

WORLD HISTORY

Year 2 of 2



FUN FACT

Commodore Perry opened trade with Japan in 1854.





Thank you for downloading this sample of Sonlight's History / Bible / Literature H Instructor's Guide (what we affectionately refer to as an IG). In order to give you a full perspective on our Instructor's Guides, this sample will include parts from every section that is included in the full IG.

Here's a quick overview of what you'll find in this sample.

- A Quick Start Guide **START HERE**
- A 3-week Schedule
- Discussion questions, notes and additional features to enhance your school year
- A Scope and Sequence of topics and skills your children will be developing throughout the school year
- A schedule for Timeline Figures
- Samples of the full-color laminated maps included in History / Bible / Literature IGs to help your children locate key places mentioned in your history, Reader and Read-Aloud books

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Blessings!

Sarita Holzmann,
Co-founder and president
of Sonlight Curriculum

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History Bible Literature (4-Day)

World History, Year 2 of 2

By the Sonlight Team

“The fear of the Lord is the beginning of wisdom.”

Proverbs 111:10 (NIV)

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“Do to others what you would have them do to you” (Matthew 7:12).

“The worker is worth his keep” (Matthew 10:10).

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HISTORY / BIBLE / LITERATURE Quick Start Guide

What's included in your History / Bible / Literature Instructor's Guide.

With Sonlight's daily readings all scheduled, you'll read good books and talk with your children about what you're learning. You'll be amazed at how much you all learn, so easily and enjoyably. With notes and teaching tips along the way, the Sonlight History / Bible / Literature Instructor's Guide is guaranteed to help you love to learn, and love to teach.

1

Level A: History/Bible/Literature						
Days 26–30: Date: _____ to _____						
Week Overview						
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18						
19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36						
Week 6						
	Date:	Day 26	Day 27	Day 28	Day 29	Day 30
BIBLE	<i>Egermeier's Bible Story Book</i>	pp. 86–88	pp. 88–90	pp. 91–93	pp. 94–96	pp. 96–98
	Memorization	F: Fear not, for I have redeemed you; I have summoned you by name; you are mine. (Isaiah 43:1)				
	<i>Sing the Word: From A to Z</i>	"Fear Not"—Track 6. Listen to this track the entire week.				
HISTORY & GEOGRAPHY	<i>Adventures in Ancient Greece</i>	pp. 32–33	pp. 34–35	pp. 36–39	pp. 40–47	
	<i>The Usborne Internet-Linked Children's Encyclopedia</i>					pp. 124–125 ↑ ↓ ↻
READ-ALOUDS	<i>Dolphin Adventure</i>	chaps. 1–2 ↻	chaps. 3–4	chaps. 5–6	chaps. 7–8	
	<i>The Llama Who Had No Pajama</i>	p. 15				
	<i>The Arnold Lobel Book of Mother Goose</i>		pp. 28–29	pp. 30–31	pp. 32–33	
	<i>James Herriot's Treasury for Children</i>					"Oscar, Cat-About-Town"
MISCELLANEOUS	Developmental Activity	Act out a play on politeness.				
	Field Trip/Practical Life Skills					
Additional Subjects:						

2

3

4

1 Complete, ready-to-use lesson plans

All your books and activities are fully scheduled for the entire year. No need to create your own lesson plans or coordinate the reading. This IG covers Bible, History, Geography, Read-Alouds, and Readers. Each day you open your IG, do the given assignments, and—if you want a formal record of what you have done—check or date each box as you complete it. If your state requires a record of how many hours you dedicated to a subject, you also have space to record the time you spent.

2 Day-by-day Schedule

The Sonlight IG schedule lets you see your entire week at a glance. Each schedule is broken out into either four or five days of material for each of the 36 scheduled weeks. The first column indicates the various subjects or topics you will be studying. (i.e. Bible, History, Read-Alouds, etc.) The second column lists the titles of each book or assignment. The remaining columns include the day-by-day assigned pages or tasks.

3 Discussion Questions

Each IG includes various types of discussion questions—including review, comprehension, and open-ended questions, with answers. Focus on the key points, maximize the time spent, and assess how well your children understand what they're learning. Use it as best suits your needs.

4 Timeline and Map Points

Incorporate geography naturally into your school day. Students use the Markable Map to make a visual connection to how all their Readers, history books, and Read-Alouds relate geographically. A hole-punched, laminated answer key map folds into your IG. Timeline activities tell you when to add people, events, and dates to your Timeline Book.

5 Vocabulary and Cultural Literacy notes

Find clear definitions for important vocabulary that appears in your reading. Enjoy useful Cultural Literacy notes that add depth to your reading and explain things students probably don't know (e.g., what a hoop skirt looks like).

6 Notes

Immediately following the schedule, you will find each week's Bible and history notes. These extensive teaching notes help you instruct your students with excellence, and ensure that they grasp key concepts. Notes provide counter-balancing arguments, clarification, further explanations, and commentary. The IG notes also offer warnings about specific books or difficult content, so you can discuss important issues—such as racism and poverty—with thoughtfulness.

Note: At the back of your History / Bible / Literature Guide, you will find reading assignments and notes for the Read-Alouds and Readers. (In the early elementary Levels A-C programs, Readers are packaged separately to allow an adjustable reading level and pace for your children. We have not included them in this sample. Learn more about Readers packages at sonlight.com/readers.) Follow the notes for Read-Alouds and Readers as you would the History/Bible notes.

7 Teaching tips

Detailed teaching notes each week explain assignments and provide extra information about important topics to help you get the most from your materials. You will teach with confidence!

Flexible format

Because many families end up ahead of behind in a subject—at least occasionally—the IGs are structured for maximum flexibility. Some customers follow the schedule religiously. They do everything scheduled each day during that day. Others read ahead, or drop a book, or work through several days' worth of one or two subjects in a day (reading, or history, for example), and similarly the next day, and so on, until they have completed all the assignments for the week.

The IG is a guide, not a task master.

As you become comfortable teaching your children, you can skip or alter assignment to fit your family's unique needs.

6

Bible Reading

James is a very practical book. He reminds us that life isn't all rainbows and roses, but that we must work hard, turn to God in difficult times, and do what the Word says. We can be part of God's story if we follow Him. James also urges us to live in the freedom Christ brings through His forgiveness. This kind of life, one that is firmly set on being part of God's story through trouble and hard work, is exactly what Daniel and his friends demonstrate in your children's reading.

Memorization (Bible)

Psalm 42:1–6

Continue to memorize Psalm 42.

- 1 As the deer pants for the water brooks,
So my soul pants for You, O God.
- 2 My soul thirsts for God, for the living God;
When shall I come and appear before God?
- 3 My tears have been my food day and night,
While they say to me all day long, "Where is your God?"
- 4 These things I remember and I pour out my soul
within me.
For I used to go along with the throng and lead
them in procession to the house of God,
With the voice of joy and thanksgiving, a multitude
keeping festival.
- 5 Why are you in despair, O my soul?
And why have you become disturbed within me?
Hope in God, for I shall again praise Him
For the help of His presence.
- 6 O my God, my soul is in despair within me;
Therefore I remember You from the land of the Jordan
And the peaks of Hermon, from Mount Mizar.

The Beginner's American History

pp. 200–205

Cultural Literacy

steamboat: a ship using steam-driven propellers for propulsion.

To Discuss After You Read

- Q: Why didn't France want to buy Fulton's diving boat?
Who did want to buy it?
A: *Napoleon found a leak; the English government*
- Q: Where did Robert Fulton make and try his first steamboat?
A: *France*
- Q: How far up the Hudson did his New York steamboat go?
A: *150 miles*
- Q: Describe the route of the first steamboat in the West.
A: *starting from Pittsburgh, it went down the Ohio River, then down the Mississippi to New Orleans*

Timeline and Map Points

New York (D3) (map 5)

Day 165 pp. 228–232

To Discuss After You Read

- Q: Did the telegraph idea come easily to Samuel Morse?
A: *no; he worked on it with little profit; Alfred Vail helped him financially and got the patent and helped with the design*

Landmark History of the Amer. People, Vol. 1

Day 162 Chapter 19 pp. 134–136

Cultural Literacy

pipe dream: a saying that means that something is unrealistic or unattainable. The phrase originated in late 19th century America in reference to dreams or visions people would experience from smoking opium pipes. [p. 136]

Monticello: Thomas Jefferson's estate in Charlottesville, Virginia. [p. 136]

To Discuss After You Read

- Q: Why were Barber-Surgeons thought of as members of a lower class than doctors? [p. 135]
A: *because they dirtied their hands, they didn't have to know any special languages, they didn't need to read books, they were just seen as craftsmen who knew how to carve, cut, and sew up the human body*
- Q: What did apothecaries do? [p. 135]
A: *they mixed medicines*

The book mentions that "people thought it was indecent or irreligious to dissect a human body. And if anyone did such a thing, he did it in secret if he did it at all." Why do you think people of the time took this perspective? Some of the influence came from Christianity, which believes every human being is uniquely made in God's image. As such, there is a certain amount of holy respect and awe for God's creation, especially the human body since people are said in the Bible to be made in the image of God (see Genesis 1:26-27, for instance). Fortunately, some Christians also understood that since God created the world and everything in it, they had a duty to explore and seek to understand God's creation, which included learning how the human body works. This is why many Christians were eventually on the forefront of science and medicine. Still, given that human beings are made in God's image, Christians who work with human remains for scientific purposes should do so with "trembling awe," as C.S. Lewis put it (*God in the Dock*, "Vivisection," p. 226). [p. 136]

Timeline and Map Points

Every Man his own Doctor; or, the Poor Planter's Physician is first published by Benjamin Franklin in Philadelphia (1734)

London (E3); Oxford (E3); Cambridge (E3) (map 4)

How it works:

1. Read the assigned pages from the schedule.
2. Do the vocabulary and Discussion Questions.
3. Do the timeline, Map, and any other activities.
4. Now you're ready to move on to the next subject!

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Section Two

Schedule and Notes

Level H: History/Bible/Literature

Days 1–4: Date: _____ to _____

Week Overview																	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36

Week 1

	Date:	Day 1	Day 2	Day 3	Day 4
BIBLE	The BBC Manual	pp. 6–7	pp. 8–11	pp. 12–15	
	But Don't All Religions Lead to God?				Intro–chap. 2
	Parent & Student Reading	Matthew 5	Matthew 6	Matthew 13	Matthew 14
	Optional: Student Reading	Genesis 1	Genesis 2	Genesis 3	Genesis 4
	Memorization	Joshua 1:8–9 ² (all week)			
HISTORY & GEOGRAPHY	The Story of the World: Early Modern Times	Intro & chap. 1: "The Holy Roman Empire"	chap. 1: "The Riches of Spain"	chap. 2: "The Dutch Revolt"	chap. 2: "The Queen Without a Country"
	Current Events	Use the following box to record when you have completed the activity. Seventh Grade: two reports; at least one of international concern. Eighth & Ninth Grade: three reports; at least two of international concern.			
	Lap Book Kit: World History II, From the 17th Century through the 20th Century	Cover and "Where in the World?" Pocket Activity 1: Postcards from Famous Folks: Mailbox, add Charles V, & Elizabeth I			
READ-ALOUDS	A Murder for Her Majesty	chap. 1	chap. 2	chap. 3	chap. 4
	Classic Poetry		"All the World's a Stage" pp. 12–13		"Be Not Afeard; the Isle Is Full of Noises" p. 14
READERS	The King's Fifth	Intro–chap. 1	chaps. 2–4	chaps. 5–6	chaps. 7–8
Additional Subjects:					

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- Find the notes for the **Bible** readings in the notes following the Schedule pages (if applicable).
- We cite the NIV versions in our schedule for your convenience. However, if you would prefer to have your children memorize another version of the Bible that your family uses more frequently, please feel free to do so.
- See the notes for the **History** titles in the notes following the Schedule pages.
- Find the notes for the Read-Alouds and Readers in **Section Three** in the order we read them in the year.

Parental Notes Map Point Timeline Figure Timeline Suggestion

“How to” Quick Start Information

Record Keeping

To keep track of your progress, simply place a check mark in the corner of each assignment on the weekly schedule chart as your children finish it. If your state/country requires you to keep a daily record of when (what date) you completed a project, and/or how many hours you spent on a subject, then record that information as well. If you decide to reuse your Instructor’s Guide with a second child, then add each child’s initials next to the check mark or hours.

Vocabulary & Cultural Literacy

Knowing definitions is critical to understanding. That’s why we’ve included important vocabulary terms in your Instructor’s Guide.

In all of our study guides, we categorize the words we highlight in two ways. **Vocabulary** words are words your students will probably encounter in other texts—not just those included in this curriculum. We list these words within an excerpt of the text from the book in which they are found so that you may challenge your students to define the terms using the clues found in the context of the rest of the story. Simply read these short quotes aloud and see if your students can tell you the meaning of the bold italicized terms.

Cultural Literacy terms are words that, if defined while your students are reading, will broaden and deepen their understanding of the text. However, these words are generally specific to course content, and we wouldn’t expect that your students read or hear them on a regular basis. You may use these words, found in **bold**, followed by a colon and their definitions, more like a convenient glossary.

To Discuss After You Read

In the “To Discuss After You Read” section, the comprehension questions are meant to help your children focus on some of the more important aspects of the stories you read together. Our intent with this additional material is to provide you with the resources you need to get every bit of enjoyment you possibly can from a book.

Timeline

Your children will record significant people and events in a spiral-bound timeline book. Over the years, you’ll fill this book as your children’s knowledge and understanding of history expands.

The † symbol indicates it has an accompanying figure in the Sonlight Timeline Figure packet. Place these stickers into your timeline book. Timeline suggestions are marked with a 📍 symbol. Handwrite these suggestions into the timeline book as well.

When a timeline suggestion denotes a range of dates (e.g., 1865–1890), we recommend that you use the ending date when placing the figure on your Timeline.

All suggestions and figures can be found on the Timeline Figure Schedule, in Section Four.

Map Points

We provide map suggestions from the assigned reading in the Study Guide. Look for the 📍 symbol on the schedule page and in the notes. Use the coordinates and the location name in the notes to find each location on the laminated colorful maps in the front of the guide. Then, have your children note each location on your blank Mappable Map, using a washable pen.

Complete the map assignments included in all of the guides to lend context to the stories your children are reading and improve their knowledge of geography.

Further information and useful documents

If you would like further information on how to use the instructor guide, please login to your Sonlight Account and go the My Downloads section to access the “Understanding the Structure of Your Guide” and “Getting Started” documents.

For extra schedule pages, field trip planning sheets, and other documents specific to your guide go to the My Downloads section of your Sonlight Account (available to original purchaser only).

The BBC Manual

Day 1 pp. 6–7

To Discuss After You Read

We pull the Bible reading schedule for Parent and Student from *The BBC Manual’s* “Overview of the Bible in One Year” found on pp. 34–35. Student readings begin in Genesis and conclude with Jonah.

What do you think of Johnson’s term, “Bible-junkie?” We typically think of the term “junkie” in reference to someone with a drug addiction, but it is often applied in other ways, especially to note a particular fascination or obsessive relation to something. It’s not wrong to desire to immerse yourself in God’s Word, but we do need to be careful about our motives. If someone becomes a “Bible-junkie” for the wrong reasons, they may miss out on the underlying reasons for wanting to study the Bible, such as building a meaningful relationship with God and developing spiritual maturity. [p. 6]

We’ll talk more about “meditation” when we get to that section beginning on page 48. For now, keep in mind that Johnson is not referring to Eastern, non-Christian meditation, but biblical meditation that concentrates on God’s Word, his truths, etc. [p. 7]

Day 2 pp. 8–11

To Discuss After You Read

Although the influence of the Bible is important, as Johnson points out, we need to remember that more important than influence is truth. Does the Bible correspond to reality? Lots of spiritually flawed books have been influential over the centuries, but influence alone is not a sufficient

test of truth. Similarly, appealing to authorities such as Columbus, Lincoln, and Washington can supplement the case for the Bible, but we don't want to make it seem as though the Bible is God's trustworthy revelation solely on the basis of "testimonials" from famous people. Such quotations can help build the case for the Bible, but we don't want to base our trust in God's Word solely on the basis of authorities who "endorse" it. Other influential religious writings, for instance, can appeal to authorities, too. [p. 8]

Kant is a difficult philosopher to interpret. He's known for attempting to reconcile two very different methods of understanding and approaching knowledge: empiricism and rationalism. Rationalism tries to get at answers to questions about reality via reason—the use of the mind—rather than experience or emotion. Empiricism, however, turns to sensory experience as the primary source of understanding reality. Other famous empiricists include David Hume and John Locke. Rene Descartes and Gottfried Leibniz are examples of well known rationalist thinkers. In his efforts to bring empiricism and rationalism together, some critics argue that Kant allowed for so much skepticism that we could really know little or nothing at all about God. Kant is also known for other ideas such as the categorical imperative. One form of this argues that when we discuss matters of ethics, we should see how a moral maxim will fare if we apply it universally. Regarding the existence of God, although Kant rejected traditional arguments, he at least acknowledged the impact these sorts of arguments can have. In *Critique of Practical Reason* he said, "Two things fill the mind with ever new and increasing admiration and awe ... the starry heavens above and the moral law within." [p. 9]

The divine inspiration of the Bible is sometimes a confusing matter. Johnson writes, "if man had written it," then it would have been "an impossible book to write." Man did write it, but God divinely inspired people to write it. This is different than, say, God just dictating text or handing it down already written to people (Muslims make this claim for the *Qur'an*, for instance). Divine inspiration means that God could work through everyday people, including their own unique personalities and cultural distinctions, and yet result in text that had God's divine inspiration or stamp of approval on it. As Johnson puts it, "the hands of men recorded it but the mind of God wrote it through those hands." [p. 9]

For a more recent look at the manuscript evidence for the New Testament when compared with other ancient works, see, "The Bibliographical Test Updated" by Clay Jones (<http://www.clayjones.net/2012/07/the-bibliographical-test-updated/>). This is a helpful resource since much Christian apologetic work in print on this subject is outdated regarding the numbers of manuscripts and such. Jones also wrote a version of this article for *Christian Research Journal*. [p. 10]

Keep in mind that there are what scholars call "variants" among the New Testament texts. This means that there are minor differences here and there in the manuscript copies and fragments we have. Christians who hold to inerrancy believe that only the original documents of the Bible are without error, but there is room for minor differences (variants) in manuscript copies. Still, these variants are so minor as to be negligible. They account for less than 1 percent of the New Testament and none of these variants change any core Christian doctrine. They are comparable, in most cases, to forgetting to dot your "i," leaving out a comma, or getting a number wrong. [p. 10]

Is the Bible really "the foundation upon which our society stands"? For a case for this claim, see *The Book That Made Your World: How the Bible Created the Soul of Western Civilization* by Vishal Mangalwadi (Thomas Nelson). [p. 11]

Day
3

pp. 12–15

To Discuss After You Read

What does it mean to be made in God's image? Theologians debate the finer points of this phrase (see Genesis 1:26-27), but many agree that being made in God's image means that we are personal, intelligent, creative, and moral beings. [p. 13]

"Books" in ancient times, such as when the New Testament was written, were not like printed books of our day. Instead, they were most often found in scroll form—large pieces of paper that could be rolled up. [p. 14]

Protestants accept 66 biblical books as authoritative, while Roman Catholic and Eastern Orthodox traditions accept additional books that Protestants call apocryphal or deuterocanonical. These writings were written after the last Old Testament book, but before the first New Testament book. As such, they are sometimes called intertestamental books because they came between the two testaments. [p. 15]

But Don't All Religions Lead to God?Day
4

Introduction—Chapter 2

Cultural Literacy

acrimonious: something bitter or severe. [p. 10]

syncretism: involves the mixing of different beliefs. [p. 14]

To Discuss After You Read

Auschwitz and Belsen were Nazi concentration camps during World War II. [p. 9]

Galileo did not languish in prison, as the author so dramatically paints the picture. For a time, however, Galileo was placed under what today we would call "house arrest," but his treatment was not harsh and he was not imprisoned or, as some rumors persist, tortured. [p. 10]

The question of sincerity also relates to the topic of truth. If people believe truth is relative rather than absolute, then calling something true or false, such as a worldview or religion, makes little sense. In short, addressing questions about sincerity should also lead us to explore matters of truth and its meaning. Is it really difficult to “achieve certainty in religion”? That depends on the tools used to determine certainty. If we set out methodically to put worldviews to the test, so to speak, then the task of finding out which, if any, of the many worldviews that exist offers the best explanation of reality is not as difficult as we may at first think. For instance, if a worldview does not correspond with reality on key points or contradicts itself, then it is likely not a strong contender. This is not to say that it’s always easy to test a worldview, but even if something is difficult to accomplish this is not the same as saying that it is impossible to accomplish. For some tests for worldviews see the book *A World of Difference* by Kenneth Samples (Baker Books). [p. 10]

Being “practical” and accepting whatever “works” is a form of pragmatism. Sometimes this is fine, particularly in matters that are not of eternal consequence. We might not know exactly why or how something works, but so long as it works, “it is OK.” However, when it comes to truth, the pragmatic view of truth falls short. Sin, for instance, may “work” for some people. They may enjoy their sinful behavior and all that it entails. But does this mean their lifestyle of sin is “OK” because it “works” for them? There may be many things that we think “work,” but when put to the test fall short of being true. [p. 10]

What’s wrong with shutting “our eyes to complex matters” and instead just wanting to live “a reasonably decent life, in the hope that this will carry us through”? That doesn’t sound so bad, does it? This advice is a recipe for ignorance. The “big questions” of life are worth pondering and even struggling through in order to better understand reality and ourselves. Ignoring them is a serious matter, especially when it comes to worldviews that warn of severe consequences for those who reject them. Christianity is one of those worldviews. Also, God has made us with the great capacity to think—to reason. Not only does God call us to reason with him (Isaiah 1:18), but Christ called us to use our minds in relation to loving God (Matthew 22:37). In addition, if we think we can live reasonable decent lives and that’s the most important thing, we are missing the broader point of the Christian message—no one can ever be good enough on their own steam. Works-based salvation will fail us. Only God’s grace can help us (Ephesians 2:8-9). [p. 11]

Green’s remark contrasting the teachings of Jesus and Buddha is an important one. He says they “point in fundamentally different directions.” What Green is stating is what is termed antithesis or the law of non-contradiction. In logic, two opposing ideas cannot both be true at the same time and in the same way. This applies to worldviews, too.

For instance, God cannot both exist and not exist, or be a personal being and an impersonal being, or be one and many. This means, based on our short list, that theism and atheism cannot both be true because they contradict one another. The same is true for theism and pantheism, which posits an impersonal divine force instead of a personal God. Incidentally, for an interesting book about Christianity and Buddhism see *The Lotus and the Cross: Jesus Talks with Buddha* by Ravi Zacharias (Multnomah Books). [p. 11]

Not mentioned here explicitly is the concept of religious pluralism. This is the belief that all religions are very much pointing to the same thing. John Hick called this one thing The Real and in academic circles is known for his promotion of religious pluralism. It is true that religion in general tends to have certain characteristics such as identifying a problem with the human condition and offering a solution, but these broad similarities fall into contradiction when we begin to examine even the basics of what different religions teach about human beings, the nature of ultimate reality, and the means of salvation or spiritual liberation. One of the best Christian rebuttals of religious pluralism is found in *Encountering Religious Pluralism* by Harold Netland (InterVarsity Press). A simpler refutation of religious pluralism is found in the booklet *Are All Religions One?* by Douglas Groothuis (InterVarsity Press). [p. 14]

Remember our note about non-contradiction in relation to chapter 1? Green is bringing up this same point when he writes that various religions “hold diametrically opposing views of what God is like.” [p. 15]

Even though it is true that Islam is indeed a theistic religion, meaning that it believes in a personal God, Allah in practice is far from “personal.” In fact, Allah is so removed and distant from his creatures and creation as to be considered aloof. There is, for instance, no concept of a personal relationship with Allah in Islam, unlike Christianity’s emphasis on a personal relationship with God. [p. 15]

There are various forms of Buddhism, so we must be careful when making blanket statements about Buddhism or any religion as a whole. For instance, Pure Land Buddhism (also known as Amidism or Shin) incorporates some concepts that are in some ways relevant in relation to Christianity. Winfried Corduan, for instance, remarks, “Pure Land seems to have a doctrine of grace. Amida Buddha grants entry into the western paradise to anyone seeking refuge in him. But note how this differs from the Christian understanding of God’s grace” (*Neighboring Faiths*, first edition, chapter 8, p. 247). [p. 15]

Green writes, “The goal of all existence in Christianity is to know God and enjoy Him forever in the company of His redeemed people.” This harkens back to the famous passage in the Westminster Catechism which asks, “What is the chief end of man?” The answer given is, “Man’s chief end is to glorify God, and to enjoy him forever.” [p. 15]

There are many problems with karma—the moral law of cause and effect in Hinduism and Buddhism. For instance, how can an impersonal force govern or run karma, which is based on personal moral behavior? Also, if all reality is one and flowing with a divine force, as forms of Hinduism claim, then in reality there is no right or wrong or good or evil. Yet karma claims to punish wrongs and reward rights. Another point to make about karma is that in practice it results in harm, not good. To help others who are suffering, for example, is to work against their karma. This is why many relief and aid efforts in Hindu nations such as India are done by Christian missionaries, not other Hindus. Christianity offers a solid foundation for compassion and helping others, while karma does not. [p. 16]

A related question that may come up in relation to this chapter is, if there is only one God, then why are there so many different religions? If God exists and Christianity is true, it follows that the biggest human problem is sin and separation from God. Given that we are fallen and sinful beings, it is not surprising that we “go our own way” so to speak and establish religions that are at odds with the truth. They either minimize our condition and say that we are essentially good or end in despair when they say that we are essentially bad and without hope. Most are all about working our way toward salvation on our own, which feeds human pride that does not wish to humbly bow before a holy God in true repentance. Besides, the fact that many religions exist does not mean that they are all true. They could all be false or one of them could be right, but the many contradictions among them on key points clearly rules out the option that they are all the same. [p. 18]

Memorization (Bible)

Each week, read through your passage(s) at least ten times. Some students say it works best to recite the passage two times a day. Make sure you use all your gestures and the full range of vocal effects.

We want your children to make the presentation of their memorization as naturally dramatic as possible. It should not be overly dramatic, but it should be lively and interesting.

Because they are usually nervous, beginning speakers often fail in this area. They speak in tiny voices, with little dynamism (inflection, emphasis, or change in volume from one section to another), and stand stiffly. If they make any motions, the motions look unnatural and choppy.

Even good speakers have a natural tendency to “tighten up” and speak with less dynamism or drama than they ought. Therefore, before making public presentations, good speakers will “loosen up.”

There are two things public speakers need to loosen: their vocal chords and their bodies. Help your children practice the following exercises this week so they can do them easily next week before going “onstage.”

1. In order to loosen your vocal chords, try “singing” your passage. Begin “singing” it at the lowest note you can reach, and then let your voice rise through its full range—to the highest note you can sing. Keep “singing” your passage, letting your voice rise and fall from its bottom note to its top and back down to its bottom.
2. Another loosening exercise for your voice: don’t *sing* the passage; just say it, without expression, but beginning in a whisper and building volume until you are shouting. Keep saying your speech, but let your voice grow softer until it is just a whisper. Continue oscillating from whispers to shouts until you have finished your speech, or until you feel relaxed at both ends of your vocal spectrum.
3. How about working your voice (and face) through various emotions? Start with a belly laugh: “Ho! Ho! Ho! Ha! Ha! Ha! Hee! Hee! Hee!” (etc.). Then pretend you’re angry. Embarrassed. Excited. Sad. . . . Can you think of any other emotions to pretend?
4. In order to loosen your body: try swinging and shaking your arms, rolling your head in circles on your shoulders, shaking your legs, doing jumping jacks, etc. Another exercise: try saying your speech with exaggerated motions: make the motions far broader, faster, more dramatic than you would ever plan to do them before an audience.

Day
ALL

Joshua 1:8–9

⁸ Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

⁹ Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.”

The Story of the World: Early Modern Times

Day
1

Introduction and “The Holy Roman Empire”

Please read the “Why You Will Find Contradictions in History” and “Notes on Biblical Dates” articles located in the **My Downloads** section of your Sonlight account.

Please see *The Story of the World* books for maps.

Introductory comments about *The Story of the World*

We want to acknowledge from the start that *The Story of the World* includes numerous minor errors of fact. So you can get some idea of what I’m talking about, let me note the kinds of things I, (John Holzmann), noticed as I reviewed Volume 4.

- On page 8, Mrs. Susan Bauer suggests that the sun rises and sets each day because of the earth's orbit instead of its spin.
- On page 165, she erroneously refers to "Hearst and Randolph" instead of "Hearst and Pulitzer." (The two publishers' names were William Randolph Hearst and Joseph Pulitzer.)
- On pages 176–177, she completely confuses the concepts of capital and profit on the one hand and profit and salary on the other.
- On page 204, she confuses a relatively small group of Chinese for "the people of China" as a whole.
- On page 287, she places Germany's hyperinflation in the 1930s—a good decade after the fact.
- And so on.

Several customers have commented that the frequency of these errors causes them to question the validity of Susan Bauer's work as a whole.

We understand the concern. And if we knew of a better history title that covered the same ground at approximately the same level of detail and with the same winsome voice, we would be glad to adopt it. Sadly, we are unaware of such a work. Meanwhile, however, we have decided that we can "work with" Mrs. Susan Bauer's books if we keep in mind her emphasis on the idea that the books tell the story of world history. They are neither complete nor perfectly accurate. But they give you (and your children, of course!) the general contours of world history. They are useful for helping you learn how to "navigate the territory," even if they miss many of the minor details.

Before I finish commenting, let me make a minor detour.

Just recently, I have been reading Chip and Dan Heath's *Made to Stick* (Random House, 2007), a book about what makes some ideas memorable. Being somewhat of a details person myself, I have felt myself (gently) chastised by the Heaths' comments about "the Course of Knowledge":

Becoming an expert in something means that we become more and more fascinated by nuance and complexity ... and we start to forget what it's like not to know what we know. (p. 46)

For instance, physicists now know that electrons don't orbit the nucleus [of an atom] the way that planets do. In reality, electrons move in "probability clouds." So what do you tell a sixth grader? Do you talk about the motion of planets, which is easy to understand and nudges you closer to the truth? Or do you talk about "probability clouds," which are impossible to understand but accurate? ... (56)

People are tempted to tell you everything, with perfect accuracy, right up front, when they should be giving you just enough info to be useful, then a little more, then a little more. (57)

I quote the Heaths not to make an excuse for Susan Bauer. I believe she needs to "pay the price"—whatever that may be—for her mistakes. No. I quote the Heaths in order to beg your forbearance a bit, in how you approach her books.

If you see errors in Susan Bauer's text, please bring them to our attention. We bring them to Mrs. Susan Bauer's attention, and, until she includes corrections in future editions, we intend to include our own corrections in our Instructor's Guides.

So: If and as you see errors, please e-mail them to IGCorrections@sonlight.com or, if you prefer, simply, main@sonlight.com.

At this time, we have only read with a fine eye for detail Volume 4 in the series. One of our customers, Carol Cowan of New Zealand, graciously provided a detailed commentary on chapters 41 and 42 of Volume 3. We have edited her notes and included them in the appropriate Sonlight Curriculum Instructor's Guides....

To Discuss After You Read

Q: How much of the earth's surface do the oceans cover?

A: $\frac{3}{4}$ of the earth's surface

Q: Name the five oceans.

A: *Pacific, Atlantic, Indian, Southern, and Arctic*

Q: Name the seven continents.

A: *North America, South America, Australia, Asia, Europe, Africa, and Antarctica*

Q: Why was Charlemagne called the Holy Roman Emperor in AD 800?

A: *he kept the peace over much of Europe (as did the Roman Empire earlier) and spread Christianity throughout the world (hence the "Holy" title)*

Q: How did Charles V become the Second Holy Emperor?

A: *he ruled much of Europe through inheritance and then sent some German Protestants to fight against the Pope in Rome. The "German Fury" eventually troubled the Pope so much that the Pope gave Charles the title he wanted*

Q: Why did Charles V relinquish his kingdoms?

A: *he did not have an easy rule, as Catholics and Protestants fought each other. After 24 years as Holy Roman Emperor, in 1555 he resigned to go and live in a monastery*

Q: How did Charles V divide his kingdom?

A: *his son, Philip II of Spain, took control of Spain, the Netherlands, and part of Italy and his brother, Ferdinand I, took over the rest of Charles' empire*

Timeline and Map Points

🌐 *Pacific Ocean, Atlantic Ocean, Indian Ocean, Southern Ocean, North America, South America, Australia, Asia, Europe, Africa, Antarctica* (use map located on p. 10 in book)

🌐 *Germany, Rome, Spain, Netherlands, South America, Africa* (see map on p. 14 in your book)

🌐 *Europe (E4); Italy (F4)* (map 1)

🌐 *Spain (C2); India (D7)* (map 2)

🌐 *New World* (see following map)



Day 2 Chapter 1: "The Riches of Spain"

To Discuss After You Read

- Q: On what basis did Philip II give the conquistadores *encomiendas*, or contracts, to take all the gold in the New World? What do you think of this reasoning?
- A: *God has given all the land to one pope and he has given the land to the King*
- Q: How did the conquistadores impact native peoples in America?
- A: *the conquistadores took gold from the natives; they panned for gold in the streams and they forced natives to work in gold mines as well. They took billions of dollars of gold from South America. The South Americans, and the African slaves that the conquistadores brought to South America, died by the thousands, from overwork, malnutrition, and Spanish diseases*

Timeline and Map Points

† **Philip II (1527–1598) rules wealthy Spain**

Day 3 Chapter 2: "The Dutch Revolt"

To Discuss After You Read

- Q: How was William the Silent raised to rule the Netherlands?
- A: *he lived in Philip's Catholic court, though he was raised as a Protestant*
- Q: Why did William decide to break from Spain's rule?
- A: *when Philip planned to kill all the Protestants in the Netherlands, William found out about it and began a revolt*
- Q: What was the result of the Dutch's desire for independence?
- A: *after a decade of fighting, the Dutch declared independence, and they kept their independence even after William's assassination. One of William's descendants is still on the throne*

Timeline and Map Points

† **William I of Orange (William the Silent) (1533–1584) fights Spain for Dutch independence (1568–1584)**

🌐 *Netherlands* (see map on p. 24 in your book)

Day 4 Chapter 2: "The Queen Without a Country"

To Discuss After You Read

- Q: Retell the story of Mary, Queen of Scots.
- A: *she took the throne at age eighteen, after some time, she became less popular. Mary's son James (fathered by her Protestant husband), became king when he was 13 months old. Mary, Queen of Scots, lived as a prisoner of her cousin Elizabeth, Queen of England, for nineteen years before Mary was beheaded (lived from 1567 to 1587)*

Timeline and Map Points

🌐 *Scotland* (C2); *England* (D2) (map 1)

Current Event

Day ANY Report

We believe that by fifth and sixth grade students need to begin learning that world affairs—matters of social, political, economic, and cultural concern—are appropriate for their interest. They should be informed about these matters, and they ought to be forming biblically appropriate opinions about them. As citizens of God's Kingdom, they are called upon to be gracious (and, therefore, informed) ambassadors to the peoples and kingdoms of this world.

Beginning in seventh grade, we believe students ought to begin to add a statement of their own position on the issues of the day and explain why they believe and feel as they do. Twice each week, students must report verbally on some matter of significant local, regional, national, or international concern that they have read about during the previous week. They must state who the protagonists are in the case and what makes the matter significant. What are the potential effects of the matter turning out one way or another? What are the two (or more) sides arguing about (issues as well as side issues)? In seventh grade, students should make two such verbal reports each week. In eighth and ninth grades, three reports.

Please read the same article as your children read and add background information to aid in your children's understanding.

If you came across an uncommon or unfamiliar term explain it. Give your children whatever historical, cultural, and other background you can, as well as talk about any parallel situations with which your children might be familiar from their studies of history or other cultures.

The best time to hold these discussions about current events is over the dinner table.

A Rationale for Studying Current Events

Why study current events? There are many reasons. One is to help children become familiar with the names and events that are in the news. When kids become familiar with these names and events, they are better able in the future to read articles about the same people or the same or related events.

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“Great,” says your son or daughter. “Just what I need. An assignment to read the newspaper so I can read the newspaper in the future!”

That’s right!

“But why do I need to know about Hong Kong and 1997? What do I care about the GATT?”—These are the kinds of questions my daughter asked me when we began requiring current events reports from her. “Look,” she said, “the news about President Clinton and about the murder that took place yesterday down in Denver, or the fact that the Rockies won: that’s interesting. But this other stuff ... !”

Perhaps we could extend this reasoning. Who cares that a murder took place in Denver (or wherever)? Or what does it matter that a certain baseball (football, basketball, or other) team won a game? Who cares about anything? Why should we be concerned about anything besides our local community ... or our own family, for that matter? These are fair questions.

Before answering them directly, I want to acknowledge that it is at least theoretically possible to become over-informed. I can imagine there are a few people in this world who spend so much time listening to the news and “being informed” that they never have time to do anything useful.

But most of us are in another position. We are neither informed nor are we engaged in so many useful activities that we cannot possibly afford the time to become informed. We are simply selfish. We prefer to be entertained rather than to be informed and to act on what we know.

God hasn’t placed us in this world for the purpose of being entertained. God has placed us here to act as His ambassadors of light in “a crooked and perverse generation.” He wants us to bring every people group and every area of life under His control.

Now, none of us can possibly do this job by themselves. This is something God has given all of us to do together. In other words, we need each other.

In turn, this means that, on the one hand, none of us needs to know about everything that happens in the world: God knows that. Even if it were possible for us to know everything, it would be impossible for us effectively to use so much information. At the same time, however, since God hears our prayers, if we pray for our brothers and sisters elsewhere in the world and if they pray for us, and since God answers our prayers, we (and they) can help each other do our respective tasks by praying.

But how will we pray—and especially, how will we pray effectively—if we don’t know anything about our brothers and sisters elsewhere in the world? Reading the news can help us know what they are going through, what they are experiencing, and what they might appreciate us praying about.

So, our first reason for keeping up on current events is so we can pray knowledgeably and effectively for our brothers and sisters elsewhere around the world.

Another reason: by reading news from other parts of the world, we get to see our local situation in a broader context. It’s similar to what we gain by studying history. We see, for instance, that we are not alone in some of

our experiences: “We don’t have it so bad.” Then again, we see that some people enjoy certain blessings that we do not. As the Apostle Paul said concerning the Jews as they looked at the Christians, perhaps we will be stirred to a righteous envy. Then again, a study of current events may help us see that we enjoy certain blessings that others don’t. Perhaps we will learn to keep our mouths shut when we think we “have it so bad.” Finally, a study of current events—as a study of history in general—can give us the opportunity to learn from other people’s mistakes.

Besides the direct benefits we and our brothers and sisters around the world enjoy because we keep up on current events, by reading the newspaper we give God the opportunity to lead us in new directions.

Imagine. Are you likely to go someplace or serve a people group you’ve never heard of? Hardly! Nor are you likely to try a new idea if you’ve never heard of anyone else doing the same thing before.

By becoming informed about other people in other places, we broaden our horizons and minds to all manner of options we would otherwise never consider.

A Brief List of Magazines and Newspapers for Current Events Study

If you are looking for newspapers, newsletters or magazines that can provide a broader perspective on the world and current events, we are happy to suggest the following:

Christian and/or Kingdom Oriented Periodicals

God’s World Publications. A series of graded (therefore, easy to read), eight-page publications published weekly during the school year. Reminiscent of “My Weekly Reader.” High human interest and U.S.-oriented content. Editorial slant is conservative, anti-socialist, pro-Western. One article each issue uses Scripture to evaluate and comment on some matter of current U.S. or international concern. Adult version of the magazine *World*, a biweekly, is a force to be reckoned with. Their coverage of national and international news is remarkably thorough, thoughtful, and thought-provoking. Includes, besides concise headline news analyzed from a Biblical bent, concise media reviews, and reports from the frontlines of missions, a surprising number of articles that “scoop” the mainstream media on breaking news and analyze Western culture. We have grown very fond of this magazine! Order from God’s World Publications, P.O. Box 2330, Asheville, NC 28802, USA; (800) 951-5437; www.gwnews.com/sonlight. Discounts available for three or more subscriptions mailed to same address.

Focus on the Family Citizen. Monthly. An activists’ advocacy magazine for wholesome, biblical values in American culture. Provides more in-depth coverage on sociopolitical matters often dealt with on the Focus on the Family radio programs. Good reading. Call 1(800)232-6459 or write to Focus on the Family, Colorado Springs, CO 80995.

Focus on the Family *Plugged-In*. Monthly. This is another magazine that we have come to appreciate more and more as our kids have grown older and the publication itself has matured. Filled with up-to-the-minute analyses, from a conservative, Christian perspective, of all the latest films, musical recordings (virtually all genres), and videos. See address and phone number above.

Secular Periodicals

The Christian Science Monitor. Daily. If you want a daily overview of what is happening around the world, the *Monitor* is the place to turn. Though clearly *not* written from a Christian perspective, the *Monitor* provides better daily news coverage of world events than almost any other newspaper. Write Christian Science Monitor, P.O. Box 11202, Des Moines, IA 50340; or call (800) 456-2220. Available only in the United States.

Personally, daily newspapers overwhelm me with too much information about too many insignificant matters. Therefore, I prefer weekly and monthly periodicals: journals in which the news has been a bit more fully digested and there can be deeper analysis of what has happened during the previous seven to 31 days. If you are like me in this way, then you will probably prefer the following:

The Week. Weekly. Covers U.S. and world news of all types—political, economic, social, media (film, music, TV), popular (tabloid gossip), business, tech, and more—pulled from a wide range of sources, both domestic and international. One gets the impression that, in general, the editors probably hold a liberal bias, but, more than any other periodical we have found, they view their role as giving a relatively fair editorial voice to all sides on contentious issues. At only 42 pages long, and carrying relatively little advertising, the magazine offers a good, quick take on most current events of any significance in the world at large. Most of the adult members of our family read this magazine faithfully. You can get a six-week, risk-free trial subscription by visiting <https://subscription.theweek.co.uk/overseas-subscriptions>.

Lap Book Kit: *World History II*

Day
All

Cover & “Where in the World?” Pocket

Sonlight offers an Optional Lap Book (World History II) that directly corresponds with your World History, Year 1 of 2 Instructor’s Guide. It is an optional hands-on program to enhance your student’s history studies. The Lap Book is packaged as a kit that includes instructions and materials for 28+ activities, which are scheduled throughout the year in this guide. Go to www.sonlight.com/hh30 to purchase or learn more about the Lap Book!

The Schedule page lets you know which activities you are completing this week. The Notes include additional tips to help you complete the activities (when applicable).

This week, follow the Lap Book Kit instructions to assemble the Cover, the “Where in the World?” Pocket, and begin the “Postcards from Famous Folk” activity. Many of the Lap Book activities will require your student to follow specific steps to correctly complete the project. Some activities are scheduled across multiple weeks. We recommend that you and your student read over the full instructions for each week’s activity before they begin.

Note: Some activities require careful folding and cutting in just the right places. If you think your student may have trouble, we recommend making a copy of the page so you have a backup in case you need to start over.

Day
All

Activity 1: Postcards from Famous Folks: Mailbox, add Charles V, & Elizabeth I

Follow the Lap Book Instructions to create the “Postcards from Famous Folks” mailbox and add Charles V and Elizabeth I. ■

Level H: History/Bible/Literature

Days 5–8: Date: _____ to _____

Week Overview																	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36

Week 2

Date:		Day 5	Day 6	Day 7	Day 8
BIBLE	The BBC Manual	pp. 16–18 (mid-page)	pp. 18–19	pp. 20–23	
	But Don't All Religions Lead to God?				chaps. 3–4
	Parent & Student Reading	Matthew 21	Matthew 26	Matthew 27	Matthew 28
	Optional: Student Reading	Genesis 5	Genesis 6	Genesis 7	Genesis 8
	Memorization	Philippians 2:3–4 (all week)			
HISTORY & GEOGRAPHY	The Story of the World: Early Modern Times	chap. 3 👤 🌐	chap. 4: "The French in the New World" 👤 🌐	chap. 4: "Henry Hudson's Quest"	chap. 5 🌐
	Current Events	Report			
	Lap Book Kit: World History II, From the 17th Century through the 20th Century	Activity 1: Postcards from Famous Folks: add Guy Fawkes Activity 2: The Three Great Unifiers of Japan			
READ-ALOUDS	Murder for Her Majesty	chap. 5	chap. 6	chaps. 7–8	chap. 9
	Classic Poetry		"Tomorrow, and Tomorrow, and Tomorrow" p. 15	"Nurse's Song" p. 16	"The Tyger" pp. 17–19
READERS	The King's Fifth	chap. 9	chaps. 10–11 🌐	chaps. 12–13	chaps. 14–16
Additional Subjects:					

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To Discuss After You Read

Notice that the different kinds of Bible books are categorized by genre or style. Sometimes a book will have a mixture of styles, such as Daniel including elements of history, as well as prophecy and apocalyptic literature like Revelation. Bible scholars sometimes add another category called wisdom literature, which includes books such as Job, Proverbs, and Ecclesiastes. Old Testament prophecy books are not exclusively about predicting the future, though they do this sometimes. Instead, these prophetic books often provided exhortations and condemnations of behavior, calling people to repentance. [p. 16]

Whether or not God’s “church” was present in the Old Testament or did not begin until the New Testament is a matter of debate between different theological traditions. Those who hold to what is called dispensationalism, for instance, believe that the church did not begin until the book of Acts at Pentecost. Others see one unbroken progression of God’s people throughout history that can be called the church. Those who hold to what is called covenant theology hold to this view. [p. 18]

To Discuss After You Read

What Johnson calls the “silent years” is also referred to as the intertestamental period because it was between the two testaments. [p. 18]

As you look ahead in the *BBC Manual*, it provides a one-year schedule of the entire Bible to read through. Save that schedule for a year you’d like to accomplish that goal. On pages 34–35 it provides an overview of the Bible. Sonlight uses the overview schedule for both the student’s individual reading and the reading you do together as a family. We used the schedule through much of the Old Testament for students to read on their own, and read the New Testament portion with Mom. We finish the year with Old Testament prophets. Enjoy!

To Discuss After You Read

Johnson shares an amusing story about “brainwashing,” but in reality no one wants to be brainwashed, which is akin to being indoctrinated, programmed, or forced into believing something or doing things. The Bible allows believers to ask questions and seek honest answers. No one should ever tell us not to ask questions or seek understanding when it comes to our faith. Even Paul said to “test everything” (1 Thessalonians 5:21). [p. 21]

Is assurance of salvation a biblical concept? We’re not here to give you a definitive answer one way or the other, but do want to point out that there are theological differences on this question. Those who favor Reformed traditions along the lines of Calvinism believe in what is called the “perseverance of the saints,” which supports the assurance of salvation and the belief that Christians cannot lose their salvation. Those in Wesleyan or Arminian theological traditions believe that salvation can indeed be lost. Again, we’re not here to settle this debate, or to get into the details of each perspective, only to point out that there are different approaches to the matter. [p. 22]

But Don’t All Religions Lead to God?

To Discuss After You Read

Green’s broad point in this chapter is that the question itself is flawed since not all religions have a sense of leading to God at all. If this is the case, then we need to figure out what is underlying the question. Usually we’ll find that a sort of religious pluralism is underlying the question, which relates more to the question in chapter 2. In a sense, though, we can say that all religions do lead to God, but the question then becomes, what happens next? Hebrews 9:27 reads, “Man is destined to die once, and after that to face judgment” (NIV). In other words, all religions will lead people to God, but not in the way they think. We will face God’s judgment at that point and only the grace of God through Christ will save those who were willing to embrace those truths.

To describe Christianity as the “child” of Judaism is somewhat confusing. The first Christians, who were primarily Jewish believers, did not see Christianity as a new religion or a “child” of Judaism, but the natural progression and outcome of God’s plan for humanity. In this sense, Christianity is more akin to Judaism matured or growing into what God intended all along. Christ himself said, speaking of the Old Testament, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Matthew 5:17, NIV). [p. 21]

There are various strands or traditions within Judaism today that make it difficult to make statements about it that always apply in all instances. Some of these traditions include Orthodox, Reformed, Conservative, and Hasidic forms of Judaism. For more on this see the chapters on Judaism in *The Compact Guide to World Religions* (Halverson, Bethany House) and *Neighboring Faiths* (Corduan, InterVarsity Press). [p. 21]

Green writes, “Intimacy with God is what the Christian faith is all about.” This is debatable. Broadly speaking, the Christian faith is about God’s plan to redeem fallen humanity through the sacrificial death and resurrection of Christ, thus offering atonement via grace through faith. In other words, the Christian faith is all about God’s plan of redemption. While it is true that this plan involves an

intimate relationship with God, this relationship stems from repentance that leads to salvation through Christ. So we don't want to minimize the personal aspects of relating to God that are clearly present in Christianity, but neither do we want to miss the fact that intimacy with God results from God's plan of redemption; it is not the plan itself, but a benefit of the plan. [p. 22]

In sum, the Hindu view of history is cyclical, while the Christian view is directional, leading to a specific goal and purpose as guided by God. As James Sire puts it, in Christianity, "History is linear, a meaningful sequence of events leading to the fulfillment of God's purposes for humanity ... history is ... going somewhere, directed toward a known end" (*The Universe Next Door*, 3rd edition, p. 36). [p. 22]

Even though Green makes comments about Christianity, "In many ways" not being "special at all," we want to be careful not to overstate this point. While it is true that some Christians in some instances have been involved in religious wars and other shortcomings, we should not minimize the many positive contributions and benefits Christianity has given the world. At its root, Christianity is founded on love of God and love of others, which often results in good in the world, not bad. Seen as a whole, then, Christianity has given the world countless tangible benefits. See, for instance, *How Christianity Changed the World* by Alvin Schmidt (Zondervan), *The Book that Made Your World* by Vishal Mangalwadi (Thomas Nelson), and *What Christianity Has Done for the World* by Robert Velarde (Rose Publishing).

Green writes of various significant historical figures, including Jesus, that, "All advocated radical moral change." We must be careful here to avoid thinking that Jesus came to establish a whole new kind of morality. He didn't. God's moral truths are "written on the heart" (Romans 2:15) and are common throughout history and throughout cultures (see, for instance, the appendix to *The Abolition of Man* by C.S. Lewis). But it is indeed true that Christ emphasized moral virtue over legalistic following of rules, noting especially that what is inside us, morally speaking, is far more important than the outer trappings of religion. Even sin in thought, said Jesus, is comparable to actually carrying out the sinful thought (Matthew 5:28). Even the Golden Rule is not "new" per se, but it codifies, brings together, and sums up the substance of many moral teachings: "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets" (Matthew 7:12). The point is that Jesus did not offer a completely new moral code, but, rather, his way of looking at human behavior was radical for his time, emphasizing grace and virtue over law, but without dismissing the value of God's laws. [p. 28].

When it comes to the influence of a religious leader, it's true that Jesus has had a profound influence on world history, but we want to be careful not to make this line of reasoning a primary reason for accepting the truth of Christianity. What if another world religion gains more followers some day than Christianity? Does this mean the

other religion is, therefore, true and Christianity is not? Of course not. Truth does not depend on majority rule, but on correspondence with reality. Still, as part of a cumulative case for Christianity, the influence of Christ on history can indeed play a part, just not the only part. [p. 28]

The tremendous growth of Christianity, particularly Africa, Latin America, and Asia is clear, leading to books such as *The Next Christendom: The Coming of Global Christianity* by Philip Jenkins, which explores this significant trend. Also see his book *The New Faces of Christianity: Believing the Bible in the Global South*. Given these trends, the Christian church should ponder the fate of Christianity in traditional locations such as North America and Europe. Will these areas no longer remain influential to Christianity or will revival change the downward spiritual trajectory these regions seem to be on? [p. 29]

The very tenacity and even growth of Christianity is perplexing for some contemporary atheist critics. According to them, by now Christianity and other religions should have faded away, being replaced by modern scientific thinking and the savior of technology. But a strange thing happened (or didn't happen). In short, religion remains strong throughout the world. It's almost as though people are wired to believe. Far from being dead, God is alive and well, while atheism and derivative belief systems remain in the minority. [p. 29]

Green makes an important point when he notes that Jesus does not make people "reject their culture." Missiologically speaking, it's not the job of Western Christian missionaries to make every other culture Western, too. Christianity, biblically shared, allows people to retain their culture rather than forcing them to become something else entirely. This does not mean that aspects of a given culture where Christianity is introduced won't ever be changed. For example, if a tribe of cannibals embraces Christ and Christianity, they will abandon cannibalism based on Christian ethics and theology. But this is, of course, a good thing! The same basic principle, though, cannot be said of all religions. Some do require followers to reject their culture. [p. 30]

"Jesus is the only fully balanced person who ever lived," writes Green. As you read through the pages of the four gospels in the New Testament, this characteristic of Christ shines through. "I know where I came from and where I am going," said Christ (John 8:14). There is no hint here of indecision, philosophical confusion, or lack of purpose or direction. His mission was clear and his words and actions backed up his extraordinary claims. [p. 32]

The wonderful evidence amassed by Green in support of the unique nature of Christ is impressive, but if a critic claims that Jesus never really existed or that the New Testament records are unreliable, we must be prepared to give an answer (1 Peter 3:14). Although the claim that Jesus never existed is in the minority, this does not mean we won't ever encounter it. The fact of the matter is that there is ample evidence to support the historical existence of Christ and the reliability of the New Testament record.

Evidence for Jesus by Ralph Muncaster is one book we recommend, as well as *The Evidence for Jesus* by R.T. France. Two helpful books about the reliability of the New Testament record include *The Historical Reliability of the Gospels* by Craig Blomberg and *The New Testament Documents: Are They Reliable?* by R.T. France. [p. 32]

Memorization (Bible)

Day
ALL

Philippians 2:3–4

- ³ Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves,
⁴ not looking to your own interests but each of you to the interests of the others.

The Story of the World: Early Modern Times

Day
5

Chapter 3

To Discuss After You Read

- Q: What did James VI, King of Scotland believe regarding ruling?
 A: *a king ruled by divine right—that is, that a king’s power comes directly from God, and the king should not be answerable to his subjects*
- Q: How did James become king of two countries? Why was James an unpopular ruler?
 A: *when Elizabeth of England died in 1603, James VI of Scotland became King James I of England too. He angered the Puritans because he would not make the Anglican church more Protestant; he angered the Catholics because he ordered Catholic priests to leave the country; he angered Parliament because he disbanded their session and ruled the country alone*
- Q: What does Guy Fawkes day celebrate?
 A: *Catholic Guy Fawkes and some of his friends wanted to get rid of James and Parliament. They brought many barrels of gunpowder into Parliament in London, but just hours before they blew up the building, Guy Fawkes was caught, and the plan failed*
- Q: Why did James I send colonists to North America?
 A: *James wanted American gold. He sent settlers to the New World in 1607*
- Q: Why did many settlers in Jamestown die?
 A: *the Jamestown colonists wanted gold more than they wanted food and shelter. Because they landed in time of drought, and because of their poor planning, half the settlers died within a few months*

Timeline and Map Points

- † **James VI of Scotland and I of England (1566–1625); pursues Divine Right of Kings**
- † **Guy Fawkes (1570–1606) plans Gunpowder Plot to rid England of James I and Protestants**
- † **James I commissions new English version of the Bible (published 1611)**
- † **Colonists establish Jamestown (1607)**
- 🌐 *Scotland; England; Jamestown (see map on p. 34 in the book)*
- 🌐 *London (B2) (map 2)*
- 🌐 *North and South America (B3) (H6) (map 4)*
- 🌐 *New World (see map below)*



Day
6

Chapter 4: “The French in the New World”

To Discuss After You Read

- Q: Why did explorers seek a Northwest Passage?
 A: *so ships could reach India and China more easily*
- Q: What is Samuel Champlain, the French explorer, known for?
 A: *Champlain tried to make settlements at St. Croix Island, Port Royal, and Kebec now Quebec (which was settled in 1608). Champlain had difficulty keeping settlers on the land, but Quebec did become a permanent settlement, and Champlain earned the title “Father of New France”*

Timeline and Map Points

- † **Samuel Champlain (1567–1635) establishes Quebec in New France**
- 🌐 *Canada, St. Croix Island, Port Royal, Quebec, Hudson Bay (see map on p. 42 in the book)*
- 🌐 *China (C8); India (D7) (map 2)*

Day
7

Chapter 4: "Henry Hudson's Quest"

To Discuss After You Read

- Q: Retell the story of the English explorer, Henry Hudson.
- A: *Henry Hudson tried several creative ways to reach the East. None of them worked, though he did discover Hudson Bay. His mutinous crew set him adrift*

Day
8

Chapter 5

To Discuss After You Read

- Q: Who was Toyotomi Hideyoshi and what did he do?
- A: *the Land of the Rising Sun, or Japan, endured civil war. Each daimyo, or nobleman, hired samurai warriors to fight for them. At last Toyotomi Hideyoshi, a peddler gifted in strategy, united Japan. He forced his enemies to swear loyalty to him. Hideyoshi tried to conquer China (1592), but died trying*
- Q: How did Ieyasu the shogun maintain power?
- A: *he gave the samurai jobs such as bookkeeping and tax collecting. He also urged them to study literature, art, music and poetry. Ieyasu encouraged sumo wrestling in order to keep the samurai from fighting with swords*

Timeline and Map Points

- 🌐 Japan, China, Korea (see map on p. 52 in the book)
- 🌐 Tokyo (C10) (map 2)

Lap Book Kit: *World History II*Day
AllActivity 1: Postcards from Famous Folks:
add Guy Fawkes

Follow the Lap Book instructions to add Guy Fawkes to your "Postcards from Famous Folks" mailbox.

Day
All

Activity 2: The Three Great Unifiers of Japan

Follow the Lap Book instructions to complete this activity. ■

Level H: History/Bible/Literature

Days 9–12: Date: _____ to _____

Week Overview																	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36

Week 3

Date:	Day 9	Day 10	Day 11	Day 12
BIBLE	<i>The BBC Manual</i> pp. 24–mid 26	pp. mid 26–29	pp. 36–38	
	<i>But Don't All Religions Lead to God?</i>			chaps. 5–6
	Parent & Student Reading Mark 1	Mark 2	Mark 3	Mark 4
	Optional: Student Reading Genesis 9	Genesis 10	Genesis 11	Genesis 12
	Memorization	2 Chronicles 7:14; John 15:16 (all week)		
HISTORY & GEOGRAPHY	<i>The Story of the World: Early Modern Times</i> chap. 6: "Strangers and Saints in Plymouth" 👤 🌐	chap. 6: "The Dutch in the New World" 🌐	chap. 7: "Tobacco—and Unwilling Colonists" 🌐 🌐	chap. 7: "Queen Nzinga of Angola" 🌐 🌐
	Current Events	Report		
	Lap Book Kit: World History II, From the 17th Century through the 20th Century	Activity 3: Strangers & Saints in Plymouth Activity 4: The Slave Trade		
READ-ALOUDS	<i>Murder for Her Majesty</i> chap. 10	chaps. 11–12	chap. 13	chap. 14 🌐
	<i>Classic Poetry</i>	"Skating" pp. 20–21		"Sonnet composed upon Westminster Bridge" p. 22
READERS	<i>The King's Fifth</i> chaps. 17–18	chaps. 19–20	chaps. 21–23	chaps. 24–25
Additional Subjects:				

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The BBC Manual

Day
9

pp. 24–middle of 26

To Discuss After You Read

The many Bible translations available to us today aren't generally a problem, but a blessing. With the exception of some fringe or highly questionable versions, most contemporary Bible translations are excellent and helpful. A Bible scholar once described the difference between reading the original languages of the Bible and translations as the difference between watching TV in color (original languages) or black and white (translations). You might miss some things—sometimes important things—if you only watch in black and white, but on the whole you get a good idea of what you are seeing and understanding. Most of us will probably not become experts in Hebrew and Greek, but we can learn about differences between translations and can compare translations in our language in order to gain different insights on the text. Also keep in mind that although portions of the Bible may be hard “to get a handle” on, other passages are wonderfully simple yet communicate profound truths. What is known as the *perspicuity* of Scripture is a concept that says that the Bible is clear in its central teachings. As the *Holman Bible Dictionary* puts it, “Thus we speak of the perspicuity or clarity of Scripture: all that is necessary for salvation and Christian living is clearly set forth in Scripture. One does not have to be a scholar or pastor to understand what to do to be saved or to live a life pleasing to God” (Holman Bible Publishers, 2003, under “Moral Teachings for Living”) [p. 24]

Day
11

pp. 36–38

To Discuss After You Read

Since the publication of the *BBC Manual*, many additional study Bibles are available such as *The ESV Study Bible* (Crossway, 2008), the *NIV Archaeological Study Bible* (Zondervan, 2006), *NLT Study Bible* (Tyndale, 2008), and *The Apologetics Study Bible* (Holman, 2007), for example. In addition to these helpful printed resources, you may wish to consider investing in some Bible software. Many study Bibles are available in electronic form as part of some Bible software tools. Two helpful Bible software packages include *Logos Bible Software* and *Accordance Bible Software*. Both offer entry level collections, as well as very advanced collections for professionals. Also, both offer mobile versions for certain smart phones so you can take your Bible study tools with you on the go. If you just want something simple to look up verses and key words, you might get by just fine with online resources such as Bible Gateway (www.biblegateway.com) and Blue Letter Bible (www.blueletterbible.org). [p. 37]

Another helpful one-volume commentary is the *Evangelical Commentary on the Bible* (Baker Book House, 1989). Keep in mind that most one-volume commentaries only have space to cover the bare essentials of notes and insights. A good multi-volume commentary is the *Exposi-*

tor's Bible Commentary (Zondervan). It's scholarly, but still accessible to the average lay reader. These and other commentaries are available in print or sometimes are included in certain Bible software packages or can be purchased as add on modules. There are also many specialized commentaries based on individual books of the Bible, for instance, or that tackle especially challenging passages. Two in the latter category include the *Encyclopedia of Bible Difficulties* by Gleason Archer and *When Critics Ask* by Norman Geisler and Thomas Howe. Bible commentaries are helpful tools, but remember that they represent human insights into the Bible and are not infallible. Sometimes there's a difference between what the Bible says and how we interpret it (theology). [p. 38]

But Don't All Religions Lead to God?

Day
12

Chapters 5–6

Cultural Literacy

trenchancy: to be keen or incisive. [p. 39]

To Discuss After You Read

The kind of God who “couldn't be bothered with the likes of you and me,” yet created the universe falls under the worldview known as deism. This is the view that even though God exists, he basically just wound up the clock of the universe then left it to run on its own. The deistic God does not involve himself in the world or in human affairs, much less work miracles. One key problem with deism is the fact that if Christianity is true, then deism by its very nature can't be true. Christianity says that a personal, transcendent God exists, but that this God is also very much active in his creation. [p. 35]

The kind of worldview that says, “this world is all there is. Call it God if you like,” might refer to either naturalism (atheism) or pantheism. Naturalism rejects anything supernatural and instead claims that the universe is the whole show, so to speak. Everything in a naturalistic universe is based on matter. We're the result of chance, time, and an undirected process. A pantheistic universe could also agree with the claim God is all there is, but within pantheism God is an impersonal force or energy, not a transcendent, personal creator. If you think about it, most worldviews fall under one of these three options: theism, atheism, or pantheism. [p. 35]

When Jesus said, “before Abraham was, I am” (John 8:58), the words he used in Greek for “I am” (*ego eimi*) are identical to those used in the Greek translation of the Old Testament of his day (the Septuagint or LXX) in Exodus 3:14, where God gives His name to Moses. This caused quite a furor among his listeners in John 8, so much so that later they wanted to stone him for blasphemy: “It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God” (John 10:33). [p. 37]

Was Jesus insane? Green asks, “Could anyone in His right mind make them [such claims] unless He really did share the nature of God?” The famous “trilemma” popularized by C.S. Lewis (quoted later in this chapter) and, more recently, Josh McDowell asks if Jesus was a Lord, liar, or lunatic. There are other options, too, such as whether or not Jesus was a legend, some kind of Eastern guru, or even a space alien, but when it gets down to it, the best explanation is that Jesus was who he claimed to be. Most who have read the accounts of Christ know that he was not insane, though you may still come across a skeptic here and there who claim this option is true. Fortunately, some good recent responses to these issues are found in works such as *Without a Doubt* by Kenneth Samples (Baker Books) and *Handbook of Christian Apologetics* by Peter Kreeft and Ronald Tacelli (InterVarsity Press). Also see the chapter by David Horner, “Aut Deus Aut Malus Homo” (Either God or a Bad Man) in *C.S. Lewis as Philosopher* (InterVarsity Press). [p. 38]

One way critics seek to deflate some of the claims Green lists here is to discount miracles as impossible or highly improbable. Sometimes critics do this by presupposing that naturalism is true. If it is, then miracles by definition cannot happen since there is, they claim, no God to perform them. But if the theistic God of Christianity exists, then it is possible for God to work miracles in his creation. For more on this see the books *Miracles and the Modern Mind* by Norman Geisler (Baker Books) and *In Defense of Miracles* edited by R. Douglas Geivett and Gary Habermas (IVP Academic). [p. 40]

Many Old Testament prophecies point to Christ. Some have documented as many as 300 or more such passages pointing to Jesus as the Messiah. For a presentation and defense of many of these passages see *Answering Jewish Objections to Jesus: Messianic Prophecy Objections* by Michael Brown (Baker Books). [p. 40]

As we noted earlier, there are actually more than three options regarding the claims of Christ. Incidentally, C.S. Lewis likely got his ideas for this famous first passage quoted by Green from *The Everlasting Man* by G.K. Chesterton, but the argument itself is far more ancient, going back as far as Eusebius of Caesarea who lived in the 3rd and 4th centuries. [p. 42]

Green doesn’t attempt at this point to respond to claims that evil does not exist or that human beings are basically good. Forms of New Age pantheism typically reject the reality of evil and suffering, claiming it is an illusion. There’s also a tendency to reject human nature as being wicked and instead claiming that it is by nature good and not in need of salvation, but a change in thinking (enlightenment). Many atheists accept the reality of evil, using it as an argument against the existence of God, but in reality they have no founding for even saying certain behavior is really good or evil. It takes a transcendent source of a moral standard (God) to allow us to call things good or evil. As for the pantheistic take on the matter, there is ample evidence in human history to support the claim

that evil and suffering really do exist and that human beings are the cause of much of this evil. As a result, the claim that human beings are basically good falls far short of reality. [p. 45]

The Church of Satan, founded by Anton LaVey, does not actually believe in the existence of a real devil, but instead is more oriented toward the philosophy of hedonism (the pursuit of pleasure) and the rejection of the existence of God and absolute moral standards. See, for instance, the section on Satanism in *The Challenge of the Cults and New Religions* by Ron Rhodes (Zondervan). [p. 46]

What Green calls “the creed” in Islam is formally referred to as the Shahada—a testimony of faith that states, “There is no god but Allah and Muhammad is the messenger of Allah.” [p. 48]

God’s dealing with the human problem of sin via the death of Christ is known in theology as the atonement. Although there are many particular views of how, exactly, the atonement works, all views believe that God did something profound in order to redeem lost human beings in need of redemption. The diagnosis of the human condition is severe and so was its solution. [p. 50]

Memorization (Bible)

Day
ALL

2 Chronicles 7:14

“And afterward,
I will pour out my Spirit on all people.
if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

Day
ALL

John 15:16

You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you.

The Story of the World: Early Modern Times

Day
9

Chapter 6: “Strangers and Saints in Plymouth”

To Discuss After You Read

- Q: What did the Puritans or Separatists desire?
A: *the Anglican Church purified of all Roman Catholicism; Separatists were Puritans who did not think the Anglican Church would ever change*
- Q: Why did the Separatists leave England?
A: *Separatists had to pay high taxes, could not meet in church buildings, and could be imprisoned at any time; they desired freedom to worship*
- Q: How did the Separatists come to be called Pilgrims?
A: *these Separatists, along with some other settlers (called strangers) sailed to the New World on the Mayflower (1620)*

Q: What is the Mayflower Compact?

A: *an agreed upon set of laws to run the new colony—the first such document*

Timeline and Map Points

📍 Pilgrims arrive in Plymouth (1620)

🌐 *England, Holland, North America, Plymouth Plantation, Massachusetts, Manhattan Island (see map on p. 60 in the book)*

🌐 *New York (state) (B7) (map 3A)*

🌐 *New World (see map below)*



Day 10 Chapter 6: “The Dutch in the New World”

To Discuss After You Read

Q: Why did the Dutch come to the New World?

A: *to trade with the Indians; then sent settlers for a trading base*

Q: Why is Peter Stuyvesant important?

A: *Peter Stuyvesant arrived in 1647. He put the town to rights again, just in time for the English to come and conquer. They named the island “New York”*

Timeline and Map Points

📍 Dutch settle Manhattan (1624)

Day 11 Chapter 7: “Tobacco—and Unwilling Colonists”

To Discuss After You Read

Q: What cash crop did Virginia produce and what was the result?

A: *not gold but labor-intensive tobacco; in order to raise enough tobacco, the settlers began to buy slaves in 1619. By 1719, almost half of the colonists in Virginia were slaves*

Q: Where did slaves come from?

A: *the first slaves taken from Africa were prisoners-of-war from wars within Africa. Later, when the prisoners were not enough, Europeans went and captured slaves*

Timeline and Map Points

📍 Slavery begins in America (1619)

🌐 *Virginia (see map on p. 70 in the book)*

Day 12 Chapter 7: “Queen Nzinga of Angola”

To Discuss After You Read

Q: Retell the story of Angola.

A: *Queen Nzinga of Ndombamba (1583–1663) fought against the Portuguese invaders. In her lifetime she successfully resisted them, but after her death, the Portuguese took over her country. Called ngola, or “war chief,” by her people, the Portuguese gave the name “Angola” to her land*

Timeline and Map Points

📍 Queen Nzinga resists invaders (1583–1663)

🌐 *Africa (see map on p. 70 in the book)*

🌐 *Angola (G3) (map 2)*

Lap Book Kit: World History II

Day AII Activity 3: Strangers & Saints in Plymouth

Follow the Lap Book instructions to complete this activity.

Day AII Activity 4: The Slave Trade

Follow the Lap Book instructions to complete this activity. ■

Section Three

Reading Assignments and Notes

Read-Alouds

Teaching Vocabulary and Cultural Literacy

Vocabulary

Read each quote aloud and challenge your students to use the context presented to tell you the meaning of the word in **bold italics**.

Cultural Literacy

Use the list of definitions below like a glossary to help your students understand these terms as you read.

Day 2 "All the World's a Stage" pp. 12–13

Cultural Literacy

pard: a leopard or panther.

capon: a castrated chicken.

Find notes for the poem beginning on page 154.

To Discuss After You Read

Q: Do you think seven stages are enough to describe life's cycles? What about children, or women? Can you in a sentence describe a stage of life?

Day 4 "Be Not Afeard; the Isle Is Full of Noises" p. 14

To Discuss After You Read

Q: What voices would the island be full of?
A: *insects, birds, trees rustling, etc.*

Day 6 "Tomorrow, and Tomorrow, and Tomorrow" p. 15

To Discuss After You Read

Q: Is this how you would describe life?

Day 7 "Nurse's Song" p. 16

To Discuss After You Read

A good reminder to rejoice in the voices of our children...

Day 8 "The Tyger" pp. 17–19

To Discuss After You Read

Q: Why does the author wonder if the same being formed both the tiger and lamb?
A: *they are very different—in color, form, temperament, power, etc.*

Day 10 "Skating" pp. 20–21

Cultural Literacy

diurnal: active in the daytime.

To Discuss After You Read

Q: The poet compares two different diurnal experiences while skating. What are they?
A: *one in the midst of friends and games, the other in a quiet area*

Day 12 "Sonnet composed upon Westminster ..." p. 22

To Discuss After You Read

Q: What does the poet describe?
A: *the early morning light shining on a quiet city*

Day 14 "The Sun Has Long Been Set" p. 23

To Discuss After You Read

Q: Does the author prefer city life or country life? How about you?
A: *country*

Day 16 "Kubla Khan" pp. 24–26

Read the poem aloud.

Timeline and Map Points

🌐 *Xanadu* (C8) (map 2)

Day 18 "The Destruction of Sennacherib" pp. 27–29

For the full story, see 2 Kings 18:13–19:37.

Day 20 "Ozymandias" p. 30

To Discuss After You Read

Q: What lesson can we learn from this poem?
A: *not to think too highly of ourselves!*

Day 22 "Clock-a-clay" p. 31

Cultural Literacy

The artwork gives a clue about the meaning of clock-a-clay. It refers to a ladybug.

cowslip pips: a golden flower and its seeds.

Day
1

Chapter 1

Setting

The Shambles in York, England during the reign of Queen Elizabeth (reign: 1558–1603).

Overview

Alice Tuckfield watches as ambitious men murder her beloved father. She flees to her father's friend, but along the way, exhausted, cold, and tired, she runs into a chorister (literally). Chagrined, he takes her to his boarding house and, as a joke, persuades her to join the choir. Alice soon learns that her initial destination is dangerous, so she stays in the choir, attends school, and studies music, while all her professors and many of her friends think she is a boy. When her old enemies kidnap her, however, her friends come to her rescue, and she finally reaches safety with her father's friend, surrounded by friends of her own.

Vocabulary

How to Teach Vocabulary: Have your children read the words in context within the sentences where they are found. Then ask them to explain what they think each word means (based on the context and/or any other information they may have). If your children obviously understands the concept, move on. If not, or if you would like to stress dictionary skills, have your children look the words up in a dictionary.



Cultural Literacy

Evensong (Anglican Church): daily evening service with prayers prescribed in the Book of Common Prayer. [chap. 1]

To Discuss After You Read

- Q: Morris recommends the poorhouse for Alice. Why is that not a good option? [chap. 1]
- A: *they'll work her to death there; the food, clothing and care are not good (think Dickens era)*
- Q: What do you think of the first sentence of this book, "Alice was cold"? Does it grab your attention? How about the first paragraph? If one of your siblings wrote this, would you care to keep reading? [chap. 1]

Timeline and Map Points

-  York (D2); Ouse River (D2) (map 1)
-  Foss River (A1) (map 4)

Day
2

Chapter 2

Cultural Literacy

benediction: short blessing with which public worship is concluded. [chap. 2]

a round: a song in which voices follow each other; one voice starts and others join in one after another until all are singing different parts of the song at the same time (think Row, Row, Row your Boat). [chap. 2]

knacker: people who collect old and dead horses and use the body for meat, glue, and hides. [chap. 2]

minster gates: the entrance to the medieval section of York Minster (the area and buildings of a significant church).

virginal: a keyboard instrument. [chap. 2]

Cathedral close: an area partially or entirely enclosed by walls or buildings. [chap. 2]

crypt: an underground vault or chamber, especially one beneath a church that is used as a burial place. [chap. 2]

cassock: a black garment reaching down to the ankles; worn by priests or choristers. [chap. 2]

surplice: loose-fitting white ecclesiastical vestment with wide sleeves, worn over a cassock. [chap. 2]

crenelations: repeated square indentations in a defense wall to allow defenders access to shoot. [chap. 2]

Lanthorne Tower: a fortress and prison, one of the 21 towers of the Tower of London.¹ [chap. 2]

adage: a saying that sets forth a general truth and that has gained credit through long use For example: "A Tuckfield must land on his feet." [chap. 2]

York contained Roman walls: were built ca. AD 300 by the father of Constantine the Great. The Romans used York as a headquarters until the legions began to leave in AD 410. [chap. 2]

Day
3

Chapter 3

Vocabulary

... there was a **furtive** air about them that **piqued** her curiosity ... (**furtive:** done by stealth; **piqued:** to provoke; arouse)

Cultural Literacy

high altar: a large church may have several altars on the sides of the nave or in separate chapels within the same building. High altar refers to the main altar in the chancel.

1. "Lanthorn Tower," Ancient Fortresses, castles.me.uk/lanthorn-tower.htm. (Accessed December 18, 2015).

nave: the central area of the church.

chorister: a singer in a choir.

Matins: the morning prayer service.

Eucharist: communion.

transept: two lateral sections that cross the nave at right angles to form the cross.

prelude: music that precedes a church service.

triforium: a gallery of arches above the side-aisle vaulting the nave of a church.

To Discuss After You Read

This book maintains great balance between **conflict**, **resolution**, and **rest** in between. Notice the conflicts and resolutions in Chapters 1–3.

p. 1—food, shelter, rest needed, resolved pp. 2–3 as Geoffrey helps; p. 6 and 13—Dame Agnes threatens, Geoffrey’s quick thought resolves problem; p. 10—murder, unresolved yet, but Alice stays alive, pp. 11–12; p. 15 [and 5]—Morris dislikes Pup’s presence, temporarily resolved with threats and physical violence; pp. 25–26—conspirators plot in cathedral, so Pup resolves to avoid them; pp. 34–39—Orlando oversleeps, how can Pup leave the house, Morris tries to foil the plan and then tells all; the boys planned ahead and Morris looks foolish.

Day
4

Chapter 4

Vocabulary

... learn to be a little more **circumspect** ... (*careful to consider all circumstances and possible consequences, prudent*) [chap. 4]

Cultural Literacy

thurible: a metal egg-shaped incense holder with holes on top that hung from a chain. [chap. 4]

vestments: any ritual robe worn by members of the clergy, especially a garment worn at the celebration of the Eucharist. [chap. 4]

albs: a long white linen robe with tapered sleeves worn by a priest at Mass. [chap. 4]

acolyte: one who assists a minister in a liturgical service. [chap. 4]

cadence: a progression of chords moving to a harmonic close, point of rest, or sense of resolution. [chap. 4]

introit: a hymn or psalm sung when the ministers enter at the opening of a service, especially in the Anglican Church. [chap. 4]

The Kyrie: a musical piece that uses a brief petition and response with or composed of the words “Lord, have mercy.” [chap. 4]

Agnus Dei: a musical piece that includes the words, Jesus as the Lamb of God. [chap. 4]

recessional hymn: a hymn that accompanies the exit of the clergy and choir after a service. [chap. 4]

Plague: a fierce run of the Black Death spread through England in 1565, so Alice’s father could easily have died from it. [chap. 4]

Papist: another name for a Catholic; Queen Elizabeth’s half sister, Mary (Bloody Mary) attempted to bring England back to the Catholicism that her father Henry VIII had banned; Elizabeth reversed Mary’s program and made the Church of England (a protestant religion) the legal religion; Henry, as a Papist, would have worshipped outside the law. [chap. 4]

Plantagenet: the Tudor and Plantagenet lines fought in the War of the Roses, and the Tudor line conquered; Elizabeth is of the Tudor line, hence Randall jokes that he is eligible for the throne. [chap. 4]

To Discuss After You Read

Q: How does Pup discover one of the conspirators? [chap. 4]

A: *she recognizes the voice of one of the priests*

Day
5

Chapter 5

Vocabulary

... Alice lost the last **vestiges** of her timidity ... (*the smallest quantity or trace*) [chap. 5]

... Randall smiled a little **reminiscently** ... (*tending to recall or suggest something in the past*) [chap. 5]

Cultural Literacy

forsooth: in truth; indeed. [chap. 5]

Chapel Royal: a choir that provides music for England’s sovereign. [chap. 5]

excommunicate: to become excluded from the church. [chap. 5]

remonstrate: a forceful protest. [chap. 5]

To Discuss After You Read

Q: Thus far, who are the antagonists in the story? [chap. 5]

A: *the murderers of Alice’s father, Lord Crofton and Sir Roderrick Donne; Morris; possibly Master Kenton who dislikes choir boys; possibly Master Frost; the man with an affected voice in the cathedral; as Alice traveled, nature was against her, and now, her gender could be a problem*

- Q: Describe four of the **characters** briefly. [chap. 5]
 A: *Geoffrey: with a quick mind and tongue, big heart, cheery outlook on life; Pup: pleased with friends, musically gifted, charming though scared; Morris: concerned with propriety, not with pity; Dame Agnes: shrewish, cares for many boys, constantly suspicious—with good reason; Master Kenton: sour-faced, distant, musically gifted; Master Frost: energetic, enthusiastic, music-lover*

Day **6** Chapter 6

Vocabulary

... **absolve** him ... (to set free from an obligation or the consequences of guilt)

For a long moment he stood looking down at her, his expression **inscrutable**. (hard to understand)

Cultural Literacy

realizations: the addition, by the musician, of chords and passing notes to a figured (or written) bass line.

galliard: a lively court dance of Italian origin, usually in triple time, popular in 16th and 17th centuries.

a capella: anthem for six voices: music performed by voices alone without instrument accompaniment.

To Discuss After You Read

- Q: Locate the **conflicts** and **resolutions** in Chapters 4–6.
 A: *p. 42—Sub-Dean a co-conspirator against her father: no resolution yet; pp. 52–57—Master Frost discovers Alice and she auditions, fearful of expulsion, though she passes; p. 72—Morris tries to tell Master Frost that Pup is a girl, but Timothy catches him, finds out he is jealous, and explains to Master Frost that Morris is breaking and has a vendetta against Pup; p. 77—Master Kenton angrily addresses Pup, who scathingly retorts, with the surprising result that Master Kenton agrees to teach Pup to play the virginal*

Day **7** Chapters 7–8

Vocabulary

Kenton walks into my beginning keyboard class and he says in his **inimitable** way ... (difficult to replicate) [chap. 7]

... authority seemed to **emanate** from him ... (to flow from) [chap. 8]

... master's tone was **brusque** ... (short and abrupt, discourteously blunt) [chap. 8]

... that **sanctimonious** old windbag ... (hypocritically devout) [chap. 8]

Cultural Literacy

enigmatically: in a cryptic manner, mysterious. [chap. 7]

sardonically: scornfully mocking. [chap. 7]

Catechism: summaries religious doctrine written in the form of questions and answers. [chap. 7]

verger: one responsible for the interior of a church. [chap. 8]

Advent: the period beginning four Sundays before Christmas and observed by some Christians as a season of prayer and fasting. [chap. 8]

Archbishop: a bishop of the highest rank, heading an archdiocese or province. [chap. 8]

miter: a headdress worn by bishops. [chap. 8]

crozier: a staff with a crook or cross at the end, carried by or before an abbot, bishop, or archbishop as a symbol of office. [chap. 8]

Collects: a short prayer comprising an invocation, petition, and conclusion. [chap. 8]

Gloria: a short hymn of praise to God. [chap. 8]

paten: a plate. [chap. 8]

To Discuss After You Read

- Q: Why did Pup like her new life? [chap. 7]
 A: *she was learning new things; she liked the regularity; she improved her skills*
- Q: How does the virginal differ from the voice? [chap. 8]
 A: *the virginal, unlike piano or voice, has no dynamic range—all the notes are a uniform volume—so pauses and hesitations emphasize a phrase instead*
- Q: How does Alice defend her care for the cat, Catechism? [chap. 8]
 A: *she tells Father Cooper that good Christians should care for all of God's creatures, that God wouldn't mind a cat in his house and that Father Cooper should not either*

Day **8** Chapter 9

Vocabulary

... "It didn't make much sense to me," she **temporized** ... (to engage in discussions or negotiations, especially so as to achieve a compromise or gain time)

... and although he was far from **pacified**, they had a **tacit** agreement ... (**pacified:** to ease the anger or agitation; **tacit:** implied or indicated but not actually expressed)

Cultural Literacy

Deanery: office of the clerical Dean.

Epiphany: a Christian feast celebrating the manifestation of the divine nature of Jesus to the Gentiles as represented by the Magi, observed on January 6.

To Discuss After You Read

Q: What troubles arise in Pup's life?

A: *she has a falling out with Father Cooper; her former teacher comes and could expose her and Master Frost overhears that she is a girl*

Day
9

Chapter 10

Vocabulary

... require **finesse** ... (*skillful handling of a situation*) [chap. 10]

... stop being so **cryptic** ... (*having hidden meaning; mystifying*) [chap. 10]

"Poor, **maligned** Henry," Hunnis said, shaking his head. (*evil in nature*) [chap. 10]

"Well, I'm sorry, but what was I to say? Anyway, I think that's about all. I've been pretty **reticent**." (*to be silent*) [chap. 10]

Cultural Literacy

entailed: to have, impose, or require as a necessary accompaniment or consequence. [chap. 10]

preferment: the act of advancing to a higher position. [chap. 10]

To Discuss After You Read

Q: Sir Henry Tuckfield says, "I've better things to do than listen to the demented gibberings of a senile reprobate in clerical garb." State this sentence in plain English. [chap. 10]

Q: Why did Father Cooper plan for Henry Tuckfield's death? [chap. 10]

A: *since his estate was entailed it would revert to the crown; hopefully the murderers would receive court appointments and Father Cooper would gain a Bishopric*

Day
10

Chapters 11–12

Vocabulary

... last **cadence** shimmered ... (*a progression of chords moving to a harmonic close, point of rest, or sense of resolution*) [chap. 11]

... **inexorably** it drew to a close ... (*not to be persuaded or moved by entreaty, relentless*) [chap. 11]

... but she greeted them **effusively** ... (*excessive in emotional expression*) [chap. 11]

... sick of your bumbling **ineptitude** ... (*state of being inept, incompetent*) [chap. 11]

... outlined their plan of action **succinctly** ... (*concise and terse*) [chap. 11]

Cultural Literacy

the procession: participants included: thurifer (carries the censer), crucifer (carries the cross), acolytes (assists the clergy), choir, priests, Dean, Archbishop. [chap. 11]

madrigals: a polyphonic song written for four to six voices. [chap. 12]

To Discuss After You Read

Q: Why is Father Cooper sure his plan against Alice will work? [chap. 11]

A: *he is sure no one knows she is a girl*

Q: How do the choir boys celebrate Christmas? [chap. 12]

A: *after service they have a party with all the Masters and students; plenty of food, gifts all round, music and decorations and fun*

Day
11

Chapter 13

Cultural Literacy

minster close: land surrounding or beside a cathedral. [chap. 13]

facade: an artificial or deceptive front. [chap. 13]

To Discuss After You Read

Q: How does Pup get captured? [chap. 13]

A: *Father Cooper hears her friends call to one another and sneaks up on her when she walks home on her own*

Day
12

Chapter 14

Vocabulary

... too **fastidious** to be grateful ... (*difficult to please*) [chap. 14]

... not quite **maudlin** ... (*effusively or tearfully sentimental*) [chap. 14]

... hints and **innuendoes**—marvelous ... (*an indirect or subtle implication in expression; insinuation*) [chap. 14]

... priest **preened** a little ... (*to take pride or satisfaction in oneself; gloat*) [chap. 14]

... his calm **demeanor** crumbled ... (*behavior toward others; outward manner*) [chap. 14]

To Discuss After You Read

Q: Why do the conspirators keep Alice alive? [chap. 14]

A: *if she has told someone who her father's murderers are, they can use her to bargain for their lives*

Timeline and Map Points

🌐 North Sea (D3) (map 1)

Vocabulary

... verger regarded them **dubiously** ... (in a questionable, doubtful manner)

... **non sequitur**, surely ... (a statement that does not follow logically from what preceded it)

To Discuss After You Read

Q: Do the various adults who learn of Alice's kidnapping believe the story?

A: yes, Kenton because of the acting and Alice's mitten; Frost because he knew Pup is a girl and the Dean because he confronts Father Cooper

Vocabulary

... had the **audacity** to **foist** some **hoydenish** brat on me and Master Frost ... (**audacity**: fearless daring; **foist**: to impose [something or someone unwanted] upon another by trickery; **hoydenish**: high-spirited, boisterous) [chap. 16]

Cultural Literacy

silver ewer: a vase-shaped pitcher with a flaring spout. [chap. 16]

To Discuss After You Read

Q: Why do the boys decide to follow Father Cooper? [chap. 16]

A: to hopefully follow him to Pup

Vocabulary

... eyed Geoffrey **inscrutably** ... (difficult to fathom or understand) [chap. 17]

... told the story without undue **embellishment** ... (elaboration by the use of decorative [sometimes fictitious] detail) [chap. 18]

Cultural Literacy

Crucifix: a cross viewed as a symbol of Jesus' crucifixion. [chap. 17]

To Discuss After You Read

Q: Analyze chapters 15–17 for conflict and resolution. [chap. 17]

A: pp. 195–196—Father Boyce confronts Father Cooper, so Father Boyce is convinced of his guilt; p. 197—Pup is trussed and trapped; she removes her bindings and drops her mitten; p. 202—Father Boyce tells the boys to leave the search, but they decide to continue; p. 209—after they follow Father Cooper for a time, he catches Geoffrey, but Geoffrey convinces Father Cooper of his innocence

Q: How do the boys find Pup? [chap. 18]

A: they follow Father Cooper, realize she must be in the Cathedral somewhere, then search until they find her

Vocabulary

... idea of **propriety** however your must ... (correct or appropriate behavior) [chap. 19]

... but Kenton's voice closed over his, **implacable** as the tide ... (not capable of being appeased) [chap. 19]

To Discuss After You Read

The Dean plans to send Pup to an abbey in keeping with her rank. In England at this time, nobility did not freely associate with commoners. Because Pup's father had been an Earl, she needed to live with a noble family. [chap. 19]

Q: What does the Dean want to do for Alice and why? Why does he change his mind? [chap. 19]

A: he wants her to join a nunnery where she will continue her education and be treated as a lady; he feels that if he asks Lady Jenny, she cannot say no because she is the patroness of the choir; Master Kenton threatens to quit if Pup is not happy

Q: Is the Queen pleased with Tuckfield's murder? How do you know? [chap. 19]

A: Master Hunnis assures Alice that the Queen liked Tuckfield and that she is not pleased with his death; Father Cooper is angry that the Queen liked the suspected Papist, and that none of the three conspirators will get their wishes

Q: Describe Lady Jenny. [chap. 20]

A: eccentric, does not allow impositions, young, mischievous, wealthy with a beautiful home and excellent instruments, wonderful food, persuasive tongue, quick mind

Timeline and Map Points

🌐 Liverpool (D2) (map 1) ■

Section Three

Reading Assignments and Notes

Readers

Day
1

Introduction–Chapter 1

Setting

His Majesty's prison: the Fortress of San Juan de Ulua, Vera Cruz, New Spain 1541 with flashbacks to two years earlier.

Cultural Literacy

limned: to describe with bright color.

Council of the Indies: council during the Spanish-Portuguese Empire in 1598, acting as a ruling body towards conquered territories of the Spanish.¹

labyrinth: structure made in the pattern of a maze.

minotaur: a monstrous creature in the form of half man and half bull.

windroses: a diagram displaying the locations for frequency and strength of winds from different directions.

Lullian nocturnal: a mechanical method designed by Ramon Lull intended to be used as a debating tool for winning Muslims to the Christian faith through logic and reason. For example, letters standing for each of the attributes of God, (such as Love, Truth, and Wisdom) were written on two concentric circles. By rotating one of the circles, all the combinations of these attributes could be generated.

scrivener: scribe; professional writer.

Royal Audiencia: the judicial court.

Nuño de Guzmán: Spanish conquistador who founded several cities in Northwestern Mexico.

King's Fifth: also known as the "Quinto Real," was a 20% tax established in 1504 that Spain levied on the mining of precious minerals.

Tarascans: a group of Native Americans who inhabit Michoacán, Mexico.

Montezuma: the ruler of the Aztec Empire in Mexico.

eight bells of the morning watch: a bell was used to sound the time onboard a ship. Bells were struck for every half-hour of each watch, with a maximum of eight bells. At eight bells your watch was over!

cordovan leather: Spanish leather.

duque: Spanish: duke. [chap. 1]

marge: margin; border. [chap. 1]

transom: window set above a door. [chap. 1]

gimbals: device that has two rings mounted on axes that

are at right angles to each other; used to hold a suspended object in a horizontal plane. [chap. 1]

To Discuss After You Read

Q: What does the jailor demand for his "care" of the prisoner?

A: *a fifth of the gold Esteban hid in Cibola*

Q: Why is Esteban in jail?

A: *for not giving the King his fifth of the found treasure*

Q: Why does Mendoza mutiny? [chap. 1]

A: *he wants the supplies from the ship and the freedom to seek treasure from the Seven Cities of Cibola*

Q: What does Mendoza seek to offer Esteban? [chap. 1]

A: *fame for his maps of uncharted places*

Timeline and Map Points

📍 Paris (E3); Amsterdam (D3) (map 1)

📍 Seville, Spain (C2); Ronda (C2); London (B2) (map 2)

📍 Culiacan (D2); San Juan de Ulua (D3); Vera Cruz (Vera-cruz) (D3); Acapulco (D2); Cortes sea (Gulf of California) (C1) (map 4)

Day
2

Chapters 2–4

Cultural Literacy

morions: metal helmets having a curved peak in the front and the back; bears a crest. [chap. 3]

league: a length equal to 3 miles or 4.8 kilometers. [chap. 3]

defile: a narrow pass or gorge. [chap. 3]

promontory: a high ridge of land that projects out into a body of water. [chap. 3]

Moors: the Muslims who lived in present day Morocco and western Algeria during the medieval period. [chap. 4]

Siege of Granada: in reaction to the broken agreement of Muhammad XI to surrender Granada to the Castilians in exchange for other cities, the Castilians laid siege on Granada in April 1491. [chap. 4]

To Discuss After You Read

Q: How does Admiral Alarcon deal with the mutiny? [chap. 2]

A: *he asks for volunteers to join Captain Mendoza whom he plans to put ashore in a rugged area*

Esteban found the boat's position north and south (latitude) but had no way of discovering longitude or distance east and west. John Harrison finally solved that problem in 1735 with a clock that worked at sea. [chap. 4]

1. "Council of the Indies," Wikipedia, en.wikipedia.org/wiki/Council_of_the_Indies. (Accessed September 18, 2012).

- Q: Why can the crew not see land that is merely five leagues away? [chap. 4]
 A: *because the earth is round; the horizon drops five varas every half league*

Day
3

Chapters 5–6

Cultural Literacy

esplanade: a long open stretch of grass or pavement used for walking beside the seashore. [chap. 5]

River of Good Guidance: Spanish: El Rio de Buena Guia; the Colorado River. [chap. 6]

cordillera: a vast chain of mountain ranges. [chap. 6]

To Discuss After You Read

- Q: What does Esteban say the dream of gold can do to the soul? [chap. 5]
 A: *it can bend it and even destroy it*
- Q: Describe the cells of the King's prison. [chap. 5]
 A: *Esteban's is one of the largest at four paces one direction and three the other; some cells are below the ground and food is let down to them by rope, some are mere holes that half flood at high tide, and in one large room, men are chained to the wall and the tide creeps up to their chins twice a day*
- Q: Why does Mendoza give false information about the galleon to Coronado's man? [chap. 6]
 A: *he wants to move toward Cibola, rather than meet Alarcon*

Day
4

Chapters 7–8

Cultural Literacy

clouts: ...and hide them away in their **clouts**... (*pieces of cloth or leather*) [chap. 7]

Alcalde: Spanish: the mayor of a Spanish town. [chap. 7]

cuirass: a piece of armor protection for the breast and back. [chap. 8]

Charles the Fifth: the king of Spain and the Holy Roman Emperor; Ferdinand II of Aragon and Isabella I of Castile were his maternal grandparents. [chap. 8]

brace: ...and losing a **brace** of horses... (*a pair of similar things*) [chap. 8]

portolan: book used to contain charts and directions for sailing. [chap. 8]

cartouche: a figure bearing an inscription. [chap. 8]

To Discuss After You Read

- Q: What law did Cortes, who killed the Aztecs, make regarding horses and why did he make it? [chap. 7]
 A: *no Indian can ride or own a horse; to keep the Indians from stealing them*

- Q: Why does Father Francisco travel slowly? [chap. 7]
 A: *he is lame in one leg, and has great curiosity regarding the land—he would check the plants and insects around*

- Q: How have the Indians treated the army? [chap. 8]
 A: *very kindly, they have given them treasured food, and council*

Day
5

Chapter 9

Cultural Literacy

Royal fiscal: the royal financier; the person responsible for the royal treasury. [chap. 9]

sturgeon: large fish. [chap. 9]

bodkin: a weapon with a needle-point tip. [chap. 9]

To Discuss After You Read

- Q: Is Chichilticale, the Red House, one of the Seven Cities? [chap. 9]
 A: *no, it is a ruin and lies twenty days from the first of the seven cities*
- Q: Why does the old man curse Mendoza? [chap. 9]
 A: *Mendoza abused and threatened him*
- Q: In our courts, people place their right hand on the Bible and swear to tell the truth, so help me God. How does Esteban swear? Why is there this difference? [chap. 9]
 A: *he places his right hand on a cross and swears to tell the truth before God, the Holy Mary, and the sign of the cross; our court of law is based on a Protestant religion; the Spanish court is based on the Catholic faith*

Day
6

Chapters 10–11

Cultural Literacy

swale: a low area of land, especially marshy land. [chap. 10]

matchlock: a musket which is fired by a spring-operated trigger holding a match that ignites the powder in the gunlock. [chap. 11]

arquebus: the precursor to the matchlock musket having an s-shaped trigger instead of a spring-operated trigger. [chap. 11]

To Discuss After You Read

- Q: How many warriors did Coronado's troops face at Hawikuh? [chap. 10]
 A: *two hundred on the plain and an additional four hundred within the city*
- Q: Do you think Esteban should have joined the fight? [chap. 11]
 A: *he did not want to fight and neither did Coronado, but the Indians would not parley, and the soldiers needed food*

Cultural Literacy**cacique:** a tribal chief. [chap. 12]**viand:** choice dish. [chap. 12]**panniers:** bags used for carrying goods and provisions usually strapped to pack animals. [chap. 12]**gauds:** ornaments or trinkets. [chap. 12]**pennon:** a long streamer attached to the head of a lance. [chap. 12]**To Discuss After You Read**

Q: Why did the Indians gather to fight the Spanish? [chap. 12]

A: *they were warned that the Spanish were coming and had a prophecy that people like Coronado would come from the south to conquer them*

Q: How much gold does Mendoza and team find? [chap. 12]

A: *sixty thousand onzas of gold—four times two hundred pounds plus eight times three hundred pounds*

Q: Describe the Abyss. [chap. 13]

A: *the group came upon it suddenly; it was many leagues wide with scarlet cliffs on the far side, with a mighty, green river far below; the land up to the Abyss was level and the land sheared off for more than a league deep; the crevasse curved away beyond sight in both directions***Cultural Literacy****scarp:** a steep slope. [chap. 14]**portended:** signified. [chap. 14]**bastions:** fortified positions. [chap. 14]**To Discuss After You Read**

Q: How does Mendoza attempt to get answers about gold from the Indians? [chap. 14]

A: *he pretends to be a sun god or an emissary of the living God and he threatens force*

Q: How does Esteban test his gold nugget? [chap. 15]

A: *it is the dull color of metal, it is very heavy, and soft enough that when he bites it, his teeth leave marks*

Q: O'Dell says of Father Francisco that "On his face was a look just as intense as the look of Captain Mendoza when he left that morning to hunt for gold." What is Father Francisco's passion? [chap. 16]

A: *to save the souls of the Indians***Cultural Literacy****Mercator:** Gerardus Mercator was a Flemish cartographer in the 16th century; he was also a geographer and a mathematician. [chap. 18]**Amerigo Vespucci:** an Italian cartographer who traveled to the Americas. [chap. 18]**fulsome:** abundant. [chap. 18]**To Discuss After You Read**

Q: Mendoza compares the conversion of the Indians to the conversion of the Moors as they left Granada. They rushed to be baptized to save their lives and possessions. Is this an apt comparison? [chap. 17]

A: *no, I believe Chief Quantah believed in Jesus and in people groups with a strong leadership; the people often believe as the leader*

Q: Why do you think Father Francisco decided to perform a mass baptism? [chap. 18]

A: *he was anxious to get all 900 members baptized; he realized Mendoza would not stay long. I think O'Dell needed a righteous counterbalance to the evil Mendoza. Father Francisco could have stayed with the Indians to teach them the ways of God, but the story required him to come along*

Q: Is Mendoza a leader you would want to follow? [chap. 18]

A: *no, he has one passion for gold—and he will do any cruel act to get it***To Discuss After You Read**

Q: All the caves the explorers checked had a wood supply and pots. What does Esteban speculate about this? [chap. 19]

A: *he believes the Indians left suddenly either from fear or hunger*

Q: Why does Torres leave? [chap. 20]

A: *he steals the gold found at Nexpan*

Q: Describe the fortress of San Juan. Why do you think the Spanish built such a huge structure in the New World? [chap. 20]

A: *the walls are carved of coral stone; the bottom stones are nine full steps across; the top blocks are six steps across; the structure would take an hour for a man to walk around and is larger than any fortress of the Christian world; there was so much wealth in the New World, they figured many thieves would come, and perhaps they did not trust the Indians*

Cultural Literacy

mien: a person's appearance. [chap. 22]

To Discuss After You Read

Q: Why does Mendoza lie about the horses to the Indians? [chap. 21]

A: *to keep them from being stolen*

Q: The King's law forbids the sale or gift of a horse but does not apply to mules. Why? [chap. 22]

A: *the king does not want the Indians to gain the advantage in warfare that horses give, since mules are unable to reproduce, a mule would give Indians an advantage for only a short time; mules are used as burden bearers and not in warfare*

Q: Describe the ceremony of the sun. [chap. 23]

A: *similar to the one in Peru, the retainers rubbed oil over the cacique and then sprinkled him with gold dust, then when the sun arose, the cacique walked down steps into the lake and washed the gold into the lake*

Cultural Literacy

Grand Inquisitor: the lead authority of an Inquisition. [chap. 25]

The Stone of Sisyphus: in Greek mythology, Sisyphus was king and founder of Corinth and father of Glaucus. He was punished for deceitfulness by being forced to roll a huge boulder up a hill, only to watch it come back to hit him; repeating this eternally. [chap. 25]

galls: ...treating their **galls** as best we could... (*skin sores as a result of friction*) [chap. 25]

caballero: Spanish for "knight" or "gentleman."

muchacho: a young man.

conducta: conduct, behavior.

To Discuss After You Read

Q: According to Esteban, how does Zia put aside her childhood? [chap. 24]

A: *she releases her pet aquatil*

Q: How did Mendoza collect the gold? [chap. 25]

A: *he dug a channel to release the water from the lake and dug the gold dust into bags which he and Roa threw down to Esteban who loaded the bags onto the horses and mules*

Cultural Literacy

fetlock: meant as high as a horse's fetlock, which is the back of the leg above the hoof. [chap. 27]

riven: split apart.

arroyos: brooks or creeks. [chap. 28]

To Discuss After You Read

Q: Why does Mendoza send his dog to attack the Indians? [chap. 26]

A: *he doesn't have to risk the horses or the gold; they have little gunpowder or iron for the crossbows left, and the fierce dog can terrify the Indians*

Q: Father Francisco believes the gold is a sickness. Give some examples from the story that prove he is right. [chap. 27]

A: *Zuniga burns to death rather than drop his gold; Mendoza burns the peaceful valley to gain two helmets full of gold; Mendoza plans to lose Roa to gain all the gold for himself; Mendoza pushes the mules beyond their capacity to carry the gold*

Q: Give examples from the book that track the changing of Esteban into Mendoza, the man who only loved gold. [chap. 28]

A: *in the Abyss, Esteban would rather search for gold than create a map; at Tawhi, he stood at the bottom of the hill and carried the sacks of gold, and after Mendoza died, he took ownership of the gold with his whole heart*

Q: Why does Zia leave? [chap. 29]

A: *she never liked Mendoza, and does not like who Esteban has become—both in love with gold and afraid of the Indians*

Q: Why did Zia come to Vera Cruz? [chap. 29]

A: *she heard that Esteban rid himself of the gold*

Cultural Literacy

vaya con Dios: "go with God." [chap. 28]

noisome: having a strong, pungent odor. [chap. 30]

To Discuss After You Read

Q: Was there enough gold to share? [chap. 30]

A: *yes, enough to share with everyone Esteban met*

Cultural Literacy**breviary:** hymn and prayer book. [chap. 31]**To Discuss After You Read**

Q: How and why does Esteban try to tempt Father Francisco? [chap. 31]

A: *he offers him half of the gold and when the father doesn't want it, Esteban claims he will give it to the church; if Esteban gives the father half of the gold, Esteban can remove some of his guilt, plus the father will hopefully continue to travel with him*

Q: Why does Esteban choose to remain in prison? [chap. 31]

A: *he does not want the gold; he seeks to be absolved of the death of others, and he is free of the lust of gold*

Q: How does Esteban plan to spend his years in captivity?

A: *study Father Francisco's books and breviary, think how to improve various tools and look forward to the day he is free to meet Zia ■*

Section Four

Instructor's Guide Resources

“World History, Year 2 of 2”—Scope and Sequence: Schedule for Topics and Skills

Week	Memory Work	Bible Reading	History	Geography	Biography
1	Joshua 1:8–9	Matthew 5, 6, 13, 14	1500-1587 Overview; The Holy Roman Empire; The Riches of Spain; Decline of Spain; The Dutch Revolt; Mary, The Queen Without a Country	<i>Spain; Germany; Europe; South America; Netherlands (Holland); Scotland; England</i>	Charles V; Philip II; William the Silent; Mary Queen of Scots
2	Philippians 2:3–4	Matthew 21, 26–28	James and His Enemies; King James's Town; The French in the New World; Henry Hudson's Quest; Hideyoshi, Japan's Great Leader; The First Tokugawa Ruler	<i>England; Jamestown; Canada; Hudson Bay; Japan; Korea; China</i>	Elizabeth I; James VI of Scotland; James I of England; John Smith; Samuel Champlain; Henry Hudson; Hideyoshi; Tokugawa Ieyasu
3	2 Chronicles 7:14; John 15:16	Mark 1–4	Strangers and Saints in Plymouth; The Dutch in the New World; First Slaves in the New World; Queen Nzinga of Angola; African States	<i>Holland; the Americas; Plymouth; New York; Virginia; Africa; Angola</i>	William Bradford; Peter Stuyvesant; John Rolfe; Queen Nzinga
4	Joel 2:28; 1 John 3:9	Mark 5–8	Persia; The Ottoman Empire; The Thirty Years' War; The Swedish Empire; Japan's Isolation	<i>Persia (Iran); Ottoman Empire; Germany; Sweden; Japan; China</i>	Shah Abbas; Murad IV; Ferdinand II; Gustavus II; Iemitsu
5	Ephesians 6:10–12	Mark 9–12	The Rise of the Manchu; The Moghul Emperors of India; East India Companies; English Civil War	<i>India; Southeast Asia; England; Ireland</i>	K'ang-his; Jahangir; Shah Jahan; Aurangzeb; King Charles I; Oliver Cromwell
6	Romans 10:12–13	Mark 13–16	Oliver Cromwell's Protectorate; Plague and Fire; The Sun King of France; France and Richelieu; Frederick, the First Prussian King;	<i>France; Versailles; Prussia; German Kingdom</i>	Louis XIV; Cardinal Richelieu; King Frederick I; King Charles II
7	Mark 16:15; 1 Peter 2:9	Luke 1–4	War Against the Colonies; William Penn's Holy Experiment; The Universal Laws of Newton and Locke	<i>New England; Europe; Pennsylvania, England; Ireland; Canada</i>	Metacom (“King Philip”); William Penn; Galileo Galilei; Isaac Newton; John Locke
8	Psalms 32:1–2	Luke 9–10, 15–16	Scientific Farming; Peter the Great; The Great Northern War; 1700s Overview; The Ottomans	<i>Russia, Sweden; Baltic Sea; Ottoman Empire; Greece; Serbia; Turkey; Montenegro; Bulgaria</i>	Peter the Great; Ahmet III
9	1 Thess. 4:3–4	Luke 18–24; John 1	East India Company; Emperor Chi'en-lung's Library; China	<i>India; Japan; China; Southeast Asia; Persia; Taiwan; Mongolia</i>	Robert Clive; Chi'en-lung
10	1 Corinthians 10:13; 1 John 3:16	John 2–5	Three Wars in Europe The Seven-Year War; Canada; Discontent in the British Colonies; The American Revolution	<i>England; Spain; France; Austria; Prussia; North America; Canada (New France); New England; Scotland</i>	George Washington; Edward Braddock; Louis XV; King George
11	Jeremiah 29:13; Ecclesiastes 12:1	John 6–9	The American Constitution; The First American President; Captain Cook Reaches Botany Bay; The Convict Settlement; The Storming of the Bastille	<i>Philadelphia; New Zealand; Hawaii; England; Australia; France; Paris</i>	James Madison; Alexander Hamilton; Thomas Jefferson; James Cook; Louis XVI; Marie Antoinette

(continued on the following page)

Week	Memory Work	Bible Reading	History	Geography	Biography
12	Psalm 18:2; Jeremiah 15:16	John 10–13	The Reign of Terror; Princess Catherine Comes to Russia; Catherine the Great; Steam and Coal in Britain; Cotton and Guns in America	<i>Russia; United States; Spain; England; United States; Moscow; St. Petersburg</i>	Maximilian de Robespierre; Catherine the Great; James Watt; Eli Whitney
13	Psalm 37:4–5	John 14–17	The Rise of the Opium Trade; The Rise of Napoleon; The Haitian Revolt; Industrial Revolution; Luddites	<i>China; India; Vienna; Austria; Belgium; Egypt; Haiti; Caribbean Sea</i>	Chi'en-lung; George Macartney; Napoleon Bonaparte; Admiral Nelson; Toussaint L'Ouverture
14	1 John 4:7–8	John 18–21	Lewis and Clark; Tecumseh's Resistance; War of 1812; The End of Napoleon	<i>North Dakota; Tennessee; Kentucky; Ohio Valley; Austria; Russia; Spain; Prussia; England; Portugal</i>	Meriwether Lewis; William Clark; Tecumseh; Napoleon Bonaparte
15	Isaiah 41:10; Hebrews 4:12	Acts 1–2, 5, 9	Simon Bolivar; Revolt in Latin America; Mexican Independence The Slave Trade Ends; William Wilberforce	<i>Spain, Venezuela; Jamaica; Argentina; Mexico; Great Britain</i>	Simón Bolívar; José de San Martín; Don Miguel Olaudah Equiano; William Wilberforce
16	Psalm 84:11; 1 Timothy 6:12	Acts 10–11, 16–17	Shaka rules Zulus; Africa; The Boers and the British; The Trail of Tears; Nat Turner's Revolt; Treaty of Nanjing, China; Remember the Alamo; The Mexican-American War	<i>South Africa; Cape Colony; Jerusalem; Virginia; Georgia; Oklahoma; Hong Kong; China; California; Texas</i>	Nat Turner; Shaka; Andrew Jackson; Santa Anna; Sam Houston
17	The Bridge to Life	Acts 26–28, Romans 3	New Zealand; The Gold Rush; Victoria's England; British Expansion; The Sepoy Mutiny	<i>New Zealand; Australia; California; Great Britain; India</i>	Queen Victoria
18	The Bridge to Life	Romans 7–8, 12–13	Commodore Perry; The Crimean War; David Livingstone	<i>Japan; United States; France; Spain; Russia; Istanbul; Turkey; Crimea; Afghanistan; Africa</i>	Matthew Perry; Dost Mohammad David Livingstone
19	Psalm 67:1–3	Romans 14, 1 Corinthians 12–14	Italy's Resurrection; The Taiping Rebellion; The American Civil War; Paraguay and the Triple Alliance	<i>Italy; Austria; China; United States; Paraguay; Uruguay; Brazil; Argentina</i>	Giuseppe Garibaldi; Abraham Lincoln; Jefferson Davis; Ulysses S. Grant; Robert E. Lee; John Wilkes Booth Francisco Solano Lopez
20	Psalm 67:4–5	1 Corinthians 15; 2 Corinthians 4, 12; Galatians 3	The Dominion of Canada; Europe: Year of Revolution; The Second French Republic; The Second Reich; Railroads and the Light Bulb Japan's Meiji Restoration	<i>Canada; France; England; Germany; Austria; Prussia; Denmark; Utah; Japan</i>	William Lyon Mackenzie; Louis Papineau; Louis Napoleon; Otto von Bismarck; Thomas Edison Commodore Matthew Perry
21	Psalm 67:6–7	Galatians 4–5; Ephesians 1–2	The Dutch East Indies; Japan and Southeast Asia; The Ottoman Empire; The War of the Pacific; The Suez Canal	<i>Holland; Indonesia; Bulgaria; Turkey; Chile; Bolivia; Peru; Egypt; Sudan</i>	Sa'id Pasha

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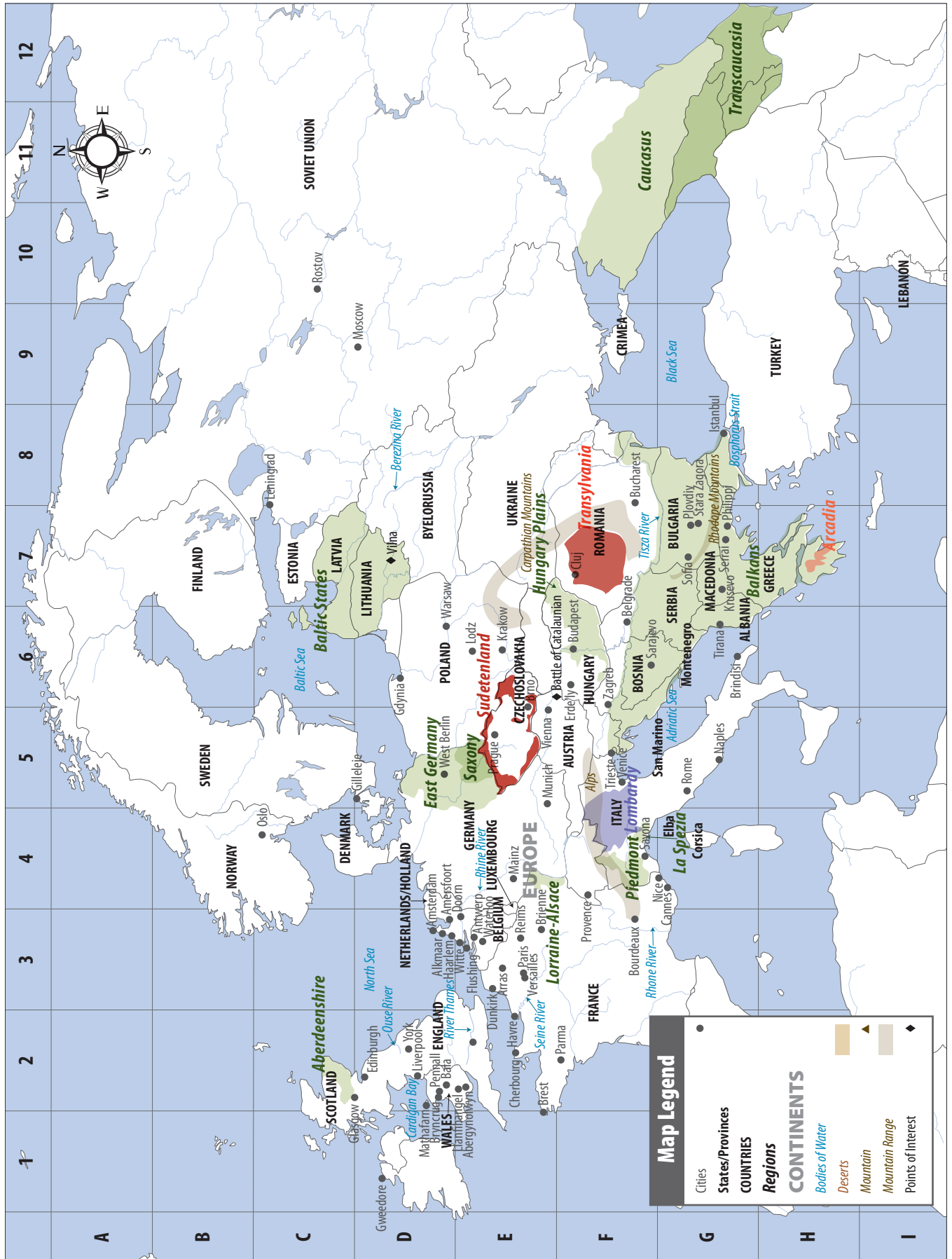
Week	Memory Work	Bible Reading	History	Geography	Biography
22	Titus 3:5–7	Ephesians 3–6	Australia; Carving Up Africa; Ireland’s Troubles; The Boer War	<i>Australia; Africa; Ethiopia; Liberia; Ireland; Holland; Cape Colony</i>	Ned Kelly; King Leopold II; Cecil Rhodes
23	1 Thessalonians 5:16–18	Philippians 1–4	Brazil’s Republic; Abdulhamid the Red; Russia; Ethiopia and Italy	<i>Brazil; Paris; Turkey; Siberia; Ethiopia; Italy; Portugal; Ethiopia</i>	Pedro I and II Abdulhamid II; Alexander III; Yohannes; Menelik
24	Galatians 6:2; Philippians 4:13	Colossians 1, 3; 1 Thessalonians 3; 2 Thessalonians 2	The Korean Battleground; The Spanish-American War Moving West; The Plains Wars	<i>China; Japan; Manchuria; Puerto Rico; Cuba; Philippines; Guam; United States; Oregon</i>	Queen Min; José Rizal; Teddy Roosevelt George Custer; Crazy Horse; Andrew Carnegie
25	Colossians 3:16–17	1 Timothy 1, 4 2 Timothy 1, 3	The Boxer Rebellion; The Russian-Japanese War; Persia; The Balkan Mess	<i>China; Russia; Japan; Britain; United States; France; Russia; Persia; Greece; Macedonia; Albania; Montenegro; Serbia; Bulgaria; Bosnia; Croatia; Romania; Anatolia</i>	Cixi (Empress Tzu Hsi)
26	Matthew 11:28–30	2 Timothy 4 Titus 1–3	China Becomes a Republic; Vietnam-France Conflict; Southeast Asia; The Mexican Revolution; World War I; The Russian Revolution	<i>China; Vietnam; Laos; Cambodia; Siam; Mexico; Austria; Bulgaria; Germany; Great Britain; France; Greece; Serbia; Belgium; Russia; Siberia</i>	Sun Yat-sen; Henry Puyi; Phan Boi Chau; Porfirio Diaz; Pancho Villa; Franz Ferdinand Tsar Nicholas II; Rasputin; Vladimir Lenin
27	Luke 12:22–23	Philemon; Hebrews 2, 11–12	The End of World War I; Woman Suffrage; The Irish Revolt; India Revolts; Ghandi; The Peace of Versailles	<i>United States; England; Ireland; India; Britain; Germany; Poland; Lithuania; Latvia; Estonia</i>	Patrick Pearse; Mohandas Gandhi; Woodrow Wilson; Georges Clemenceau; David George
28	Luke 12:22–26	James 1, 5 1 Peter 1, 4	Joseph Stalin; The First King of Egypt; Fascism in Italy; Japan, China, and a Pretend Emperor	<i>Russia; Kazakhstan; Kyrgyzstan; Tajikistan; Turkmenistan; Uzbekistan; Egypt; Italy; Japan; China</i>	Joseph Stalin; Abbas II; Ahmad Fu’ad; Benito Mussolini; Chaing Kai-shek; Hirohito
29	Luke 12:22–28	2 Peter 1, 1 John 3, 2 John, 3 John	The Long March Black Tuesday and a New Deal; Hitler’s Rise to Power; Spread of Fascism; Spain’s Civil War	<i>China; United States; California; Germany; Morocco; Catalonia; Barcelona; Spain</i>	Mao Zedong; Franklin D. Roosevelt; Adolf Hitler; Alfonso XIII; Francisco Franco; Benito Mussolini; Brother Andrew
30	Luke 12:22–31	Jude, Revelations 1–3	German Expansion; Hitler Invades Poland; World War II; Holocaust	<i>Germany; Austria; Czechoslovakia; Poland; Great Britain; France; Japan; Italy</i>	Brother Andrew; Adolf Hitler
31	Galatians 6:9–10	Revelations 12 Nehemiah 1–3	The Atom Bomb; The United Nations; Partitioned Countries - India and Israel; The Suez Crisis; Italy and The Balkans; The Marshall Plan	<i>United States; Japan; Hiroshima; India; Great Britain; Israel; Palestine; Egypt; Lebanon; Iraq; Jordan; Syria; Pakistan; East Germany; West Germany</i>	Gamal Abdel Nasser; George Marshall; Brother Andrew

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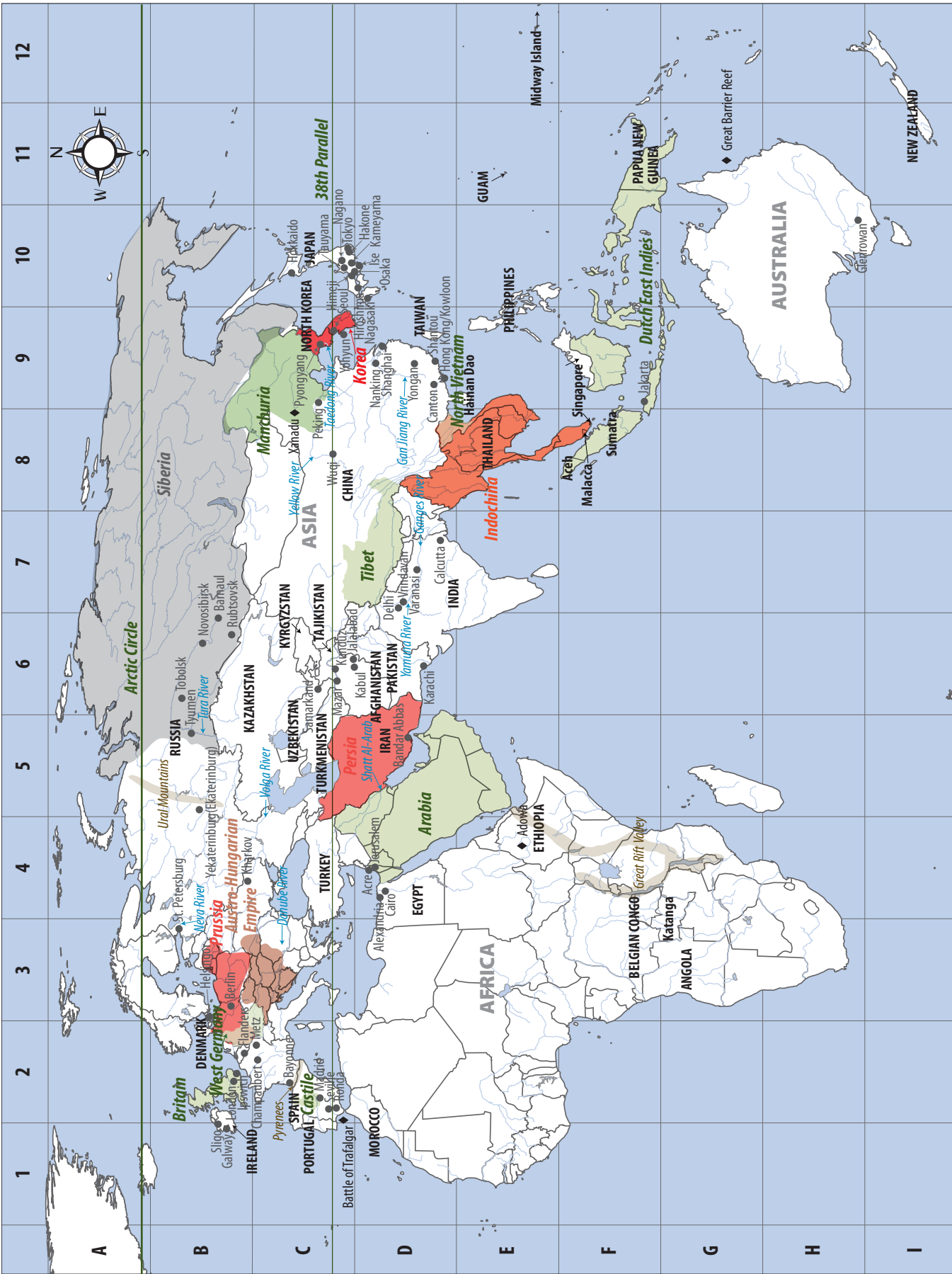
Week	Memory Work	Bible Reading	History	Geography	Biography
32	1 John 4:20; 2 Corinthians 5:7	Nehemiah 8, Esther 4, Job 1–2	Apartheid in South Africa; Two Republics of China; Vietnam; The Korean War	<i>South Africa; Great Britain; China; Taiwan; Vietnam; North Korea; South Korea</i>	Brother Andrew; Chaing Kai-shek; Mao Zedong; Ho Chi Minh
33	2 Corinthians 9:6–7	Job 38, 42, 2 Samuel 2, 6	Argentina; Freedom in the Belgian Congo; New Nations; The Space Race; Cuban Missile Crisis	<i>Argentina; Paraguay; Spain; Belgian Congo; Russia; Cuba; United States</i>	Ramon Castillo; Juan and Eva Peron; Fidel Castro; Nikita Khrushchev; Brother Andrew
34	Daniel 3:17–18	2 Samuel 7–8, 11–12	The Death of John F. Kennedy; Civil Rights; The Vietnam War; Civil War in Cambodia; Trouble in the Middle East	<i>Dallas, Texas; Montgomery, Alabama; Saigon; South Vietnam; China; Thailand; Egypt; Syria; Jordan; Israel</i>	John F. Kennedy; Rosa Parks; Martin Luther King Jr.; Ho Chi Minh; Brother Andrew
35	James 1:2–4	2 Samuel 13, 22; Daniel 1, 3	Soviet Invasions; World Trouble Spots; Terrorism; India; Iran and Iraq	<i>U.S.S.R.; Poland; Hungary; Prague; Munich; Afghanistan; Bhopal; Pakistan; Iran; Iraq; Shatt Al-Arab</i>	Khomeini; Saddam Hussein; Nikita Khrushchev; Leonid Brezhnev; Indira Gandhi
36	Jude 24–25	Daniel 5–6; Hosea 11; Joel 3	Chernobyl and Nuclear Power; Scientific Revolution; The Environment; The End of the Cold War; China; Asian "Tiger" Economies; Communism Crumbles; The Gulf War; World Economy; Peacekeeping; Africa	<i>Chernobyl; China; Tiananmen Square; Iraq; Kuwait; Afghanistan; Saudi Arabia; Baghdad; Mozambique; Zaire; South Africa; Rwanda; Belgium</i>	Mikhail Gorbachev; Saddam Hussein; Nelson Mandela

World History, Year 2 of 2 (4-Day)—Map 1

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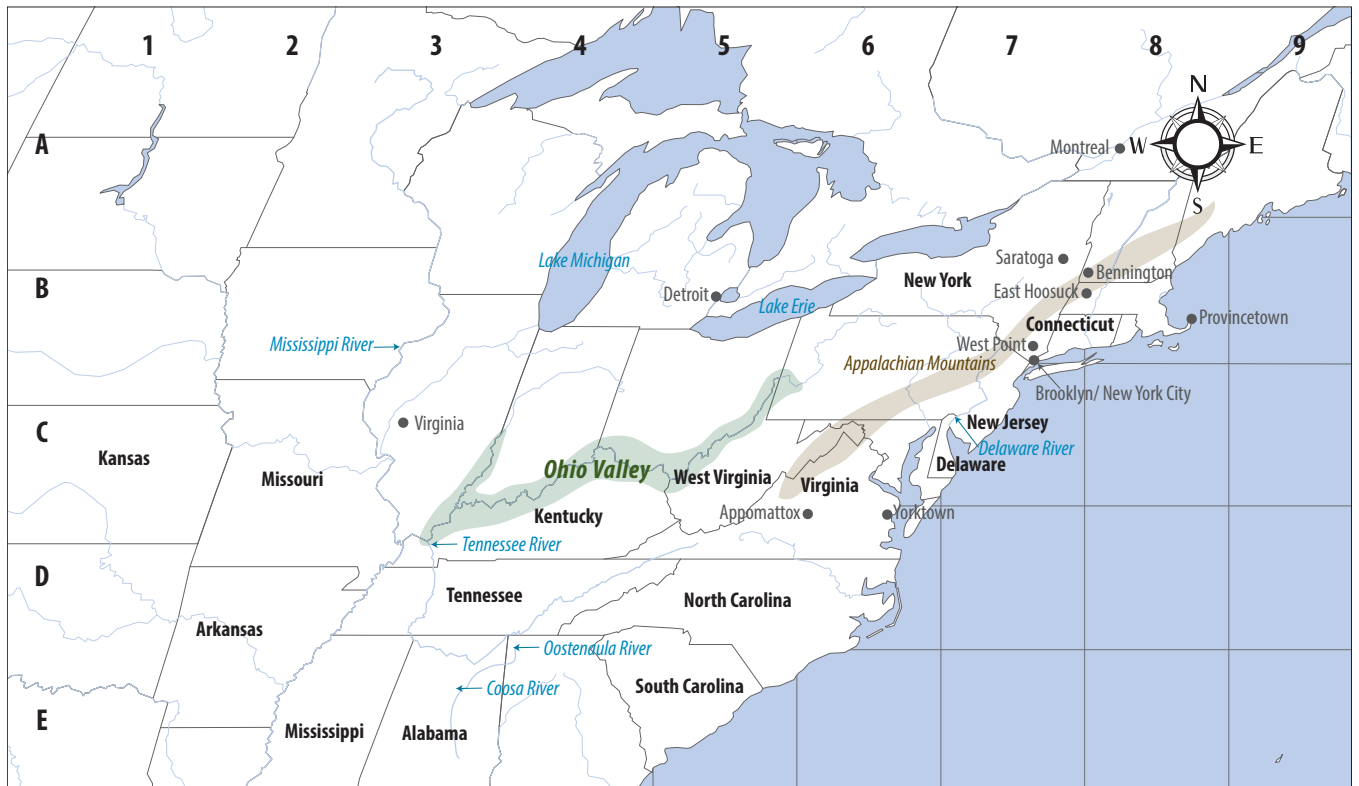
World History, Year 2 of 2 (4-Day)—Map 2



World History, Year 2 of 2 (4-Day)—Map 3B



World History, Year 2 of 2 (4-Day)—Map 3A



World History, Year 2 of 2 (4-Day)—Map 4



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