

**You are my people . . .
I am your God!**



**Bibletimes Marketplace
July 14 – 18, 2014
General Manual**

Cycle “B”

**Anchorage Presbyterian
St. Luke’s Episcopal
Epiphany**

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Over a six-year period, both the Hebrew and Christian Scriptures will be covered as follows:

Year A: The primeval history of Genesis, focusing on the goodness of God's creation, the early stories of the people such as Noah, and the way that stories were told, used to explain the unexplainable and handed down from generation to generation.

<p>Year B: From the call of Abraham to the Exodus, the forming of God's people, their lives in Palestine and Egypt, and God's saving deeds in bringing them forth from Egypt.</p>
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Year C: From the Exodus to the Exile, the living of the Sinai covenant in the Promised Land, the time of judges and kings, the reign of David, and the preaching of the Prophets.

Year D: The time of the Exile, including the story of Esther and the promises of God as told by the prophets, the return from Exile, resettlement in Palestine and the renewal of the Covenant with Ezra, and the beginning of hope in the Promise of the Messiah.

Year E: The birth and life of Jesus, life under the Roman occupation and Jesus' preaching of the reign of God, his death and resurrection.

Year F: The early church from Pentecost to the deaths of Peter and Paul in Rome, the spread from Judea through the Empire, the growth and life of the early church and beginning of persecutions.

WHAT IS BIBLETIMES MARKETPLACE?

It is an ecumenical, multi-faceted, exciting concept of Bible School. It is religious education as discovery - not with the mind in isolation, but with body, mind and heart.

Children learn what they participate in actively. They understand what they touch and smell and sing about and act out. Joy of movement is the infallible sign of children learning through kinetic and visual involvement. The entire format follows sound educational psychology, using direct purposeful experiences.



The children imagine themselves in a small village of the Hebrew people. Some gather at the well, others hurry to their tents for prayer and mixing of the bread dough. Things are stirring in the marketplace. Above the swish of the brick makers you hear the clang of the carpenter tools. The potter is busy setting up a display. The other shops are all beginning to stir with a festive mood.

The aroma of baking bread is now in the air.

As a member of a tribal family, each one hurries their chores, so as not to miss the story teller or music and dance. They hear the sound of the sheep and see the other villagers in Biblical attire. They join in Jewish traditions and enjoy the dramas of the Bible.

BIBLETIMES MARKETPLACE with its mood, its message and its medium is communication. It is a way of showing love to God and each other. It is a way of reaching out to see our brothers and sisters as we reach out to God.

BIBLETIMES MARKETPLACE is a life-giving and lively substance, studied in a lively fashion. It is an educational lesson bound to be an inspiring and transforming experience, filling each participant with love and joy - good measure, pressed down, shaken together, running over.

WE HOPE YOU WILL EXPERIENCE AND ENJOY THE EXCITEMENT CREATED BY BIBLETIMES MARKETPLACE!



Daily Schedule
Bibletimes Marketplace – 2014
Cycle B

9:00 AM	Family time – prepare bread, teach Jewish rituals & symbols
9:35AM	Judah, Issachar, Zebulon, *Joseph – Story GAD, Reuben, Simeon, *Levi – Music/Dance Manasseh, Ephraim, Benjamin, *Deborah – Shops Asher, Dan, Naphtali, *Miriam – Shops
10:00AM	Asher, Dan, Naphtali, *Miriam – Story Manasseh, Ephraim, Benjamin, *Deborah – Music/Dance Judah, Issachar, Zebulon, *Joseph – Shops GAD, Reuben, Simeon, *Levi – Shops
10:25AM	GAD, Reuben, Simeon, *Levi – Story Judah, Issachar, Zebulon, *Joseph – Music/Dance Manasseh, Ephraim, Benjamin, *Deborah – Shops Asher, Dan, Naphtali, *Miriam – Shops
10:50AM	Manasseh, Ephraim, Benjamin, *Deborah – Story Asher, Dan, Naphtali, *Miriam – Music/Dance Judah, Issachar, Zebulon, *Joseph – Shops GAD, Reuben, Simeon, *Levi – Shops
11:15AM	Family Meal – Jewish Symbols
11:55AM	Clean up and close tents
12:00Noon	Dismissal

Tribal Family Clusters

Cluster 1:	Judah, Issachar, Zebulon, *Joseph
Cluster 2:	GAD, Reuben, Simeon, *Levi
Cluster 3:	Manasseh, Ephraim, Benjamin, *Deborah
Cluster 4:	Asher, Dan, Naphtali, *Miriam

*Non-traditional, added tribes if necessary

Twelve Tribes of Israel *
Divided into 4 groups of 3
Including symbols

JUDAH



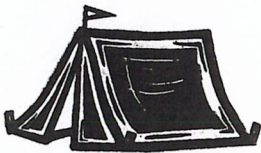
ISSACHAR



ZEBULON



GAD



REUBEN



SIMEON



MANASSEH



EPHRAIM



BENJAMIN



ASHER



DAN



NAPHTALI



***Added Tribes**

JOSEPH



LEVI



DEBORAH



MIRIAM



The Twelve Tribes of Israel *

JUDAH

Symbol:

Fourth son, by Leah

Lion

Judah diverted the murder of Joseph by suggesting that instead, he be sold to the merchants (Genesis 37:26-27). Also, Judah guaranteed the safe return of Benjamin to Jacob, when Joseph forced his brothers to bring Benjamin to Egypt (Genesis 42:8-9, 44:18, 32-34). The tribe of Judah settled in the south of Palestine. King David was a Judahite from Bethlehem. See also Genesis 49:8-12 and Deuteronomy 33:7-8.

ISSACHAR

Symbol:

Ninth son, by Leah

Sun

After the Exodus, the Issacharites settled on the eastern side of the plain of Esdraelon. The tribe does not play an important part in Israelite history. They fought with Deborah and Barak against the Canaanites of Hazor (Judges 5:15). See also Genesis 49:14-15 and Deuteronomy 33:18-19.

ZEBULON

Symbol:

Tenth son, by Leah

Sailboat

The tribe of Zebulun settled in Galilee north of Carmel and of the plain of Jezreel towards the Mediterranean Coast. They were warriors and fought with Gideon and Barak (Judges 4:6; 5:19; 6:35). See also Genesis 49:13 and Deuteronomy 33:18.

GAD

Symbol:

Seventh son, by Zilpah, slave of Leah

Tent

The tribe of GAD was praised for its courage and warrior spirit in the blessing of Jacob and Moses. They lived north of the River Arnon in Transjordan to the southern edge of the Sea of Galilee after the Exodus (Joshua 13:24-28). See also Genesis 49:19 and Deuteronomy 33:20-21.

REUBEN **First-born son, by Leah**
Symbol: Flower

When Joseph was confronted by his brothers, who were threatening to kill him because of their jealousy, it was Reuben who proposed throwing Joseph into a cistern; Reuben's intention was to return later and rescue Joseph from the cistern, thus sparing him from sure death. Of course, this did not take place because the brothers sold Joseph to the slave traders (Genesis 37:22-36). The tribe of Reuben settled with the tribe of GAD and half of the tribe of Manasseh in Transjordan north of Sihan, east of the northeast corner of the Dead Sea (Numbers 32:33; Joshua 13:15-23).

See also Genesis 49:3-4 and Deuteronomy 33:6.

SIMEON **Second son, by Leah**
Symbol: Castle

Together with Levi, Simeon vindicated their sister, Dinah, by killing the me of Shechem and was reproved by his father (Genesis 34). Simeon is later mentioned in Judges 1:3, 17 with Judah. It does not seem, however, that they retained for long their consistency and independence as a tribe. Simeon is not included in the blessing of Moses (Deuteronomy 33) and his territory is presented as part of Judah (Joshua 15:21-32)

See also Genesis 34:5-7.

MANASSEH & EPHRAIM **Sons of Joseph (Genesis 48:1-21)**
Symbols: Manasseh – Left Hand Ephraim – Right Hand

Manasseh & Ephraim were born to Joseph in Egypt before his reunion with Jacob and the brothers. Jacob adopted Manasseh and Ephraim as his own sons (vs. 6).

They were blessed by Jacob (Genesis 49:20).

See also Genesis 48:19 and Deuteronomy 33:17.

BENJAMIN **Twelfth son, by wife, Rachel**
Symbol: Cup

Benjamin remained behind with Jacob when his brothers went down into Egypt searching for food during the famine. Joseph insisted that Benjamin come also to Egypt. The sight of Benjamin drove Joseph to tears and he revealed himself to his brothers (Genesis 43:29). In the Promised Land the tribe of Benjamin lived west of the Jordan River, south of Ephraim and north of Judah. It was considered the least of the twelve tribes. Saul, the first king of Israel was a Benjamite (1 Samuel 9:1).

Asher **Eighth son, by Zilpah, slave of wife, Leah**
Symbol: Tree

After the Exodus, this tribe lived on the Mediterranean coast north of Mt. Carmel (Joshua 19:24-31). This area was geographically isolated; the Asherites did not participate very much in Israelite politics. However, they did participate with Gideon in his undertakings (Judges 6:35, 7:23).
See also Genesis 49:20, and Deuteronomy 33:24-25.

Dan **Fifth son, by Bilhah, slave of Rachel**
Symbol: Scales

After the Exodus, the tribe of Dan settled in the extreme north in the Promised Land, in the territory named Laish, later named Dan. Dan, together with Bethel became the official sanctuary of the Northern Kingdom after the schism of Jeroboam (1 Kings 12:22; Amos 8:14).
See also Genesis 49:16-18 and Deuteronomy 33:22.

Naphtali **Sixth son, by Bilpah, slave of Rachel**
Symbol: Deer

The tribe of Naphtali settled in the northern part of the country on the western side of the Jordan and Lake Gennesaret. They were great warriors against enemies in the Promised Land (Judges 4:6-10; 5:18; 6:35; 7:23).
See also Genesis 49:21 and Deuteronomy 33:23.

***Added Tribes:**

Joseph **Eleventh son, by Rachel**
Symbol: Striped Fabric

Joseph was the most favored son of Jacob, and the one about which there is the most written in scripture. He is also presented as the founding father of two other tribes, Ephraim, and Manasseh, his sons. The Josephites, Ephraimites and Manassehites brought Joshua into Canaan; they later became the center of cohesion in the confederation of the twelve tribes in Palestine. After the schism between the two kingdoms, this group formed the principal part of the kingdom of the north (Amos 5:16; Zechariah 10:6; Psalms 77:16). There is a long account in Genesis 37-50 of Joseph's life. He was sold out of jealousy by his brothers to merchants, who brought him to Egypt where he was sold to a member of Pharaoh's household; subsequently he was imprisoned. He interpreted the dreams of fellow prisoners and through them he was asked to interpret the dreams of the Pharaoh, which predicted seven years of plenty and seven years of famine for Egypt. Knowing this, the Egyptians were able to prepare: when the famine came to Egypt, its granaries were full. Joseph's brothers came to Egypt searching for food. Joseph recognized them and eventually the entire family settled in Egypt. Jacob died in Egypt (Genesis 42-28). Though Joseph died in Egypt, his body was embalmed and brought back to Palestine by the Israelites, when they fled from Egypt. He was buried at Shechem (Exodus 13:19).

See also Genesis 49:22-26 and Deuteronomy 33:13-17.

Levi Third son, by Leah

Symbol: Scrolls

Levi, together with Simeon, his brother, in defense of their sister, Dinah, were guilty of many atrocious acts, and were severely reprimanded by Jacob. They did not enjoy a good reputation before the Exodus (Genesis 34). The tribe of Levi appears in the history of the Israelites as the priestly tribe, which had no territory of its own (See Numbers 1:50, 3:6-7; 18:21-24; 35:1-8). Exodus 32:25-29 and Deuteronomy 33:8-11 seem to confirm that the exercise of the priesthood devolved on the tribe of Levi because of its loyalty to the Lord in the circumstances where the rest of the people almost totally apostatized. See also Genesis 34:5-7 (same as for Simeon).

Deborah Prophetess and Judge

Symbol: Oil Lamp

Deborah gathered an army of 10,000 men of the tribes of Naphtali and Zebulun and was victorious over the enemy. In Judges 5, there is a canticle of Deborah, singing her praises.

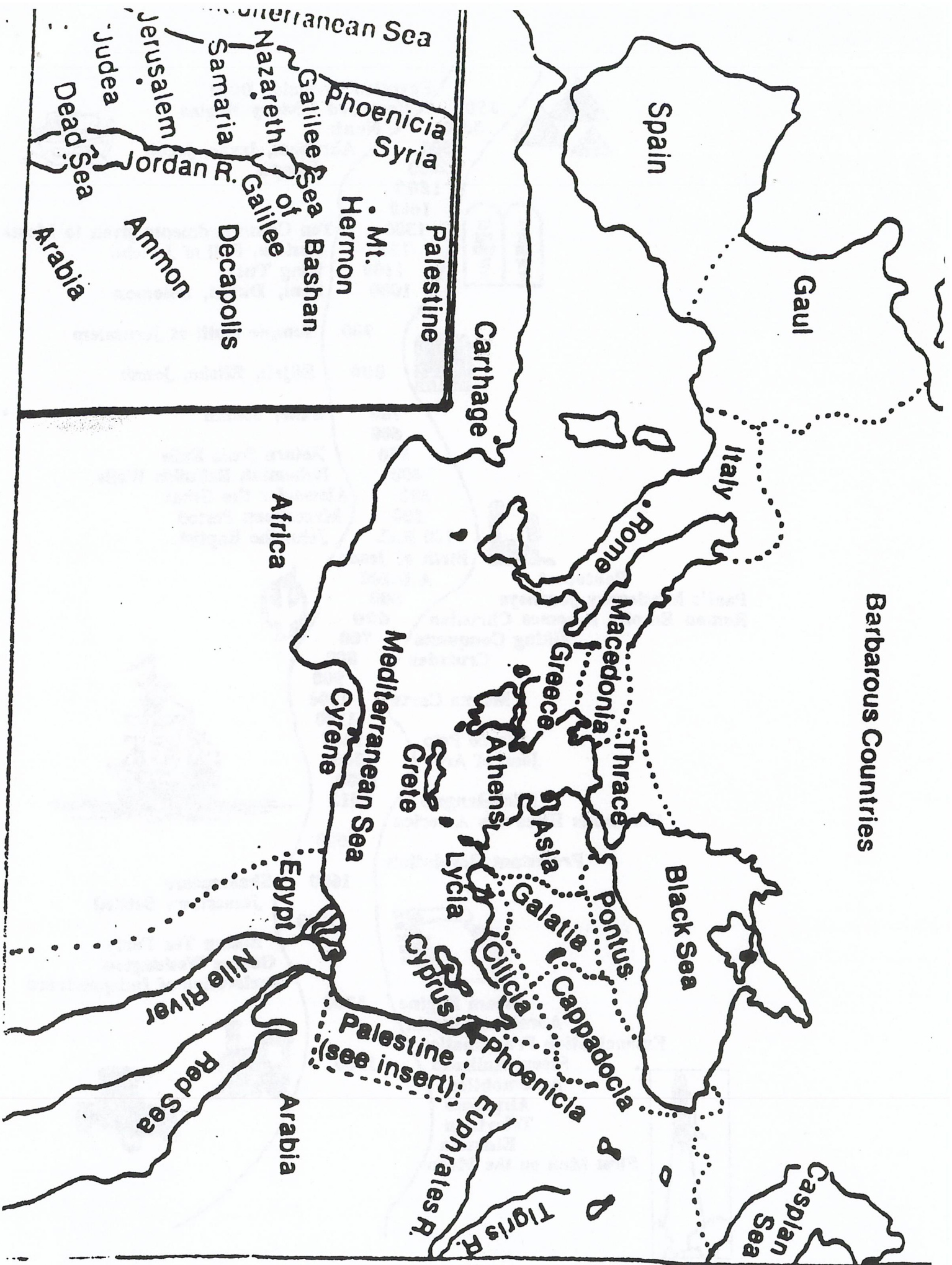
Miriam

Symbol:

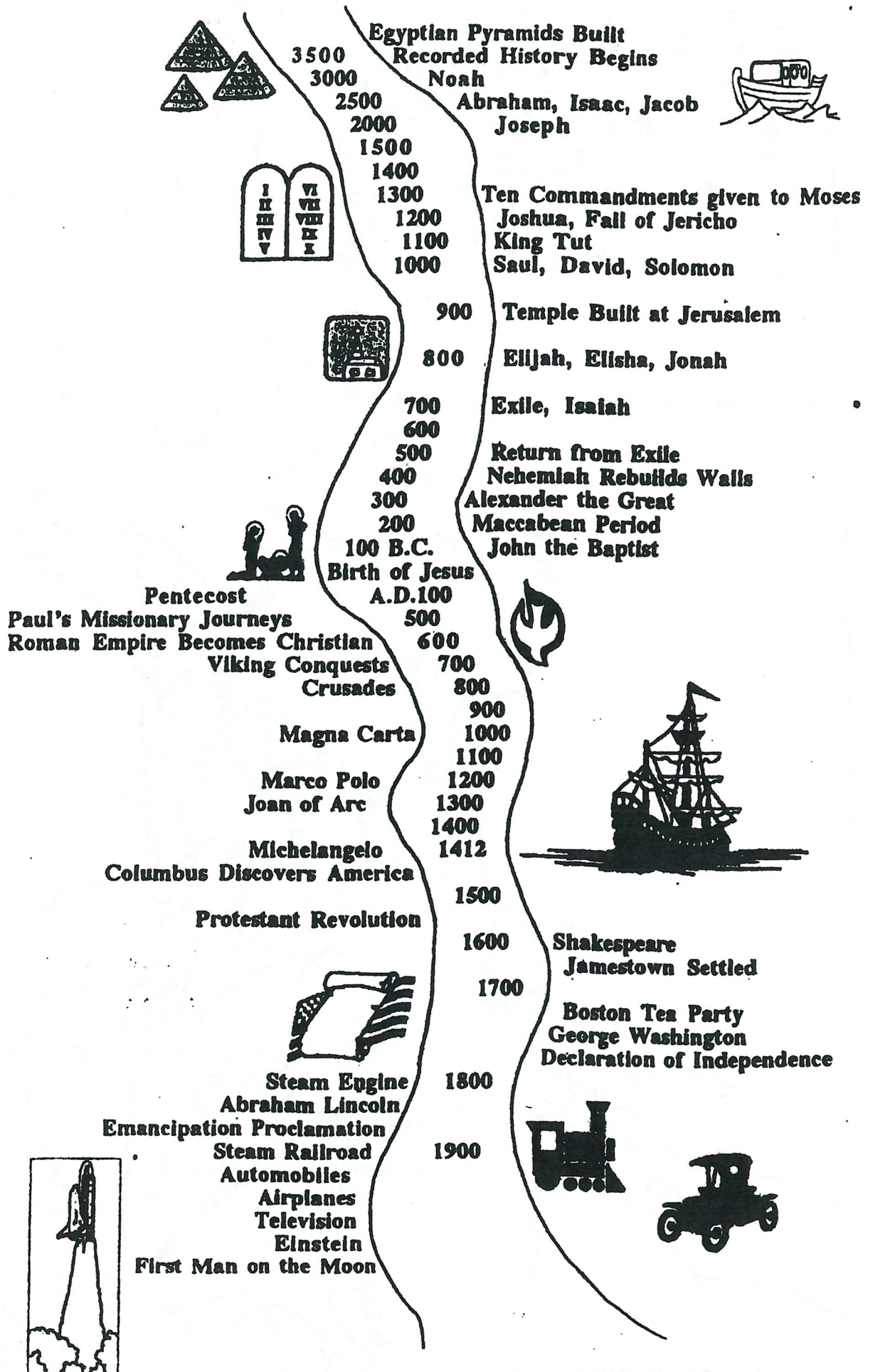
Sister to Moses and Aaron

Harp

Miriam is a prophetess and directress of song and dance of the women after the passage through the Red Sea. The Song of Miriam is found in Exodus 15:20,21.



Barbarous Countries



CHURCH FAMILIES AND "MOTHERS/FATHERS"

To lend a taste of the early church, we assign each child to a church family. We try to mix them with varying ages, sex and church affiliation. Each group is assigned a name of a tribe of Israel. These communities or "tribes" are mentioned throughout the Old Testament.

The leader of the group is called its "Mother/Father." It is that person who is responsible for guiding the children to their various activities and helping them understand the day's story and events.

"Mothers/Fathers" are asked to become very familiar with this Bibletimes Marketplace Booklet. It tells each day's story and activities.

"Mothers/Fathers" will be assisted by a Big Brother/Sister. These Big Brothers/Sisters keep in good communication with "Mothers/Fathers" and try to be aware of and anticipate the needs of the children. Big Brothers/Sisters also wear the "costume" of Bibletimes. They may be asked to recite the prayer over the juice at Family time and/or whatever the "Mothers/Fathers" ask of them.

COSTUMES

All participants in Bibletimes Marketplace wear headbands. This is a strip of fabric (provided for you) which is worn tied around the head, or sometimes the girls wear them tied around their ponytail. Each "tribe" has their own identifiable fabric. Workers, including adults and youth, are also asked to wear togas for a complete costume. This may be made from white, colored or striped material or a sheet. Some people simply use an appropriate bathrobe or gown.



Food

The day would not be complete without a meal. Within the family time, the children participate in the mixing and patting of their daily bread. Ingredients for this are pre-measured by our food crew and baked by them while the children are busy in the Marketplace, at Music/Dance, or at Storytelling.

The food crew also prepares a tray of cut fresh fruits for each family to enjoy. While the children have their "Family Meal," complete with ritual blessing and discussion of the day's events, workers are invited to the kitchen area to refresh themselves with bread, fruit, and cool drinks, also prepared by this hospitable team.

Examples of ritual blessing: *"Blessed are Thou, O Lord, our God, Ruler of the Universe, who has brought forth bread from the earth. Amen."*

"Blessed are Thou, our Lord and King; the Lord of life and everything, who makest food and all to be. Amen."



Nursery

As a service to our workers and to enable us to recruit sufficient help, a nursery is provided. It will be open Monday through Thursday from 8:45 am to 12 noon. Workers are asked to be prompt in picking up their children each day.

Preschool

The children in preschool will be divided according to age. They should dress coolly. Please label any extra clothing, etc. A simple snack will be provided, so it is not necessary to bring food. Each morning there will be a craft, music, story time, free play and video. Parents will receive a detailed schedule on the first day.



Family Night

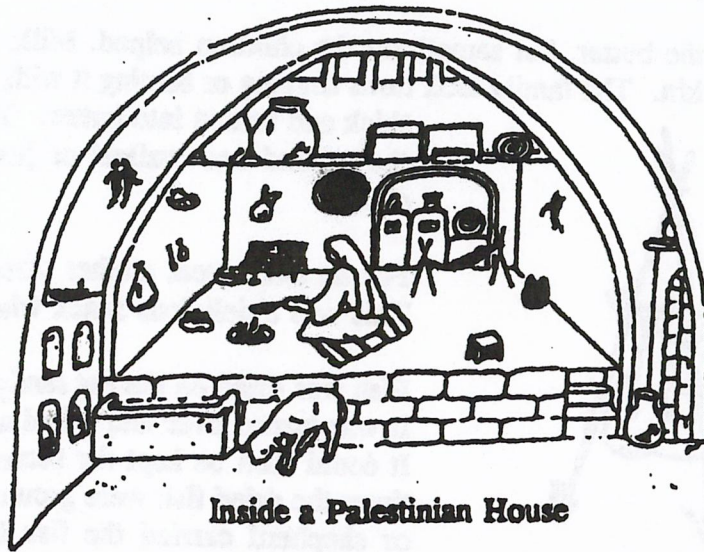
On Wednesday, of Bibletimes week, the children will gather with the rest of their tribal family and their real family (moms/dads, grandparents and neighbors) for an evening celebration. The children will entertain all with their presentations in song and dance. This serves to emphasize the many ways we can give glory to God.

Afterward, crafts may be available for parents, and finger desserts (which parents are asked to bring) will be served. This is an excellent opportunity for expanding relationships with our covenant churches.



If you lived in Bible Times . . .

What Would You Eat?



Inside a Palestinian House

The family did not sit down for breakfast together. Father carried a snack to work. Lunch was bread, olives and fruit. Supper was usually vegetable stew and bread. On special occasions or when company was coming, meat was served.

When the sun was about to go down, mother began to get supper ready. Dishes were made of clay which had been hardened. There were no knives, forks or spoons to eat with. Food had to be eaten with the fingers. Soft food couldn't be picked up. So pieces of bread were dipped in the soft food. This was called sop. Since silverware was not used, water was kept nearby to use at the end of the meal. Members of the family took turns holding a pitcher and basin. They poured water over one another's hands for washing.

The family always gave thanks to God before eating. One of the favorite blessings was "Blessed be Thou, O Lord our God, the King of the world, who produced bread out of the earth."

If the head of the family wanted to show a special favor to anyone, he chose the best pieces of meat or other food from the dish. Then he put them into the mouth of the guest with his own fingers.

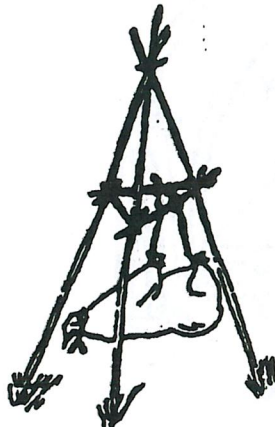
Bread and milk were very important in the diet. Bible time people liked spicy food. They cooked with salt, spices, garlic, saffron and mint. Grapes were also important. The family used grapes for preserves, jellies, juice, pickles and molasses. Other food in Bible times were figs,

dates, fresh and pickled pomegranates, almonds, pistachio nuts, citrus fruits, beans, lentils, wheat, peas, onions, melons, cheese, yogurt and eggs poached in olive oil. the people also ate lamb, goat meat, beef, chickens, birds and fish. There was no sugar.

Salt was used as a sign of friendship. Many times people who were going to harm another person would be tricked into eating salt with that person. Then he could not do the harm he had in mind. Harm could not be done to a friend.

When the family was going on a trip, mother always made cracknels or nikkuddim to eat along the way. They were thin, hard biscuits something like crackers.

Mother made the butter, but sometimes the children helped. Milk was put into bags or bottles made of goat skin. The family took turns shaking or beating it with sticks until the milk became thick and turned into butter. The bag could also be put on the ground and walked or jumped on to help the butter churn.



Skin Bottle for Churning Butter

For an extra treat mother often mixed butter with honey. This was a delicious snack when spread on cracknels.

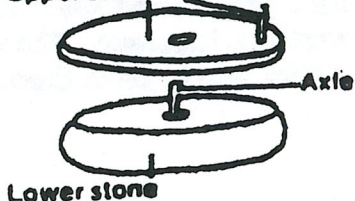
Fish was dried on the hot sandy beach. Then it was salted. It was turned over and salted again and again, until dried. It could then be kept for some time without spoiling. At times the dried fish were ground into fish flour. A traveler or shepherd carried the fish in a pouch to be eaten for lunch.

Good meat was hard to get in Palestine. When a farmer killed a cow, he lost his source of milk. He also lost power for his plow or threshing machine as well. If he killed a sheep or goat, he lost his source of wool and milk. The only way to preserve meat was to dry it in the hot sun, or pack it in salt or salt brine. Refrigeration and safe canning methods were not known.



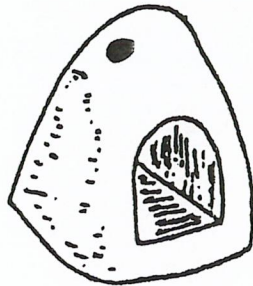
A Grinding Mill

Upperstone Turning handle



Wheat and other grains were ground into flour. This was done on a grinding mill. The grinding mill had one large, flat round stone on the bottom. Another stone like it was placed on top. A hole was made in the center of the top stone. Grain was poured a little at a time through this hole. The top stone was turned around and around. The rubbing action of the two stones crushed and ground the grain into soft flour. The flour fell from the grinding mill onto a mat placed beneath it.

Yeast was added to dough to make it rise. The dough was made into flat, round loaves of bread. These were placed on the hot coals of a fire or on the outside of a hot clay oven to bake. They could be taken to a public oven to be baked. This oven was taken care of by a baker. He had to watch the fire all night so it wouldn't burn away (Hosea 7:6).



Clay Oven

Cooking was done on a fire in a pit or on a fire in a clay oven. A fire heated the top of the round oven. A thin layer of batter was quickly poured over the surface of the oven. It stuck there until it was baked through. The thin layer of bread was easy to break into pieces to feed the family.

Pots of different sizes were hammered out of sheet copper or brass. They were fitted with heavy metal handles so they could be hung over the fire. Clay pots were also used for cooking. Other cooking tools were ladles, dippers, bowls and cups. They also used large storage jars for grain, wine, oil and milk. There were even baby bottles and rattles made from clay.

Drinking water was always kept in a clay container near a window. it was kept cool by evaporation through the pores of the jar.

If you lived in Bible Times . . .

What Occupation Would You Have?

There were many trades, occupations and professions in Bible times. Perhaps a person owned a vineyard. Grapes would be his main crop. He would be very busy looking after the vines during the summer months. Then in the fall it would be harvest time. Usually someone had to stay in the vineyard during the time the grapes were ripening. He had to see that thieves did not come in and steal the grapes. After the grapes were all picked from the vines, some were tramped on to get their juice. The grapes and juice were taken into the village to be sold at the marketplace.

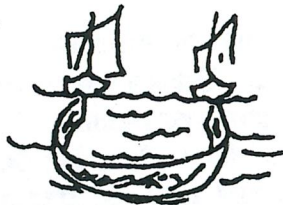


Other farmers grew grains and vegetables. All of the work had to be done by hand. There were no machines like farmers use today. Oxen, donkeys or horses helped pull the plow. The farmer had to watch carefully and not look backward to guide the animal to make straight rows. He also had to put all his weight on the plow to keep it in the ground.

Merchants and traders sold their crops and wares in the marketplace. They had to be very good at understanding weights and measures and how money was to be exchanged.

Potters were important. They made bowls, pitchers, lamps and many other things for people to use every day.

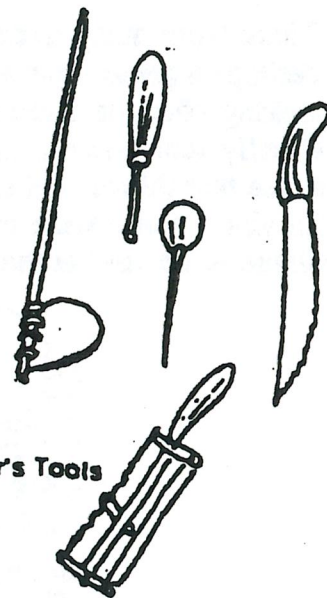
Other men worked with metal, gold, silver, copper and iron to make utensils, tools and weapons.



Fish Net Pulled Between Ships



Olive Press



Carpenter's Tools



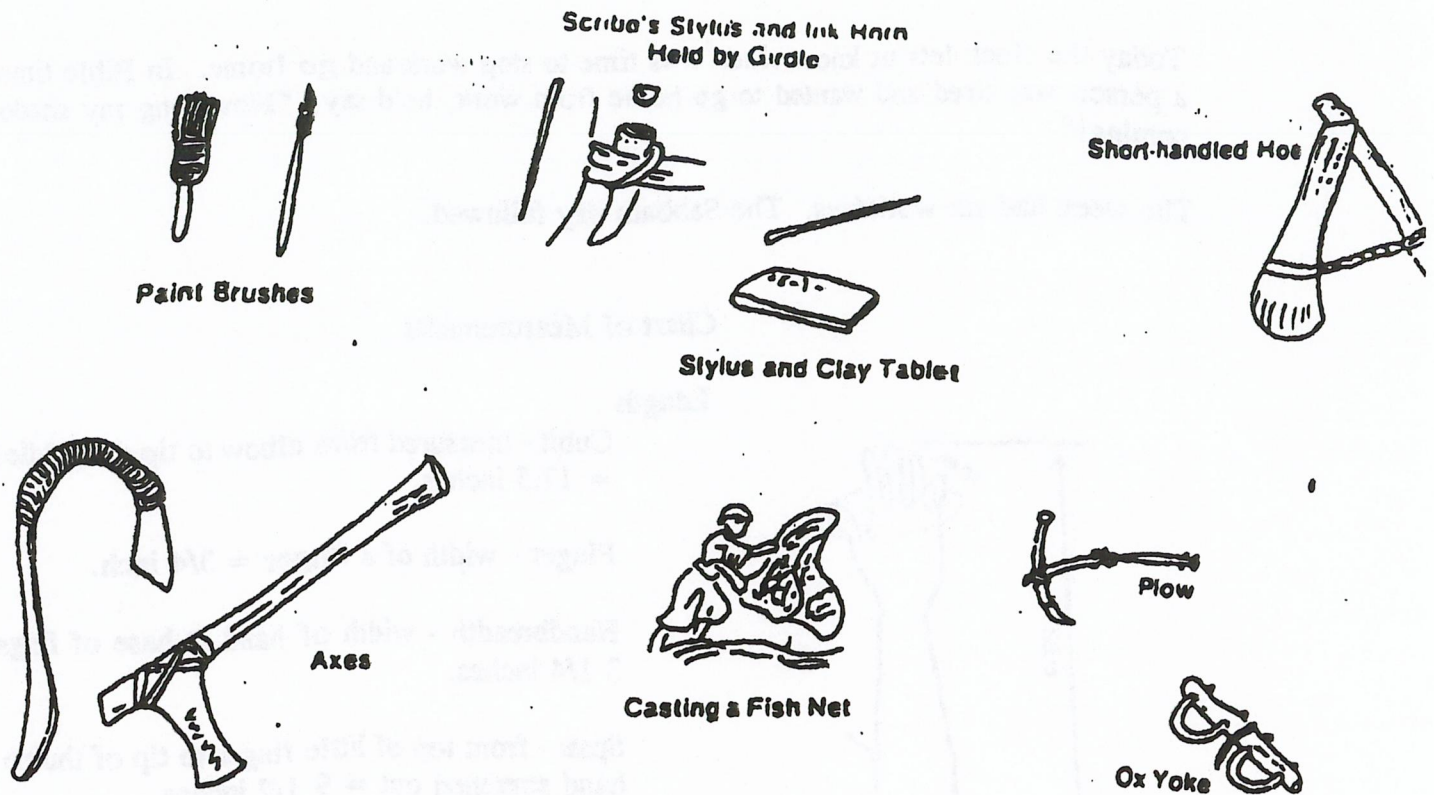
Potter's Table and Wheel



Guarding the Vineyard



Stonecutter's Tools



Some people worked at making clothes and others worked with leather. Some were fishermen, hunters or secretaries (called scribes). There were even doctors and lawyers. Many people worked for the government. Some collected taxes.

People had to have houses to live in, buildings to work in and places to worship in. There were people who were builders. Even women sometimes helped spread mud on the outside of the buildings.

People in the same trade generally lived on certain streets or in certain areas of the city. In this way they were in close contact with each other. At times they banded together to form pressure groups to protect their sources of income. This was probably an ancient type of worker's union.

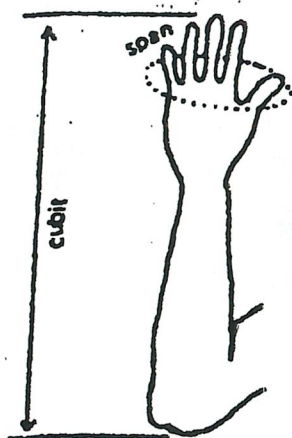
If you lived in Bible times you could be a potter, carpenter or fisherman. You could be a mason, metal worker or tanner. You could be a dyer, tentmaker, merchant or money changer. You could be a banker, day laborer, physician, weaver or vinedresser. You could be a shepherd, basket maker, brickmaker, stonecutter, gem cutter, farmer, lawyer or teacher. You could even be a mathematician, architect, astronomer or musician.

Today the clock lets us know when it is time to stop work and go home. In Bible times when a person was tired and wanted to go home from work, he'd say, "How long my shadow is in coming!"

The week had six workdays. The Sabbath day followed.

Chart of Measurements

Length



Cubit - measured from elbow to tip of middle finger = 17.5 inches.

Finger - width of a finger = $\frac{3}{4}$ inch.

Handbreadth - width of hand at base of fingers = $3 \frac{1}{4}$ inches.

Span - from top of little finger to tip of thumb with hand stretched out = $9 \frac{1}{2}$ inches.

* Six cubits = one reed

* Pace is equal to one step = 36 inches

* Mile = 1612 yards or 4838 feet

* Day's journey = 1- to 20 miles



Liquid Measure

Log = $\frac{2}{3}$ pint

Hin = 3 quarts + $\frac{3}{4}$ pint

Bath = 5 gallons + 1 pint



Dry Measure

Kab = 1 quart

Omer = 2 quarts

Seah = 6 quarts + $1 \frac{1}{2}$ pints

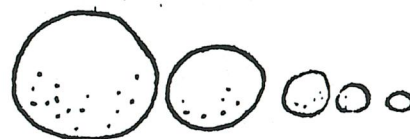
Ephah = 3 pecks + 3 pints

Homer = 8 bushels

* A donkey load = 10 baths/1 homer



Balance Scale and Stone Weights



The smallest unit was the fingerbreadth (finger width), a little less than an inch. Four fingerbreadths made a handbreadth, or palm. Three palms made one span. A span was the distance between the tip of the thumb and the tip of the index finger of an outstretched hand. Two of these spans totaled a cubit. A cubit was the distance between the elbow and the top of the longest finger. Many different cubits were used. Goliath had the height of six cubits and a span. He must have been nine feet six inches tall!

Larger distances were figured in the terms of a man's step or pace. A step was approximately 30 inches. "A little way" was over three miles. This distance could be walked easily in an hour. The "day's journey" was the distance which one could walk in about seven or eight hours. This was done during the daytime. A rest time was also included. The distance traveled in a day was about 20 miles.

Jugs that held liquids were stamped with a seal. The seal indicated the amount of weight they would hold. Round stones were also marked with their exact weight. They could be used with balance scales. They were used to help measure the weight of grains, vegetables and other dry crops.

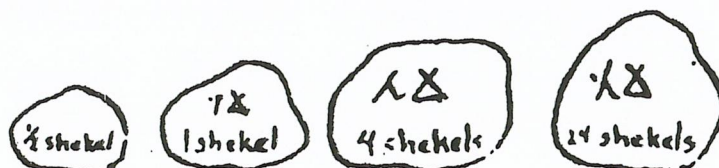
Merchants sometimes had two different sets of weights. One set of weights was used when they were buying. Another set was used when they were selling. They used these to cheat others. But this was against the laws of God. Deuteronomy 25:13 reads, "Do not cheat when you use weights and measures. Use true and honest weights and measures so that you may live a long time in the land."



Balance Scale

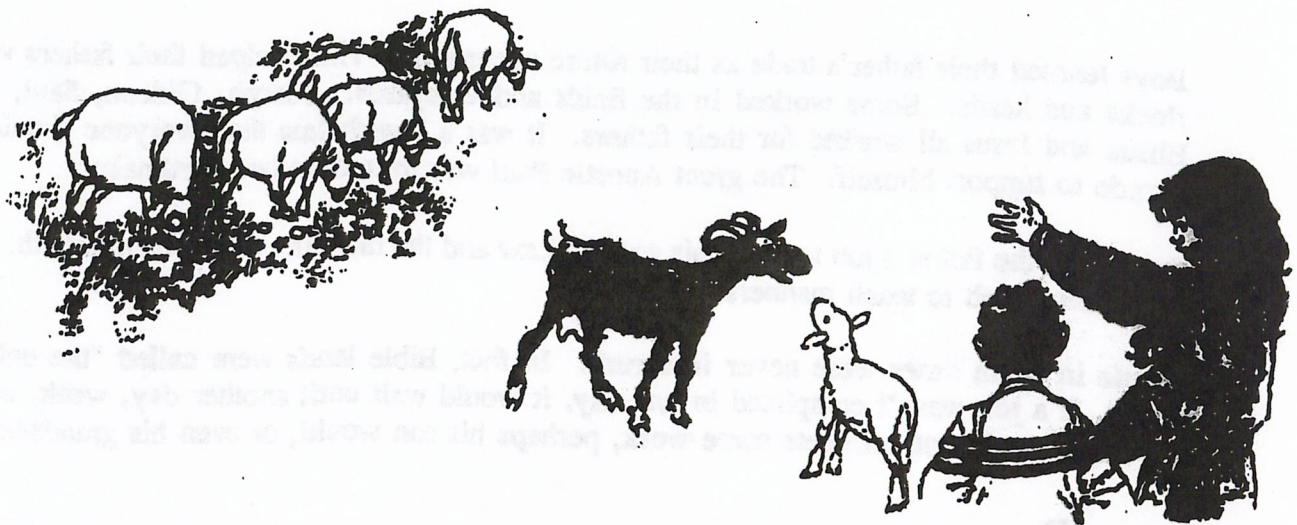
The Hebrew shekel was the common weight. It was equal to about two-fifths of an ounce. Greek and Roman weights were used in Jesus' time. They were the libra or pound. They weighed about 12 ounces.

WEIGHTS - Choose various sizes of stones. Mark appropriately according to size with a black marker. The stones need not qualify for the actual weight marked.

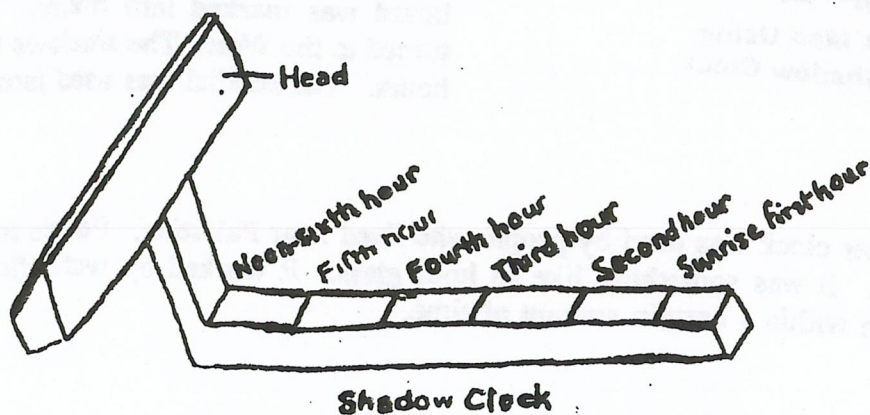


If you lived in Bible Times . . .

Would You Have To Do Chores?



Mothers did many of the same chores as today's homemakers. They baked bread or cakes. They made delicious stew. They swept the house and sewed. Mothers in Bible times ground meal. They also drew water from the well. They carried heavy jars filled with water. Their husbands did much of the farm work. The husbands also threshed grain, killed animals for meat and brought in the firewood.





**Drawing Water
at the Well**

Villages were built near wells or springs in order to have water for the people and animals. Women went to the well in the early morning or evening when the air was cool. Children often helped with this chore.

As children grew up they took on more responsibility in the home. Girls were taught spinning, weaving, sewing, grinding grain and baking bread. They also had to care for younger brothers and sisters. They also helped with outside chores. They learned to draw water from the well. They watched over the flocks. They filled the trough for their father's sheep.

Boys learned their father's trade as their future occupation. They helped their fathers with the flocks and herds. Some worked in the fields and vineyards. Joseph, Gideon, Saul, David, Elisha and Jesus all worked for their fathers. It was a Jewish law that everyone should learn a trade to support himself. The great Apostle Paul was trained to be a tentmaker.

It was also the father's job to teach his son the Law and the meaning of the Jewish faith. It was the mother's job to teach manners.

People in Bible times were never in a rush. In fact, Bible lands were called "the unhurried East." If a job wasn't completed in one day, it would wait until another day, week, or year. If a father could not complete some work, perhaps his son would, or even his grandson.



**A Man Using
Shadow Clock**

The people still needed to tell time. There were no clocks or watches in Bible times. The sun was used instead. A person watched his shadow grow longer and longer. He measured the length of his shadow. Then he could tell about what time it was.

Some people in Bible times used a type of sundial called a shadow clock. The head of the clock was turned to the East at sunrise. A shadow fell on the long board. The board was marked into hours. At noon, the head was turned to the West. The shadows then fell on the afternoon hours. The sundial was used mostly by rich people.

A water clock was used by people who lived near Palestine. People in Palestine probably used it too. It was something like an hour glass. It worked by water flowing into a certain size cistern within a certain amount of time.

If you lived in Bible Times . . .

How Would You Play?

Ancient Toys

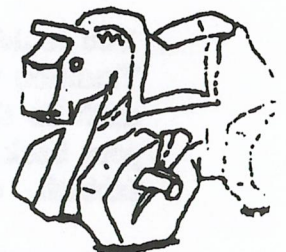
Children were not always helping with chores or studying. They played with toys and games much like today. There were rattles and toy animals. There were miniature doll house furniture and puppets. Children had wooden pull toys, balls made from fabric and marbles. They had whistles and dolls. They played hopscotch and leapfrog.

Sometimes a hole was dug in the ground. Children competed to see who could throw the most stones into the hole from several feet away. Other times they pretended to be a grownup and played house, wedding or even funeral.

Both children and grownups used slingshots and bows and arrows for target games.



Wooden Doll



Wooden Pull



Fabric Ball

Household pets seemed to be members of the family. Just like today, they were loved, fed and protected. Pets made the home happy and full of life. They gave hours of fun for the children.

The most exotic pets in Bible times were the apes and peacocks. They were brought to Solomon from the East (1 Kings 10:22).

Dogs were family pets (Matthew 15:27). Lambs were a favorite pet. They were brought right into the home. Nathan affectionately described a pet lamb in his parable in 2 Samuel 12:3 - "But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up. And it grew up together with him and with his children. It did eat of his own meat and drank of his own cup, and lay in his bosom and was unto him as a daughter."

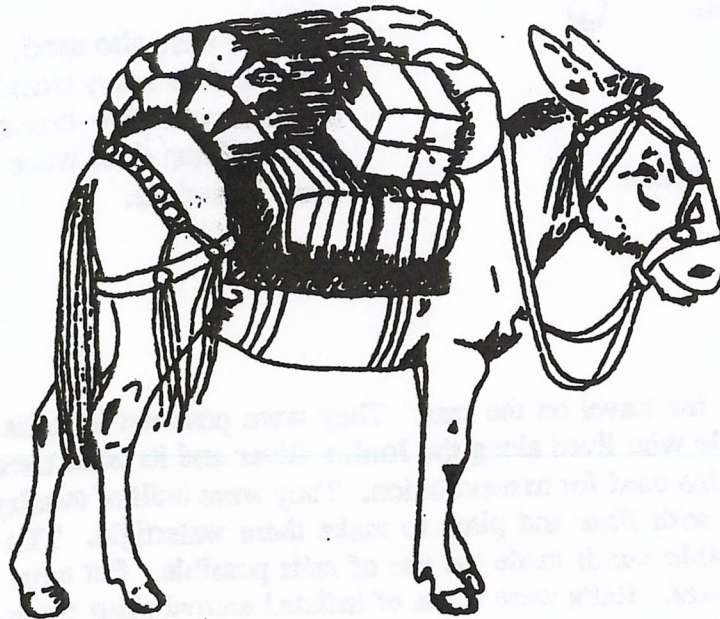


You could not kill a fly on the Sabbath day. That was considered hunting. Hunting was work. Tradition would not allow work on the Sabbath. A stick could not be pushed forward into the earth on the Sabbath, for that was plowing. But it was alright to drag the same stick behind your back. There was always debate as to whether or not you could eat an egg laid on the Sabbath. Children were not allowed to run or skip when playing on the Sabbath.

Some traditions were just good manners. To show respect, young men stood up in the presence of their elders. But one tradition said when a Hebrew man approached another on the road, he bowed to the ground to show respect.

If you lived in Bible Times . . .

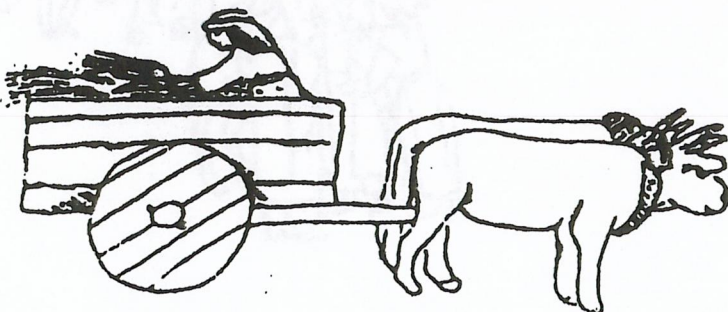
How Would You Travel?

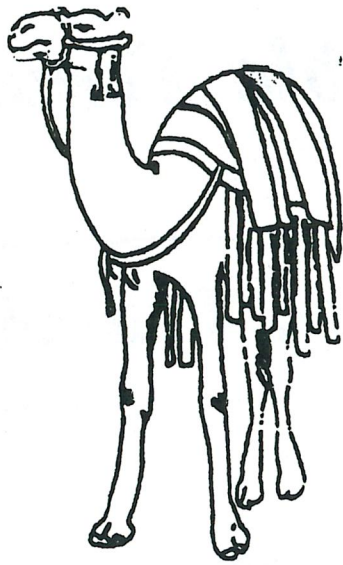


Fully Loaded Donkey

Transportation was different than it is today. There were very few good roads in Bible times. The average road was not taken care of. They were dusty in the summer. They could not be used in the rainy season. When anyone important traveled along a road, a herald went ahead of him. He told the villagers to make the road straight. They did this by filling in the holes.

Bible times people could not take a trip by car, bus, train or airplane. There were none. They walked everywhere. Sometimes the women and children would ride on donkeys.





Camel

Donkeys were the most important way to travel. They carried people from one place to another. They carried heavy loads on their backs. Oxen were also used. They pulled carts with heavy loads.

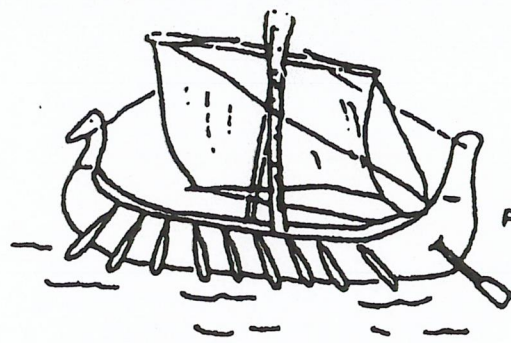
Camels were used for travel to far away cities. Traders formed camel trains or caravans. By traveling in caravans the merchants could have companionship and protection. Along the caravan routes were stops at oases - water holes, or springs in the desert. The travelers then would stay in the inns which were built there.

Wagons were also used. The wheels were made of three or four heavy wooden planks. They were put together with two crosspieces and shaped into a circle. Then these were held together by a tire of iron or rawhide.

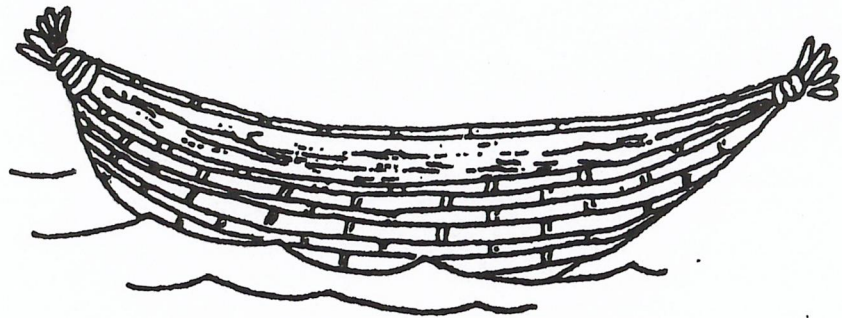
Ships were used for travel on the seas. They were powered by sails or by slaves who rowed them. The people who lived along the Jordan River and its lakes used small boats for fishing. The boats were also used for transportation. They were built of overlapping boards. Then they filled the spaces with fiber and pitch to make them watertight. The boats were very useful. Sometimes favorable winds made the use of sails possible. But most of the time the boatmen had to use their oars. Rafts were made of inflated animal skins covered by a wood platform.

Along the rocky shores were fine harbors. The people of Phoenicia were great shipbuilders. The merchant mariners of Phoenicia were the traders of the ancient world. In the last four centuries before Christ and during New Testament times, great fleets of ships carried goods. The goods came from Egypt, Syria, Phoenicia and Greece. They were on route to the western Mediterranean as far as Rome, Sicily and Spain. It was on one of these ships that Paul had a shipwreck (Acts 27).



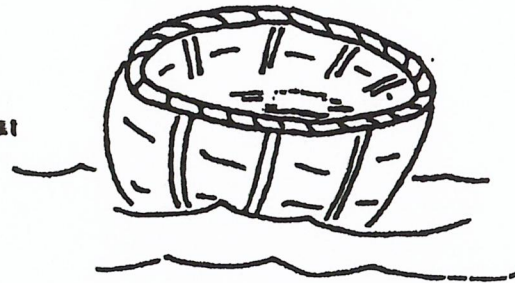


Phoenician Merchant Ship



Woven Papyrus Boat

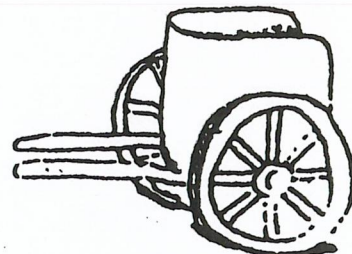
Skin Boat



Ancient Ships



Chariots were used mostly by the rich or soldiers in times of war. They were pulled by fast-running horses.



Bibletimes Marketplace

Day One: LOVE AND LAUGHTER

Background Text: Genesis 21-25



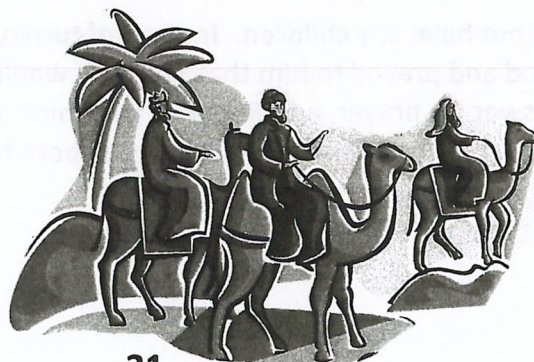
Abraham, whose name means, **“father of a host of nations,”** and Sarah, meaning **“princess,”** gave birth to a son, as God had promised in the words of the Covenant. Abraham named Isaac as God had instructed. Isaac means **“laughter”** and both parents laughed for joy, because God kept the promise made to them.

When Isaac grew up, Abraham did not want him to marry a Canaanite woman. Canaanites believed in the sun, moon, stars, rivers and animals as gods. Abraham sent his chief servant back to the city of Haran, where some of his relatives lived, in order to find a wife for Isaac.

The book of **Genesis** records this story:

The servant took ten of his master's camels and something of the best of all his master owned, and set out for Nahor's town. In the evening, at the time when women go down to draw water, he made the camels kneel outside the town near the well. And he said, "Yahweh, God of my master, Abraham, be with me today, and show your kindness to my master, Abraham. Here I stand by the spring as the young women from the town come out to draw water. To one of the girls I will say: "Please tilt your pitcher and let me drink." If she answers, "Drink, and I will water your camels, too," may she be the one you have chosen for your servant, Isaac; by this I shall know you have shown your kindness to my master."

He had not finished speaking when Rebekah came out. She had a pitcher on her shoulder. The girl was very beautiful, and a virgin. She went down to the spring, filled her pitcher and came up again. Running to meet her, the servant said, "Please give me a little water to drink from your pitcher." She replied, "Drink, my lord," and she quickly lowered her pitcher on her arm and gave him a drink. When she had finished letting him drink, she said, "I will draw water for your camels, too, until they have had enough."

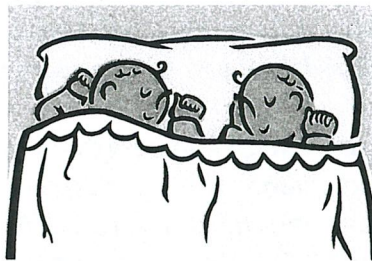


When the camels had finished drinking, the man gave her a gold nosering, and put on her arms two bracelets, and he said, "Whose daughter are you? Please tell me. Is there room at your father's house for us to spend the night?" She answered, "I am the daughter of Bethuel, the son whom Milcah born to Nahor." And she went on, "We have plenty of straw and fodder, and room to lodge." Then the man bowed down and worshipped Yahweh, saying, "Blessed be Yahweh, God of my master Abraham, for he has not stopped showing kindness and goodness to my master. Yahweh has guided my steps to the house of my master's brother."

The girl ran to her mother's house to tell what had happened. Laban and Bethuel replied, "This is from Yahweh; it is not in our power to say yes or no. to you. Rebekah is there before you. Take her and go; and let her become the wife of your master's son, as Yahweh has decreed." On hearing this Abraham's servant prostrated himself on the ground before Yahweh. He brought out silver and gold ornaments and clothes which he gave to Rebekah; he also gave rich presents to her brother and to her mother.

Rebekah's brother and mother replied, "Let the girl stay with us for a few days, perhaps ten; after that she may go." But he replied, "Do not delay me; it is Yahweh who has made my journey successful; let me leave to go back to my master." They replied, "Let us call the girl and find out what she has to say." They called Rebekah and asked her, "Do you want to leave with this man?" "I do," she replied.

Now Isaac went walking in the fields as evening fell, and looking up saw camels approaching. Rebekah looked up and saw Isaac. She jumped down from her camel, and asked the servant, "Who is that man walking through the fields to meet us?" The servant replied, "That is my master," then she took her veil and hid her face. The servant told Isaac the whole story, and Isaac led Rebekah into his tent and made her his wife; and he loved her."



At first, Rebekah could not have any children. Instead of turning to the Canaanite gods, Isaac remained faithful to God and prayed to him that Rebekah would be able to have children. Eventually, God did answer his prayer, and Rebekah gave birth to twin sons, Esau and Jacob. Esau was born first, but Jacob wasn't far behind. He was born holding onto Esau's heel.

Day Two: Twins And Trouble

Background text: Genesis 25-33

Esau, which means “red and hairy,” and Jacob, which means “heel gripper,” were the names of the twins born to Isaac and Rebekah.

Esau, according to the custom of the time, should have become the head of Abraham’s family when Isaac died. He was firstborn, even if he was first by only a matter of seconds. But Esau didn’t always use good judgment. Sometimes he put his appetites ahead of his good judgment. Once, when he came back from hunting, he was very hungry. Jacob was in camp, as usual, and he had just cooked a pot of soup. It smelled so good to Esau that he begged Jacob for it. But Jacob was sly. He asked Esau to give him his right as head of the family in exchange for the soup. Esau was so hungry that he agreed without thinking. But it was too late. He had given his word. In ancient times, to give one’s word on anything was very serious. One couldn’t change it.

When Jacob took advantage of Esau to gain the birthright as head of the family, they were still young. Isaac was still in charge. But the time came when Isaac knew he was going to die, and he wanted to give his special blessing to Esau. That was the way ancient people passed on

leadership from one generation to the next. They took such blessings very seriously. By now, Isaac was blind. That made it possible for Jacob to trick his father into thinking that he was Esau. He was able to get Isaac to give him the blessing Isaac had intended for Esau.



There’s a very important lesson to learn here – it is repeated many times in the Bible. God always keeps his promises. God’s promise to Abraham was that he would keep his covenant with Abraham’s descendants. Jacob was Abraham’s grandson. He was now the legitimate heir, even if he became head of the family by trickery. God kept his promise to Abraham.

Esau and Jacob were now enemies! Jacob decided to leave home. He went back to the land of his mother and of his uncle, Laban to look for a wife. On his way to Haran one night, while he slept, God appeared to him for the first of many times. In his dream, Jacob saw a staircase which was like a very tall ladder, reaching to heaven. He saw God's messengers on the stairs going up and down. And there, standing beside him was God! There, God gave the same promise to Jacob he had made to Abraham and Isaac.

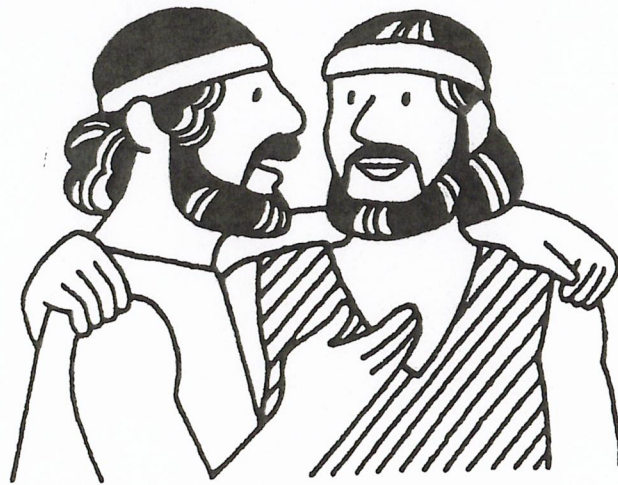


While he was in Haran, Jacob got a taste of his own medicine! He fell in love with Laban's daughter, Rachel. Laban promised Jacob that he could marry Rachel but only after he had worked as Laban's shepherd for seven years. Jacob did just that. But on the night of the wedding, Laban sent his oldest daughter, Leah, to Jacob's tent – instead of Rachel. By the time Jacob discovered the trick, it was too late! According to the custom, Leah was now considered Jacob's wife. Jacob knew that he would have to work another seven years before he could marry Rachel.

Jacob spent about twenty years working for Laban before he finally returned to his homeland. By that time, his wives had given him twelve sons. He also had acquired a large number of sheep, and he had many servants. God had blessed him as he had blessed Abraham and Isaac. On his return journey, Jacob met a mysterious stranger. One night while he camped at a place he would later call Bethel, Jacob and the stranger wrestled (Genesis 32:23-33). The Bible doesn't explain who the stranger is or why he and Jacob wrestled. One thing is clear: it was at that time that the man with whom Jacob wrestled renamed him "Israel." Another thing is also clear: for Jacob, the experience had a deep religious meaning. The name Israel means, **"he who contended with God."**



After Jacob returned and settled in Canaan, God told him to go to Bethel once more. There God renewed his promise to Jacob and reminded him again that he is now to be called Israel. From that time on, Jacob remained very faithful to God.



Jacob became reconciled with Esau. He instructed his twelve sons in the faith of Abraham and Isaac. These twelve sons, the founders of the twelve tribes of Israel, included Joseph, whose story we will recall next.



Day Three: Blessings In Disguise

Background text: Genesis 37-47

The life of Joseph was full of “blessings” in disguise. He was convinced that God was always caring for him. No matter how bad a situation looked, Joseph always continued to put his trust in God. Of all of Jacob’s twelve sons, Joseph was the most faith-filled and most like his great-grandfather, Abraham. For that reason, God chose Joseph instead of his oldest brother, Reuben, to become the leader of the family. How Joseph became the leader is one of those “bad turns to good” stories, a blessing disguised as a tragedy.

Most of Jacob’s sons did not have very high moral standards. They were a rough-and-tumble bunch. Joseph was his father’s favorite and his brothers were jealous of him. To make matters worse, Jacob was always giving Joseph special gifts, including a very fancy robe. One day, Joseph’s brothers came up with a simple solution for their jealousy. They would kill Joseph!

At the last minute they had a change of heart. Instead, they sold him as a slave to some men heading in a caravan toward Egypt. Then they went home and told Jacob that Joseph had been killed by a lion. Jacob was brokenhearted. His sons began to feel guilty about what they had done.



In Egypt, Joseph was sold to Potiphar, an important man in the government. Very quickly Joseph’s talents were recognized, and he was put in charge of running Potiphar’s house. Joseph was convinced that God was looking after him. But then Joseph had another piece of bad luck. Potiphar’s wife tempted Joseph to commit adultery. Joseph refused, for he knew that adultery was wrong. Potiphar’s wife became angry and made up lies about how Joseph had tried to attack her. Potiphar became very angry, and threw Joseph in jail! First being carried away from home as a slave, then being thrown into prison – how bad could things get? But Joseph never stopped trusting in God!

Ancient people often considered dreams to contain important messages. Joseph had a special talent for interpreting dreams. He had once interpreted a dream to mean that he would one day rule over all his brothers. That caused his brothers to decide to kill him!



Joseph used his gift for interpreting dreams while he was in prison. News of this ability reached the pharaoh, the ruler of Egypt. The pharaoh had a very disturbing dream. He dreamed that seven ugly and skinny cows ate seven fat and healthy cows standing by the Nile River.

The pharaoh asked Joseph to interpret its meaning. Joseph explained that there would be seven years of good harvest (fat cows) followed by seven years of famine (skinny cows). Joseph went on to say it would be wise to store up all the extra grain during the good years. It could be used during the seven years of famine.

The pharaoh was so pleased with Joseph that he put Joseph in charge of all of Egypt, second only to the pharaoh himself. If Joseph had never been in prison, the pharaoh would never have heard about him. It was one of God's "blessings in disguise."

Even though Jacob's family did not always live up to the covenant of Abraham, God continued to be faithful to His promises. He watched over the family. When the famine finally came, it came to Canaan too, where Joseph's father and brothers were still living. They were faced with starvation. Jacob sent ten of his sons to Egypt to see if they could buy grain.

Benjamin, the youngest and Joseph's full brother, stayed behind. Jacob did not want anything to happen to him. Joseph's brothers had no idea of what had happened to him. They certainly did not expect to find him in charge of all the grain supplies in Egypt! When they came to Joseph, they did not recognize him. But Joseph recognized them. He did not tell them who he was, though. Not right away. He gave them a very hard time for a while. Eventually Joseph told them he was their brother. As you can expect, they were very surprised, but also very happy. So was their father, Jacob when he heard the good news.



Joseph brought his father and the entire family to Egypt to live during the famine. Since he was in such a high position, things went very well for them. They settled in the area of Egypt called Goshen and cared for their flocks there. They prospered, too and the family grew to become quite large; more like a collection of twelve tribes descending from the twelve sons of Jacob.

God's promise that Abraham would father a large nation was well on the way to becoming a reality. Yet, all of Abraham's descendants could easily have died during the famine if Joseph had not been sold into slavery years before. Many blessings come disguised as bad news!

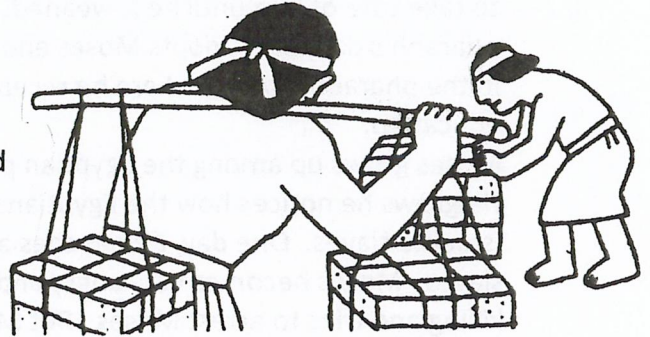
As long as Joseph and his friend the pharaoh lived, the Israelites prospered. They had good land, good flocks, and their number continued to grow.



Day Four: The Great Escape

Background Text: Exodus 1-12

After Joseph died, things changed for the worst. For one thing, the old pharaoh's family lost the throne. A new line of people took control of Egypt; a people who did not remember all the good Joseph had done. This new people had no reason to give the Israelites any special favors. Just the opposite. The new pharaoh became very suspicious of the Israelites. He saw them as a great threat because they were foreigners living



in the middle of his kingdom. He turned them into slaves! He passed a law taking away all of the Israelites' privileges. He took away all their rights and forced them to work at the hardest kinds of jobs, like making bricks.

Abraham's family seemed doomed. They were helpless. They had no means to fight back. They could not escape because there was no place to which they could escape! It looked as if God had broken the promises He made to Abraham. The Bible does not tell us that the Israelites did anything wrong. They were simply the helpless victims of an evil ruler. The only thing Abraham's children could do was to hope that God would remember the promises He once made to Abraham. The memory of the God of Abraham and His promises was still alive among them.



It is now about 1250 B.C. Egypt is the wealthiest, the most civilized, the most powerful country in the world. The Israelites have been slaves for almost four hundred years by now. If that was not bad enough, the present pharaoh gave an order that all male babies born to the Israelites should be thrown into the Nile and killed. He was afraid that there were too many Israelites in his kingdom. This is where the story of Moses comes into play. Moses' mother hides him in a basket by the river shortly after he is born. She is trying to save him from the pharaoh.

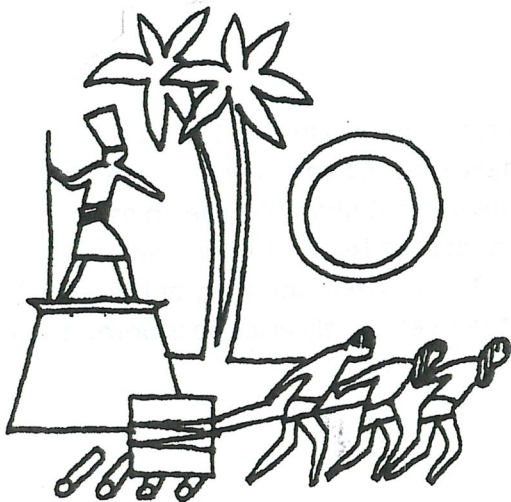
The pharaoh's daughter discovers the baby in the basket and decides to keep him and raise him. Without knowing it, she asks Moses' own mother to take care of him until he is weaned. Then, the pharaoh's daughter adopts Moses and raises him in the pharaoh's court, where he receives a good education.

Moses grows up among the Egyptian people. As He grows he notices how the Egyptians treat the Israelite slaves. One day, Moses sees an Egyptian slave-driver beating one of the Israelite slaves. Moses becomes very angry and kills the slave-driver. The pharaoh hears about the killing and tries to arrest Moses. But Moses escapes to Midian in the Sinai peninsula. Moses settles in Midian and works as a shepherd. Then it happens!



God had not spoken to an Israelite for four hundred years, at least not in the way He had spoken to Abraham, Isaac, and Jacob. He broke this silence by revealing himself to Moses. At that time, Moses was tending sheep near Mount Horeb. He saw a strange thing – a burning bush that just kept on burning but never was consumed! He went to investigate.

That's when and where God spoke to Moses. God revealed his name to him and called to him to lead the Israelites out of Egypt. Moses did not respond to God's call in the same way that Abraham did. Moses did not quite act as Abraham acted. He argued. He asked many questions. He tried to get out of the work God was asking him to do. He made the excuse that he could not speak well. (Moses probably did have some speech problems, like a stutter). But God did not accept his excuses. At last, Moses agreed to go to the pharaoh, provided his brother, Aaron could help him.



Things did not go well at first. In fact, they got worse for the Israelites. The pharaoh, angered by Moses' request to let the Israelites go, gave the slaves more work! The beatings increased when they could not do it all. Also, the special powers God gave Moses (like turning his staff into a snake) did not convince the pharaoh that Moses was God's spokesman. The Israelites got angry at Moses because of the extra work. They did not want him as their leader.

God kept sending Moses to the pharaoh with his messages. But now the messages began to contain warnings. Moses told the pharaoh that the Egyptians would experience all kinds of disasters until the Israelites were freed. Except for the last, all of the plagues or disasters could be explained as natural events. Even today people in various parts of the world suffer from things like invasions of locusts, hailstorms, and strange diseases that suddenly break out.

After witnessing the plagues, the Israelites began to be excited. Their freedom seemed closer than ever! God seemed closer than ever. That is why, unlike the pharaoh, the Israelites took God very seriously when He told them to prepare for the final plague, the Passover, and the Exodus.

Through Moses, Yahweh gave them instructions on how to prepare. Every family was to take a year-old healthy lamb. After slaughtering it, they were to put some of its blood on the doorposts of the house in which they lived. Then they were to roast it whole for the evening meal. The meal was to include the roast lamb, bitter herbs and unleavened bread. They were told to eat the meal standing up, with their sandals and cloaks on, ready for travel.



They should be sure to eat all of the lamb. If some was left over, it was to be burned. They couldn't take it with them. The Israelites did everything Moses instructed them to do. That night, while they were eating this meal behind closed doors, death came to the pharaoh's son and all the firstborn males in Egypt, human and animal alike.



This was the tenth and final plague. The pharaoh had been warned! As before, he had paid no attention and refused to let the Israelites go. All the houses of the Israelites, marked by the blood of the lamb, were spared from this final plague. Death "passed over" the houses of the Israelites. This story of the Passover continues to be very important to both Jewish and Christian communities today. The last plague finally convinced the pharaoh that he should let the Israelites go. He believed even worse things could happen if he did not – though he could not imagine what they could be. The word went out. The

Israelites were free to go! It did not take the Israelites long to get moving. They were prepared to travel because they had followed Yahweh's instructions. You can imagine how happy they were!

Day Five: Free At Last!

Background Text: Exodus 14, Numbers, Deuteronomy, & Joshua

Today we will discover what it might have been like to have been part of the Israelite people who fled Egypt. The information on this day covers a very long period of time! Over 40 years!

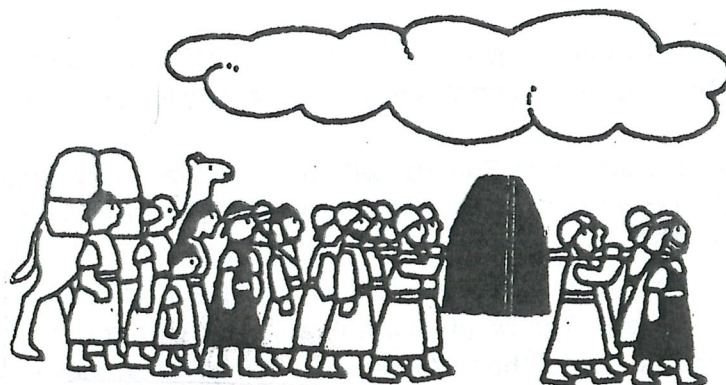
Exodus: The Israelites knew that God was with them as they made their way out of Egypt. During the day, they saw God as a pillar of clouds in front of them, and a pillar of fire lighting their way at night. When the leader of the Egyptians realized that the Israelites had gone, he changed his mind, because now they would have no slaves. So he set out with his army to find them and bring them back. The Egyptian army caught up with the Israelites where they were camped by the Red Sea. When the Israelites saw them coming, they cried out to God for help. The Israelites complained to Moses and said they would have been better to stay in Egypt as slaves. God commanded Moses to lead his people forward; to hold up his staff over the Red Sea, and that the waters would part for them to cross. The pillar of clouds moved between the Egyptian army and the Israelites, which made it too dark for the Egyptians to see, but gave light to the people of Israel.

As God had told Moses, the sea parted and the land became dry enough for the Israelites to cross it. The Egyptians started to chase them, but God caused the wheels of their chariots to become stuck, so that they moved with great difficulty. When the Israelites reached the other side of the sea, God told Moses again, to hold his staff over the sea. The waters came crashing back and covered the Egyptian army. Not one of them was left! When the Israelites saw what had happened, they had great faith in God and in Moses. They stopped to thank God and sing a song of praise. They could not have done it without God's help!



Since leaving Egypt, the Israelites hadn't much to eat. They were hungry, so they complained to Moses. Moses once again, talked to God about it. God send "manna" a kind of sweet, flaky bread like substance. It was the first time the Israelites had seen this. (In fact, "manna" means, "what is it?") God also sent small birds called quails so the travelers would have some meat. God sent enough to feed everyone.

The Israelites traveled for months, finally reaching the desert of Sinai. There they camped at the foot of Mount Sinai, while Moses went up the mountain to meet with God. God told Moses to have his people prepare themselves to come to the mountain. As all gathered, Mount Sinai was covered in smoke with thunder and lightning. Moses went up the mountain, where God gave many rules for the Israelites to live by. Moses stayed in the mountains for forty days and nights.



Moses brought the Ten Commandments to his people, who were instructed to build a special box to hold the Commandments. This was the Ark of the Covenant. The Israelites continued traveling to the "Promised Land," carrying the Ark. When they reached Meribah, Moses prepared Joshua to become the leader of the Israelites. Now Moses knew his people would be taken care of, so he went up a high mountain where he could see the land spread out before him. This is where he died.

*Note: At the end of the book of **Exodus**, the Israelites leave Mount Sinai. They would not reach Canaan – the land that God promised to Abraham – for many years. The story of the journey to the Promised Land is continued in the **Book of Numbers**, then in **Deuteronomy**, and finally in the **Book of Joshua**. During their years of wandering through the desert, the Israelites experienced many encounters with God and made many mistakes. They celebrated together and they fought. People died and babies were born. In other words, in their journey to the Promised Land, life happened.*

Joshua led the Israelites across the Jordan River. The procession was led by the priests, who carried the Ark of the Covenant. Just as they started across it, the water stopped flowing and everyone crossed on dry land. The first city Joshua decided to attack was Jericho. The army marched around the city once a day for six days – carrying the Ark. On the seventh day they marched around the city seven times. At a signal everyone blew trumpets, shouted and made all the noise they could make. The walls collapsed! It was a clear sign of Yahweh's power. The Israelites were free at last! Let us celebrate "our coming home."

