yet, that is ok, we will be exploring them in greater detail in the next lessons. Each lesson is going to be about a different route that we talked about in Lesson One and for each route we are going to discover what their Enduring Understandings look like. (Note: The next class is going to require a Hebrew Bible also called a Tanakh. The lesson will require the learners to look up passages beyond the first five books, so a Torah or Chumash won’t work.)

Lesson 3 - The Biblical Criticism Route

Objectives:

- Identify the difference between Source, Textual, Form, and Redaction criticism.
- Examine four types of Biblical criticism, by looking at different Bible passages.
- Evaluate their own feelings towards the individual types of Biblical criticisms
- Create at least two Enduring Understandings of Biblical criticism

Materials:

- Hebrew Bible/Tanakh – not a Chumach or Torah because they only have the first five books
- Writing materials: Paper, pen, or computers (if learners prefer to write things digitally)
- List of Enduring Understandings found in Rationale
- Resource sheets from Appendix 3a

Timeline:

00:00 to 00:05: Introduction to Biblical Criticism Route

00:05 to 00:35: Exploring Biblical Criticism

00:35 to 00:45: Discussion of Biblical Criticism

00:45 to 01:00: Connecting Biblical Criticism with Enduring Understandings

00:00 to 00:05: Introduction to Biblical Criticism Route

The teacher will explain that in this class they will be exploring the Biblical criticism route to understanding the Bible. The teacher will say, “We will investigate four different kinds of Biblical Criticism by looking at Biblical sources. After we become comfortable with these four types of Biblical criticism we will discuss what it means for our own understanding of the Bible. After that we will discover what the Enduring Understandings are of Biblical criticism.

00:05 to 00:35: Exploring Biblical Criticism

The teacher will pass out the resource sheet found in appendix 3a which describes four different types of Biblical criticism. The teacher will explain that “They can get into groups or work alone as they read the document. Each student will need a Tanakh or a Hebrew Bible, because after they finish reading each type of criticism they will look up the document’s suggested examples in a Bible.

00:35 to 00:45: Discussion of Biblical Criticism

The teacher will facilitate a discussion with the learners concerning what they think about Biblical criticism and how it makes them feel.

- How did understanding the Bible through the Biblical Criticism route appeal to you?
 - Possible Answers: Confusing, too academic, enlightening, challenging
- Did exploring the Bible in this way diminish or heighten your feelings of the Bible?

- Possible Answers are all over the map, there is not right or wrong way to answer this, this questions is designed for them to express their feelings which they may have after exploring this route.
- Did you find a type of criticism more profound or appealing than the other ones?
- Did you find a type of criticism confusing or unappealing?

00:45 to 01:00: Connecting Biblical Criticism with Enduring Understandings

The teacher will ask learners to get out writing materials for a writing exercise or to get into small groups depending on what the teacher feels is best. The teacher will ask “in five to eight minutes think about the Enduring Understandings of Biblical Criticism.” The teacher will then pass out the examples from the Rationale they reviewed from lesson two as a reference.

Examples (use these if the learners seem to be struggling):

- The Bible is only as accurate as the textual sources that have been found (Textual Criticism)
- The Bible is a compendium of different literature and not just a narrative of the Israelites (Form Criticism)
- Ancient authors wrote their own legitimacy into the Bible (Redaction Criticism)
- There are multiple authors with multiples agendas who wrote the Bible (Textual Criticism)

After the initial five to eight minutes the teacher will ask the learners to share their Enduring Understandings. On a piece of paper the teacher will record all of the Enduring Understandings the class comes up with. It is important that the teacher keep these Enduring Understandings for Lesson 6.

Lesson 4 - The Historical Route

Objectives:

- Compare and contrast the Maximalist and Minimalist approaches to the Bible
- Evaluate which approach works best for them and why
- Create at least two Enduring Understandings of Maximalism and Minimalism

Materials:

- Minimalist and Maximalist resource sheet from Appendix 4a
- Writing materials: Paper, pen, or computers (if learners prefer to write things digitally)
- List of Enduring Understandings found in Rationale

Timeline:

00:00 to 00:05: Introduction to Maximalism and Minimalism

00:05 to 00:35: The great Maximalist and Minimalist debate

00:35 to 00:45: Discussion

00:45 to 01:00: Connecting Biblical History with Enduring Understandings

00:00 to 00:05: Introduction to Maximalism and Minimalism

The teacher will explain that in this class they will be learning about the Historical route to understanding the Bible. The teacher will say, “ We will investigate the Historical route by exploring how reliable the Bible is as a historical document. Many people are very torn by this issue and they fall into one of two groups. People who call themselves Maximalists regard the Bible as reliable Historical document. People who call themselves Minimalists regard the Bible as a poor historical document. Today we are going to learn more about these two approaches to Biblical History. After that we will discover what the Enduring Understandings are of Biblical History.”

00:05 to 00:35: The great Maximalist and Minimalist debate

The teacher will instruct the learners to split up into two groups. The teacher will pass out the article by Jona Lendering found in the appendix 4a concerning the Minimalist and Maximalist approach to the Bible. The teacher will then explain, “We are going to hold a debate on which approach is the better approach. One group will be arguing on behalf of the Maximalists and the other group will be arguing on behalf of the Minimalists. Each group will have twenty minutes to read the article and prepare their arguments and then we will hold a ten minute debate. The teacher will facilitate the debate using these questions:

- What evidence makes your side so persuasive?
- Why is your side more convincing than the other side?
- What is one persuasive point the other side argues?
- Is there a middle ground between Maximalism and Minimalism?

00:35 to 00:45: Discussion

The teacher will facilitate a discussion about what makes each approach persuasive and how it makes them feel.

- How does understanding the Bible through the Historical route appeal to you?
 - Possible answers: Confusing, frustrating, enlightening, profound
- Does the idea of the Bible not being a reliable source of history diminish your view of the Bible?
 - Note: This is a tricky question because people may feel that if the Bible is not historically accurate it's not true. If this comes up I encourage you to discuss with the class what the role of Historical Accuracy and Truth is. There are plenty of examples of non-historical Truths like George Washington cutting down the Cherry Tree, it may not be accurate, but it's an honest testament to his character and the story has a moral. The Bible is trying to be and do much more than just being a historical document.
- Did you find Maximalism or Minimalism more appealing and why?

00:45 to 01:00: Connecting Biblical History with Enduring Understandings

The teacher will ask learners to get out writing materials for a writing exercise or to get into small groups depending on what the teacher feels is best. The teacher will ask “in five to eight minutes think about the Enduring Understandings of Biblical History.” The teacher will then pass out the examples from the Rationale they reviewed from lesson two as a reference.

Examples (use these if the learners seem to be struggling):

- The absence of evidence is not evidence of absence (Maximalism)
- Historical accuracy is a modern concept not shared by ancient authors (Minimalism)
- History is always written with an agenda
- The walls of Jericho can both prove or disprove the Bible depending on who you talk to

After the initial five to eight minutes the teacher will ask the learners to share their Enduring Understandings. On a piece of paper the teacher will record all of the Enduring Understandings the class comes up with. It is important that the teacher keep these Enduring Understandings for Lesson 6.

Lesson 5 - The Archaeological Route

Objectives:

- Contrast the values of material culture with the values of biblical literature
- Analyze an archaeologist's perspective and goals in their work
- Evaluate why archaeologists' values can be different from historians' values
- Create at least two Enduring Understandings of archaeology

Materials:

- Office supplies: individual and small solid objects like pens, paper clips, usb drive
- Other small, solid, and individual supplies like coins, usb plugs, CDs and anything else with limited writing on it.
- Writing materials: Paper, pen, or computers (if learners prefer to write things digitally)
- List of Enduring Understandings found in Rationale

Time:

00:00 to 00:05: Introduction to the Archaeological Route

00:05 to 00:35: The Artifacts of USA

00:35 to 00:45: Discussion

00:45 to 01:00: Connecting Archaeology with Enduring Understandings

00:00 to 00:05: Introduction to the Archaeological Route

The teacher will explain that in this class they will be learning about the archaeological route to understanding the Bible. The teacher will say that, "Archaeology has changed the landscape of our Biblical understanding. We know that one of the largest periods represented in the Bible is the Iron Age and many Iron Age Biblical cities have been discovered by archaeologist. However not all archaeologists evidence corroborates with the Bible, in fact some evidence contradicts the Bible. For example the walls of Jericho that we learned about in the last lesson." The teacher continues, "So we are going to do an exercise that helps us get into the mindset of an archaeologist. Pretend it is now far into the future and we are all archaeologists studying a mysterious culture and society called the 'USA; at around the time period of 2,014CE. It's our job to use the artifacts we have found from this society and see what we can learn about them."

00:05 to 00:35: The Artifacts of USA

Depending on the size of the class and the amount artifacts, the teacher will pass out cups with small items within them to individuals or groups of learners. The items should include every day office supplies, currencies like pennies, "trash" like post it notes with some writing on it, broken cups or dishware, kitchen utensils and anything else you can think that is small and doesn't have words on it. (Note: We want to limit the amount of objects with words on it to only a few because artifacts with words on it is a rare and important find in archaeology).

The teacher will ask the learners to write the answer to these questions as they explore their artifacts:

- Without any context what can we understand about this society with the artifacts?
- How are artifacts limiting as much as they are insightful?
 - Possible Answers: There is no context to how they are used. There is no one to ask, what makes these artifacts important. It's not the full picture, artifacts usually only represent a small percentage of the entire material culture of a society.
- What is the most important artifact?
 - Answer: Anything with writing on it because writing helps archaeologists understand what ancient civilizations valued and helps provide a narrative of how they lived

After the learners spend some time exploring their artifacts and writing down the answers the learners will then be asked to present something about this society only using the artifacts that they have.

00:35 to 00:45: Discussion

The teacher will explain that to the learners “that archaeologists value many things about history that is not written in the Bible. The Bible is focused on events, places, people, and relationships. Archaeologists are focused on the material history of the average person. The Bible doesn't focus on the average person. Both the Bible and Archaeologists have different agendas concerning what they want to reveal about the ancient Israelites.” The teacher will then facilitate a discussion on the Archaeological Route:

- How does understanding the Bible through the Archaeological route appeal to you?
 - Possible answers: Confusing, insightful, frustrating
- Does the fact that Archaeologists discover both complimentary and contradictory details of the Bible affect how you view the Bible?
 - Note: This is a tricky question like the one from lesson 4 that once again engenders tension between Biblical Truth and Accuracy. Just because archaeologists are finding inaccuracy in the Bible doesn't mean it has to diminish its importance and value to Jews.
- How can information about the average person in a civilization be just as valuable or more valuable than events and famous people?
 - Possible Answers: It's a more realistic picture of that time period. Biblical authorship is limited by what writer chooses to write while archaeology is limited by artifacts.
- Why would current archaeologists who dig in Israel during the time of the Bible don't like being called Biblical archaeologists?
 - Possible Answers: it makes them seem like they have an agenda of proving the Bible right, a Maximalism agenda. They want to be seen as non-partisan in their digs so they can be taken seriously by their peers.

00:45 to 01:00: Connecting Archaeology with Enduring Understandings

The teacher will ask learners to get out writing materials for a writing exercise or to get into small groups depending on what the teacher feels is best. The teacher will ask “in five to eight minutes think about the Enduring Understandings of Archaeology.” The teacher will then pass out the examples from the Rationale that they reviewed from lesson two as a reference.

Examples (use these if the learners seem to be struggling):

- Archaeologists discover artifacts that are contradictory and complimentary to the Bible
- The artifacts of an average person can tell us more about a time period than a famous person
- Anything with writing on it is the most important artifact to Archaeologists

After the initial five to eight minutes the teacher will ask the learners to share their Enduring Understandings. On a piece of paper the teacher will record all of the Enduring Understandings the class comes up with. It is important that the teacher keep these Enduring Understandings for Lesson 6.

Lesson 6 - Curating Enduring Understandings

Objectives:

- Transfer examples of effective Enduring Understandings to the Enduring Understandings they developed from the three previous lessons
- Evaluate their current Enduring Understandings developed in the three previous lessons
- Create a second draft of their Enduring Understandings
- Create their own Enduring Understandings from content areas that learners are currently teaching

Materials:

- Enduring Understandings developed in Lessons three, four, and five
- Writing materials: Paper, pen, or computers (if learners prefer to write things digitally)
- Resource sheet from Appendix 6a

Timeline:

00:00 to 00:10: Revising Enduring Understandings

00:10 to 00:40: revising the learner's Enduring Understandings

00:40 to 01:00: Creating Enduring Understandings from current content areas

00:00 to 00:10 Revising Enduring Understandings

The teacher will explain that in this class the learners are going to curate all the Enduring Understandings that they developed in the past three lessons. The teacher will pass out the resource sheet “Revising Enduring Understanding” from appendix 6a. Depending on how the teacher feels, they can go over the resources sheet with the learners or have the learners read it themselves.

00:10 to 00:40 revising the learner's Enduring Understandings

The teacher will take the Enduring Understandings developed in the three previous lessons and pass them out in a way that all students have access seeing them, whether on individual pieces of paper or through a projector. The teacher will say that “these particular Enduring Understandings are the first drafts and today the class will spend time improving them; which means improving the wording, deleting ones that don't make sense or are no longer relevant, and aligning them better to their content areas of Biblical Criticism, Biblical History, and Archaeology.” The learners then spend time reviewing their Enduring Understandings and improving them, either as a whole class or in groups.

00:40 to 01:00 Creating Enduring Understandings from current content areas

The teacher will ask the learners to think about the content they are currently teaching in their classrooms, or content for the lesson plans they attend to design for this class. The teacher will next ask the learners to develop Enduring Understandings for their

content for ten minutes. After the learners finish their first draft of Enduring Understandings, the teacher will then ask learners to partner up or get into small groups and have each other edit their Enduring Understandings. At the end of class each learner should have at least two drafts of Enduring Understandings and if there is time, three drafts or more.

Appendix 1a

The first account of the Israelites wandering the desert:

Exodus 12:37-42 Intro to the Journey

37 The Israelites journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.

38 A mixed crowd also went up with them, and livestock in great numbers, both flocks and herds.

39 They baked unleavened cakes of the dough that they had brought out of Egypt; it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared any provisions for themselves.

40 The time that the Israelites had lived in Egypt was four hundred thirty years.

41 At the end of four hundred thirty years, on that very day, all the companies of the LORD went out from the land of Egypt.

42 That was for the LORD a night of vigil, to bring them out of the land of Egypt. That same night is a vigil to be kept for the LORD by all the Israelites throughout their generations.

Exodus 13:17-22 Intro to the Journey

17 When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, (Note: This is reference to the Sinai and Mediterranean coast) although that was nearer; for God thought, "If the people face war, they may change their minds and return to Egypt."

18 So God led the people by the roundabout way of the wilderness toward the Red Sea. The Israelites went up out of the land of Egypt prepared for battle.

19 And Moses took with him the bones of Joseph who had required a solemn oath of the Israelites, saying, "God will surely take notice of you, and then you must carry my bones with you from here."

20 They set out from Succoth, and camped at Etham, on the edge of the wilderness.

21 The LORD went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night.

22 Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.

Exodus 14:1-8 The Egyptians are coming

1 Then the LORD said to Moses:

2 Tell the Israelites to turn back and camp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall camp opposite it, by the sea.

3 Pharaoh will say of the Israelites, "They are wandering aimlessly in the land; the wilderness has closed in on them."

4 I will harden Pharaoh's heart, and he will pursue them, so that I will gain glory for myself over Pharaoh and all his army; and the Egyptians shall know that I am the LORD. And they did so.

5 When the king of Egypt was told that the people had fled, the minds of Pharaoh and his officials were changed toward the people, and they said, "What have we done, letting Israel leave our service?"

6 So he had his chariot made ready, and took his army with him;
7 he took six hundred picked chariots and all the other chariots of Egypt with officers over all of them.
8 The LORD hardened the heart of Pharaoh king of Egypt and he pursued the Israelites, who were going out boldly.

Exodus 15:22-16:3 The Journey truly begins

22 Then Moses ordered Israel to set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water.

23 When they came to Marah, they could not drink the water of Marah because it was bitter. That is why it was called Marah.

24 And the people complained against Moses, saying, "What shall we drink?"

25 He cried out to the LORD; and the LORD showed him a piece of wood; he threw it into the water, and the water became sweet. There the LORD made for them a statute and an ordinance and there he put them to the test.

26 He said, "If you will listen carefully to the voice of the LORD your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the LORD who heals you."

27 Then they came to Elim, where there were twelve springs of water and seventy palm trees; and they camped there by the water.

16:1 The whole congregation of the Israelites set out from Elim; and Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt.

2 The whole congregation of the Israelites complained against Moses and Aaron in the wilderness.

3 The Israelites said to them, "If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger."

Exodus 17:1-9

1 From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink.

2 The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"

3 But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?"

4 So Moses cried out to the LORD, "What shall I do with this people? They are almost ready to stone me."

5 The LORD said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go.

6 I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel.

7 He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, "Is the LORD among us or not?"

8 Then Amalek came and fought with Israel at Rephidim.

9 Moses said to Joshua, "Choose some men for us and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand."

Exodus 19:1-6

1 On the third new moon after the Israelites had gone out of the land of Egypt, on that very day, they came into the wilderness of Sinai.

2 They had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain.

3 Then Moses went up to God; the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the Israelites:

4 You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself.

5 Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine,

6 but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites."

Numbers 10:11-13

11 In the second year, in the second month, on the twentieth day of the month, the cloud lifted from over the tabernacle of the covenant.

12 Then the Israelites set out by stages from the wilderness of Sinai, and the cloud settled down in the wilderness of Paran.

13 They set out for the first time at the command of the LORD by Moses.

Numbers 11:1-3

1 Now when the people complained in the hearing of the LORD about their misfortunes, the LORD heard it and his anger was kindled. Then the fire of the LORD burned against them, and consumed some outlying parts of the camp.

2 But the people cried out to Moses; and Moses prayed to the LORD, and the fire abated.

3 So that place was called Taberah, because the fire of the LORD burned against them.

Numbers 11:31-35

31 Then a wind went out from the LORD, and it brought quails from the sea and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, all around the camp, about two cubits deep on the ground.

32 So the people worked all that day and night and all the next day, gathering the quails; the least anyone gathered was ten homers; and they spread them out for themselves all around the camp.

33 But while the meat was still between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very great plague.

34 So that place was called Kibroth-hattaavah, because there they buried the people who had the craving.

35 From Kibroth-hattaavah the people journeyed to Hazeroth.

Numbers 12:15-13:3

15 So Miriam was shut out of the camp for seven days; and the people did not set out on the march until Miriam had been brought in again.

16 After that the people set out from Hazeroth, and camped in the wilderness of Paran.

13:1 The LORD said to Moses,

2 "Send men to spy out the land of Canaan, which I am giving to the Israelites; from each of their ancestral tribes you shall send a man, every one a leader among them."

3 So Moses sent them from the wilderness of Paran, according to the command of the LORD, all of them leading men among the Israelites.

Numbers 20:1-13 (38 Years later)

1 The Israelites, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. Miriam died there, and was buried there.

2 Now there was no water for the congregation; so they gathered together against Moses and against Aaron.

3 The people quarreled with Moses and said, "Would that we had died when our kindred died before the LORD!

4 Why have you brought the assembly of the LORD into this wilderness for us and our livestock to die here?

5 Why have you brought us up out of Egypt, to bring us to this wretched place? It is no place for grain, or figs, or vines, or pomegranates; and there is no water to drink."

6 Then Moses and Aaron went away from the assembly to the entrance of the tent of meeting; they fell on their faces, and the glory of the LORD appeared to them.

7 The LORD spoke to Moses, saying:

8 Take the staff, and assemble the congregation, you and your brother Aaron, and command the rock before their eyes to yield its water. Thus you shall bring water out of the rock for them; thus you shall provide drink for the congregation and their livestock.

9 So Moses took the staff from before the LORD, as he had commanded him.

10 Moses and Aaron gathered the assembly together before the rock, and he said to them, "Listen, you rebels, shall we bring water for you out of this rock?"

11 Then Moses lifted up his hand and struck the rock twice with his staff; water came out abundantly, and the congregation and their livestock drank.

12 But the LORD said to Moses and Aaron, "Because you did not trust in me, to show my holiness before the eyes of the Israelites, therefore you shall not bring this assembly into the land that I have given them."

13 These are the waters of Meribah, where the people of Israel quarreled with the LORD, and by which he showed his holiness.

Numbers 20:21-26

21 Thus Edom refused to give Israel passage through their territory; so Israel turned away from them.
22 They set out from Kadesh, and the Israelites, the whole congregation, came to Mount Hor.
23 Then the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom,
24 "Let Aaron be gathered to his people. For he shall not enter the land that I have given to the Israelites, because you rebelled against my command at the waters of Meribah.
25 Take Aaron and his son Eleazar, and bring them up Mount Hor;
26 strip Aaron of his vestments, and put them on his son Eleazar. But Aaron shall be gathered to his people, and shall die there."

Numbers 21:4-20

4 From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way.
5 The people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food."
6 Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died.
7 The people came to Moses and said, "We have sinned by speaking against the LORD and against you; pray to the LORD to take away the serpents from us." So Moses prayed for the people.
8 And the LORD said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live."
9 So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.
10 The Israelites set out, and camped in Oboth.
11 They set out from Oboth, and camped at Iye-abarim, in the wilderness bordering Moab toward the sunrise.
12 From there they set out, and camped in the Wadi Zered.
13 From there they set out, and camped on the other side of the Arnon, in the wilderness that extends from the boundary of the Amorites; for the Arnon is the boundary of Moab, between Moab and the Amorites.
14 Wherefore it is said in the Book of the Wars of the LORD, "Waheb in Suphah and the wadis. The Arnon
15 and the slopes of the wadis that extend to the seat of Ar, and lie along the border of Moab."
16 From there they continued to Beer; that is the well of which the LORD said to Moses, "Gather the people together, and I will give them water."
17 Then Israel sang this song: "Spring up, O well!-- Sing to it!--
18 the well that the leaders sank, that the nobles of the people dug, with the scepter, with the staff." From the wilderness to Mattanah,
19 from Mattanah to Nahaliel, from Nahaliel to Bamoth,
20 and from Bamoth to the valley lying in the region of Moab by the top of Pisgah that overlooks the wasteland.

Appendix 1b

The second account of the Israelites wandering the desert

Numbers 33:3-49

3 They set out from Rameses in the first month, on the fifteenth day of the first month; on the day after the passover the Israelites went out boldly in the sight of all the Egyptians,

4 while the Egyptians were burying all their firstborn, whom the LORD had struck down among them. The LORD executed judgments even against their gods.

5 So the Israelites set out from Rameses, and camped at Succoth.

6 They set out from Succoth, and camped at Etham, which is on the edge of the wilderness.

7 They set out from Etham, and turned back to Pi-hahiroth, which faces Baal-zephon; and they camped before Migdol.

8 They set out from Pi-hahiroth, passed through the sea into the wilderness, went a three days' journey in the wilderness of Etham, and camped at Marah.

9 They set out from Marah and came to Elim; at Elim there were twelve springs of water and seventy palm trees, and they camped there.

10 They set out from Elim and camped by the Red Sea.

11 They set out from the Red Sea and camped in the wilderness of Sin.

12 They set out from the wilderness of Sin and camped at Dophkah.

13 They set out from Dophkah and camped at Alush.

14 They set out from Alush and camped at Rephidim, where there was no water for the people to drink.

15 They set out from Rephidim and camped in the wilderness of Sinai.

16 They set out from the wilderness of Sinai and camped at Kibroth-hattaavah.

17 They set out from Kibroth-hattaavah and camped at Hazeroth.

18 They set out from Hazeroth and camped at Rithmah.

19 They set out from Rithmah and camped at Rimmon-perez.

20 They set out from Rimmon-perez and camped at Libnah.

21 They set out from Libnah and camped at Rissah.

22 They set out from Rissah and camped at Kehelathah.

23 They set out from Kehelathah and camped at Mount Shepher.

24 They set out from Mount Shepher and camped at Haradah.

25 They set out from Haradah and camped at Makheloth.

26 They set out from Makheloth and camped at Tahath.

27 They set out from Tahath and camped at Terah.

28 They set out from Terah and camped at Mithkah.

29 They set out from Mithkah and camped at Hashmonah.

30 They set out from Hashmonah and camped at Moseroth.

31 They set out from Moseroth and camped at Bene-jaakan.

32 They set out from Bene-jaakan and camped at Hor-haggidgad.

33 They set out from Hor-haggidgad and camped at Jotbathah.

34 They set out from Jotbathah and camped at Abronah.

35 They set out from Abronah and camped at Ezion-geber.

36 They set out from Ezion-geber and camped in the wilderness of Zin (that is, Kadesh).

37 They set out from Kadesh and camped at Mount Hor, on the edge of the land of Edom.

38 Aaron the priest went up Mount Hor at the command of the LORD and died there in the fortieth year after the Israelites had come out of the land of Egypt, on the first day of the fifth month.

39 Aaron was one hundred twenty-three years old when he died on Mount Hor.

40 The Canaanite, the king of Arad, who lived in the Negeb in the land of Canaan, heard of the coming of the Israelites.

41 They set out from Mount Hor and camped at Zalmonah.

42 They set out from Zalmonah and camped at Punon.

43 They set out from Punon and camped at Oboth.

44 They set out from Oboth and camped at Iye-abarim, in the territory of Moab.

45 They set out from Iyim and camped at Dibon-gad.

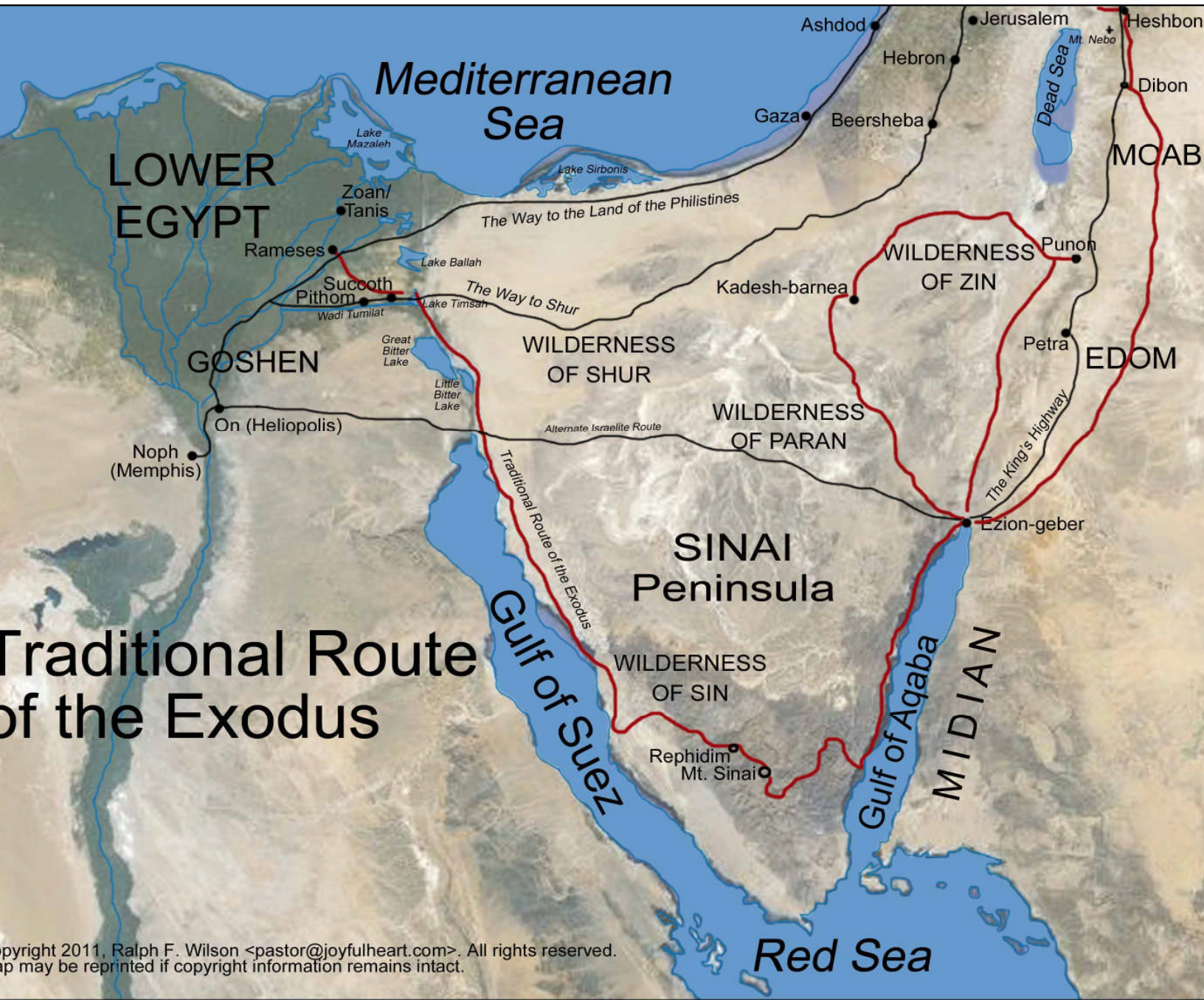
46 They set out from Dibon-gad and camped at Almon-diblathaim.

47 They set out from Almon-diblathaim and camped in the mountains of Abarim, before Nebo.

48 They set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho;

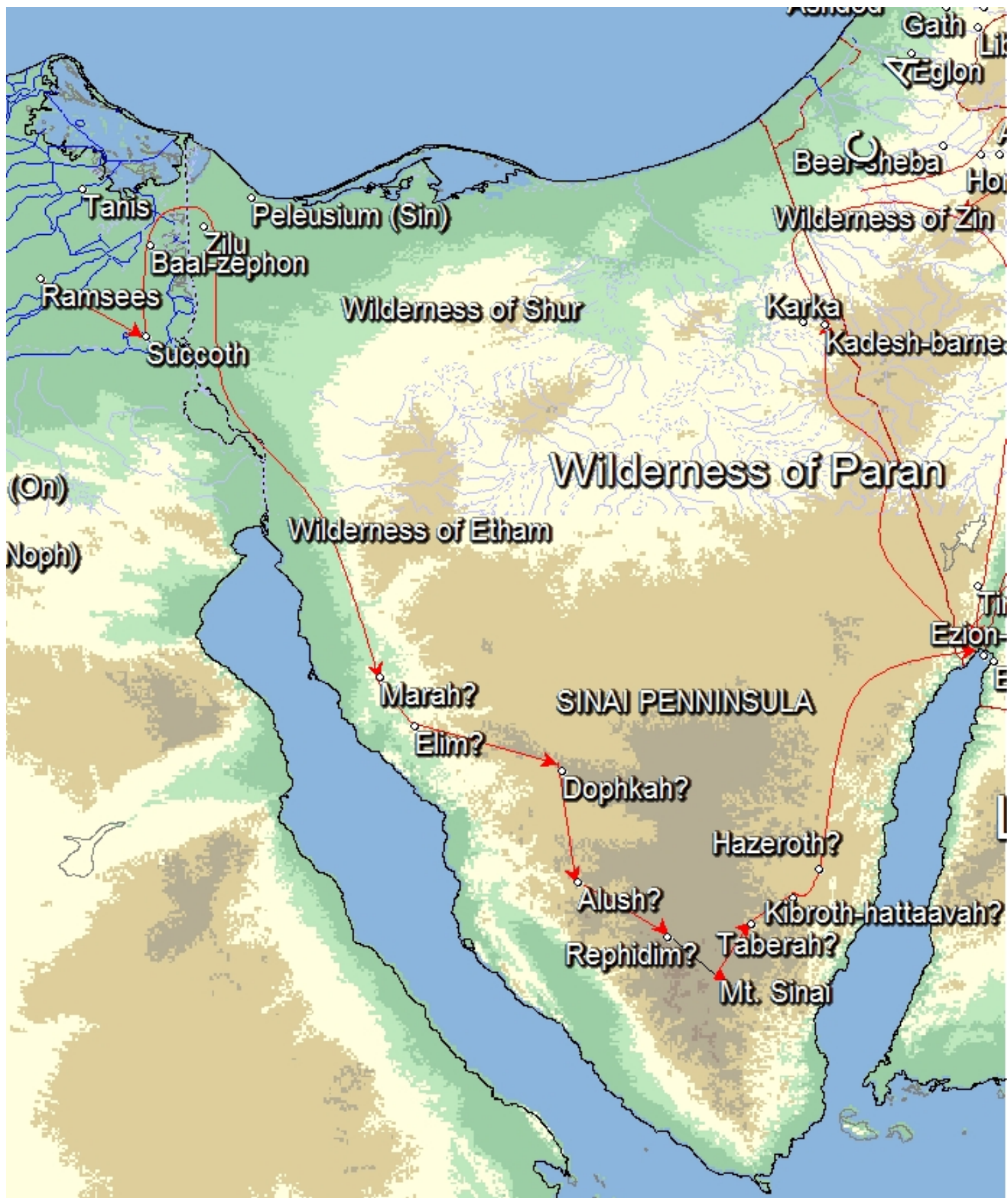
49 they camped by the Jordan from Beth-jeshimoth as far as Abel-shittim in the plains of Moab.

Appendix 1c



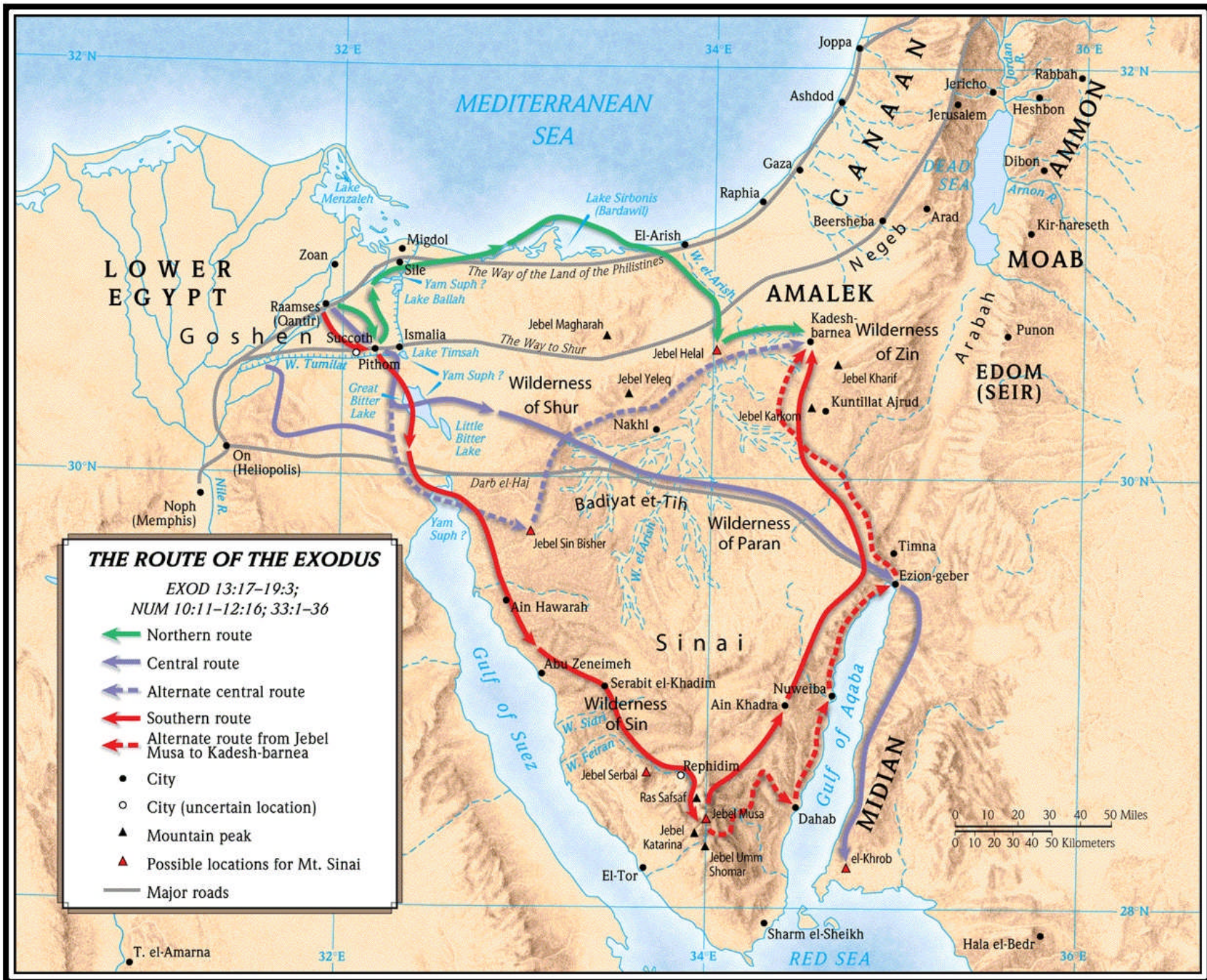
Traditional Route of the Exodus

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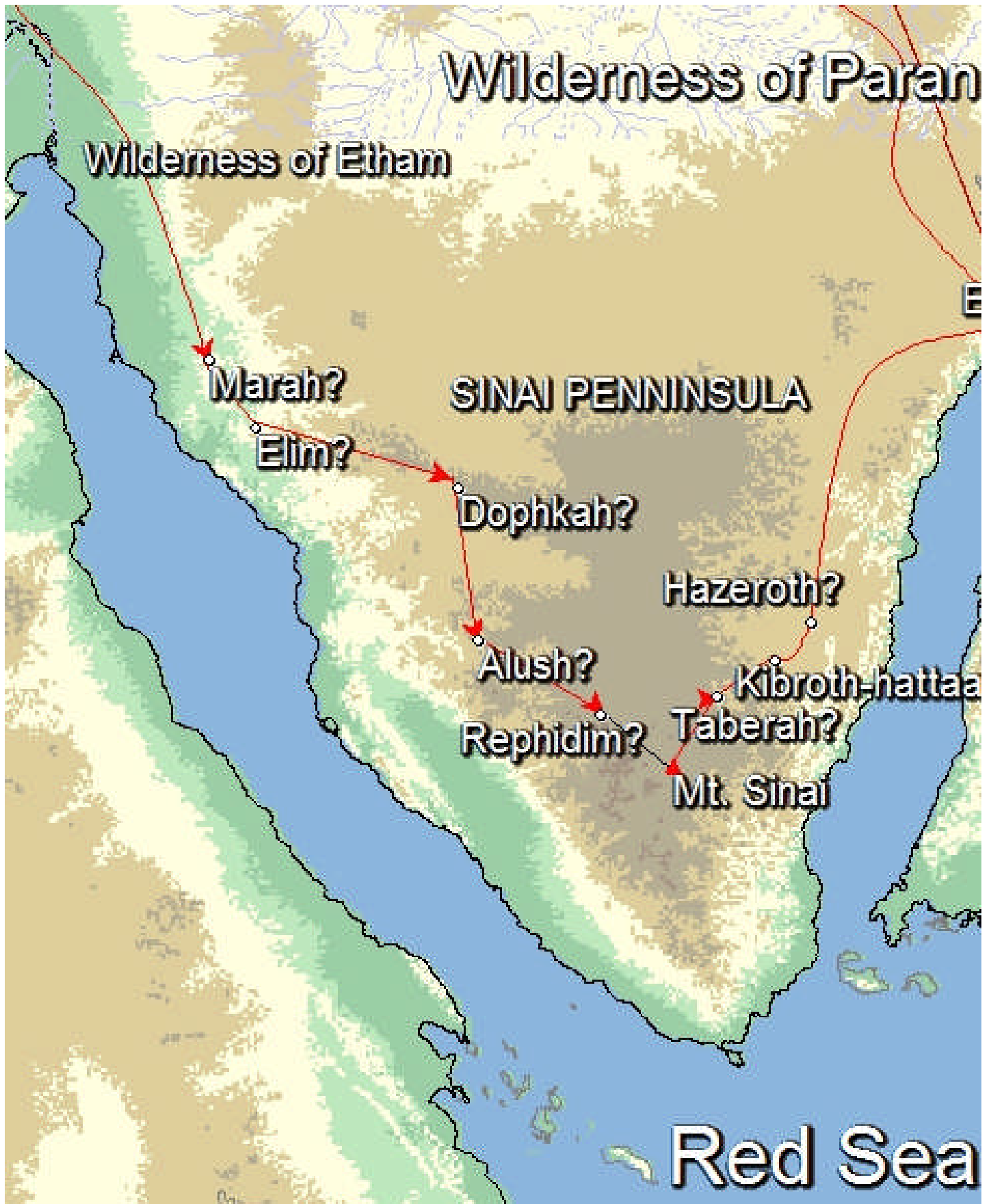


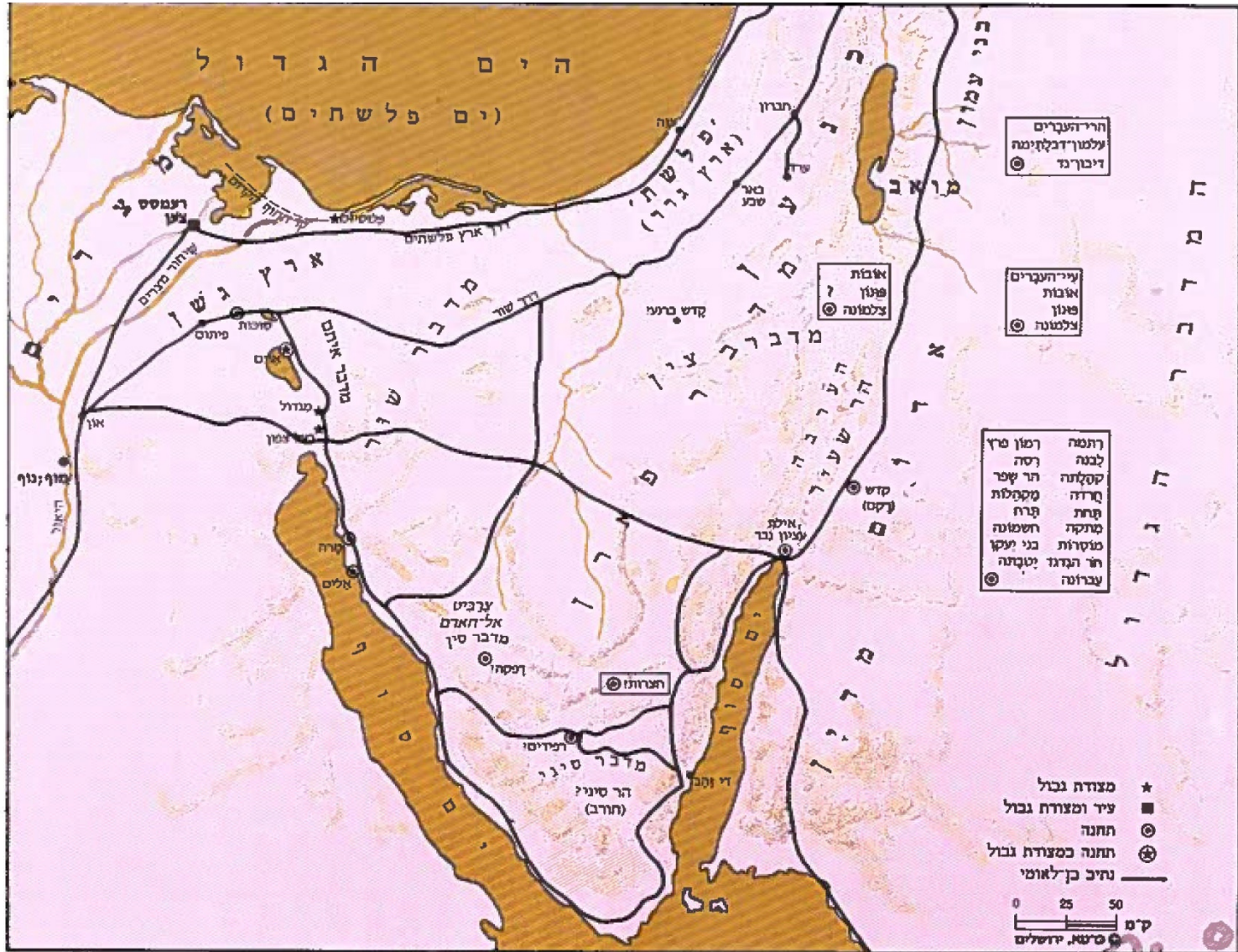
THE ROUTE OF THE EXODUS

EXOD 13:17-19:3;
NUM 10:11-12:16; 33:1-36

- ← Northern route
- ← Central route
- ← Alternate central route
- ← Southern route
- ← Alternate route from Jebel Musa to Kadesh-barnea
- City
- City (uncertain location)
- ▲ Mountain peak
- ▲ Possible locations for Mt. Sinai
- Major roads

0 10 20 30 40 50 Miles
0 10 20 30 40 50 Kilometers





ROUTE OF THE EXODUS OF THE ISRAELITES FROM EGYPT



Exodus Route



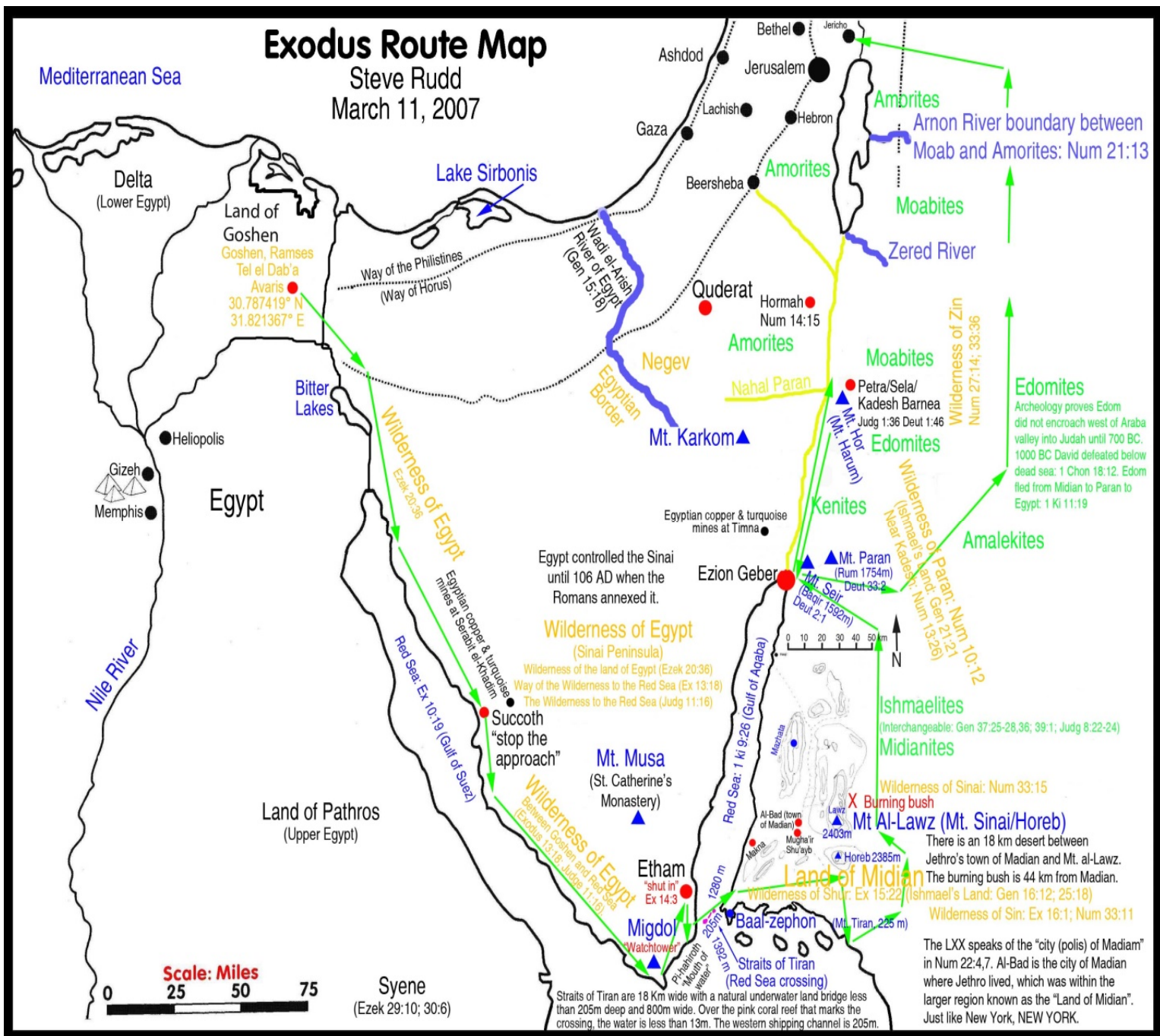
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Steve Rudd 2006

Image courtesy of NASA

Exodus Route Map

Steve Rudd
March 11, 2007



Amrites
Arnon River boundary between Moab and Amorites: Num 21:13

Moabites
Zered River

Amorites
Hormah Num 14:15
Quderat
Nahal Paran
Petra/Sela/Kadesh Barnea Judg 1:36 Deut 1:46
Mt. Hor (Mt. Harum)

Edomites
Archeology proves Edom did not encroach west of Araba valley into Judah until 700 BC. 1000 BC David defeated below dead sea: 1 Chon 18:12. Edom fled from Midian to Paran to Egypt: 1 Ki 11:19

Amalekites

Egypt controlled the Sinai until 106 AD when the Romans annexed it.

Wilderness of Egypt (Sinai Peninsula)
Wilderness of the land of Egypt (Ezek 20:36)
Way of the Wilderness to the Red Sea (Ex 13:18)
The Wilderness to the Red Sea (Judg 11:16)

Succoth "stop the approach"
Mt. Musa (St. Catherine's Monastery)

Etham "shut in" Ex 14:3
Wilderness of Egypt (Between Goshen and Red Sea) (Exodus 13:18; Judges 11:16)

Migdol Watchtower
Straits of Tiran (Red Sea crossing)
Straits of Tiran are 18 Km wide with a natural underwater land bridge less than 205m deep and 800m wide. Over the pink coral reef that marks the crossing, the water is less than 13m. The western shipping channel is 205m.

Ishmaelites (interchangeable: Gen 37:25-28,36; 39:1; Judg 8:22-24)
Midianites

Wilderness of Sinai: Num 33:15
Mt Al-Lawz (Mt. Sinai/Horeb)
There is an 18 km desert between Jethro's town of Midian and Mt. al-Lawz. The burning bush is 44 km from Midian. (Ishmael's Land: Gen 16:12; 25:18)
Wilderness of Sin: Ex 16:1; Num 33:11

The LXX speaks of the "city (polis) of Midiam" in Num 22:4,7. Al-Bad is the city of Midian where Jethro lived, which was within the larger region known as the "Land of Midian". Just like New York, NEW YORK.

Scale: Miles
0 25 50 75

Syene (Ezek 29:10; 30:6)

Appendix 2a

Knowledge Vs. Understanding:

Knowledge is a *means* to Understanding, not an end in itself

Wiggins & McTighe: “An understanding is a mental construct, an abstraction made by the human mind to make sense of many distinct pieces of knowledge; if we genuinely understand something we should be able to show it (through performances).”

(Understanding by Design p. 37)

John Dewey (1933): “Understanding is the result of facts acquiring meaning for the learner: to grasp the meaning of a thing, an event, or a situation is to see it in its relations to other things: to see how it operates or functions, what consequences follow from it, what causes it, what uses it can be put to.” (Understanding by Design p.38)

Bloom (1956) cited on p. 39, “Understanding is the ability to marshal skills and facts wisely and appropriately, through effective application, analysis, synthesis, and evaluation; to be able to say *why* something is appropriate.”

Appendix 2b

Applications to Jewish education: What could/does it look like?

Jews (of all ages) know which facts to use and when...They tend to have the ability to *transfer* knowledge, take what they know and use it creatively, flexibly, fluently in different settings or problems, on their own.

Transferability: e.g. text study → composing and delivering d’var torah in shul; preparing one’s own B/B Mitzvah kid for their Dvar Torah

Our students say frequently, “Oh, that’s just like...!” (put them in a position to learn much more on their own than they could ever learn from us?)

Students *solve problems* using big ideas and transferable strategies, not merely plugging in specific facts or formulas.

Appendix 3a

Types of Biblical Criticism

Source Criticism

Source criticism is the search for the original sources which lie behind a given biblical text. Out of source criticism developed the documentary hypothesis. This considers the sources for the Torah, claiming that it derives from four separate sources: the Yahwist, Elohist, Deuteronomist, and Priestly:

- The Jahwist (J) source is characterized by the use of the name YHWH, has a human-like God, and is especially concerned with the kingdom of Judah. It is thought to have been written c. 950 B.C.
- The Elohist (E) source is characterized with God being called Elohim, and deals more with the kingdom of Israel. It is thought to have been written c. 850 B.C.
- The Deuteronomic (D) source is characterized by a sermon like style mostly concerned with law. It is thought to have been written c. 721-621 BC.
- The Priestly (P) is characterized by a formal style that is mostly concerned with priestly matters. It is thought to have been written c. 550 BC.

Biblical Example:

Genesis 1:1 to 2:3 (First Creation Story) is ascribed to the E source Vs. Genesis 2:4 to 3:24 (Second Creation story) which is ascribed to the J source. See if your bible gives God a different name between these two creation stories.

Textual Criticism

Textual criticism (sometimes still referred to as "lower criticism") refers to the examination of the text itself to trace its history. It takes as its basis the fact that errors inevitably crept into texts as generations of scribes reproduced each other's manuscripts. The original manuscripts of the Bible are either lost, hidden, or no longer in existence. What we do have is tens of thousands of copies of the original manuscripts dating from the 4th century B.C. to the 15th century A.D. (for the Tanakh). In these manuscripts, there are many minor and a few somewhat major differences. Textual criticism is the study of these manuscripts in an attempt to determine what the original reading actually was.

Biblical Examples:

Many bible publishers added a section between 1 Samuel 10:27 and 1 Samuel 11:1. This section has no verse number because it was discovered in a Dead Sea Scroll text and added later.

Form Criticism

Form criticism is the Biblical criticism which seeks to discover the type of literature which is contained in the Bible. For instance, when you go to your mailbox and open it you are liable to find various kinds of literature: bills, advertisements, personal notes,

and others. Yet you would never treat them all the same. You would never treat a bill as an advertisement or a personal letter as a bill. You can distinguish between these literary "forms" and interpret them accordingly.

When you were a child you listened to stories that began with "once upon a time" and then before bedtime your parents may have read a passage from the Bible. And again, you did not interpret them the same way.

When you watch TV you know the difference between the news and a drama or a documentary. And you never interpret them in the same way; for one is for information while another is for entertainment.

All of these examples show that in our daily lives we are constantly bombarded with different forms and called upon to interpret them in the right way. The Bible is the same; for in it we find a whole variety of forms and our task is to recognize them so that we can interpret them correctly.

Form Criticism seeks to classify units of scripture into literary patterns (such as love poems, parables, sayings, elegies, legends) and that attempts to trace each type to its period of oral transmission. The purpose is to determine the original form and the relationship of the life and thought of the period to the development of the literary tradition. The form-critic separates a Bible story from its literary context and asks, "What is this unit's literary genre? What is the pre-history of this unit? How did the story change as it was passed down orally?"

Biblical Examples:

There are many different kinds of psalms:

Laments – Psalms 142

Praise – Psalms 113

Messianic – Psalms 110

Redaction Criticism

Redaction Criticism is the study of editorial activity. A redactor is simply an editor who shapes the material he has received for a purpose. Sometimes the purpose of the redactor is in harmony with the author and sometimes it is not. Redaction criticism regards the author of the text as redactor of his or her source materials. Unlike its parent discipline, form criticism, redaction criticism does not look at the various parts of a narrative to discover the original genre; instead, it focuses on how the redactor(s) has shaped and molded the narrative to express his theological goals.

Biblical Example

In Exodus 32 Aaron attempts to appease the Israelites by making a golden calf, which angers Moses. Before and after this episode Aaron is a pious and committed leader of the Israelites. Many scholars believe this story was a later insertion by the Priests of

Zadok to make Aaron look bad, who were not of the Aaron descent. Furthermore they may have invented the idea of the Golden Calf from King Jeroboam's Calves in 1 Kings 12:25-33.

Appendix 4a

Maximalists and Minimalists

Maximalism and Minimalism: labels for two opinions about the relation between written evidence and archaeology, which sometimes are conflicting. The expressions are used when discussing the past of ancient Israel, but similar debates are known from Roman, Greek, and Iranian archaeology.

The labels "maximalism" and "minimalism" were coined in the debate about the historical reliability of the Bible. For more than a century, archaeologists have been digging in the Near East, and inevitably, they found contradictions between the archaeological record and the story told in the Bible. This is neither unique nor problematic. Information about Antiquity is always fragmentary, and the scholars studying ancient Rome, Greece, Israel, Egypt, Persia, or Babylonia often have to cope with contradictory evidence. For example, Julius Caesar claims to have subjected the Belgians, but this has so far not been confirmed archaeologically. Although contradictory evidence can be frustrating, it is preferable to having only one source: in that case, we can not establish whether it is correct or not; if the evidence is inconsistent, we can at least evaluate its quality.

When we are dealing with the history of the Jews, there is, after the sixth or fifth century BCE, no real contradiction between the main written source (the Bible) and the archaeological record. No one denies that the Jews returned from their Babylonian Captivity: archaeologists have identified the new villages, although it is not entirely clear when the return took place exactly. Moving backward, the discrepancy increases: in the age of the two kingdoms (Judah and Israel), the Biblical account is sometimes at odds with the results of archaeology, and if we look at the events before, say, king David, the fragmentary nature of our evidence is even more striking.

"Minimalism" and "Maximalism" are two principles to cope with this situation. Maximalist scholars assume that the Biblical story is more or less correct, unless

archaeologists prove that it is not; minimalists assume that the Biblical story must be read as fiction, unless it can be confirmed archaeologically. "Minimalism" and "maximalism" are, therefore, methods, approaches, or theoretical concepts.

It is easy to recognize minimalists and maximalists. If the author's method can not immediately be deduced from the evidence he puts forward, the auxiliary hypotheses usually offer a clue. When the archaeological evidence contradicts the Bible, the maximalist will write something like "absence of evidence is not evidence of absence"; the minimalist will stress that the Bible should be read as literature.

Take, for example, the Jericho walls: so far, no remains have been excavated of a wall that has collapsed in the Late Bronze Age, which contradicts the Biblical account of Joshua's capture of the city. A maximalist will argue that these walls stood on top of the hill and must have eroded; his minimalist colleague might say that the story should be read as a description of a first fruits offering - the first town captured by the Hebrews was for God. There's something to be said for both approaches, although in this example, the erosion argument is probably incorrect.

The debate between minimalists and maximalists is not always friendly, but there is in fact only one major issue: the existence of the united kingdom of David and Solomon. Minimalists stress that this state can never have been the centralized organization we read about in 2 Samuel and 1 Kings, because the necessary archaeological evidence to prove the existence of a state organization is missing. There are no administrative documents, and something resembling a state architecture does not appear in the archaeological record until the ninth century, when almost identical stables and six-chambered gates were built on several places.

In this case, the conclusion appears to be inevitable that the kingdom of the Omrid dynasty (884-842) was the first centralized state. This is confirmed by the Samaria Ivories, which prove that their capital, Samaria, had access to the interregional trade

routes, something that tenth-century Jerusalem did not have. David and Solomon appear to have been rulers in a different, more primitive type of society, probably of a tribal nature. Maximalists have not really been able to explain this away; so far, the objects we need to speak of a state organization, have not been discovered, too many stories betray oral origins, and there have been too many excavations to continue saying that absence of evidence is not evidence of absence.

This is not unique. The kingdom of the Medes, which is mentioned in several sources as the forerunner of the Achaemenid Empire, is missing too. This is not to deny that the Medes existed - sites like Tepe Nush-e Jan can safely be attributed to them - but the evidence that they lived in a well-organized state with a central administration, as described by Herodotus of Halicarnassus, is absent: no archives, nothing that may be labeled "state architecture". The contrast with the Achaemenids is striking: their architecture has been identified in cities like Babylon, Sardes, Van, and Dascylium; archives have been found everywhere from Egypt to Afghanistan; evidence for state control of the trade routes is known from cities as far apart as Taxila and Samaria.

Unfortunately, minimalism and maximalism are not always clearly understood. The debate is not restricted to the archaeology of Israel: as indicated above, there are similar debates in other disciplines. Iranologists once accepted the existence of a Median state, but the tendency is now to read Herodotus' story as a Greek vision on the Achaemenid Empire projected on an earlier stage. It is not common among Iranologists to use expressions like "minimalism" and "maximalism", but the debate is identical.

It must also be stressed that a minimalist is not - as is often said - an atheist skeptic who denies the existence of a political organization led by David or Solomon. He is in fact a scholar who thinks that the normal evidence for a central state is missing. Nor is the maximalist someone who naively believes everything written in the Bible: he is not a literalist but a scholar who, faced with the usual lack of information, decides to make the best from the written data he has, the Bible. Maximalism and minimalism are

theoretical concepts that have little to do with religion - many minimalists are believers, and there are many maximalist authors who are not led by religious beliefs (e.g., pseudoarchaeologists like Graham Hancock and Erich von Däniken).

By Jona Lendering from

<http://www.livius.org/theory/maximalists-and-minimalists/>

Appendix 6a

Figure L.5

Revising Understandings

Original Draft Understandings: Students will understand that	Commentary on the Drafts	Revised Understandings	Commentary on the Revisions
The three branches of government.	<i>This phrase simply states the topic, not the understanding sought about that topic. Note the stem (Students will understand that...), which is designed to remind you of this need.</i>	Our founders believed in limited and divided government, in order to ensure that absolute power could never occur in government.	<i>The revised understanding is both a transferable generalization and a not so obvious result of analysis of the history of monarchies and dictatorial regimes.</i>
We should eat right and live healthy lives.	<i>This understanding is a truism—obvious on its face and not requiring thought beyond basic knowledge to grasp.</i>	We are what we eat.	<i>The revision is a more thought-provoking and focused understanding that should encourage discussion and further inquiry in order to uncover the insights in the statement.</i>
Different countries have different cultures.	<i>Although this is an understanding that may not be obvious to younger students, the claim is so vague that it isn't clear where this leads in terms of specific inquiry and insight.</i>	Cultures develop unique traditions and norms around universal human needs (e.g., food and housing) and experiences (e.g., celebrations and mourning).	<i>The revised understanding provides greater focus about the inquiry and learning in the unit, and hints at an important paradoxical insight: cultures develop differently around universal human needs and experiences.</i>
Force makes things move.	<i>This is too superficial and imprecise a statement of the desired understanding.</i>	$F = ma$	<i>Newton's law is a profound, concise, and focusing understanding.</i>
Factoring and regrouping are ways to simplify.	<i>This is true by definition and doesn't get at the powerful idea in mathematics as to why we want to simplify and how in general to do it.</i>	Solving problems requires simplifying expressions by finding useful equivalent statements by which unknowns and unwieldy expressions are easier to work with.	<i>The revised understanding, although wordy, summarizes a critical idea about how all problem solving depends in part on finding equivalences.</i>
Artists are always working to be creative.	<i>This is a somewhat superficial view of the artistic process. It doesn't really suggest an in-depth or interesting inquiry about the creative process.</i>	"Creativity is 10 percent inspiration and 90 percent perspiration" (Pasteur).	<i>The revised version is a concise but profound and (to many) counterintuitive claim about the role of hard work in the creative process.</i>
Many linear relationships can be found in the world.	<i>This statement is extremely vague—we aren't told where to find such relationships or how. As stated, it is more of a fact than a useful insight drawn from inference.</i>	If you find a relationship in which two variables are related to each other in a constant ratio, the relationship can be represented graphically by a straight line.	<i>The revised understanding, although abstract, accurately describes the general class of relationships called "linear" and how to find them. (Note that this is not true by definition; it must be inferred from the definition and experience with such relationships.)</i>

Unit 3 - Asking Essential Questions

(unscripted)

Enduring Understandings

- The mythology and historicity of Exodus are complementary not contradictory.
- The historical narrative of Exodus does not contain enough evidence to prove its events, and may even disprove it.
- Teaching quality improves with immersion in complex, not simple, content areas.
- In order for teachers to be effective educators, they need to be effective learners.

Essential Questions

- What is the role of myth and history for liberal Jews?
- What is Truth and how does it relate to the Bible?
- Can Jews integrate religious and academic readings of Exodus?
- How does a teacher honor emotional and intellectual needs?

Unit Objectives: SWBAT

- Define Essential Questions
- Investigate the Exodus debate through Essential Questions
- Formulate their own Essential Questions
- Summarize the Traditional Jewish view of Exodus
- Evaluate scholarly approaches to Exodus

Authentic Assessments

The Assessment for Unit 3 will be for the learners to design their own Essential Questions that they will use for their lesson plans due at the end of the curriculum.

Description of Content

Unit three continues the conversation of the Exodus controversy in a number of ways. Earlier learners studied academic routes to Israelite history and Biblical Criticism. In this Unit learners will see how scholars disagreed on these very routes and be introduced to the Traditional Jewish route. The learners will be studying these concepts with help of Essential Questions which are also a tool in

lesson plan design. The learners will use Essential Questions to study the academic routes in order to discover their effectiveness in lesson plan design. This Unit also contains an affective component. At this point the learners have been bombarded with cognitive yet emotionally charged information. Lesson 3 in this unit is designed for them to articulate their feelings in a productive way. The teacher should be prepared to hear people disagree with the three routes learned earlier and voice frustration. That's ok, it's fine for them to disagree and they will see soon that they are not alone. However it's important for them to think about how their feelings affect their teaching in this content area. Your learners will hopefully be asking themselves whether it is ethical to teach something that they don't agree with it.

Lesson 1 - Asking Essential Questions

Objectives:

- Define Essential Questions
- Determine when questions are essential and not essential
- Design their own Essential Questions
- Evaluate other learner's Essential Questions

Activity:

The teacher begins by explaining that the best way for teachers to design lessons plans and grapple in their content areas is to develop Essential Questions. The teacher will say that “Essential Questions help students effectively inquire and make sense of important but complicated ideas and knowledge. Essential Questions also hook and hold the attention of your students. There are no direct answers to Essential Questions. They are asked and argued inside and outside of school. Essential Questions are not leading questions with specific answers.”

Next the teacher will hand out the worksheet found Appendix 1a and asks the learners to decide individually which questions are essential and which questions are not essential. Then the teacher will facilitate a group discussion on why which questions are essential.

Assessment:

The teacher will then hand out and go over the seven criteria of Essential Questions and examples handout found in Appendix 1b. Next the teacher will ask the learners to individually develop Essential Questions for the current content they are teaching. After 10 to 15 minutes the teacher will ask the learners to get into groups of two or three so that learners can offer constructive feedback to each other's Essential Questions. The teacher will collect these Essential Questions and keep them for Lesson six.

Lesson 2 - Traditional Jewish Route

Objectives:

- Describe the traditional Jewish route to Torah
- Analyze how traditional Jews understand the story of Exodus
- Formulate Essential Questions of Traditional Jews

Activity:

The teacher begins the lesson by explaining how traditional Judaism understands the Torah. The Torah is a living document handed down from God to Moses who in turn shared it with the Israelites. Traditional Judaism believes that the Torah is Truth and that each letter, word, and sentence is a hundred percent accurate and meant to be there. This means that traditional Judaism believes in a literal understanding of the Torah, where every aspect is historically accurate. Next the teacher will pass out an article from appendix 2a that was written by an author of Chabad.org an orthodox website. After the class reads the article, the teacher spends a few minutes asking the class what the author means in their own words. The teacher will ask the class, “What are the Essential Questions that the author of the article asks about traditional Judaism?” The teacher will keep these Essential Questions for lesson six. Possible answers:

- What makes Jews Jewish?
- How do Jews practice a religion that originates from an ancient document written thousands of years ago?
- What does a relationship with God look like?

Lesson 3 - The Personal Route

Objectives:

- Students will have the opportunity to react to the three routes presented to them in the previous two units. They will have the opportunity to explore their own feelings concerning these routes and even disagree with them.
- Students will have the opportunity to react to their own feelings and explore how their feelings relate to content areas and how they teach them to their own students.

Set Induction: List of Challenges

The teacher will begin by reminding the learners about the, traditional Jewish route, Biblical criticism route, the historical route, and the archaeological route that they learned earlier. Next the teacher instructs the learners that they will have a few minutes to write down the answers to these Essential Questions which should be in a place for all the learners to see:

- How do you feel about each of the routes?
- Do you feel that the three academic routes diminish your own view of the Bible? If so, how?
- Inversely do you feel that the traditional Jewish route diminishes your own view of the Bible? If so, how?
- How has your personal view of the Bible changed since learning about these routes?

When the learners seem finished writing, the teacher will then ask for people to volunteer to read what they wrote.

Next the teacher will ask the learners to make a list of challenges that Jews may have with both the Traditional Jewish route and the three academic routes. When the list feels completed the teacher should keep it for later.

Activity:

Next the teacher will facilitate a discussion concerning how the learners' own feelings of these routes affect the way they teach them to their students .The questions are as follows:

- How does a Jew balance the items on the list of challenges with the information discovered by the academic three routes and the traditional Jewish route?

- If any of these routes contradict your personal beliefs should you still teach them to your students?
- Is it possible or even ethical to teach students something that is academically accurate but not part of your personal belief system?
- How do you teach a class which has students that both agree and disagree with your personal beliefs?

Lesson 4 - The First Argument

Objectives:

- Explain the viewpoints of Julius Wellhausen and Solomon Schechter
- Analyze the excerpts of the articles that each scholar published
- Debate the arguments of these two scholar to each other
- Formulate Essential Question from the perspective of both scholars

Activity:

The teacher will explain that academic and critical perspective of the Bible began as early as 1870 through the process of something called the Historical-Critical Method which is the Biblical Criticism Route, Historical Route, and Archaeological route combined. The biggest proponent of this method was a scholar named Julius Wellhausen. One of the most vocal and well known detractor of this method was another scholar named Solomon Schechter. Both men published books in the early 1900's arguing their viewpoints. This was possibly the first historically documented controversy on the role of the Bible and its relationships with the Truth. The teacher will next ask the classes to split into two debate teams. Each team will get an excerpt of writing from Wellhausen or Schechter from appendix 4a. The teams will have to decode what the articles mean and develop arguments for why their particular scholar is correct.

Debate Questions:

- What is your scholar's viewpoint?
- Why is your scholar's viewpoint more compelling than the other's viewpoint?
- What evidence does your scholar have to support their claims?

Activiy:

After the debate the teacher will ask each team to develop Essential Questions that their scholar may have asked or used to compose their viewpoints and arguments. When the learners seem finished the teacher will ask each team to share their Essential Questions and provide time for feedback and editing. The teacher should keep these Essential Questions for Lesson six.

Lesson 5 - Minimalism and Maximalism Revisited

Objectives:

- Define the Conquest Model, Peaceful Settlement Model, Peasant Revolt Theory, and Nomadic Theory of Israelites in the Land of Canaan
- Assess whether each of these Models are Minimalist or Maximalist models
- Formulate Essential Questions from the perspectives of the Minimalist and Maximalist scholars

Activity:

Part 1:

The teacher will explain that the class is going to revisit Minimalism and Maximalism that they learned earlier in Unit 2. The teacher will next explain that there are different theories of how the Israelites came into the land of Canaan after Exodus. The teacher will either pass out or write somewhere the title of the different theories: The Conquest Model, The Peaceful Settlement Model, the Peasant Revolt Theory, and the Nomad Theory. The teacher will instruct the class that they will be given a handful of anonymous paragraphs written by different scholars found in Appendix 5a. Each paragraph talks about one of the corresponding theories/models. The learners in groups of two or three have to decide which paragraph goes to which theory/model. The teacher will next warn that there is a red herring paragraph that doesn't fit into any of them.

Part 2:

The teacher will instruct the learners that after they feel confident that they have matched the paragraphs to the correct model/theory they then have to decide whether each model/theory fits into the Minimalist view or the Maximalist view. When each group seems finished the teacher will facilitate a discussion where the class decides on the correct answers.

Answer: Minimalist: Conquest model and Peaceful Settlement Model.

Maximalist: Peasant Revolt Theory and Nomad Theory.

Key Concept:

After the discussion the teacher will ask learners to get back in their groups and decide the Essential Questions related to the arguments of the Minimalists and Maximalists. The teacher will keep these Essential Questions for Lesson six.

Examples:

- Why would Israelites define themselves differently from Canaanites?
- Where did the Israelites come from?
- To what extent does the Bible represent history?
- What role does archaeological evidence play in Israelite history?
- What was the Israelites relationship with Egypt?

Lesson 6 - What is Essential about Essential Questions

Objectives:

Analyze and edit their previous Essential Questions from Lesson one

Combine their Assessments, Enduring Understandings, and previous work of Essential Questions to craft new Essential Questions for their lesson plans.

Activity:

The teacher will hand out the Essential Questions that the learners developed from their own content areas in lesson one and ask the learners to look over them and to do a final editing process. After a couple of minutes the teacher will facilitate a conversation about what makes the learners' questions essential.

Questions:

- What makes questions Essential?
- How do Essential Questions improve our lesson plans and our lesson plan design skills?

Authentic Assessment:

The teacher will ask the learners to begin to develop Essential Questions for the two lesson plans due at the end of the curriculum. The teacher will ask students to use their Assessments they developed in Unit 1 and their Enduring Understandings from Unit 2 combined with the Essential Questions developed in Lessons 2, 4, and 5 to help craft unique Essential Questions. When learners have written down two to three questions the teacher should ask them to get into small groups for feedback and editing.

Appendix 1a

Essential Questions

Which of these questions are the Essential Questions of this curriculum?

Why does Biblical authorship matter?

How do academics study Exodus?

How does the role of Exodus differ between Judaism and Academia?

Who are the four authors from the documentary hypothesis?

What is the role of myth and history for liberal Jews?

How does Exodus relate to the Bible?

What is Truth and how does it relate to the Bible?

What are examples of poor teaching?

Can complex content be taught well?

Answer Key:*Correct Answers:*

Why does Biblical authorship matter? - debatable, transferable

Can Jews integrate religious and academic readings of Exodus? - a good yes/no EQ

because even after initial answer it still sparks inquiry

What is the role of myth and history for Jews? - thought provoking and recurs over time

What is Truth and how does it relate to the Bible? - thought provoking, recurs over time

How does a teacher attend to an individual and a group? - requires deep analysis and higher thinking

How does a teacher honor emotional and intellectual needs? - though provoking and intellectual engaging.

Incorrect Answers:

How do academics study Exodus? - Not open ended enough, a leading question

Who are the four authors from the documentary hypothesis? - Contains a specific answer

How does Exodus relate to the Bible? - Too vague, not compelling or engaging

What are examples of poor teaching? - Not a higher thinking questions

Can complex content be taught well? - Yes/No question (Yes/no questions can still make good EQs, but only if the engender debate or higher thinking)

Appendix 1b

Seven criteria of Essential Questions

1. Is open-ended; that is, it typically will not have a single, final, and correct answer.
2. Is thought-provoking and intellectually engaging, often sparking discussion and debate.
3. Calls for higher-order thinking, such as analysis, inference, evaluation, prediction. It cannot be effectively answered by recall alone.
4. Points toward important, transferable ideas within (and sometimes across) disciplines.
5. Raises additional questions and sparks further inquiry.
6. Requires support and justification, not just an answer.
7. Recurs over time; that is, the question can and should be revisited again and again.

Understandings

The geography, climate, and natural resources of a region influence the economy and lifestyle of the people living there.

Statistical analysis and data display often reveal patterns. Patterns enable prediction.

People have different dietary needs based on age, activity level, weight, and various health considerations.

Dance is a language of shape, space, timing, and energy that can communicate ideas and feelings.

Essential Questions

How does where you live influence how you live?

What will happen next? How sure are you?

How can a diet that is “healthy” for one person be unhealthy for another?

How can motion express emotion?

Appendix 2a

From Chabad.org
Is the Exodus a Myth?
By Aron Moss

Question:

How authentic is the story of the Israelite Exodus from Egypt? From the Aztecs to the Athenians, every nation has myths about their origins. Is the Exodus story not just a Jewish legend, our nation's attempt to glorify its beginnings?

Answer:

Mythology is a great image booster. There's nothing like a good legend to lift a nation's confidence. That's why most peoples of the world claim to have powerful forebears, like great kings and mighty warriors. Some go so far as saying that their forefathers were demi-gods, born from cosmic mixed-marriages between divine beings and humans. These stories are self-serving, with little resemblance to actual history. But they are useful. During the lower points of a nation's history, at least they can reminisce on their noble and powerful past.

But imagine a nation claiming to come from lowly and ignoble origins. What purpose would that serve? Why would people invent an embarrassing legend about themselves? Yet the Jews proudly declare a most undignified beginning: we began as a slave nation. Every year we retell the Exodus saga, and say: "We were slaves to Pharaoh in Egypt." Certainly not a great pedigree. Even the escape from Egypt cannot be accredited to our own power: "G-d took us out of there with a mighty hand and an outstretched arm." G-d had to "reach out" and save us. What an unheroic heritage!

People don't make up stories like that, certainly not about themselves. It must be true. And we can be proud of it. There's no need to cover up our humble beginnings. The Jewish belief is that greatness is not a thing of our past; it lies ahead. The Jewish story has the power to inspire, not by glorying in an illustrious past, but rather by promising a brighter future. We were slaves, but we have a destiny to bring freedom to the world.

The children of demi-gods are today subjects for archeologists and historians. The children of Israel, descendants of simple slaves, are alive and thriving. No matter where you come from and how low your starting point may be, G-d can reach out to you. You too can transcend your limitations, and become free.

Appendix 4a

Excerpt from Prolegomena to the History of Ancient Israel by Julius Wellhausen

Question: What two time periods is Wellhausen suggesting that the Torah could have been written?

In the following pages it is proposed to discuss the place in history of the "law of Moses;" more precisely, the question to be considered is whether that law is the starting–point for the history of ancient Israel, or not rather for that of Judaism, ie., of the religious communion which survived the destruction of the nation by the Assyrians and Chaldaeans (Babylonians).

Question: This paragraph was incredibly controversial when it was written. What about this paragraph would be controversial in the 1890's?

It is an opinion very extensively held that the great mass of the books of the Old Testament not only relate to the pre–exilic period (Before Israelites were forced to leave Israel and go to Babylon in 586 BCE), but date from it. According to this view, they are remnants of the literature of ancient Israel which the Jews rescued as a heritage from the past, and on which they continued to subsist in the decay of independent intellectual life. In dogmatic theology Judaism is a mere empty chasm over which one springs from the Old Testament to the New Testament; and even where this estimate is modified, the belief still prevails in a general way that the Judaism which received the books of Scripture into the canon had, as a rule, nothing to do with their production.

Question: Why would later books of the Bible be more evident of having been written in the post-exilic period?

But the exceptions to this principle which are conceded as regards the second and third divisions of the Hebrew canon cannot be called so very slight. Of the Hagiographa (The writings, wisdom literature, or Ketuvim section of the Bible which includes books such as psalms and proverbs), by far the larger portion is demonstrably post–exilic, and no part demonstrably older than the exile.

Daniel comes as far down as the Maccabaeen wars, and Esther is perhaps even later. Of the prophetic literature a very appreciable fraction is later than the fall of the Hebrew kingdom; and the associated historical books (the "earlier prophets" of the Hebrew canon) date, in the form in which we now possess them, from a period subsequent to the death of Jeconiah, who must have survived the year 560 B.C. for some time. Making all allowance for the older sources utilized, and to a large extent transcribed word for word, in Judges, Samuel, and Kings, we find that apart from the Pentateuch (Torah) the pre-exilic portion of the Old Testament amounts in bulk to little more than the half of the entire volume. All the rest belongs to the later period, and it includes not merely the feeble after-growths of a failing vegetation, but also productions of the vigor and originality of Isa. xl.lxvi. and Ps.Ixxiii.

Question: Could the Laws found in the Bible be remnants of ancient Israelite practices that later authors wrote into the Bible?

We come then to the Law. Here, as for most parts of the Old Testament, we have no express information as to the author and date of composition, and to get even approximately at the truth we are shut up to the use of such data as can be derived from an analysis of the contents, taken in conjunction with what we may happen to know from other sources as to the course of Israel's history. But the habit has been to assume that the historical period to be considered in this connection ends with the Babylonian exile as certainly as it begins with the exodus from Egypt... To the Law, on the other hand, the canonical character is much more essential, and serious difficulties beset the assumption that the Law of Moses came into existence at a period long before the exile, and did not attain the force of law until many centuries afterwards, and in totally different circumstances from those under which it had arisen. At least the fact that a collection claiming public recognition as an ecclesiastical book should have attained such recognition earlier than other writings which make no such claim is no proof of superior antiquity.

Excerpt from Solomon Schechter's Seminary Addresses and Other Papers

Question: How is Schechter using Anti-Semitism? How does he think scholars like Wellhausen and Carlyle are hurting Judaism?

Some time ago I saw in one of the numerous sheets of this country a reference to the Hammurabi Code, concluding with the words, "this means a blow to Orthodoxy." I hold no brief for Orthodoxy in this country or elsewhere. But, may I ask: Is there any wing in Judaism which is prepared to confirm the reproach of Carlyle, who, in one of his anti-Semitic fits, exclaimed, "The Jews are always dealing in old clothes; spiritual or material." We are here between ourselves, so we may frankly make the confession that we did not invent the art of printing; we did not discover America, in spite of Kayserling; we did not inaugurate the French Revolution, in spite of some one else; we were not the first to utilize the power of steam or electricity, in spite of any future Kayserling. Our great claim to the gratitude of mankind is that we gave to the world the word of God, the Bible.

We have stormed heaven to snatch down this heavenly gift, as the Paitanic expression is; we threw ourselves into the breach and covered it with our bodies against every attack; we allowed ourselves to be slain by hundreds and thousands rather than become unfaithful to it; and we bore witness to its truth and watched over its purity in the face of a hostile world.

The Bible is our sole *raison d'être* (reason for living) and it is just this which the Higher anti-Semitism is seeking to destroy, denying all our claims for the past, and leaving us without hope for the future. Can any section among us afford to concede to this professorial and imperial anti-Semitism and confess "for a truth we and our ancestors have sinned;" we have lived on false pretenses and were the worst shams in the world? Forget not that we live in an historical age in which everybody must show his credentials from the past. The Bible is our patent of nobility granted to us by the Almighty God, and if we disown the Bible, leaving it to the tender mercies of a Wellhausen, Stade and Duhm, and other beautiful souls working away at diminishing the "nimbus of the Chosen People," the world will disown us. There is no room in it for spiritual parvenus.

Question: What is Schechter's solution to combat scholars who are specialists in Biblical Criticism? And what kind of person is Schechter choosing to come to his defense?

But this intellectual persecution can only be fought by intellectual weapons and unless we make an effort to recover our Bible and to think out our theology for ourselves, we are irrevocably lost from both worlds. A mere protest in the pulpit or a vigorous editorial in a paper, or an amateur essay in a monthly, or even a special monograph will not help us. We have to create a really living, great literature, and do the same for the subjects of theology and the Bible that Europe has done for Jewish history and philology. It is in view of this fact that I hail Dr. Kohler's election to the Presidency of the Hebrew Union College (The college that trains and ordains Reform Rabbis) as a happy event in the annals of American Jewry; for under his guidance I am sure Cincinnati will, in good time, contribute its share to this great "battle of duty."

Some amiable persons predict jealousy and strife between the two colleges, and are already preparing to enjoy the fight as disinterested spectators. I am certain that they will prove false prophets, for the old dictum that the students of the Torah increase peace in the world, holds good also in our day. But let me say to you that this yearning after peace, on my part, is not to be taken as a sign of my entertaining any doubt as to the soundness of my theological position, or fear of a strenuous life. I am, as a rule, not given to mental squinting, nor have I ever shunned a fight. But I honor and admire Dr. Kohler too much to take up the position of an antagonist. Besides, you have probably heard the story of that Methodist parson who rebuked one of his parishioners who occasionally indulged in wife-beating, with the words: ***How can you spend your time in fighting your wife, when you both should be fighting the devil?*" In fact, I feel that we are standing now before a crisis which would stigmatize the indulgence in such a fight as treason to the cause of Judaism; we must gather our forces and fight the enemy; and Dr. Kohler, by his wide learning, contagious enthusiasm and noble character, is the right man in the right place to marshal a part of these forces, which may, by the blessing of God, help us to victory.

Appendix 5a

Conquest Model:

6 And the Gibeonites sent to Joshua at the camp in Gilgal, saying, “Do not abandon your servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites who live in the hill country are gathered against us.” 7 So Joshua went up from Gilgal, he and all the fighting force with him, all the mighty warriors. 8 The Lord said to Joshua, “Do not fear them, for I have handed them over to you; not one of them shall stand before you.” 9 So Joshua came upon them suddenly, having marched up all night from Gilgal. 10 And the Lord threw them into a panic before Israel, who inflicted a great slaughter on them at Gibeon, chased them by the way of the ascent of Beth-horon, and struck them down as far as Azekah and Makkedah. 11 As they fled before Israel, while they were going down the slope of Beth-horon, the Lord threw down huge stones from heaven on them as far as Azekah, and they died; there were more who died because of the hailstones than the Israelites killed with the sword.

Peaceful Settlement Model:

Albrecht Alt argued that the twelve-tribe confederacy was not the one detailed in Exodus and in Numbers but a Canaanite confederacy that predated Israel. Alt leaned heavily upon the incursion of the "Hyksos," a "Syrian" [i.e., Aramaic] people who reorganized the society of, petty, autonomous Canaanite tribes into more centrally controlled city-states. Among the Hyksos was a powerful warrior class who introduced chariot warfare into the region from the Mesopotamian Highlands and by whose military process the Hyksos gained hegemony over Egypt and Canaan and became a feudal class ensconced within fortifications from which they ruled the serfs of the countryside. The Hyksos lords were defeated by the Pharaohs of the New Kingdom and subjected to Egyptian rule until the collapse of Egyptian power the end of the 13th century. Egyptian debility loosed their hold on local tribes. Reinforced by influxes of new settlers, these tribes acquired a territorial and national consciousness. The Alt theory was revised and expanded by his student, Martin Noth (and was henceforth referred to as the Alt-North theory), who considered Israelite occupation an essentially peaceful process in which pastoral peoples separately and independently took root in the occupied areas between agricultural Canaanite communities to which they had traditionally dispersed seasonally. According to this view, the twelve-tribe amphictyony came into being after and not prior to the settlement.

Israelite Nomadic Theory:

Finkelstein has recently developed a theory,[98] on the basis of archaeological studies of the Iron I settlement process, which shares certain features with Fritz's 'symbiosis hypothesis' discussed above. Finkelstein agrees with Fritz that the Iron I settlers were formerly pastoral nomads who had had prolonged contact with LBA Canaanite culture. However, while Fritz retains the notion that these semi-nomads had originally entered the land from elsewhere, Finkelstein rejects it. He admits that early Israel may have had diverse origins, and concedes that there is probably a historical kernel to the tradition of an exodus from Egypt, but he believes that the vast majority of Iron I settlers were indigenous. His argument in favour of their semi-nomadic status before the beginning of the Iron Age is much more rigorously developed than Fritz's and is worth summarizing briefly.

Peasant Revolt Theory:

It posits a revolt of an oppressed Canaanite underclass against the feudal overlords ensconced in the citadels of the city-states. Gottwald, a fervent proponent of this theory, emphasizes that "the basic division was not between agriculture and nomadism but between centralized, stratified and elitist cities, on the one hand, and the non-statist, egalitarian countryside on the other." The oppressed population of the fiefs of ruthless and ambitious overlords, probably reinforced by migrant alien elements escaping Egyptian and other tyrannies, fostered a social and religious revolutionary upheaval that generated a new sociological entity. "

Red Herring article about Minimalism and Maximalism:

"Minimalism" and "Maximalism" are two principles to cope with this situation. Maximalist scholars assume that the Biblical story is more or less correct, unless archaeologists prove that it is not; minimalists assume that the Biblical story must be read as fiction, unless it can be confirmed archaeologically. "Minimalism" and "maximalism" are, therefore, methods, approaches, or theoretical concepts...It must also be stressed that a minimalist is not - as is often said - an atheist skeptic who denies the existence of a political organization led by David or Solomon. He is in fact a scholar who thinks that the normal evidence for a central state is missing. Nor is the maximalist someone who naively believes everything written in the Bible: he is not a literalist but a scholar who, faced with the usual lack of information, decides to make the best from the written data he has, the Bible

Unit 4 - Designing Lesson Plans

(unscripted)

Enduring Understandings

- In order for teachers to be effective educators, they need to be effective learners.
- Effective teaching can be learned by immersing teachers in rich content areas.

Essential Questions

- How can the controversy around Exodus make for effective content in lesson plan design?
- How well do objectives predict reality?
- Why is it important that Objectives predict what the students learn?
- How do different age groups affect lesson plans of the same content?

Unit Objectives: SWBAT

- Define Bloom's Taxonomy, Objectives, and Set Inductions
- List the requirements for the final assessment
- Develop their own Objectives and Set Inductions
- Examine how Set Inductions and Objectives can be used in their own content areas
- Design at least two lesson plans using, Enduring Understandings, Essential Questions, Assessments, Objectives, Set Induction, and Biblical content.

Authentic Assessments

The assessment for unit 4 is the authentic assessment for the entire curriculum. At the end of this lesson the learners will have each developed at least 2 lesson plans, presented their lesson plans to each other, and organized a compendium for their lesson plans, so they can share them with each other and the religious school.

Description of Content

Unit 4 is split into two parts. The first part introduces two final lesson plan components, Objectives and Set Inductions. The learners will develop Objectives through the lens of Bloom's Taxonomy and its hierarchy of six learning components. The learners will also develop their own Set Inductions for their current content areas or their lesson plans. The second part of Unit 4 is devoted

to the authentic assessment for the entire curriculum. It is time for the learners to put everything that they have learned together in the form of at least two lesson plans. Lesson three is designed to be a workshop that helps remind the learners of the Exodus and Biblical content and the components of lesson plan design they have learned from this curriculum. Lesson four is designed for the learners to put everything together in drafts that they can share and critique. Lesson five is designed to be a celebration of the learners' work that places their lesson plan in a compendium that all the learners own.

Lesson 1 - Objectives

Objectives:

- Recognize Objective's purpose in a lesson plan
- Describe the five different components of Bloom's Taxonomy
- Analyze the Bloom's Taxonomy Verbs
- Formulate six sentences using each component of Bloom's Taxonomy from content areas of their choosing

Activity:

The teacher will begin by telling the learners that they will be learning about objectives in lesson plan design. "Objectives are measurable outcomes of lessons that the teacher wants their students to be able to do after they complete the lesson." The teacher will pass out the objectives of Unit 4 and lesson 1 as examples and go over them together. The teacher will ask the learners what they noticed about the objectives and facilitate a conversation that includes these questions:

- What does SWBAT stand for and what role do verbs play in Objectives?
- Why is it important that Objectives predict what the students learn?
- How does the process of designing Objectives make our own lesson plans more effective?
- Can Objectives tell the future or just predict an idea of the future?
- What happens if an Objective does not accurately predict what the students learn at the end of the actual class it was designed for?

Activity:

Next the teacher will introduce the class to Bloom's Taxonomy and hand out the image from Appendix 1a. The teacher will say that "Bloom's Taxonomy is a theory of the way that students think and learn about information. Bloom believed that learning is foundational starting at Remembering and Understanding which leads to applying and analysis and concludes with evaluating and creating. As this chart shows in order for a student to really learn something they need activities in both lower and higher thinking functions. Bloom's Taxonomy helps lesson plan designers develop objectives and activities for their students. Ideally each lesson has a Create and/or Evaluate component in their lesson plan. However for students to cognitively reach the Create and Evaluate

component they may need foundational components of Remember, Understand, Apply, and Analyze. “

Next the teacher will pass out the word list from appendix 1a. The teacher will explain that each component of Bloom’s Taxonomy has a series of verbs that represent it. For example if a student is asked to memorize something they are working in the lowest function of Bloom’s Taxonomy of Remembering or if a student is asked to create something they are working in the highest function of Bloom’s Taxonomy. The teacher then will ask the learners to take the word sheet and the image of Bloom’s Taxonomy and write six sentences of their own students performing a task from all six components of Bloom’s Taxonomy starting from the Remembering and continuing to Creating. They can use the content areas of what they are currently teaching, or the content areas of the lesson plans they will be designing.

After they have finished the teacher will ask the learners to get into groups of twos or threes and have them edit each other’s six sentences. The teacher will collect them at the end of the class.

Lesson 2 - Set Inductions

Objectives:

- Distinguish Set Inductions from other educational activities
- Produce three age appropriate Set Inductions for learning Torah
- Design a set induction in a content area of their choosing

Set Induction:

The teacher will begin by presenting the class with a scenario: “A teacher is ready to start an entire curriculum on the Torah for their class. The students have been exposed to stories, concepts, and morals within the Torah, but have never discussed concepts concerning the whole Torah itself. So, the teacher wants to think up a fun, introductory, and engaging activity that will introduce the entire curriculum of Torah.” The teacher will then explain that the learners in groups of twos and threes will think up five minutes activities to introduce the Torah. They will have to develop three age appropriate activities, one for Kindergarten to 1st graders, one for 2nd to 5th graders, and another for 6th to 8th graders. When the learners have finished the teacher will ask the learners to present their ideas with each other.

Activity:

The teacher will explain that what they have created is called Set Inductions. Set Inductions are designed to introduce new concepts or materials to students in a quick and intellectually engaging way. Set Inductions help frame for students what they are about to learn by immersing students in these new content areas. Next the teacher will ask the learners to design Set Inductions for the current content area they are teaching or for the lesson plans they need to write at the end of this curriculum. Once they are finished they will get back into groups of twos and threes to share and give feedback to each other.

Lesson 3 - Lesson Design Part 1

Objectives:

- List the requirements for their two lesson plans
- Review the Routes and lesson planning components
- Evaluate the content material and lesson planning material they need to begin designing their own Lesson plans
- Arrange components of lesson plan design into first drafts of lesson plans

Activity:

The teacher will explain to the class that it is now time to design at least two lesson plans around the content area of Exodus or the Bible. The learners are allowed to design their lesson plans for any age group. Each lesson plan has to have these components:

- A clear authentic assessment
- At least 2 Enduring Understandings
- At least 3 Essential Questions
- At least 3 Objectives
- 1 Set Induction
- Activities around the content area of the Bible

The teacher will next explain to the learners that the room has been set up in a very particular way for the learners to have a lesson plan design workshop. There are five stations: Assessment, Enduring Understanding, Essential Questions, Objectives/Set Induction, and the four routes. Each station has all the material that the teacher passed out and the learners produced throughout the curriculum. There are files in each station with the learners' work in order to help them get started. The learners will have the rest of class time to use the stations to help them design their own lesson plans.

Lesson 4 - Lesson Plan Design Part 2

Objectives:

- List the requirements for their two lesson plans
- Review the Routes and lesson planning components
- Evaluate the content material and lesson planning material they need to begin designing their own Lesson plans
- Arrange components of lesson plan design into drafts of lesson plans
- Examine each other's lesson plans and help edit them
- Summarize the requirements for the final class

Activity:

The teacher will explain that learners will have a couple of options for class time.

They can continue to utilize the materials set up in the workshop format.

However, for those who feel they have developed rough drafts of their lesson plans, they should partner up and give each other feedback on their work. Near the end of class the teacher will explain that in the next class it will be the very final class for this curriculum. This will be a celebration of the work that they have achieved. The learners will each give a minute or so presentation on their lesson plans for the entire class. The teacher will then explain that all the lesson plans will be put together in compendium for the religious school. After the learners present their lesson plans they will decide how to organize the lesson plans for the compendium. Finally the teacher will tell the learners, that if they haven't finished their lesson plans yet, it would be important to get them done by the next class for the presentations and the compendium.

Examples of compendium organization:

- Grade level
- Topic
- Biblical Book
- Route

Lesson 5 - Lesson Plan Design Part 3

Objectives:

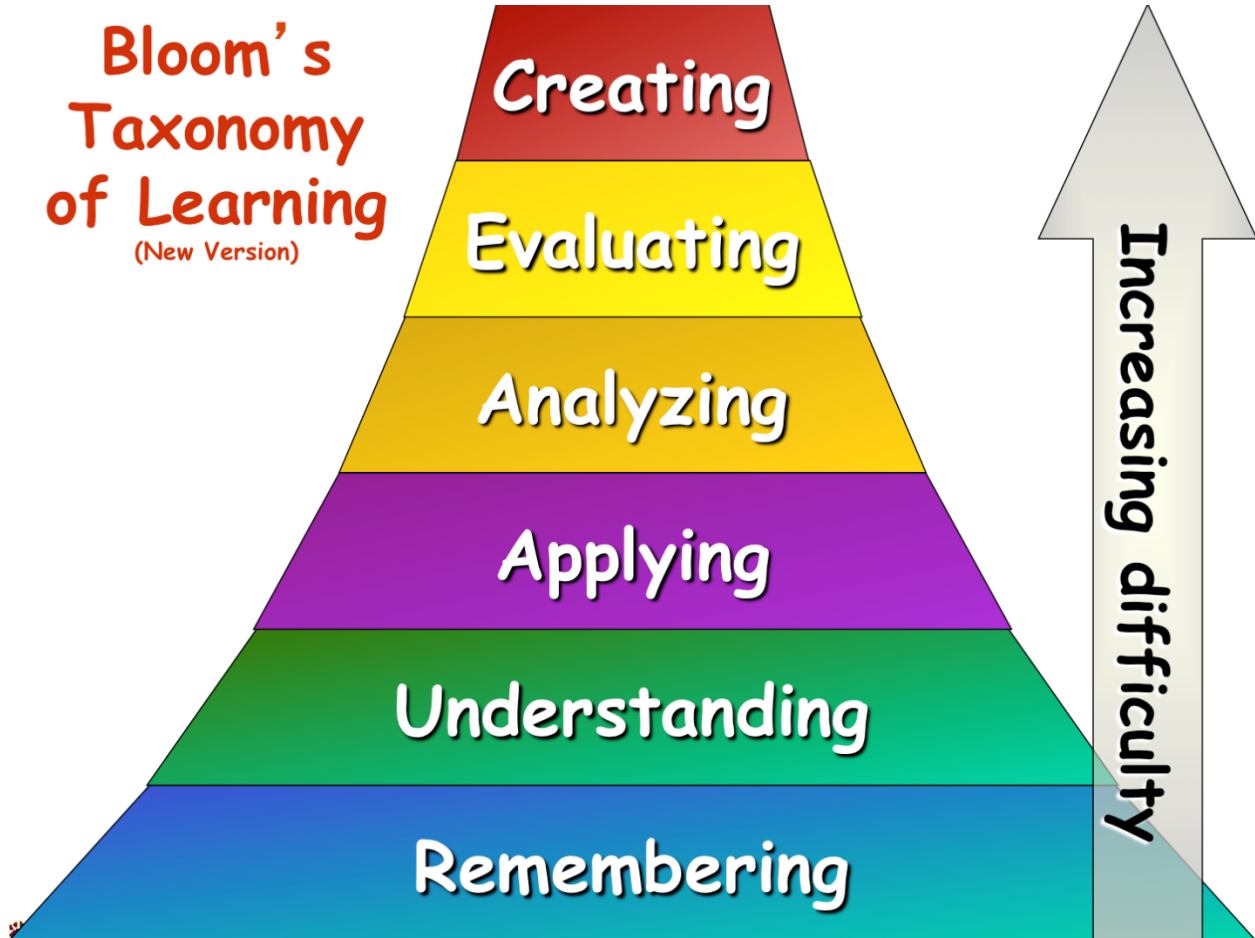
- Assess the lesson plans that each learner designed
- Arrange the lesson plans into a compendium

Activity:

The teacher will remind the learners that they will be presenting their lesson plans to the class and then they will decide as a group how to organize them in a compendium. Once they present their lesson plans and organize them the teacher will collect all of them, hopefully digitally, and send them to all the learners.

Appendix 1a

**Bloom's
Taxonomy
of Learning**
(New Version)



Knowledge (Remember)	Comprehension (Understand)	Application (Apply)	Analyst (Analyze)	Evaluation (Evaluate)	Synthesis (Create)
Define	Demonstrate	Act out	Analyze	Appraise	Arrange
Find	Describe	Calculate	Categorize	Assess	Combine
Identify	Discuss	Change	Classify	Choose	Compose
Label	Distinguish	Choose	Compare	Critique	Create
List	Explain	Construct	Conclude	Debate	Design
Locate	Extend	Determine	Contrast	Defend	Formulate
Memorize	Generalize	Develop	Deduce	Evaluate	Generate
Name	Illustrate	Manipulate	Diagram	Judge	Hypothesize
Point to	Interpret	Modify	Discriminate	Justify	Integrate
Recall	Paraphrase	Predict	Distinguish	Prioritize	Invent
Recite	Reorder	Produce	Examine	Prove	Make
Recognize	Rephrase	Select	Infer	Rank	Organize
Record	Restate	Show	Inspect	Rate	Plan
Remember	Review	Sketch	Investigate	Recommend	Portray
Select	Summarize	Solve	Survey	Value	Pretend
Show	Translate	Support		Verify	Produce
State		Transfer			Propose
Tell					Revise

Concluding Documents Annotated Bibliography

Brettler, M. (2005). *How to read the Bible*. Philadelphia, PA: Jewish Publication Society.

This book is a wonderful resource for regular people trying to learn more about the Bible. Marc Brettler writes with down to earth language about Biblical academic topics that most Jews have not encountered in the Bible before. The downside is that it is not exhaustive; each of his chapters is about each book of the Bible in which we picks one theme to discuss. He also writes very little on the books in the Torah and spends a lot of his writing on the other books.

Greenspahn, F. (2008). *The Hebrew Bible new insights and scholarship*. New York: New York University Press.

This book is anthology about Hebrew Bible with a different author for each chapter. It is an informative book, but also a tough read. All of the authors are experts in the field of Bible which is great, but they don't necessarily know how to write to non-academics types.

Silver, H., & Strong, R. (2007). *The strategic teacher: Selecting the right research-based strategy for every lesson*. Alexandria, VA: Association for Supervision and Curriculum Development.

This book is about finding the most effective activity for each lesson. It was a wonderful resource if you have an idea and need help delivering it as an activity. Many of the activities in this curriculum were developed with help from the suggestions in this book.

Wiggins, G., & McTighe, J. (2005). *Understanding by design (Expanded 2nd ed.)*. Alexandria, VA: Association for Supervision and Curriculum Development.

This has become the Bible of Lesson planning. All of the terminology, concepts, and ideas of lesson plan design come from this book. However use caution if you purchase this book, it's not something that will give quick tips on lesson planning, this book presents a whole philosophy of lesson plan design called backwards design. This philosophy of lesson planning requires some time to uncover and explore to fully understand.

[Tanakh]: JPS Hebrew-English Tanakh. (Student ed.). (1999). Philadelphia: Jewish Publication Society.

This is the official Reform translation of the Tanakh. It is super useful for three reasons. First it contains updated colloquial language. Second it has Hebrew with English translations side by side. Third it contains the Torah, Prophets, and Wisdom literature which is required for a couple of lessons in this curriculum. If a student asks for a recommendation, this would be a good one.

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