



Bible

secondary subject overview



Our Vision

Knowledge. Growth. Wisdom.

Our goal for the Secondary Bible program is to lay the foundation of Bible knowledge for a biblical worldview so that the biblical worldview can be integrated into all of the other academic disciplines.



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Program Approach

The goal of a Bible class in any Christian school is to lay the foundation for a biblical worldview. In order to lay an effective foundation for a biblical worldview, students must have and understand all the parts of a biblical worldview and have the skills they need to apply that worldview.

The Parts of a Biblical Worldview

The Big Story of Scripture: Understanding the Bible as a Single Narrative

From Genesis to Revelation, the Bible tells a single, unified story that can be summed up in 3 words: Creation, Fall, and Redemption. In order to be able to interpret that story, students must know its particulars—the who, the what, the when, the where, and the how.

In order to teach the Bible as a single narrative, our Secondary Bible program takes students all the way through both the Old and New Testaments, culminating in our new course, Biblical Worldview, a capstone course for Bible.

Beliefs and Values: Thinking Theologically

The Bible tells its story in many different ways, and students of the Bible need to be able to systematize different teachings in Scripture, find and use key passages, and understand the implications of various truths.

Bible is a serious subject, so we take an academic approach to teaching it. Questions build from rote memory to developing critical thinking, and our Secondary Bible program focuses on preparing students to apply the Bible to their world. We strongly emphasize personal applications that usually operates at the highest cognitive levels.

Personal Behavior: Applying the Theology

A worldview is simply the application of a set of values (beliefs and assumptions that grow out of the big story of Scripture) to personal behavior.

The other academic disciplines should be applying the biblical worldview specifically. But students cannot apply what they don't have foundationally—Bible knowledge.

Secondary Bible establishes that foundation of biblical knowledge that allows students to make a complete application of their biblical worldview to all areas of their lives, both academically and personally.

The Skills for Applying a Biblical Worldview

We have a two-pronged approach to applying the beliefs and values of a biblical worldview.

Head (Beliefs)

In order for a Bible class to become truly effective, classes must equip students with skills for studying the Bible for themselves. Students need to understand how to navigate the Bible; be able to use study helps, cross-referencing tools, and concordances and dictionaries; to use hermeneutics, the science of interpretation.

Our Secondary Bible program continually encourages memorization and personal study. Additionally, it teaches students historical details that encourage correct biblical interpretation, including geography, biographical information, and biblical phraseology that bring the Bible to life.

Heart (Values)

Bible class cannot become truly effective unless it goes from head knowledge to heart knowledge. Observation and interpretation should lead to application. Beliefs should lead to values; values must be derived from beliefs.

Each Bible level focuses on guiding the students to personal application to their own lives in a way that glorifies God. As students get to know God through His revelation, they should apply Scripture in ways that are in keeping with divine revelation. The process of application should begin with the values gleaned from Scripture and then translate into internal, personal appropriation, and finally lead to practical change in students' lives.

Course Overview

Book	Course Description
Bible Level A (Grade 7)	Study of the life of Christ with special emphasis on His miracles, parables, and sermons. Contains a verse-by-verse exposition of the Sermon on the Mount.
Bible Level B (Grade 8)	Discusses the storyline of Scripture from Genesis to the coming of Jesus Christ.
Bible Level C (Grade 9)	Examines the foundations of the early church and the faithfulness of first-century Christians through the study of Acts and the early Pauline epistles (Romans, Galatians, Corinthians, and Thessalonians).
Bible Level D (Grade 10)	Highlights key messages of Old Testament books as well as Old Testament prophecies about Jesus Christ.
Bible Level E (Grade 11)	Discusses the themes found in the later Pauline Epistles, the General Epistles, and Revelation.
Bible Level F (Grade 12)	Prepares students for godly, independent living by challenging them to apply Scripture to everyday life; topics include ethics, dating, decision making, college choice, separation, evangelism, prejudice, suffering, and bitterness.
Biblical Worldview (Grades 11–12)	Discusses science, history, government, gender, and the arts from a biblical worldview; equips students to defend the Bible against competing worldviews and teaches them how to make distinctively Christian contributions to their culture.

The Materials

Below is a sample of the BJU Press Bible Truths materials provided for each secondary-level grade. Some grades may include additional pieces. For a comprehensive list, contact your Precept Sales Representative at 800.511.2771, or visit bjupress.com today.



A. Student Text

The Student Text and Worktexts provide grade-appropriate information through text, charts, illustrations, and maps. Feature boxes, photos, and critical-thinking questions are also included. Our student textbooks encourage students to think about the big storyline of Scripture—Creation, Fall, and Redemption—and how they apply to issues in the world around them. Our books challenge students to read the Bible for themselves, to memorize it, and to dig deeply into the Word in order to rightly interpret and apply it.

B. Teacher’s Edition with Teacher’s Toolkit CD

Our teacher’s editions provide teachers with the support they need to teach Bible effectively. We’ve made the teacher’s job easier—in our teacher’s editions we have included help for everything from lesson planning to assessing student understanding. Our lesson plans are not scripted but instead include ample instructional support teachers can use to customize the lesson to the individual needs of their students.

The Teacher’s Toolkit CD, located in the back of the Teacher’s Edition (all except Biblical Worldview), gives the teacher easy access to additional resources, such as handouts, teaching visuals, and Bible study exercises.

C. Test and Test Answer Keys

Assessing students’ understanding is a big part of teaching and includes more than just testing. We’ve made the testing part easy by writing one age-appropriate test per chapter that covers each chapter’s main ideas. Tests and test answer keys are provided for separate purchase. They include chapter tests, midterm tests, and final exams.

The Features

Lesson Plan Overview

DAY(S)	PAGES	ACTIVITY	SECTION	OBJECTIVES
Chapter 5: Man and His Mandate			5.1 Defend human value by defining humans according to the image of God, distinguishing them from plants and animals. 5.2 Define the Creation Mandate and categorize it as a blessing from God for all humanity. 5.3 Defend the idea that the Creation Mandate is a command to create and cultivate culture.	
25–26	62–66	9 and 10	5.1 Mirrors of God	<ul style="list-style-type: none"> • Critique evolution's inability to provide a basis for the unique value of human life. • Attribute the value of human life to the Creator's gift of the image of God. • Analyze the components of the image of God in humans. • Explain why failing to recognize humans as image-bearers leads to attributing human value subjectively, resulting in despair or contempt for others.
27	67–70		5.2 Man and Woman Given a Task	<ul style="list-style-type: none"> • Defend the foundational place of the Creation Mandate in the metanarrative of the biblical worldview. • Explain the two parts of the Creation Mandate, distinguishing them from fallen humanity's rebellious departures. • Explain why the Creation Mandate is a blessing from God for all humanity even after the Fall.
28–29	71–75	11	5.3 Man and Woman, Creating and Cultivating	<ul style="list-style-type: none"> • Explain how filling the earth and subduing it necessarily results in shared human actions of stewardship: culture. • Explain the power of culture to limit or open up horizons of possibility for cultural creativity and cultivation. • Summarize how engaging in cultural creativity and cultivation contributes to the positive formation of a more God-honoring culture.
30	76		Review	
Chapter 6: Everything God Made Was Very Good			6.1 Defend the goodness of God's creation. 6.2 Defend the existence of natural laws and creational norms. 6.3 Demonstrate that the good design of God's created world—in both the physical and social order—is the standard by which we must judge the way things ought to be.	
31–32	77–81	12	6.1 And God Saw That It Was Good	<ul style="list-style-type: none"> • Recall God's own testimony about His creative work and clarify the meaning of that testimony. • Defend the goodness of God's creation even though it has been marred by the Fall and used in perverse ways by fallen humans. • Identify and refute various attempts to malign an aspect of God's good creation as intrinsically evil.
33–34	81–86		6.2 Laws of Nature and Creational Norms	<ul style="list-style-type: none"> • Defend the idea that the natural order of the universe is governed by laws of nature upheld by God's sovereignty. • Defend the idea that the social order of the universe is governed by creational norms fitting with God's design. • Explain how creational norms are discovered through personal application of biblical wisdom to real-life situations.
35	86–90		6.3 The Way Things Are Supposed to Be	<ul style="list-style-type: none"> • Defend the necessity of standards for evaluating the goodness of something. • Explain the twofold nature of the Christian standard: (1) special revelation of moral laws declared in Scripture and (2) general revelation of natural laws and creational norms built into God's design. • Recognize that there are differing consequences for violating both natural laws and creational norms. • Implement a knowledge of biblical morality to detect the trumped-up claims of supposed creational norms.
36	91		Review	
37			Unit 2 Test	

Objectives laid out for each lesson

Telling the Whole Story

50 Unit 3

Pictures help tell the story.

GOD'S BIG PICTURE



God redeemed Abraham's seed from Egypt.



God made a covenant with the Israelites and gave them His law.



God brought His people into the land He had promised their forefathers.



Scripture Focus 3-1

Read

Exodus 1:1–6:13

Memorize

Exodus 3:13–14

Understand

Tetragrammaton—literally, “four letters”; the four Hebrew letters (YHWH) that make up the divine name translated *Lord* (printed as *LoRD* in many versions of the Bible)

Memory verses highlighted in each unit

3-1 Moses and the Name of God

Four centuries have passed since the events at the end of the book of Genesis, and things have changed for God’s chosen people, the seed of Abraham. Joseph is long dead. The Egyptians, who once exalted Joseph to a high position and welcomed his whole family, have now turned against them and enslaved them. Why has this happened?

For one very simple reason: God’s promises are working. God had told Adam and Eve to “be fruitful and multiply,” and He had promised Abraham that his seed would do just that. They would grow. But the Israelites’ rapid growth scared Pharaoh because they grew so much that they filled the land of Egypt and became exceedingly strong (Exod. 1:7).

God had also promised Adam and Eve that He would put “enmity”—hostility, hatred, contention—between the seed of the woman and the seed of the serpent. They would have conflict. And the conflict between Pharaoh and the Israelites is just one example in the long history of that enmity.

Abraham’s Seed in Slavery

It’s impossible to know if any Israelites were aware of the conflict God promised between the serpent and the seed of the woman. At that point was that they were being crushed by the great weight of Egyptian slavery and that God could help.

The kind of total slavery the Israelites experienced was an offense to God because all humans are made in His image and therefore have certain rights. But there were many slaves in the world when Moses headed back to Egypt to help the Israelite ones, and their human rights didn’t get *them* freed. No doubt many slaves that year cried out to God—or the gods, at least—to save them.

Textbooks emphasize the single narrative of the Bible throughout.



Emphasis on Scripture Memory

Teacher's Editions contain a complete list of memory verses.

Memory Verse List

Verse(s)	Section	Verse(s)	Section
Isaiah		Luke (cont.)	
53:6	3-5	19:26	7-10
58:6-7	4-14	John	
Matthew		1:14, 16	1-2
1:23	3-1	2:17	2-2
3:17	3-2	3:6-7	5-1
5:3	4-1	6:35	5-4
5:5	2-1	10:10-11	5-6
5:6, 8	4-2	11:25-26a	6-6
5:7	2-3	15:5	5-9
5:14	4-3	16:13	5-8
5:20	4-4	16:23	4-11
5:23-24	4-5	20:30-31	6-1
5:29	4-6	Acts	
5:37	4-7	4:12	4-19
5:44	4-8	20:35	4-9
6:20	4-15	Romans	
7:15	4-20	2:1	4-17
12:34-35	5-5	1 Corinthians	
13:23	7-1	15:17, 20	3-6
13:52	7-2	Galatians	
16:24	5-10	5:14	4-18
18:21-22	7-7	Philippians	
19:26	5-11	2:12c-13	4-12
25:13	7-9	4:19	4-16
25:21	7-11	Colossians	
26:41	4-13	3:8-10	1-1
Mark		1 Thessalonians	
5:19	6-5	5:18	6-4
Luke		1 Timothy	
4:4	3-3	3:16	1-3
5:10b-11	6-3	Hebrews	
6:46	4-21	11:6	6-2
9:35	3-4	James	
10:27	7-6	4:3	4-10
11:9-10	5-7	1:25	4-22
12:15	7-4	1 Peter	
14:11	7-8	1:15-16	2-4
15:10	7-5	1 John	
16:10	7-3	2:15-17	5-2
16:23	5-3		

Memory verses for subjects cover both Old and New Testaments.

Verse lists follow order of occurrence in the Bible, not lesson order.

The application of Scripture is clearly lined up with the commands and the reason for the commands.

Application to Personal Lives

Eph.	Words, Deeds, and Thoughts	Commands (negative and positive)	Reason, Purpose, or Motive
4:25	Deception	- "wherefore putting away lying" + "speak every man truth with his neighbour"	Reason "we are members one of another"
4:28	Theft	- "let him that stole steal no more" + "but rather let him labour, working with his hands"	Purpose "that he may have to give to him that needeth"
4:29	Bad Language	- "let no corrupt communication proceed out of your mouth" + "but that which is good to the use of edifying"	Purpose "that it may minister grace unto the hearers"
4:30-32	Bad Attitudes	- "grieve not the holy Spirit"	Reason "ye are sealed unto the day of redemption"
		+ "let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" "be ye kind one to another, tenderhearted, forgiving one another"	Motive "God for Christ's sake hath forgiven you"
5:1-3	Bad Behavior	- "fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints"	Motive "Christ also hath loved us"
		+ "be ye therefore followers of God, as dear children: and walk in love"	
5:11-13	Bad Associations	- "have no fellowship with the unfruitful works of darkness"	Reason "it is a shame even to speak of those things which are done of them in secret"
		+ "but rather reprove them"	
5:15-16	Foolishness	- "walk . . . not as fools"	Reason "because the days are evil"
		+ "see then that ye walk circumspectly . . . as wise [people], redeeming the time"	

denning sexual promiscuity, the world touts the 'benefits' of sexual freedom. Professing Christians often join the world and compromise biblical standards, ridiculing those who don't.

Scripture says it's shameful to even talk about things such people do secretly. Holiness is almost

unknown among contemporary Christians, who like to participate fully in popular culture while trying to maintain peace with God. Paul urged the Ephesians to expose the faults of unfruitful works of darkness, warning that God, Who is light, sees the true corruption of sin. What Christians need is the light of

Developing Skills for Life-Long Learners

36 Unit 3

CHRIST'S WORLD

Crucifixion

Boxes throughout each grade provide additional information for creating historical and cultural context.

Crucifixion was probably derived from the ancient practice of nailing a person's dead body to a town wall or tree or impaling it on a pole to add to the humiliation of the dead and his family. For example, the Philistines nailed the bodies of King Saul and his sons to the wall of Bethshan to show their contempt for Israel (1 Sam. 31:10-12).

The Persians were the first to use crucifixion as a means of execution. Alexander the Great, who defeated the Persians, popularized crucifixion in the West. He crucified two thousand people after the siege of Tyre.

The Romans began the practice mainly as a punishment for rebellious slaves with the intent of deterring future rebellions, but crucifixion soon became a punishment reserved for murderers, thieves, and rebels. When the Romans put down the slave rebellion of Spartacus in 71 BC, they lined the road from Capua to Rome (about one hundred miles) with six thousand rebels on crosses. When the Romans conquered Jerusalem in AD 70, they crucified five hundred people per day for several months.

The Romans considered crucifixion the most humiliating and gruesome death, too humiliating for a Roman citizen. That fact may explain why (if tradition is accurate) Paul, a Roman citizen, was beheaded, but Peter and several other apostles were crucified.

A man was crucified by crucifixion on a wooden post or a stick or a pole. The horizontal beam was made of wood or iron. The vertical post was made of wood or iron. The cross was usually located near a busy intersection. Then he was stripped of his clothing and fastened to the horizontal beam by ropes or nails. The horizontal beam was then fastened to the permanent vertical beam. The cross was usually only seven to nine feet tall so the victim was just above the eye level of passersby. Thus they could ridicule him to his face. Sometimes above the victim's head was a plaque bearing a description of his crime.

If the man was nailed to the cross, the nails were driven through his wrists, where they could support his weight. His ankles were placed side by side and then twisted sideways, and a seven-inch spike was driven through both heels just in front of the Achilles tendons. This caused severe pain and left the victim in an awkward position. The victim was defenseless against flies, wild animals, and extreme heat.

Death eventually came not from loss of blood, but from suffocation. As the victim grew weaker, his legs buckled, placing extreme pressure on the upper body and making it impossible to get a breath. To prolong the process, a peg or seat was added to take some of the pressure off the arms. Death rarely came in less than thirty-six hours. Some of those crucified at the rebellion of Spartacus were still talking to soldiers after three days on a cross.

The corpse of the crucified person was often left to rot on the cross and be picked apart by birds. This presented a vivid picture of Rome's attitude toward lawlessness and thus served as a deterrent to future crimes. Under Jewish law, however, a family was allowed to bury the victim the same day he was executed. In those cases, therefore, the victim's legs were broken to speed up the death.

Crucifixion was so gruesome that even the Roman orator and politician Cicero wrote, "Let the very name of the cross be far away not only from the body of the Roman citizen, but even from his thoughts, his eyes, and his ears."

The practice was finally outlawed in the fourth century by the Roman emperor Constantine, who called it an insult to Christianity.



The Romans used at least three types of crosses for crucifixions. Probably Jesus was executed on a T-shaped cross (rather than the T or the X) since Scripture says a placard stating His "crime" was placed on the cross above His head (Luke 23:38).

Richer understanding of the history, geography, and genres allows for better learning in future Bible reading.

Figures from Church History

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Contending for the Faith

Read: Jude 1:1–25

Memorize: Jude 1:3

Bible Expressions to Understand

gainsaying—rebellion; speaking or acting against (1:11)

going after strange flesh—engaging in homosexual activity (1:7)

lasciviousness—sensuality; indecency (1:4)

spots—blemishes or stains; dangers or threats (1:12)

swelling—boastful talk (1:16)

Ulrich Zwingli (1484–1531) lived in Switzerland. While he was serving as a Roman Catholic priest, he studied Scripture on his own and so began questioning the practices of the Church. In 1518, he was given a lowly position at Zurich that offered little money or political power but provided many opportunities for preaching. In a series of lectures on the New Testament, given in 1519, Zwingli preached against indulgences, monasticism, clerical celibacy, and other Catholic practices. These lectures helped bring the Protestant Reformation to Switzerland.

By 1523, Zwingli's Bible-based teachings had been accepted by most priests in his district and resulted in the removal of images from the churches, priests being allowed to marry, monasteries closing, and church services being made less formal. But most important, Zwingli's instruction showed people how to be justified by

faith in Christ alone, rather than trying to earn eternal life by works.

By his preaching and writings he contended for the truth of Scripture against all opposition. When ecclesiastical conflict in Switzerland led to civil war, Zwingli joined the reforming forces. Accompanying the Zurich forces as a chaplain, Zwingli was killed on the field of battle in October of 1531. Ulrich Zwingli was contending for the faith in the truest sense. He was refuting error and boldly presenting sound scriptural teaching, particularly the gospel of salvation. His efforts helped change the course of Swiss history.

To *contend for the Faith* means “to make a great effort in the behalf of” the Faith. The Christian needs to recognize the value of his beliefs and make every effort to defend them against ridicule. When Christians neglect their duty to defend the truth, false teachers have a prime opportunity to spread their errors (1:4). The work of false teachers is successful enough as it is; we Christians shouldn't make it any easier by shirking our responsibility.

History proves that rebellious false teachers are an ever-present threat. But their judgment is certain (1:5–7). God doesn't tolerate rebellion against His will. Jude mentions three examples—when the children of Israel rebelled against Him



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Biblical Worldview Textbook

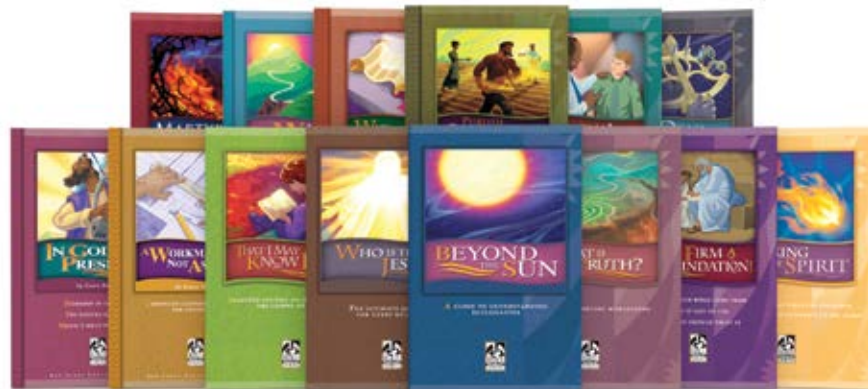


Designed as a capstone course for a Christian education, *Biblical Worldview: Creation, Fall, Redemption* examines science, the arts, government, gender, and history using the lenses of the biblical storyline. This book is designed to equip students with the apologetics they need to defend the foundational teachings of the Bible and to enable them to make distinctively Christian contributions to their culture.

The accompanying activity manual provides students with the opportunity to make direct application of biblical truths to real-world problems. Students work through example situations in order to use what they have learned.

Written for junior or senior level classes, *Biblical Worldview* is available with either KJV Bible verses or ESV Bible verses.

Bible Modules



The Secondary Bible program's Bible modules offer teachers a unique opportunity to tailor a Bible class to the more specific needs of a class. Each module is a brief course on a specific narrow topic, such as individual world religions, church doctrines, practical skills in Christian service, and more. They are written for all high school levels so that they can be chosen for any grade.

Title	Description
Publish Great Things <i>Recommended Grade 9</i>	<i>Publish Great Things</i> presents highlights from the history of missions, emphasizes the involvement of laypersons, and addresses principles and procedures of missions.
That I May Know Him <i>Recommended Grade 9</i>	<i>That I May Know Him</i> presents basic Christian living skills by focusing on the example of Jesus as portrayed in the Gospel of Mark. It also analyzes Christ's relationship to various groups during His earthly ministry.
Why the Bible Matters <i>Recommended Grade 9</i>	<i>Why the Bible Matters</i> explains the Bible's design and function; how the Bible relates to science, history, and literature; and why the Bible is vital in making decisions.
Martyrdom: The Final Triumph of Faith <i>Recommended Grade 10</i>	<i>Martyrdom: The Final Triumph of Faith</i> challenges teenagers to live God-centered lives and equips them to see God's purpose in the suffering of Christians so that their faith might triumph in the day of adversity.
Personal Evangelism and Discipleship <i>Recommended Grade 10</i>	<i>Personal Evangelism and Discipleship</i> gives a biblical foundation and practical methods for personal evangelism and discipleship. (Includes integrated activities in soulwinning and discipleship and incorporates material from <i>Witnessing for Christ</i> and <i>Basics for Believers</i>)
Walking by the Spirit <i>Recommended Grade 10</i>	<i>Walking by the Spirit</i> surveys the person and work of the Holy Spirit in the Old and New Testaments, focusing on the Spirit's role in salvation and sanctification. It also answers some of the troubling questions that many people ask about the Spirit's work in this age.
Beyond the Sun <i>Recommended Grade 11</i>	<i>Beyond the Sun</i> presents an expositional approach to Ecclesiastes, revealing God's perspective on the meaning of life in a fallen world. What guides us through life under the sun is the wisdom that lies beyond it, the wisdom of God alone.
The Way of the Word <i>Recommended Grade 11</i>	<i>The Way of the Word</i> teaches methods of Bible study, including principles of interpretation and application. It includes exercises that study a passage according to genre and context and that apply Scripture to contemporary situations.
What Is Truth? <i>Recommended Grades 11-12</i>	<i>What Is Truth?</i> contrasts the Christian worldview with the basic tenets of Hinduism, Buddhism, secular humanism, and postmodernism. Use this comparative worldview study to teach your students to defend their Christian beliefs against the claims of competing worldviews.
God and His Ways <i>Recommended Grade 12</i>	<i>God and His Ways</i> presents five key aspects of systematic theology—God, man, Christ, salvation, and the Church—in the context of everyday living.
How Firm a Foundation! <i>Recommended Grade 12</i>	<i>How Firm a Foundation!</i> introduces the student to the inspiration, canonicity, and authority of the Bible. A complete copy and paraphrase of the translators' preface to the King James Version of the Bible explains the translators' philosophy of translation.
In God's Presence <i>Recommended Grade 12</i>	<i>In God's Presence</i> presents the principles of music as they relate to God's holiness. It uses a study of Chronicles to illustrate the nature of music and to show how Scripture guides musical choices.
Who Is This Jesus? <i>Recommended Grades 9-12</i>	Use this comparative religion study to teach students to defend Christian beliefs against the errors of other religions and heretical sects. The book covers the history and basic doctrines of Judaism, Islam, Mormonism, the Jehovah's Witnesses, and Christianity. The student book is creatively presented in a dialogue.
A Workman Not Ashamed <i>Recommended Grades 9-12</i>	This study can influence young men who believe they have been called to the ministry as they recognize their potential for Christ and develop their God-given gifts and abilities. The Teacher's Edition comes with six audio sermons on three CDs.



To order an exam kit, call your Precept Sales Representative at **800.511.2771**.

To learn more about BJU Press Secondary Bible,
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