

LEADER'S GUIDE

FOR

by this NAME

Published by GOODSEED[®] International

WORLDVIEW RETHINK

LEADER'S GUIDE

By This Name Edition 2

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Leader's Guide written by: David Cross

General Editor: John R. Cross

Book Designer: Rachel Bader

Video Production Manager: Troy Johnstone

Copy Editors: Naomi Johnstone, Sam Christensen

Proofreaders: Janice Cross, Jolene McArthur

Editorial Production Manager: Amos Kwok

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SECTION ONE: GETTING STARTED

We live in a changing world. In ways never seen before, dramatic shifts are taking place in the way people think and in what they believe. It's a bewildering world with mixed messages coming from many directions. For some, the vocabulary of various belief systems has become mainstream—it is a world in which much of the language familiar to those raised in a church environment has taken on a radically different meaning. For others, tailor-made, custom-designed religions are now very much the norm. For vast numbers, it's a world of uncertainty—a world with little sense of direction or meaning in life.

So, how do we respond? How do we communicate the unchanging truth of God's Word in a changing world? How do we get our world to rethink their worldview from a biblical perspective?

The Worldview Rethink curriculum is a unique study course designed for the needs of today. Emphasizing that the power of the gospel is directly related to having a clear understanding of its message, Worldview Rethink begins by laying a solid foundation, directing the learner to the opening pages of Scripture. It then progressively introduces new truth based on previously understood truth.

This course is not meant to be a "been-there-donethat" experience which, when completed, is soon set aside as one's focus shifts to another study. Rather, the thrust of this course is preparation for a lifestyle of sharing with others—to be an ambassador for life. As such, it is going to require a significant investment on your part for a lifelong endeavour. However, it is well worth the time and effort. It is going to make a difference for eternity to those who respond in simple trust to a clear explanation of the Bible's central message.

The Worldview Rethink curriculum is a comprehensive package made up of several resources that allow considerable latitude for teaching the course.

WORLDVIEW RETHINK ROAD MAP

ATTEND **START HERE** ----GET READ **SEMINAR** Attend a TERM Seminar or watch online. The modular format provides for a flexible learning schedule. See goodseed.com UNDERSTAND for seminar schedules. WHAT? RLDVIEW A short promotional, giving an overview of Worldview Rethink. WHY? A 33-minute explanation of the rationale and background to Worldview Rethink. EXPERIENCE



SEE, HEAR & UNDERSTAND



Read *By This Name* (p. 23ff.); watch the accompanying videos, either online or on the DVD and answer the workbook questions. Make sure your answers are correct, as you will be using this workbook with your students.

This exercise takes you through the lessons as if you were a student, putting you in his shoes. It is important to know where the lessons are headed and to be able to say that you have "done it."

LEARN



HOW?

This DVD includes common Q & A's leaders ask about Worldview Rethink. Do not short-cut this part of your education.

PRINT

RESOURCE CD



PROMOTIONAL RESOURCES: As you scan the supplied posters, flyers and advertisements, think of your target audience. Select the resource that best suits your purpose. Remember, the most effective means for reaching people is one-on-one.

VISUAL AIDS & TEACHING RESOURCES: Several printable visual aids are on the disc. See goodseed.com for the latest resources.

GO



PREPARE

BEFORE EACH GET-TOGETHER

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Using the time log (see goodseed.com), determine how many sections in *By This Name* you will cover in the allotted time. Ignore chapter divisions. It may mean you will only do a partial chapter.



Based on the content you plan on covering, assemble the corresponding visual aids as indicated at the beginning of each chapter (a full list of these resources is found on p. 20). If needed, review the videos online or on the DVD to remind you how to use each visual.



Consult the Leader's Notes appropriate to the content you will be covering (see pp. 403-445). *Do not* teach this material to your student. It is only for your benefit, to give you confidence in what you are teaching.

MAKING THE TOOLBOX 104 • By This Name—Worldview Rethink Leader's Guide VIDEOS www.goodseed.com/btn/5.html CHAPTER FIVE **A PARADOX** Two **O**FFERINGS 2 The Book of Life 3 4 THE BIG BOAT 5 CATASTROPHE CONFUSION Chapter 5 Visual Aids Supplied by Leader Advanced Intermediate Basic Eup of Water SECTION Certificate of Debt #1 Coin (See Resource CD) Sign: Perfectly Just Sign: Perfectly Loving Weigh Scale Branch Fig Leaf Heart Sheepskin Garden Produce Sheep (3D Alternative) Book of the Dead Ram (See Resource CD) Ark Sheepskin Heart Altar & Ram Tower of Babel NOTE: Remember to keep the clothes basket on hand for off-topic questions.

(A)

Every chapter in the guide begins with a list of visual aids used in teaching each section. There are four visual aid toolboxes, as described below. Toolboxes 1, 2 and 3 are available from GoodSeed. If you do not have access to these visuals, you may use the corresponding video clip in their place.



Supplied by the leader, these items are readily available in the home. Some are used with visual aids found in the Basic Kit. Other helps are provided in PDF format on the Resource CD or as a download.

Visual Aids assist with:

- Comprehension: They clarify the meaning of the text.
- Retention: They act as "velcro on the brain"—helping the student remember what is being taught.
- **Review:** After their initial use, visual aids help in review. The teacher can explain the visual aids or the teacher may ask the student to select one of the visual aids and explain it. This gives the teacher a window into the student's understanding.

MAKING THE VISUAL AIDS

The **toolbox** icon indicates the use of a visual aid. As each visual is introduced, it is vital to have the students' attention—they need to be looking at you, rather than concentrating on the text before them. Develop the habit of getting your students' attention ("Look up here ...") before you explain each visual aid. The significance of hand motions, etc. that accompany the use of the visual aids will be missed if students are not watching what is happening.

Correct vs. Incorrect: Many of the visuals illustrate a correct way to God, while others illustrate an incorrect way. To make this distinction, it will be noted when to place a visual on the correct side (*) or the incorrect side (*) of the table. Grouping the visuals in this way gives students a clear understanding of right and wrong.

Coupled with the use of the toolbox icon is the **wrench**. This identifies the point in the text the visual is to be used. In most cases, there is an accompanying note that can be read verbatim or ad libbed.

Sometimes the toolbox icon has more than one number. This could mean that a) the visual aid can be found in two different toolboxes or b) you will need visual aids from two different toolboxes to teach that point.



MAKING THE INTERACTIVE VIDEOS



12-C 1:09 A **"play" icon**, in conjunction with bracketed text, signifies content taught on video. These video clips can be accessed at the beginning of each chapter in three different ways:

- 1) Use the accompanying **DVD**.
- 2) Scan the **QR code** on your mobile device.
- 3) Type in the URL on your **computer**.

The icon includes:

- An identification number corresponding to the chapter.
- The length of the video segment in minutes and seconds.

The visual aids may be used either as a supplement to, or in place of, the video clips. If using the video option, you can reinforce the teaching point further with the use of the physical visual aid.

NOTE: As a leader, it is important that you watch the video clips prior to your study, to assist you in learning the proper use of the visual aid. Viewing the videos is also helpful before using the visual aids for review.



In many instances, the video clips provide supplementary material not included in the book.

Where the content of a video clip may not be readily apparent, a brief summary will be given in a leader's note (see next page for explanation).

Use of the videos offers some distinct advantages:

- It relieves some of the demands on the leader, allowing one to collect one's thoughts in anticipation of the material that is about to be covered.
- It helps maintain a student's interest by utilizing another form of teaching.
- It aids in the use of some visual aids that otherwise are very difficult to communicate clearly and effectively.

MAKING THE COMMENTS & LEADER'S NOTES

Comments are provided as "teaching tips" for the purposes of clarification, emphasis or illustration. A corresponding icon identifies in the text where the comment is to be made.

Comments can be read "as is" or ad libbed. Be careful to avoid too much elaboration.

B-

These icons direct you to the **Leader's Notes** beginning on page 401. It is important that these notes be carefully reviewed prior to each new session.

They include:

<u>CH13</u>

3.4

- Tips for teaching.
- Background information.
- Additional Scripture references for your personal study.

These notes are grouped according to chapter, section and sequence.

NOTE: Leader's Notes are not part of the lesson taught to a student. Nevertheless, we would encourage you to familiarize yourself with their content before you begin each of your lessons. These notes are there to build depth so that the leader can teach with confidence.



MAKING THE TEACHING OPTIONS

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SAMPLE PAGE

75 & CHAPTER FIVE

2 Atonement

After eating the fruit, the first thing Adam and Eve did was to clothe themselves in fig leaves. In spite of having these clothes, Adam told God that he felt naked-exposed. There is a reason for this. Scripture tells us:

God does not view things the way men do. People look on the outward appearance, but the LORD looks at the heart. 1Samuel 16:7NET

God was looking right through their feeble attempts to clothe themselves. He could see their hearts.

Scripture tells us that God rejected Adam and Eve's attempts at self-improvement. The fig leaves covered their nakedness, but their hearts were full of sin. He wanted to teach them that man could do nothing, outwardly or inwardly, to remove the sin problem. So, he refused to accept their fig leaf clothes.

A COVERING

Only God could supply them with clothing that was acceptable to him. God took animals, killed them and ...

... the LORD God made garments of skin for Adam and his wife, Genesis 3:21 NASB and clothed them.

This was a graphic illustration of the fact that sin brings death. Adam and Eve had never seen death before. If they watched, it must have been a jarring experience-to see the blood spilled on the ground, the gasping for life, the shine pass from the animal's eye-to witness death's awful finality. Whatever the case, God made the awful reality of death understandable to them immediately. Animals died so that they might be clothed.

BANISHED

Although man had sinned, he still lived in the garden and had access to the tree of life. Eating of this tree would mean that man would live forever. So God removed man from the garden.

And the LORD God said, "Now that the man has become like one of us,* knowing good and evil, he must not be allowed to stretch out his hand and take also from the tree of life and eat, and live forever."

*Notice the word us. Since the Bible clearly states that there is only one God, it is logical to ask ourselves who God is talking to when he says, "... man has become like one of us." That question will be answered as we progress through the Scriptures.

Option One: Solo Teaching

A one-on-one format is preferred to teaching two-on-one.

Unless one is very familiar with the material, use of the online videos or DVD is highly recommended for an individual assuming sole responsibility for teaching.



Option Two: Team Teaching

The possible use of alternate teaching roles is identified by greyedout sections, indicating when a second person assisting in teaching would be responsible to read.

The lead teacher:

- Introduces lesson material.
- Keeps the session on track.
- Introduces the majority of the visual aids.
- Handles the "wrap-up."
- Answers questions.
- Views this as an opportunity to mentor.

The assistant teacher:

- Keeps a time log—recording the start and stop times for each section (see goodseed.com). This helps budget time for future studies.
- Ensures that the appropriate visual aids are available and accessible by both teachers.
- Plays the video clips at the appropriate time.

WORK BOOK

MAKING THE WORKBOOK & UNDERLINING

- Do not think of the **workbook** as a quiz or exam.
- Provides opportunity for discussion and clarification.
- Assures each student of his or her own comprehension of each lesson. (This is important if English is a second language for the student.)
- Questions touch on common responses heard on the street.
- Strongly recommended by those who have taught this material many times.

B

Two Options for Using the Workbook:

Option One: After the first study, assign the workbook as homework. This requires students to go home and process the information a second time. At the beginning of the next study, the answers are reviewed to ensure there is no confusion or questions.

• This is the preferred method in that it allows students to think through the material several times, reinforcing their understanding of the lesson.

Option Two: Each chapter is comprised of several sections. At the end of each section, take the time to complete the workbook questions. This only takes a few minutes and helps cement in minds the most important part of the lesson. This will add 3-5 hours to the overall study time.

This option would be recommended if the students:

- Are unable to do the homework on their own time.
- Seem to be having problems comprehending each lesson as you progress.
- Speak English as a second language. (It will help students' English comprehension.)



These highlighted statements will be helpful as students responds to questions in the workbook. This will be particularly true of international students.

If this becomes a distraction, then discontinue the highlighting.



MAKING THE MASTER LIST OF VISUAL AIDS

1	2	3	4
Basic	Intermediate	Advanced	Supplied by Leader
001 Paddle	Three Puzzles:	Sheep—Large size	"Live" Branch
002 Coin	Pieces not Assembled Incorrectly Assembled	(3D Alternative)	Cup of Water
003 Sign—Perfectly Loving	Correctly Assembled	Tabernacle Model	Knotted String
003 Sign—Perfectly Just	Clothes Basket	Tabernacle Furniture	Scissors
004 Weigh Scale	Papyrus		Black Marker
005 Altar	Scroll]	Mirror
005 Ram	Fig Leaf]	Perfume
005 Garden Produce	Fruit/Veggies (3D Alternative)]	White Paper Bag
005 Isaac	Rat, Black—Medium size]	Gold Nuggets & Trash
006 Heart	Sheepskin (Synthetic)		Water Bottle & Cleaning Flui
006 Heart Covering	Sheep—Medium size		Blank Sheet of Paper
007 Ark	(3D Alternative)		Small Gift Box—Wrapped
008 Tower of Babel	Chain		
009 Firstborn	Luxury Toy Car		
009 Lamb (Live)	Gavel		
009 Lamb (Dead)	Award		WORLDVIEW R B T H I N K
009 Passover Door	† Dagan		RESOURCE
010 Stone Tablets			CD
011 Man [with Knotted String]			RESOURCE CD**
012 Weigh Scale (Gold/Trash)			Certificate of Debt #1
013 Priest			Certificate of Debt #2
014 Man [with 009 Lamb (Live)			Certificate of Debt #3
or Sheep—Medium size (3D Alternative)]			Certificate of Debt #4
015 Serpent on Pole*]		Corrupted &
016 Dagon]		Uncorrupted Paragraphs
016 Dagon (Broken)			Sheepskin Template
017 Sheepfold			Manjui Illustration
017 Sheep (12)			Tabernacle Poster***
017 Shepherd			Temple Poster***
018 Cross & Tomb			The Book of the Dead***

* The greyed out item is not used in teaching By This Name. It is included in the visual aids for teaching All the Prophets or The Stranger.

** NOTE: The Resource CD also includes promotional resources not considered as visual aids.

*** As alternatives to the Advanced ToolBox, these visual aids may be either utilized as PowerPoints® or printed off for use as posters.

+ These resources are also available online.

SECTION TWO: THE COURSE

Needed by the leader:

- Bible
- This Leader's Guide with the accompanying DVD or access to watch the videos online
- By This Name Companion Workbook (completed)
- □ The appropriate visual aids for each session
- □ A pen or pencil

Needed to be given to each student:

- □ By This Name Interactive Edition
- □ By This Name Companion Workbook
- □ A pen or pencil for the workbook
- □ A highlighter to underline in *By This Name*
- □ A Bible, if student does not have one

Opening the meeting:

Though opening in prayer makes sense to believers, for unbelievers it can be intimidating and uncomfortable—they have no one to pray to. Worse yet, some may feel comfortable praying, believing this is an indication that everything is "right" with God. A prayer may give them a false sense of security. (The same could be said of singing.) We recommend that you pray before your students come and then begin the lesson not long after they arrive.

You can start with the words, "We are here to find out what the Bible says about itself. So let's begin. Each one of you will have a copy of By This Name and a workbook. These books will walk us through a very condensed overview of the Bible." 22 • BY THIS NAME—WORLDVIEW RETHINK LEADER'S GUIDE

WORLDVIEW **RETHINK**



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To maintain ease in reading and to remain consistent with the biblical text chosen, in most cases I have used small initial letters for pronouns and certain nouns that relate to God. In areas where there might be confusion about who is being referred to, I have used capital letters consistent with traditional grammar rules.

All Bible portions are italicized and indented. Where Scripture text is boldfaced, an emphasis has been added. Square brackets in the quoted text indicate additions for explanatory purposes.

The text uses Canadian spelling, which is similar to that used in the British Commonwealth as a whole. American readers will notice few differences, but may be surprised to see words such as center, somber and fiber spelled as centre, sombre and fibre.

By This Name introduces the reader to nine different translations of the Bible. None of the translations differ in content communicated or affect the accompanying commentary.



× IX

PREFACE

We live in a world of many different belief systems. Whether you call them religions, faiths or cults, what people believe cannot be ignored. History is strewn with wars and scrapping over religion. In the past these battles were fought on a local level. Now, with the advent of the global village, people of very different beliefs are being pressed up against each other, and the potential for major conflict is enormous.

It is important to know what our neighbours believe and why they believe it. Though we may never agree with them, when we know what others believe, we can disagree without being disagreeable.

By This Name is about the *Holy Bible*. If you are one of those who seriously want to understand the central message of the Bible, then this book is for you.

In communicating the Bible's message, I've tried to be as objective as possible. That is not easy. By its very nature, the Bible demands a response. Nonetheless, I've sought to explain the Bible clearly, allowing it to speak for itself, but letting you draw your own conclusions. What you believe is up to you.

Some may accuse me of losing objectivity because I've communicated the Bible as fact. I've felt that it was a risk I must take as the Bible presents itself that way. To do otherwise would not be true to the text. The Bible is quite direct in what it has to say, and I was determined to avoid watering down its message or resorting to vagueness.

So read on. There is a reason for the Bible being the all-time bestseller. It's a fascinating story, a story you really must know for yourself.

NOTE: The page numbers of this leader's guide do not coincide with the page numbers of *By This Name*, as seen inset on each page. Keep this in mind as you direct your students in their copies of *By This Name*.



Chapter One * 11

1 The Unique Book

Over half the world's population claims to follow all or parts of the most widely distributed and most vehemently disputed book in history. This book is called the *Holy Bible*. An additional percentage would state that it is a good book with many good things to say. These are impressive figures, but very few of the same people could explain even the most basic concepts found in the Bible.

Scholars agree that for centuries the Bible has been a bestseller. It's *"the most quoted, the most published, the most translated and the most influential book in the history of mankind."*¹ Yet, in spite of its distinction, it is a neglected volume, even among literature professors and students. A bestseller? Seldom read? It doesn't make sense.

Why read it anyway? That question has many answers, but four are especially significant.

1. First of all, the Bible speaks about the source of joy and sorrow. It gives counsel on marriage, parenting, children and employer/ employee relationships. It talks about the wise use of money, talents and time; of freedom from guilt, fear and shame. It is a gold mine of facts about life in general, and much of that advice is couched in stories that have inspired countless books and movies.

2. Secondly, the Bible has much to say concerning what happens to us after we die. What makes this information so critical is that the Bible says *this life* affects the *next life*—one cannot wait till death to be informed. Then it will be too late.

Now I know there are those who say, "I believe that when I am dead, I am dead. Nothing more!" But that sort of thinking is like a baby in a womb saying, "I don't believe in life after birth. Life exists only for the here and now, right here in this dark, warm womb."

It would be foolish for an unborn baby to say such a thing. With that in mind, it would seem wise for one to investigate a book that talks about a "life to come" and see what it has to say, whether good or bad.

3. Thirdly, <u>approximately 27% of the Bible is prophecy and a</u> <u>significant amount of it has been precisely fulfilled</u>. Those fulfilled prophecies are woven throughout the text in such a way as to lend credibility to the entire message. It really is astounding!



NOTE: Below is your first toolbox item. Tell your students to "look up here" while you use the visual aid. You want them watching you, not reading the book.

Bible

By This Name summarizes the central message of the Bible. To help us keep that in mind, I'm going to place a Bible in front of us.

(Open and place a **Bible** in front of your students. A Bible without study notes is preferred.)

(Introduce the workbook at this point.)

Take your workbook and turn to p. 5. This is not a test or quiz. It is a review of key points. We will pause after each section to take a few minutes to do the workbook. If you have other questions on the immediate content, this is a good time to ask them, as well.

(Allow student time to answer questions. Then read each question and let student supply the answer. Without appearing rushed, move back to the story as quickly as possible, so that the story continuity is not broken too long.)

(See p. 18: Two Options for Using the Workbook.)

Whenever you see the text indented and italicized like this, these are direct quotes taken from the Bible. Their location in the Bible is given in the small text at the end of each quotation.

<u>сн</u>1 2.1

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The Bible says it gave those prophecies so that we would be *astounded* enough to pay attention to what it has to say about *things we cannot see,* as well as *things we can see*—things having to do with life, death and life after death!

4. The fourth reason is certainly not the least. The Bible speaks of a cosmic battle occurring in the universe between good and evil. What makes this so significant is that *we* are on the front lines—it is not a battle from which we can exempt ourselves. Though much of this battle is invisible, it does affect us in every way. It is one reason why bad things happen to good people. If this battle is real, then it makes sense to know where we fit in the scheme of things.

These four areas alone are valid enough reasons to gain a basic knowledge of the book called the *Holy Bible*.

The word *Bible* is derived from the Greek and Latin word for "book"—it has no mystical implications. The word *Bible* doesn't even appear within the Bible's pages! Instead the Bible refers to itself as *Scripture* which simply means "writings." That both Bible and Scripture should be referred to as *holy* has greater significance. The word *holy* means "that which is set apart, that which is different." It has the idea of being unique. As I summarize the biblical story in the following pages, we will see just why it is called the *Holy Bible*—literally, the *Unique Book*.



2 Principles of Learning

Before we begin our overview, we need to establish ground rules for how we are going to proceed. As a starting point, I am going to assume that you have little acquaintance with the Holy Scriptures perhaps no knowledge of the Bible at all. Now it might encourage you to know that by the time you have finished reading this book, the Bible will make remarkable sense. Nevertheless, read each chapter carefully, making sure you understand the content before moving on.

Many times I will be quoting directly from Scripture. When I do, it will appear as an indented paragraph in italics. At the end of each quotation, I will give the *reference* or "address" showing its location in the Bible. It will look like this:

For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. Romans 15:4 NASB

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A PUZZLE 🎾

As we begin, think of the Bible as a large puzzle with the pieces scattered loosely before you. We will be putting those pieces together one at a time. To ensure that we assemble the biblical puzzle accurately, we will apply four *universal principles of learning* that are used in school and university classrooms every day.

1. The Priority Principle

The first principle states that when you study a new subject, *learn the most important information first*. For example, if a builder wants to teach a person how to construct a house, he will stress the importance of laying a firm foundation, erecting solid walls and finishing with a tight roof. He will leave till later such things as choosing furnishings or paint colours.

In the same way, the Bible covers an incredible array of topics, but not all are of equal importance. In this book we will focus on the most significant theme in the Bible. Once you understand it, the Bible will make profound but simple sense.

2. The Storytelling Principle

This second principle is intuitive. When one reads a story, one doesn't start in chapter ten, jump to chapter six, read chapter two and conclude in chapter nine. No! We all know that to make sense of a story, <u>one needs to *start at the beginning and move step by* <u>step through to the end</u>. That may seem obvious, but many people tend to read the Bible in bits and pieces, resulting in confusion.</u>

Since much of the Bible is a narrative, we will simply follow its natural chronological progression. At the same time, we will apply the Priority Principle, covering the most important stories first, stringing them together in a row, like hanging laundry on a clothesline. Since this overview is far from comprehensive, expect some gaps in the storyline.







(Scatter loose puzzle pieces on the table.)

The Bible covers many diverse topics. Each of these pieces represents a different subject. The big pieces represent subjects that are discussed at great length. The little pieces represent topics mentioned only briefly.

Some people, in an attempt to understand the Bible, put it together as they see fit.

(Hold up **incorrect puzzle.**)

What they end up with appears feasible — it may even seem "right." But this is the way it is supposed to look.

(Hold up correct puzzle.)

You don't want this (*point to the incorrect puzzle*) when this (*hold up the correct puzzle*) is what the creator of the puzzle intended. So it is with understanding the message of the Bible.

✤ Place incorrect puzzle on the incorrect side.

Place correct puzzle on the correct side.

NOTE: See p. 10 for directions on using **Correct vs. Incorrect**

Clothes Basket

Look at this graphic for a moment. Each article of clothing represents a story we will be reading in the following pages. We can't cover every story so some have been left off the "clothesline." (Notice the gaps.) In a sense, those stories remain in the "clothes basket."

(Hold up clothes basket.)

Feel free to ask questions but if they concern stories off our "clothesline," we will write the questions down and save them in the "basket" until the end.

If you wish, after we finish the book, we can go back and fill in the gaps.



<u>CH1</u> 2.4

Incorrect Puzzle

(Hold up **incorrect puzzle**.) The end result will resemble this...

Correct Puzzle

(Hold up **correct puzzle**.) ... as in this puzzle.

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The gaps can be filled in later after one has the overall picture. Although this clothesline cannot include every story in the Bible, the events covered will tie together in one continuous narrative.

3. The Mathematical Principle

The third principle takes the above progression and adds another dimension to it. In learning, *start with the simple and move to the complex.* For example, children are not taught algebra in kindergarten. Rather, they learn basic arithmetic, equations such as: one apple + one apple = two apples. Over time they move to complicated mathematics, such as in $E=MC^2$. Teaching algebra in kindergarten would result in confused children.

It's the same way with the Bible. If you skip the basics, your biblical understanding will incorporate unusual ideas, resulting in a muddled message. To avoid that problem, we will progress through the story building on previously gained knowledge.

4. The Clarity Principle

The fourth principle addresses two issues. The first area has to do with the *meaning* of certain words. Over centuries word meanings can change, but the Bible has a system that locks the meaning of a word in place. To define a word, the Bible tells a story. Through the story we learn exactly what the word means. It cannot be changed. In this regard, <u>the clarity principle advises us to *let Scripture define its own words*.</u>

The second area has to do with the study of topics. For example, normally we study sciences by subject—such as astronomy, chemistry or biology—without mixing them. For a beginner, listening to a lecture on the solar system and on the structure of the cell at the same time would be confusing. When content is new or unfamiliar, the clarity principle advises a teacher to *stick to one subject at a time*. We will be doing just that.

As we apply these four principles, we will clearly understand the Bible's message—the puzzle will be correctly assembled.

WORK BOOK

3 Forty Writers

Just where did the Bible come from, and how did we get it?

The Bible was written by about 40 men. These men came from every imaginable walk of life—including kings, military

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generals, statesmen, scholars, peasants, philosophers, shepherds, poets, fishermen, a prime minister, a doctor, a tax collector—to name just a few. <u>Their writing crossed three continents</u>—Asia, Africa and Europe—with venues as diverse as palaces and dungeons, deserts and cities. They wrote during war and peace, sometimes in anguish, other times in gladness. <u>They wrote in three languages</u>—Hebrew, Aramaic and Greek—two languages from the east and one from the west. <u>In all, they recorded 66 books across a span of 1500 years</u>. Those books, compiled into one volume, constitute the Bible.

Although many of these 40 writers never knew each other, and though their subject matter included hundreds of controversial topics, what they recorded spoke with harmony and continuity from beginning to end.

Now this is quite remarkable. Think about it for a moment. If we had just ten authors—all living today, all from the same generation, all in the same line of work, all coming from the same geographical background, all speaking the same language—what would be the odds of them agreeing if they were given only *one* controversial topic to write on and were unable to consult with each other? The likelihood would be extremely remote. And yet that is what happened with the Bible—not to ten men writing on one topic, but to 40 men writing on many controversial topics. Remarkable indeed! It's one of those things that makes the Bible unique—or holy.

ONE SOURCE

So how did it happen? Simply put, none of these men claimed to be the source of the Bible's information. <u>Instead they claimed a</u> <u>common origin for the thoughts they wrote, a source that spoke</u> <u>as one voice to them all.</u>

To discover the identity of that one source, we will launch into the biblical text, beginning with the man who wrote the first five books. His name was Moses. We'll be starting at a point in time about 3500 years ago, with Moses retelling the events surrounding his own birth.

A MAN NAMED MOSES

Moses belonged to a group of slaves called *Israelites* or *Hebrews* numbering about 2½ million—who had been in Egypt for over 350 years. The Egyptian king or *Pharaoh* was worried about their escalating population.



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The story picks up with Pharaoh speaking. He said:

"The people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.

Therefore they set taskmasters over them to afflict them with heavy burdens... But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves. Exodus 1:9-13 ESV

When forced labour didn't whittle down the number of slaves, Pharaoh revised his plan for population control.

Then Pharaoh, the king of Egypt, gave this order to the Hebrew midwives ... "When you help the Hebrew women as they give birth, watch as they deliver. If the baby is a boy, kill him; if it is a girl, let her live."

Then Pharaoh gave this order to all his people: "Throw every newborn Hebrew boy into the Nile River. But you may let the girls live." Exodus 1:15-16,22 NLT

Pharaoh's instructions were horrific, but even under difficult conditions, life goes on. Scripture says a young Hebrew man took a wife and she...

... became pregnant and gave birth to a son. Exodus 2:2 NLT

Pharaoh's orders were strict. The infant boy was to be thrown into the Nile River. But the mother ...

... hid him for three months. But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile.

His sister stood at a distance to find out what would happen to him. The daughter of Pharaoh came



down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her
maid, and she brought it to her. When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, "This is one of the Hebrews' children." Exodus 2:2-6 NASB

It's quite possible that Pharaoh's daughter wanted a child but was barren. When the baby came floating along, it was like an instant solution to her predicament. Moses' sister was watching and, when Pharaoh's daughter opened the basket, she slipped out of hiding and approached the princess.

"Should I go and find one of the Hebrew women to nurse the baby for you?" she asked. Exodus 2:7 NLT

Moses' sister was offering to find a slave to care for the baby.

"Yes, do!" the princess replied. So the girl went and called the baby's mother.

"Take this baby and nurse him for me," the princess told the baby's mother. "I will pay you for your help." So the woman took her baby home and nursed him. Exodus 2:8-9 NLT

Moses' mother was paid to care for her own son!

So the woman took the child and nursed him. When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moses. Exodus 2:9-10 ESV

So it was that Moses was raised in Pharaoh's palace.



4 AN EDUCATION

The Holy Bible says:

Moses was educated in all the learning of the Egyptians. Acts 7:22 NASB

Even a brief walk through the ruins of ancient Egypt reveals the vast breadth of knowledge Moses received—from architecture to astronomy. Woven throughout every aspect of his schooling would have been the Egyptians' all-encompassing religion.

NO SACRED BOOK

Though the ancient Egyptians had a well-developed system of beliefs, it would be hard to nail down a unifying theme for their religion. They revered no sacred book or texts; they held no body of teaching as the ultimate test for truth. Individual towns often venerated different gods and goddesses, and even those held in high esteem changed over time.

ONE GOD VERSUS MANY GODS

It is still a matter of debate as to whether they worshipped one supreme being who manifested himself as many different gods, or whether they simply worshipped many gods.² Perhaps both were true. There is no doubt that the Egyptians were quite broad in their mindset, adopting new gods and adding them to the old, mixing one god's attributes with another, and holding stories as equally authoritative even when they disagreed.³ All agree that they revered an immense pantheon of deities. Moses would have been well acquainted with all the primary gods and goddesses and probably many of the minor ones.

THE SUN GOD

The ancient Egyptians worshipped the sun god, *Ra*, as the supreme deity. They believed that Ra created himself and subsequently he created all the other gods, goddesses, humans and animals. Ra was sometimes referred to as the "father of gods" or the "god of gods." He was portrayed as a falcon with a human body and a golden disk (the sun) on his head.



VERY RELIGIOUS

Although the Egyptians respected their gods, they could also be quite demanding of them. But the gods were not ignored. Religion pervaded every facet of life—from the use of charms, magic and secret incantations to the public celebration of religious holidays. Even their architecture was influenced by the gods.

PRESTIGE RELIGION

Four thousand years ago the Egyptian way of life was highly respected. Their beliefs were considered the "prestige religion."

It was in this world of ancient Egyptian thought that Moses received his esteemed education. But Moses also had the learning of a Hebrew. His true mother had cared for him as a child, and she undoubtedly tutored him in her own faith.⁴ The two belief systems contradicted each other, but that made no difference to the Egyptians. They paid no attention to the Hebrew god. After all, a god of the slaves had to be very weak—no one even seemed to know the god's name!



5 YAHWEH®

In spite of Moses' extensive Egyptian upbringing, he had not forgotten his roots.

One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.

When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. Exodus 2:11-12,15 ESV

As a "man on the run," Moses took deep cover. He married a local woman, became a shepherd and learned to lead sheep.



Now Moses was tending the flock of Jethro his father-in-law... And he led the flock to the back of the desert. Exodus 3:1 NKJV

On this particular day he spotted a very unusual sight. Somehow a tree had burst into flames, but as Moses watched, it was evident that the wood was not being consumed. This was odd!

So Moses thought, "I will turn aside to see this amazing sight. Why does the bush not burn up?" Exodus 3:3 NET

As Moses approached the bush, a voice called out to him from within the fire.

"Moses! Moses!"

Exodus 3:4 NET

You can imagine Moses' fright. Who was speaking to him from inside this burning bush? Was this some sort of god or goddess?

And Moses said, "Here I am."

God said, "Do not approach any closer! Take your sandals off your feet, for the place where you are standing is holy ground." Exodus 3:4-5 NET



(If team teaching:)

You have seen how we have been sharing the responsibility for reading—one the Bible verses and the other the text. Would you like to help us?

If you read the Bible verses, we will continue to read the text. Don't worry if you stumble or double up with someone else. It will sort itself out as we continue.

Moses must have been bewildered! Why was this ground considered holy—unique, one-of-a-kind? If the voice was that of a god, who might it be? Before Moses could say a word, the mysterious voice spoke again.

"I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." Exodus 3:6 NET

God

The word *god* is a generic word meaning "strong one, mighty leader, deity," and can be used in reference to any god. It's a broad term. But this god specifically identified himself as the god of Moses' father, and then he mentioned three names: Abraham, Isaac and Jacob. These three men were long-deceased relatives of Moses—the founding fathers of the Israelite nation, the nation of slaves. Clearly, it was the god of the slaves speaking directly from the burning bush—not Ra or any of the other Egyptian gods.

Moses had heard stories from his mother about the god who conversed with Abraham, Isaac and Jacob, but that was long ago. Some wondered if those stories were true. Besides that, <u>an Egyptian scholar would have told you that the gods never stooped to speak to a mere human. They were always distant, silent or spoke through a temple priest.</u> But now here was the god of the slaves speaking directly to Moses from a burning bush—as one person speaks to another. Truly this god was unique! The Bible says:

Moses hid his face, because he was afraid to look at God. Exodus 3:6 NET

God spoke again.

"I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land ...

So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt." Exodus 3:7-8,10 NIV

Moses was terrified! He had been a fugitive for 40 years. His return to Egypt might be tolerated but it was doubtful Pharaoh would welcome his reappearance. How could he ever confront the most powerful man on earth and demand the release of all his slaves? And would his own Hebrew kinsmen accept him as their spokesman?

Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, '**What is his name**?' what shall I say to them?" Exodus 3:13 ESV

Power?

We don't really know why Moses requested the god's personal name. One possibility relates to the Egyptian beliefs about the source of strength. According to their thinking, each god had a varying degree of power protected by the secret name of the deity. <u>If you knew the god's private name, you also possessed</u> that god's strength and ability.

Since this is what Moses had been taught concerning the Egyptian gods, perhaps he wondered if it also applied to the god of the Hebrew slaves. Conceivably, Moses thought that if he could discover the name of the Hebrew god, then he would be better equipped to face a mighty man like Pharaoh. But there was a catch. Moses knew the Egyptians believed that none of their deities ever disclosed their personal names. But maybe the god of the slaves would be different. What motivated Moses to ask for a name we really don't know, but the reply was certainly clear.

God said to Moses, "**I Ам Wно I Ам**. This is what you are to say to the Israelites: '**I Ам** has sent me to you.'"

God also said to Moses, "Say to the Israelites, '[YAHWEH], the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.' This is my name forever." Exodus 3:14-15 NIV

THE NAME

In the original language, the phrase I AM and the name YAHWEH⁵ (yah´way) are essentially synonymous; they both mean "I AM the one who is," or "I AM the self-existent one."

The god of the slaves, by his very name, was claiming to live by his own power. Whereas mankind needed food, water, air, sleep, light, shelter—an endless supply of essential items to live—this god was saying he needed nothing. Apparently this was so true that it was an intrinsic part of his name. He was the "self-existent one," the I AM—YAHWEH. No Egyptian god or goddess claimed this. The god of the slaves was truly unique!





YAHWEH

The ancient Israelites were in such awe of YAHWEH that in the centuries to come they refused to speak his name. In reading Scriptures out loud, wherever they came to the word YAHWEH they would simply say "LORD" or "THE NAME" with everyone understanding that it was actually referring to YAHWEH. Even to this day, when you read God's answer to Moses, it is written using the substitute word *LORD* in place of YAHWEH.

God also said to Moses, "Say this to the people of Israel, **The LORD**, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever." Exodus 3:15 ESV

So, in the Bible, whenever you see the name LORD, with all the letters capitalized, understand it as the ancients understood it. You are actually reading YAHWEH—the personal name of this unique god. To help us remember that connection I will sometimes refer to this god as LORD YAHWEH. Also, in Holy Scripture, wherever you see the word *god* capitalized, as in *God*, it is referring to YAHWEH.

Some scholars feel Moses was the first person to know this unique God's personal name. He was to tell everyone about him, that he was called YAHWEH. It was a name intended to be on everyone's lips. And unlike the ancient Egyptian gods and goddesses, the LORD God was not threatened by someone stealing his power.

LORD, there is no one like you! For you are great, and your name is full of power. Jeremiah 10:6 NLT

SUMMARY

- The generic name *god* means "strong one, mighty leader, deity." Many other gods and goddesses are mentioned in the Bible. To differentiate between them, when YAHWEH is referred to, *god* is always spelled with a capital "G" as in God.
- 2. <u>YAHWEH is often referred to as the *holy* God, meaning "unique, different, one-of-a-kind."</u>
- 3. Many centuries after the time of Moses, for purposes of respect, the personal name of YAHWEH was not spoken aloud. Even when written, it was substituted with the word *LORD*, as indicated by all the letters being capitalized.
- 4. The phrase I AM and the name YAHWEH are synonymous, both meaning "I AM the self-existent one."



THE POWER IN A NAME

This story is not found in the Bible—it is from Egyptian mythology. It illustrates the type of thinking prevalent in the time of Moses.

A story involving "power" is centred on the Egyptian sun god, Ra, and his granddaughter, Isis—a goddess with aspirations to reign over heaven and earth. Jealous of Ra's immense power, Isis asked him for his secret name. Of course, Ra did not divulge it. But that did not end the story. Isis privately created a venomous snake and put it in Ra's path. As Ra took his daily journey across the sky, he "stepped" on the snake only to be bitten severely. As he cried out in pain, other gods and goddesses offered help, but none could relieve his misery.





Finally, Isis came forward. She promised to heal Ra, but only if he revealed his personal name. Well, of course Ra was not willing to do this. He stalled, and then with great reluctance, began to divulge names to her. This did not impress Isis who knew that Ra was trying to confuse her with fake personal names. She waited and waited. Finally, Ra, in deep agony, passed his secret name on to Isis and was healed.

As the story goes, Isis became a powerful goddess, equal to Ra. Often referred to as the "Queen of Heaven," Isis was adopted by the Greeks and Romans along with many other nations, as the *mother of gods*.

An important distinction between Ra and YAHWEH is that the LORD YAHWEH made no attempt to conceal his personal name. Instead, he told Moses to reveal his name to the entire world. Moses did just that when he penned the first five books of the *Holy Bible*.





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6 GOD-BREATHED

Moses' encounter with the LORD YAHWEH at the burning bush was just one of many exchanges to come. Moses was the first of the 40 men who recorded the 66 books that constitute the Bible. All of those men except one were Israelites.⁶ And it was the LORD YAHWEH who spoke as the one voice—the common source for those 40 men—giving Scripture its unique continuity and harmony.

GOD-BREATHED

The LORD did not dictate Scripture to Moses as an executive would to a secretary. Rather, the process was paralleled to breathing.

All Scripture is God-breathed.⁷

2 Timothy 3:16 NIV

The whole concept of the LORD breathing out Scripture is a study in itself. Just as when one exhales his breath, that breath coming from his innermost being, so ultimately all Scripture was to be viewed as coming directly from the LORD YAHWEH himself. <u>God</u> and his words are inseparable, which is one reason the Bible is also referred to as *God's Word*.

Your word, O LORD, is eternal; it stands firm. Psalm 119:89 NIV

FOOLPROOF SYSTEM

In the chapters to come, the story will unfold the foolproof system the LORD used to transfer his Word to these 40 writers. You'll be able to judge for yourself whether this system prevented con artists from fabricating Scripture and passing it off as coming from God. For now, it is important to understand that all 40 men wrote under the same God-inspired guidance.

Extreme Accuracy

The LORD's words were first written on a scroll, usually an animal skin called *parchment*, or on paper made from the stem of a plant called *papyrus*. The originals were called *autographs*.

Since the autographs had a limited lifespan, copies were made of the scrolls. Of course, all of this was done by hand. The writers' awareness that what was being recorded was the LORD's own Word resulted in one of the most remarkable reproduction jobs ever done.

Papyrus & Scroll

1-C

(Hold up the scroll.)

This is what a scroll looks like. Scrolls were the forerunner of today's books. This scroll is written in Hebrew and includes the first five books of the Bible.

(Hold up the **papyrus**.)

Here is a sample of that early paper. Under the right conditions, papyrus is very durable. Papyrus sheets would be glued together into a long page and then rolled up to create a scroll.

In writing the Hebrew text:

"They used every imaginable safeguard, no matter how cumbersome or laborious, to ensure the accurate transmission of the text. The number of <u>letters</u> in a book was counted and its middle letter was given. Similarly with the words, and again the middle word was noted."⁸

This was done with both the copy and the original autograph to ensure that they were exactly the same.

These scribes were so accurate in their transcription that when the Dead Sea Scrolls were found (written in 100 BC), and compared with manuscripts resulting from centuries of copying and recopying to a period of time 1000 years later (AD 900), there were no significant differences in the text.⁹



Josephus, a descendant of the Hebrew slaves and a historian from the first century AD, summed it up for his people when he stated, "How firmly we have given credit to those books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it [is] natural to all [Israelites]... to esteem those books ... divine."¹⁰

These men were absolutely convinced that to meddle with the text was to tamper with the LORD himself. We have ample reason to be assured that what we have today is essentially the same as what the 40 men wrote.

TRANSLATIONS

Both the autographs and copies were initially transcribed in Hebrew, <u>Aramaic and Greek.</u> Since many of us do not know these tongues, Scripture has been translated into many other languages. These translations work from early texts that find their roots in the ancient past. It has been said that the Bible may have been tampered with changed—so that prophecies would appear to have been fulfilled. But with the finding of the Dead Sea Scrolls and the ability to reach

Corrupted & Uncorrupted Text

(Use this visual aid <u>only if</u> you haven't used the preceding video. If you are reading the text and you are in a group, pass out the **corrupted/uncorrupted texts**. Ask the students to determine the middle word in the copy they have received. If they're holding the "uncorrupted" one, the word will be "letters." Because some will have a "corrupted" version, there will be some discussion as to which is correct.)

Q "How can we know which copy is correct?"

A "We need to compare it to the original—here in *By This Name*."

(For effect, take one of the "**corrupted**" **handouts**, crumple and discard it.)

Any Scripture that was not copied correctly was destroyed. The early scribes not only verified the middle <u>word</u> but they also checked the middle <u>letter</u> in order to ensure accuracy in their transcription of the Scriptures.















far back in history to see what had been written, reliable scholars agree that no such thing has happened. It is interesting that the ancient writers recorded the LORD himself as saying:

The grass withers, the flower fades, But the Word of our God stands forever. Isaiah 40:8 NASB

Until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law [the five books written by Moses] until all is accomplished. Matthew 5:18 NASB

FORTY YEARS

We don't know specifically when or where Moses recorded all that the LORD YAHWEH told him, but we do know it would have been written in the last 40 years of his life. We will be following some of his experiences as we continue. As you read, keep in mind that the Bible claims to be the Word of the LORD. We are told that through its pages we can become acquainted with YAHWEH himself. The LORD says:

"You will seek Me and find Me, when you search for Me with all your heart." Jeremiah 29:13 NKJV

1-D 3:02

NAVIGATION AIDS

As we begin to navigate through the 66 books found in the Bible, it is useful to know that each book is divided into chapters, and each chapter into verses. Many Bibles also include historical introductions, footnotes, cross-references, maps and a concordance. These can be helpful, but we need to be clear in our minds that these "extras" were not part of Scripture that was given to the 40 writers. They were added by men commenting on the Bible's content.

It is also helpful to understand that the Scriptures are divided into two major sections—the Old and New Testaments. Historically, the Old Testament portion was divided into three categories:

- 1. The Law of Moses: This section is sometimes referred to as *The Torah, The Books of Moses,* or *The Law.*
- 2. The Writings, sometimes called the *Psalms*.
- 3. The Prophets

In the Bible, the phrase *the Law and the Prophets*, is a way of referring to the entire Old Testament portion, a part that comprises approximately two-thirds of the Scriptures. The remaining one-third is referred to as the New Testament.

SECTION THREE: LEADER'S NOTES

GOING DEEPER

The following Leader's Notes are not meant to be part of the lesson taught to a student. They are there to assist the leader so that the main content can be taught with confidence. Do not make the supplemental notes part of your regular lesson.

These notes include:

- Tips for teaching
- Background information
- Additional Scripture references

GLOSSARY:

AMP	Amplified Bible	
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- ESV English Standard Version
- **KJV** King James Version
- NASB New American Standard Bible
- **NET** NET Bible
- **NIV** New International Version

- **NKJV** New King James Version
- **NLT** New Living Translation
- YLT Young's Literal Translation
- NT New Testament
- OT Old Testament

CHAPTER ONE leader's notes

1 The Unique Book

3 (p. 11) The various stories in the Bible are not 1.1 to be lumped together with myths, legends and fairy tales. The Bible makes unique claims about itself-an unique, one-of-a-kind message meant for all of mankind.

2 Principles of Learning



(p. 12) If you need to, the following comment can be made at this point: "The intent of this study guide is to provide a simple and clear explanation

of the core message of the Bible. In order to economize on time, every reference to Scripture in this book is written out for the benefit of the reader."

If you wish, as you proceed in the course, you can look up each of the 1569 verses found in By This Name, but keep in mind that the length of the study will be tripled and the verses in your Bible may differ from the nine translations found in the book. More importantly, experience has shown that looking up the verse breaks the train of thought found in the paragraph.

We would suggest you simply read the verses when they appear in the text, thus enabling you to move through the study quickly. (Students may look up the verses on their own as a review.)

NOTE: At some point, the question may be asked regarding the significance of the abbreviations that accompany the Scripture references (e.g., KJV, NIV, NASB, etc.). In response, the following comment can be made: "As will be mentioned later (p. 25), the Bible was originally written in Hebrew, Aramaic and Greek. Since then, it has been translated into many languages of the world. The abbreviations identify several English translations."



(p. 13) Most students seem to understand these four universal principles and how they apply to learning something new. Being familiar with these

common principles makes it easier to study a book they do not understand.



(p. 13) You will find that many of the questions students ask will be addressed later. Let the book answer the question in the context of the story as

it unfolds. A tenacious use of the "basket" will help prevent the study from getting off on side issues. This is critical. Stick to the story! Keeping this "clothesline" analogy in mind will also help you maintain your objectivity.



(p. 14) It's going to be important not to skip sections or jump ahead. Keep in mind that in moving from the known to the unknown, new truth will be introduced based on previously understood truth.

For example, the subject of the doctrine of the Trinity is very complex so it is only covered when Scripture makes it an imperative. As a lead-up, a foundation of understanding needs to be in place.

3 FORTY WRITERS



% 3.1 (p. 15) The Roman Catholic and Orthodox churches recognize a number of books as supplemental to the OT, commonly referred to as the Apocrypha. If questioned concerning this, you can respond by saying, "Yes, some churches have 72 books in their Bibles, but all agree on the 66, so this book was written using only those books that all recognize." (NOTE: As to why apocryphal books were included in the Septuagint (LXX) translation of the OT, one possible explanation suggests that the reasoning may have been similar to the inclusion of supplementary [uninspired] resources in many Bible editions today—e.g., maps, study notes, dictionaries, etc.)

4 AN EDUCATION

5 YAHWEH



(p. 21) By his question, it is evident that Moses knew that the generic word God wasn't going to be sufficient to distinguish this One from every other god in the land. Moses wanted and needed to know more—God's personal identity.



(p. 21) The very essence of YAHWEH is that he is self-existent. To suggest that anything created could somehow have been the source of its own creation is not logical.



(p. 22) Beginning about 400 BC, the ancient Jewish scholars considered God's personal name (YAHWEH) so sacred, they never pronounced it. Rather, they

drew upon another Hebrew word, adonai, to use as a substitute.1 Though the term adonai may be used in a generic sense meaning "owner, master or lord," when it was used to translate God's personal name, the word is frequently spelled as LORD (or, as in the case of some Bible translations—Jehovah). Thus, whenever we read LORD in the Old Testament portion of the Scriptures, it is important to recognize that this name is more than a title of respect and honour. It is indicative of God's true name—YAHWEH.

6 GOD-BREATHED

8 6.1

(p. 24) The interactive video begins by giving a brief introduction to the Bible, including a setting that overlooks the Dead Sea.

^{1.} Encyclopedia Judaica, 2nd ed., s.v. "YHWH."



(p. 25) In 1947 a Bedouin shepherd was searching for a stray goat near the ancient ruins of Qumran

along the northwestern shores of the Dead Sea. Coming across a cave, he discovered what was to become the greatest archaeological discovery of the 20th century. Inside were the remains of a small collection of scrollsapparently the library of a Jewish sect, considered by most to have been the Essenes. The scrolls are thought to have been hidden away around the outbreak of the First Jewish Revolt (AD 66-70) as the Roman army advanced against rebel Jews (see p. 206, THE ROMANS). Subsequently, over the next ten years, in excess of 600 scrolls plus thousands of fragments were discovered in other nearby caves, including a scroll containing an entire copy of the text of Isaiah. In the end, portions of all of the Hebrew Bible, except for the book of Esther, were found. Today, the Dead Sea Scrolls can be viewed in the Israel Museum's Shrine of the Book.

6.3

(p. 25) Most differences were very minor, like those found in spelling: "color" versus "colour." None affected the meaning of the text.²

NOTE: At no time in history was an attempt ever made to standardize the text of the Bible by endeavouring to destroy all other manuscripts that had slight differences. Any such mistaken effort would have placed man-not God-in the position of authority in determining what was the original text.



(p. 25) To say, as some would claim, that the Bible is full of errors-thereby providing grounds for one to pick and choose what to believe and disregarding

the rest-is to place oneself as an authority over YAHWEH himself. Rather than entering into an argument, the intent of this study is to allow the Word of God to speak for itself.



(p. 25) Nowhere does Scripture suggest that there was anything of divine merit inherent in any of these languages. The LORD simply chose these as the means of revealing himself in written form

to mankind.



(p. 25) The Old Testamant was primarily recorded in Hebrew but, during the third and second centuries BC, these early manuscripts were

translated into Koine Greek. Koine Greek (to be distinguished from the classical form used by Greek scholars) was the language commonly spoken by the general public of the day. Subsequently, God also gave the remainder of Scripture (the New Testament) in this well-understood language. In doing so, a precedent and pattern was set whereby it was intended that all people of all time should have access to God's revelation in the form they best understood-in their native tongue.

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6.7

6.8

(p. 25) Though God's Word has been translated into thousands of languages, there is only one Scripture.

(p. 26) Only the great, eternal YAHWEH, who is not limited by the span of a lifetime, could ensure that his prophets would record his revelation in a true and consistent fashion over a period of 1500 years.

The trustworthy nature of God's revelation as found in the Bible is further underscored by reference to abundant historical and geographical details that provide ample opportunity for objective verification.



(p. 26) From the beginning of time, God has taken the initiative to reveal himself to mankind. God

wants man to know him! But, apart from God revealing himself to man and giving us a trustworthy source of information regarding himself and his plan for mankind, any such ideas would be nothing more than mere speculation and guesswork.

Though it is impossible for finite man to fully know all that there is to know about his Creator, nevertheless, as we shall learn in our study, the Scriptures make it clear that the great God of the universe has made it possible for us to know enough through his Word in order to have a meaningful, genuine relationship with him. Only when God is known is it possible to truly know if he is worthy to be trusted.



(p. 26) In concluding this chapter, the interactive video gives some helpful tips as to how to "Navigate the Bible." If you wish to cover this material without the use of the video, see the following content.

Navigating the Bible: (Have your student take his Bible and open it to the middle. Then ask him to turn to Genesis. Without making it obvious that you are watching, you will be able to gain a better idea of his level of knowledge and understanding of the message of the Bible. If your student turns to the back of the Bible, looking for an index, or to the front, looking for a table of contents, that tells you something about how familiar he is with the Bible.

Once he has found Genesis—with or without your help ask him to find Revelation. Using thumb and forefinger, have him hold up the Bible with everything between Genesis and Revelation.)

These are the first and last of 66 "books" written by prophets that make up the **book** we know as the **Bible**. The Bible is like a mini-library contained within the covers of one book.

The Bible is divided into two major sections, each section containing a number of "books"-the Old Testament containing 39 books and the New Testament, 27 books.

2. R. Laird Harris, "How Reliable is the Old Testament Text?" in Can I Trust the Bible?, paperback ed., ed. Howard F. Vos, (Chicago: Moody Press, 1968), 123-124.

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Each of these smaller books is further divided into chapters, and the chapters into verses.

(Show your student the book, chapter and verse divisions.)

When the Bible was originally written, it had none of these chapter and verse distinctions. (When we write a letter, we don't mark it with divisions!) However, a few centuries ago, a couple of men added these features in order to help people navigate their way through Scripture.³ They proved to be so helpful that chapters and verses have been used ever since.

(For example, the concluding Scripture reference on p. 26 refers to the book of Jeremiah, chapter 29 and verse 13.)

Since the Bible describes events that happened many years ago in ancient locations, many editions of the Bible add a few key **maps** in order to give a better geographical perspective of these historical accounts. These maps are usually placed at the very end of the Bible.

Also included in the back of many Bibles is a section called a **concordance**. If your Bible has a concordance, it will be a condensed version of a much larger volume. Though not part of Scripture given by God to the prophets, it is a very helpful navigational aid that will assist you in locating specific or similar verses and words in your Bible.

As you thumb through a Bible, you may see **introductions**, **footnotes** and **commentary**.⁴

(Using a Bible, show students these additions.)

Since the Bible sometimes uses words we aren't familiar with, the footnotes may include brief notations from a Bible **dictionary** helping to define those words. Reference may also be made to nuances of meaning found in the languages in which the prophets originally wrote the Bible.⁵

Other footnotes may include excerpts from **books that give historical and cultural background information** on the time period in which the Bible was written. Footnotes may also briefly touch on topics found in the Bible. **Cross-references** are often used to tie together verses dealing with a common topic. **Summarize and Emphasize:** Though frequently helpful, it is important to realize that all of these notes are just the thoughts of men and women. They are additions. They're not part of the Scriptures God gave us. It is an important distinction that must always be maintained.

NOTE: This added exercise may seem elementary and selfevident but the key to teaching is to assume nothing. We have a threefold goal in mind:

- To help our student(s) understand what all this "stuff" is about.
- To help them differentiate between God's Word and man's writings.⁶
- To help demystify this book.⁷



In writing to Timothy, the apostle Paul challenged him to be prepared for the opportunities God would bring his way (2 Timothy 4:2). It was to be the kind of readiness that comes from having a clear understanding of the central message of God's Word. A similar appeal in 1 Peter 3:15 challenges us to live in a way that will prompt others to ask questions. ("Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" NIV.) These exhortations are equally applicable today. God uses people who are prepared and ready. This leader's guide is intended to help equip you to be just that.

3. Norman L. Geisler and William E. Nix, *From God to Us: How We Got our Bible*, (Chicago: Moody Press, 1974). A man by the name of Stephen Langton (professor at the U. of Paris and later Archbishop of Canterbury) divided the Bible into chapters early in the 13th century. Further subdivisions into verses were made in the mid-1500s (1551 and 1555) by Robert Stephanus, a Paris printer.

4. Obviously, it would be difficult to carry around an atlas, a concordance, a dictionary, a book on customs and culture—a BIG stack of books! Footnotes are a sampling of all these books written by men as study helps. But whether footnotes or a library of books, we must remember that these notes are man's thoughts—men's writings.

5. This is a good place to review with your student(s) what were the original languages (primarily Hebrew and Greek) in which the Bible was written by the prophets.

6. Some groups, such as the Roman Catholics, give equal weight to footnotes and Scripture. Without making an issue of the matter, this simple exercise defuses what could otherwise be a source of contention and distraction. Explained this way, students automatically assign footnotes derived from their church tradition and religious authorities to the "made-by-man" file.

7. This aura of mystery may have come about as a result of how the Bible has been traditionally viewed in some churches or because it is seldom read in the home.