IT ALL POINTS TO JESUS — THE SCHOOL & CAMPUS KIT

Facilitator Guide · Shape F1 (Full-Strength)

A complete guide for teachers, leaders, and volunteers in Christian schools, homeschool co-ops, churches, and family gatherings.

Same readings, same weeks, same questions as the Weekly Teaching Kits — shaped for a classroom.

Master text — assembled from the three editors' two rounds; all decisions settled.

Welcome

You do not need to be a Bible scholar to lead this. You need a group, a way to press play, and a willingness to read together. This kit is provided at no cost to you.

This guide leads a class, co-op, club, or family group through the whole Bible in a year, one day at a time. Every day's reading is read aloud in a short film, with the words on screen. Struggling readers follow with their eyes while they hear with their ears. No one has to be a strong reader to keep up. That is on purpose. This program was built for the reader who struggles, and in this room that reader is carried by the group instead of left behind by it.

Your job is simple to say: gather your groups, meet the week's hard words together first, press play, ask one standing question, and let the reading do its work.

What stood out to you today? — that is the question. You will ask it all year. It never wears out.

Which Shape Is This?

This is Shape F1, the full-strength kit: the whole program as it was made — Scripture readings, devotionals, prayer, and music. It belongs in Christian schools, homeschools, co-ops, churches, and any setting that welcomes the Bible read whole and prayed over together.

Two other shapes exist for other settings. They are separate documents.

- **Shape F2 (Academic / Literature):** for public-school elective literature classes — the shape for classes that meet in school hours — built for objective, academic study of the Bible as literature.
- **Shape F3 (Clubs & Released Time):** for off-campus released-time religious education and voluntary after-school clubs that require parental permission slips.

If your group meets under a public school's roof, in school hours, stop now and take the right shape first. The daily readings are the same. The frame must be honest.

How Word Attack Works: Two Families of Hard Words

The Bible is full of ancient names and big idea words. When a struggling reader meets one cold, in front of peers, the reader freezes and feels exposed. A plan prevents that.

One rule above all: the Bible text stays whole. We never swap a hard word for an easier one. We never skip it. The text stays whole; the reader grows.

Hard Bible words come in two families. Each needs its own treatment.

1. **Long Names (people and places)** — Melchizedek, Nebuchadnezzar, Capernaum. Goal: say the name with confidence.
2. **Big Idea Words (what God is like and what He does)** — righteousness, covenant, propitiation, sanctification. Goal: understand the word and keep it.

Family 1 — Long Names: Break It, Say It, Hear It

Long names look scary because they are long, not because their syllables are hard.

1. Break it into syllables. Write the name on the board with dots between the beats: Mel · chiz · e · dek.
2. Say it slowly, together. Tap or clap each beat. Nobody says it alone.
3. Say it at natural speed. Two or three times together, until it sounds like a real word.
4. Hear it in the film. When the film says the name, the reader meets an old friend, not an obstacle. Hearing it said smoothly is part of the treatment.

Family 2 — Big Idea Words: Parts, Pocket Meaning, Meet Again

Big words are built from small, regular pieces: a prefix at the front, a root in the middle, a suffix on the end.

1. Break it into syllables and say it, slow then natural — the same as a name.
2. Spot the parts. Right + -eous + -ness: right, full of, the state of being.
3. Give it a pocket meaning. One short, plain sentence a child can carry in a pocket. Use the pocket meaning first, every time.
4. Add the richer meaning when the group is ready. The pocket meaning is the starting meaning; the year-long reference at the end of this guide gives both for each word.
5. Meet it again across the year. Big words are not mastered in one sitting. When a word returns in Exodus, Psalms, Romans, and Hebrews, greet it as a friend. A word that was difficult in January may become a friend by December.

Two examples, used the same way everywhere in this guide:

- **righteousness** — Right · eous · ness. Pocket meaning: being right with God and doing right.
- **covenant** — Cov · e · nant. Pocket meaning: a promise God makes and keeps.

How a Week Works (The PQRST Method)

The week runs on five reading steps, shaped over decades of teaching children to read: Preview, Question, Read, Summarize, Test.

Step 1 — Preview (Session 1, with “Hard Words First”)

Before anyone starts the week’s readings, prepare the path.

1. Look ahead. Watch the week’s preview film. Look at the week’s artwork. Ask: “What do you think this week is about?” Let them wonder. There are no wrong answers yet.
2. Hard Words First (3 to 5 minutes). Put the week’s two or three hardest words on the board — try for one name and one idea word.
   - For names: break it into syllables, clap it, say it slow, say it natural.
   - For idea words: break it into syllables, show the parts, say the pocket meaning together.
   - Result: no reader meets a hard word alone for the first time, mid-reading, in front of peers.

Step 2 — Question (every reading day)

Before the film starts, the standing question is already in the room:

> “What stood out to you today?”

The Question Keeper reminds the group to hold it. Knowing the question is coming trains readers to listen for something.

Step 3 — Read (every reading day)

Press play on the day’s film (about seven minutes). The words are on screen while a voice reads them aloud.

- Readers follow with their eyes, their ears, or both.
- A group may also open printed Bibles and take turns reading aloud. The film is the floor under every reader, not a ceiling over anyone.

Step 4 — Summarize (midweek or daily)

Readers retell what they met in their own words. A retelling in a child's own words is worth more than a right answer in somebody else's.

- Little Ones: draw a picture of the central scene.
- Kids: retell the day's reading in two plain sentences.
- Youth: state the main claim of the passage and talk about what it means for real life.

Step 5 — Test (last session of the week)

In this program, "Test" is not an exam. It means checking understanding by talking it through, celebrating, and praying.

- Gather around the week's discussion questions.
- Mark the group progress chart together.
- In Shape F1, close with prayer in the small-group circles. Each group turns to its own circle, and each reader may offer one simple sentence for the person beside them.

How a Reading Day Works

The whole daily sitting runs 15 to 20 minutes around the seven-minute film.

Step	What happens	About
1. Settle & set the question	Groups sit in the same seats; the Question Keeper holds the question	2 min
2. Press play	The daily film, words on screen	7 min
3. Question & share	Every voice answers in one sentence	5 min
4. Summarize & mark the chart	The Summarizer retells; the Encourager marks the chart	3 min

The steps in order:

1. Settle into groups — the same groups of two to four, the same seats, all week.
2. The Question Keeper asks the group to hold the question: "What stood out to you today?" If the day's reading holds one of the week's hard words, the Reader says it once, slow then natural.
3. Press play.
4. Every member gives a one-sentence answer. The Question Keeper makes sure the quietest reader is heard, without pressure.
5. The Summarizer retells the day's reading in one or two sentences.
6. The Encourager marks the progress chart, gives honest praise, and notices who is missing. A missing reader is a person to welcome back, never a mark against anyone.

Your Groups of Two to Four

Readers work in small cooperative groups of two, three, or four. Small enough that every voice is heard every day. Roles rotate weekly, so across a month every reader has done every job.

- **Reader** — runs the film and pauses it for the group, or leads the reading aloud from a printed Bible.
- **Question Keeper** — holds the standing question before the reading and invites each person to answer afterward, especially the quiet one.
- **Summarizer** — retells the day's reading in one or two sentences, in their own words.
- **Encourager** — marks the progress chart, and checks on absent partners.

Smaller groups:

- Four: everyone carries one role.
- Three: the Summarizer also carries the Encourager's job.
- Two: one reader is Reader + Question Keeper; the other is Summarizer + Encourager.

Groups are teacher-assigned. Form each group on purpose, balancing confident readers with striving readers, so every group carries both strength and room to grow.

Keep the same groups together for four to six weeks at a time. Trust is the curriculum underneath the curriculum: a reader will say what stood out only in a group that has become safe.

The Four Age Tracks

The readings are the same for everyone. What changes is the shape of the sitting and the way hard words are met.

Daily sitting and weekly session — two different things. The daily sitting is 15 to 20 minutes around the film (10 to 12 for Little Ones). The longer figures for Youth and College are weekly sessions, not daily sittings.

Track	Word attack focus	Daily sitting	Longer weekly session
Little Ones (4–7)	Hear it, echo it, clap it; concrete names	10–12 min, adult-guided	none
Kids (8–12)	Syllables on the board; word parts; pocket meanings	15–20 min	none
Youth (13–18)	Word parts and roots; doctrine words; debate	15–20 min	20–30 min student-led discussion (Summarize and Test)

Track	Word attack focus	Daily sitting	Longer weekly session
College / Adult (18+)	Etymology; theological depth; cross-testament links	15–20 min	45–60 min weekly seminar

Little Ones (ages 4–7)

The film every reading day, in sittings sized to little attention spans. An adult runs the film and carries the roles. The children listen, look, and answer. Summarize means draw it: a picture on a blank card.

Word attack: hear it, say it, clap it. The adult says the name; the children echo it like a secret code, then clap the beats (Je · ru · sa · lem: four claps). Give idea words only the pocket meaning, tied to something they know. Two words a week at most. No word parts yet.

Kids (ages 8–12)

The full set of four roles, rotated weekly, with the progress chart. The chart measures the group against yesterday, never child against child.

Word attack: syllable dots on a dry-erase board (Ca · per · na · um). Introduce simple prefixes and suffixes (re-, -ness, -tion). Have each group read the pocket-meaning card aloud before the film. Make a Word Friends card for each word: the word, a picture, and its pocket meaning in the group's own words.

Youth (ages 13–18)

The facilitator steps back and students lead. The Summarizer's job grows: retelling that can be argued with, kindly.

Word attack: technical words such as justification, propitiation, and reconciliation — syllables, parts, roots, and the richer meaning. Trace a word across the year and connect it to real moral and worldview questions.

Debate: let it run about three minutes. Then the Summarizer closes by stating the passage's main point, and the group moves on together.

College & Young Adult (18+)

A small-group study shape. The daily sitting works for personal or group reading; the weekly 45–60 minute seminar reviews the seven-day arc, takes on the hard questions, and prays together.

Word attack: full word study — etymology, the original-language word where it helps, and how a word like covenant runs from the ancient world into its fulfillment in the New Testament. The question stays the same: What does this word tell us about Jesus?

Fitting the Year Into a School Year

The program is numbered Day 1 through Day 365, never dated. Day 1 is wherever you start. No group is ever “behind.”

- **Full Year** — all 365 days across the school year, using the 40-week pacing table below.
- **Semester Halves** — Semester 1 is Days 1–182; Semester 2 is Days 183–365.
- **40-Day Shape** — the year’s anchor weeks, for a term or a Lent season.
- **January 1 Start** — Day 1 on January 1, alongside the New Year reading challenge.

The 40-Week School Year — Pacing Table

A school year holds roughly 40 teaching weeks; the program holds 52 weekly kits. This table fits all 52 kit weeks into 40 school weeks: 28 kit weeks stand alone and 12 pairs of kit weeks share a school week. Every kit week is used exactly once — none repeated, none dropped — and the weekly PQRST rhythm is untouched; pairing only decides which two kits share a school week, never changes a kit.

Standing alone, by rule: Week 1 (the foundation), Week 5 (Passover and the sea), Week 7 (the cross and resurrection), Week 17 (Luke's Passion), Week 21 (David's forever throne), Week 22 (John's cross and ascension), Week 23 (Pentecost), Week 27 (Jerusalem exiled), Week 31 (the return home), Week 39 (the suffering Servant), Week 43 (Jerusalem falls), Week 46 (dry bones), Week 49 (Revelation opens), and Week 52 (the end — and the beginning again).

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
1	1	Genesis 1–18 · Matthew 1–6 — creation, the fall, the promise; Jesus, son of Abraham	Stands alone by rule: the foundation week, the whole arc in miniature.
2	2	Genesis 18–31 · Matthew 6–10 — Abraham's family grows; Jesus teaches, heals, and sends	Stands alone: the patriarchs and the Sermon on the Mount deserve their own week.
3	3 & 4	Genesis 31 – Exodus 6 · Matthew 10–19 — Joseph betrayed, lifted up, and forgiving; Moses raised	One unbroken Joseph story; "what others meant for evil, God meant for good."
4	5	Exodus 8–21 · Matthew 19–23 — Passover, the sea opened, Sinai	Turning point stands alone: the Exodus itself.
5	6	Exodus 21–33 · Matthew 24–27 — the tabernacle plans and the golden calf	Stands alone: Sinai and the calf set up next week's glory.
6	7	Exodus 34 – Leviticus 6 · Matthew 27 – Mark 3 — glory fills the tent; the true Sacrifice dies and rises	Turning point stands alone: the resurrection week.
7	8 & 9	Leviticus 7 – Numbers 2 · Mark 3–12 — clean and unclean, the Day of Atonement, "be holy, for I am holy," the feasts and Jubilee	Leviticus in one sweep: one book, one theme — a holy God and a holy people.
8	10 & 11	Numbers 4–28 · Mark 12 – Luke 3 — the spies' fear, rebellion, serpents and "look and live"; Mark ends at the empty tomb, Luke begins	Numbers' wilderness rebellion in one sweep, ending where the Star rises.

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
9	12	Numbers 28 – Deuteronomy 4 · Luke 3–6 — the journey written down, refuge cities, Moses commissions Joshua	Stands alone: the hinge between wilderness and promise, and Jesus "tempted and victorious."
10	13 & 14	Deuteronomy 5–32 · Luke 7–12 — the Shema, the promised Prophet, blessings and curses, "choose life"	Moses' farewell kept as one speech, as the kit itself presents it.
11	15 & 16	Deuteronomy 33 – Joshua 24 · Luke 13–21 — the Jordan parted, Jericho fell, the land divided, Joshua's farewell	Joshua whole: conquest and inheritance in one clear movement.
12	17	Judges 1–10 · Luke 21–24 — the judges' cycle begins; the real Rescue dies and rises	Turning point stands alone: Luke's Passion and Emmaus.
13	18	Judges 11–21 + Ruth · John 1–4 — chaos, "everyone did what was right in his own eyes," and Ruth; the Word became flesh	Stands alone: the hinge week — the darkest old story and the brightest new opening, side by side.
14	19 & 20	1 Samuel 1–28 · John 5–11 — Hannah, Samuel, a king demanded; Saul rejected, David anointed, Goliath falls, Lazarus called out	1 Samuel in one sweep, from the boy who listened to the shepherd who stood.
15	21	1 Samuel 29 – 2 Samuel 12 · John 11–16 — David crowned, the forever throne promised, and David's fall	Turning point stands alone: the everlasting-throne promise.
16	22	2 Samuel 13–21 · John 17 – Acts 1 — Absalom's rebellion; Jesus' last prayer, cross, empty tomb, ascension	Turning point stands alone: John's Passion.
17	23	2 Samuel 22 – 1 Kings 7 · Acts 2–7 — Solomon builds the temple; Pentecost, Peter's sermon, Stephen	Turning point stands alone: the church is born.
18	24	1 Kings 8–18 · Acts 7–11 — the temple dedicated, the kingdom torn in two, Elijah on Carmel	Stands alone: fire on Carmel is a peak no pairing should bury.
19	25 & 26	1 Kings 19 – 2 Kings 19 · Acts 12–21 — Elijah's still small voice, Elisha, Naaman; Israel falls; Hezekiah's letter spread before the LORD	One long decline with God's answers running through it; Acts keeps pace through Paul's journeys.

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
20	27	2 Kings 20 – 1 Chronicles 5 · Acts 21–26 — Jerusalem goes into exile; the story rewinds to the preserved family line	Turning point stands alone: the exile.
21	28	1 Chronicles 7–21 · Acts 27 – Romans 2 — David crowned again in the retelling; Paul shipwrecked toward Rome; "the gospel is power"	Stands alone: both tracks change key here — Chronicles' retelling and Romans' opening.
22	29 & 30	1 Chronicles 22 – 2 Chronicles 25 · Romans 3–12 — the temple prepared and built; king after king; justification, then "nothing can separate us"	Both tracks peak together: the house of stone and the unshakeable love.
23	31	2 Chronicles 26 – Ezra · Romans 13 – 1 Corinthians 1 — every king failed, exile — then Cyrus opens the door and the exiles come home	Turning point stands alone: the return.
24	32	Ezra – Nehemiah 3 · 1 Corinthians 2–7 — the temple rises again; Nehemiah weeps over broken walls; "you are His temple"	Stands alone: the rebuilding begins, in stone and in people.
25	33 & 34	Nehemiah 5 – Job 20 · 1 Corinthians 8 – 2 Corinthians 1 — the wall finished in 52 days; Esther crowned, "for such a time as this," her people saved; Job in the ashes	The post-exilic cluster in one sweep: rescue and suffering side by side, as the kits place them.
26	35 & 36	Job 23 – Isaiah 5 · 2 Corinthians 1–11 — God answers Job from the whirlwind; the Preacher asks what it all means; the Song; Isaiah calls the nation to be washed	The wisdom books in one sweep: suffering answered, life weighed, love sung — and the prophet's voice rises at the end.
27	37 & 38	Isaiah 6–≈43 · 2 Corinthians 11 – Ephesians 2 — the Lord high and lifted up, woes on the nations, a Child promised; then the feast for all peoples: "besides me there is no savior"	Isaiah's first great sweep kept whole, judgment and comfort together.
28	39	Isaiah ≈43–62 · Ephesians 3 – Philippians 1 — the Servant suffers and dies for His people; "arise, shine"; Christ emptied and exalted	Turning point stands alone: Isaiah 53's week.

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
29	40	Isaiah 62 – Jeremiah 8 · Philippians 2 – Colossians 3 — Isaiah ends with new heavens and a new earth; Jeremiah's hard calling begins	Stands alone: the baton pass from Isaiah to Jeremiah.
30	41	Jeremiah 10–25 · Colossians 3 – 2 Thessalonians 2 — false gods confronted; "stay awake, stand firm, keep the lamps lit"	Stands alone: both tracks sound the watch-and-stand-firm call.
31	42	Jeremiah 26–38 · 2 Thessalonians 3 – 1 Timothy 6 — a letter of hope to exiles; the new covenant promised; one Mediator	Stands alone: the new covenant promise is a peak inside Jeremiah.
32	43	Jeremiah 39–52 · 2 Timothy – Titus — Jerusalem falls exactly as prophesied; "finish the race, keep the faith"	Turning point stands alone: the fall of the city.
33	44	Lamentations – Ezekiel 11 · Philemon – Hebrews 6 — tears over the ruins, mercies new every morning; the glory on the move; an anchor for the soul	Stands alone: grief and hope in one week, exactly as the kit frames it.
34	45	Ezekiel 12–23 · Hebrews 7–10 — "turn and live"; the better Priest and the once-for-all offering	Stands alone: Hebrews' "one offering, once for all" is a summit.
35	46	Ezekiel 24–38 · Hebrews 11 – James 1 — the valley of dry bones; the heroes of faith; "fix our eyes on Jesus"	Turning point stands alone: dry bones live.
36	47	Ezekiel 39–48 + Daniel 1–2 · James 2 – 1 Peter 3 — the river of life from God's house; Daniel and his friends in Babylon	Stands alone: Ezekiel's river and Daniel's opening belong to one clear scene-change.
37	48	Daniel 2–11 · 1 Peter 4 – 1 John 2 — the fiery furnace, the lions' den, the Son of Man's everlasting kingdom	Stands alone: Daniel's great visions week.
38	49	Daniel 11 – Joel · 1 John 3 – Revelation 1 — Hosea's pursuing love; the Spirit poured out; the risen Christ holding the keys	Turning point stands alone: Revelation opens.

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
39	50 & 51	Amos – Zechariah 4 · Revelation 2–14 — the prophets thunder for justice and mercy; Bethlehem's Ruler named; "not by might, but by My Spirit"; the letters, seals, and trumpets	The last prophets in one sweep, with Revelation's judgments sounding in the same rhythm.
40	52	Zechariah 6 – Malachi 4 · Revelation 15–22 — the humble King, the sun of righteousness; every tear wiped away: "Come, Lord Jesus — and begin again"	Stands alone: the finale, ending where the story began.

When Reading Is Hard

Struggling readers carry invisible burdens into a classroom. This program is built to protect their dignity while it builds real reading skill.

- **The film carries the decoding load.** The film speaks the words while they show on screen. A reader whose decoding lags can still take in the whole text without stalling on pronunciation.
- **Hard words are met together, first.** Hard Words First means no reader hits a long name or a big idea word alone.
- **Stronger readers help naturally.** They can read aloud from a printed Bible in turns, run the film, or help a partner find the place. Helping is a job of honor, never a show of superiority.
- **The No-Spotlight Rule — a firm rule, not a suggestion.** No reader is ever called on to read Scripture aloud in front of peers unless they volunteer. All public oral reading is practiced in advance, spoken in unison, or carried by the film.
- **Nobody falls behind.** Days are numbered, not dated. A reader who was absent jumps in at today's reading. The standing question — "What stood out to you today?" — belongs to whoever hears today's passage, even for the first time.

The Guardrails, Kept Gladly

These are not fine print. They are part of the gift.

1. **Consent where consent belongs.** Wherever a setting requires a parent's written permission — released time, clubs, voluntary programs — the signed permission comes first. Any family may withdraw a child at any time, with no friction and no penalty.
2. **Invitation only.** The kit is a gift, offered freely and never pressed, at no cost to you. Schools, teachers, families, and children choose freely.

3. **No data — ever.** No names, email addresses, phone numbers, accounts, sign-ups, or tracking of children are collected or stored — not in the kit, not on the webpage. The progress chart and Word Friends wall stay in your room.
4. **Safeguarding.** No adult is ever permitted to contact a child individually through any channel of this ministry.
5. **The hard lines in public settings.** In a United States public school, there is no school-led devotional reading or prayer, no religious teaching inside the school day by outside groups, no teacher-led profession of faith, and no pressure machinery — no sign-up drives, no rewards or penalties tied to taking part. Those lines are why Shapes F2 and F3 exist. The finished guide prints the full hard-lines page; keep it where you can see it.

Sample Week — Week 1 (Days 1–7)

Follow this sample week step by step and you will know how every week works.

The week's arc: A good creation (Genesis 1–2) → a broken world (Genesis 3–11: the fall, the flood, Babel) → a promised rescue (Genesis 12–15: Abram called) → the promise arrives in person (Matthew 1: Jesus, son of Abraham).

The big idea: The God who made everything good watched it break — and in Jesus, the son of Abraham, He began putting it back together.

The aim: by the last session of Week 1, the class will have traced the whole arc — good creation, broken world, promised rescue — and seen that God's covenant with Abraham points straight to Jesus.

Session 1 — Preview

Part 1 — Look ahead.

- Watch the Week 1 preview film together.
- Show the Week 1 artwork. Ask: "Looking at this painting, what do you think our story will be about this week?" Let students wonder freely.
- Open two beginnings side by side. Read Genesis 1:1 ("In the beginning God created the heavens and the earth") and Matthew 1:1 ("The book of the genealogy of Jesus Christ, the son of David, the son of Abraham"). Ask: "Why does the New Testament start with a family tree that reaches all the way back to Genesis?" Hold the question open all week.

Part 2 — Hard Words First (about 4 minutes). Put these three words on the board before anyone opens a Bible.

1. Methuselah — a NAME (Genesis 5:21; you will meet him on Day 3)

- Break it: Me · thu · se · lah — four beats. Clap them together.
- Say it slow: muh · THOO · zuh · luh.
- Say it natural: Methuselah.

- Tell them: “He lived 969 years — the longest life in the Bible. When his name comes up on Day 3, you will know him.”

2. genealogy — an IDEA word (Matthew 1:1; Day 1)

- Break it: Gen · e · al · o · gy. Say it slow, then natural.
- Parts: gene (family) + -ology (the account of).
- Pocket meaning: a family tree written down in words.

3. covenant — an IDEA word (Genesis 15:18; Day 6)

- Break it: Cov · e · nant. Say it slow, then natural.
- Parts: co- (together) + a root meaning “come.”
- Pocket meaning: a promise God makes and keeps.
- Richer meaning, for when the group is ready: A life-and-death promise sealed with blood, where God binds Himself to His people forever. On Day 6, ask: “Does our pocket meaning fit this verse?”

By age: Little Ones clap Me · thu · se · lah and hear the pocket meaning of covenant, nothing more. Kids do all three with dots, parts, and a Word Friends card. Youth add roots and debate: “Is a covenant the same as a contract? What is different when God makes the promise?” College traces covenant forward into Jeremiah and Hebrews.

The Reading Days (Days 1–7)

Day	Scripture Reading	Day Title
1	Genesis 1:1–2:25 · Matthew 1:1–2:12 · Psalm 1:1–6 · Proverbs 1:1–6	Why the God Who Made Light Stepped Into Darkness
2	Genesis 3:1–4:26 · Matthew 2:13–3:6 · Psalm 2:1–12 · Proverbs 1:7–9	Why the Snake’s Lie Still Whispers Today
3	Genesis 5:1–7:24 · Matthew 3:7–4:11 · Psalm 3:1–8 · Proverbs 1:10–19	How the Flood Points to Jesus’ Forty Days
4	Genesis 8:1–10:32 · Matthew 4:12–25 · Psalm 4:1–8 · Proverbs 1:20–23	Why the Rainbow Was Only the Beginning
5	Genesis 11:1–13:4 · Matthew 5:1–26 · Psalm 5:1–12 · Proverbs 1:24–28	How Babel’s Tower Became a City on a Hill
6	Genesis 13:5–15:21 · Matthew 5:27–48 · Psalm 6:1–10 · Proverbs 1:29–33	Why God Walked the Death Walk Alone
7	Genesis 16:1–18:15 · Matthew 6:1–24 · Psalm 7:1–17 · Proverbs 2:1–5	How the God Who Sees Became Our Father

Daily routine: groups settle → the Question Keeper holds “What stood out to you today?” → press play (seven minutes) → every voice answers in one sentence → the Summarizer wraps up in two sentences → the Encourager marks the chart.

Midweek — Summarize

Teach the whole week in three sentences:

1. **It was good (Genesis 1–2).** God spoke creation into being, made people in His own image, and called it very good.
2. **It broke (Genesis 3–11).** People chose rebellion. Sin entered, brother killed brother, the flood came, and people built Babel in pride.
3. **He promised (Genesis 12–15 and Matthew 1).** God chose Abram and promised that through his family all the families of the earth would be blessed — a promise fulfilled when Jesus Christ was born.

Group challenge: in groups of two to four, spend three minutes making one sentence that says the whole week. Each group shares its sentence aloud.

Last Session — Test: Talk It Through, Celebrate, and Pray

Gather the room around these questions:

- “Where did you see Jesus in this week’s readings?”
- “What ‘very good’ piece of God’s work stood out to you most?”
- “Where did you notice the brokenness of the world, and how does Jesus heal it?”

Celebrate with a Creation Gallery. Hand out blank cards. Each student writes or sketches one good thing God made that they noticed in the reading or in life this week. Tape the cards to a classroom wall to start your year-long Gallery of Good Things.

Take-home question: What is one “very good” thing I can care for, or one broken thing I can bring to Jesus, this week?

Closing prayer. Stay in your small groups and turn to your own circles. Each reader may offer one simple sentence of prayer for the person beside them — and remember by name the families and friends.

Mark the progress chart. Week 1 is done. The readers have traveled from the first verse of Genesis to the opening chapters of Matthew — and made three new friends: Methuselah, genealogy, and covenant.

Preview of Week 2 (Days 8–14): Abraham’s family grows, and Jesus teaches, heals, and sends — Genesis 18–31 and Matthew 6–10.

Year-Long Reference: Recurring Hard Words

Keep this sheet handy when you prepare each week's Hard Words First. The week's actual readings decide which words you pick. Every word below is broken into the same syllables, and given the same pocket meaning, wherever this guide teaches it.

Long Names — break it, say it slow, say it natural, hear it in the film

Name	Syllables	Say it	Who or where
Melchizedek	Mel · chiz · e · dek	mel-KIZ-uh-dek ("ch" sounds like "k")	King of Salem and priest of God Most High (Genesis 14; Hebrews 7)
Nebuchadnezzar	Neb · u · chad · nez · zar	neb-uh-kud-NEZ-er	The powerful king of ancient Babylon (Daniel 1–4)
Methuselah	Me · thu · se · lah	muh-THOO-zuh-luh	The man who lived the longest (Genesis 5)
Mephibosheth	Me · phib · o · sheth	muh-FIB-oh-sheth	Jonathan's son, lame in both feet, welcomed to David's table (2 Samuel 9)
Capernaum	Ca · per · na · um	kuh-PER-nay-um	The lakeside fishing town that became Jesus' ministry base (Matthew 4)

Big Idea Words — pocket meaning first, richer meaning after

Word	Syllables and parts	Pocket meaning	Richer meaning and how to teach it
righteousness	Right · eous · ness: right + -eous (full of) + -ness (the state of)	Being right with God and doing right.	Being declared right with God through faith, and living right toward others. Ask: What does right living look like in this story?
covenant	Cov · e · nant: co- (together) + a root meaning "come"	A promise God makes and keeps.	A life-and-death promise sealed with blood, where God binds Himself to His people forever. Show who makes the promise, what is promised, and how God keeps it.

Word	Syllables and parts	Pocket meaning	Richer meaning and how to teach it
propitiation	Pro · pi · ti · a · tion: pro- (toward) + a root meaning “favorable” + -ation	Jesus’ sacrifice that takes away the penalty of sin and makes peace with God.	Jesus taking the punishment our sin deserved so we could receive God’s mercy. Keep it age-honest and tied to the passage. Introduce it slowly, with older readers first.
sanctification	Sanc · ti · fi · ca · tion: sanct (holy) + -ify (make) + -ation (the act of)	Being made holy — set apart for God and growing to live for Him.	Growth takes time. Tie it to the believer’s life: holy means set apart, like a favorite pair of Sunday shoes.
redemption	Re · demp · tion: re- (back) + a root meaning “buy”	Being bought back — rescued at a cost.	Connect it to the rescue story and to what Jesus paid.
justification	Jus · ti · fi · ca · tion: just (right) + -ify + -ation	Being declared right with God because of Jesus.	Young readers: the pocket meaning alone. Older readers: examine the word in its verse.
reconciliation	Rec · on · cil · i · a · tion: re- (again) + a root meaning “bring together”	Friends again — peace restored.	Connect it to a relationship that has been made right.
atonement	A · tone · ment: at + one + -ment	Being made “at one” with God again.	God’s way of dealing with sin and bringing people back to Himself. Tie it to the passage and to Jesus.
Messiah	Mes · si · ah	God’s promised, chosen King — “the anointed One.”	Messiah is the Hebrew word; Christ is the Greek. Connect it to the promises fulfilled in Jesus.
genealogy	Gen · e · al · o · gy: gene (family) + -ology (the account of)	A family tree written down in words.	Matthew opens with one to show that Jesus belongs to the story of Abraham and David.
grace	Grace	God’s undeserved kindness.	Give a simple example of kindness that is not earned.
mercy	Mer · cy	Compassion shown to someone in need.	Connect it to a person receiving help or forgiveness.
faith	Faith	Trusting God.	Ask what trust looks like in the passage.
gospel	Gos · pel	Good news.	Connect it to the good news about Jesus.

Word	Syllables and parts	Pocket meaning	Richer meaning and how to teach it
resurrection	Res · ur · rec · tion: re- (again) + a root meaning “rise”	Coming back to life.	Keep it clear and tie it to Jesus’ victory over death.

How to Use This List

1. Do not teach every word at once.
2. Before Preview, pick two or three words from the week’s actual readings.
3. Teach them with the Hard Words First routine.
4. When a word returns, greet it again. Ask: “Have we heard this word before? What did it mean when we first met it? What does it mean here?”

The goal is not to memorize a dictionary. The goal is to help readers recognize important Bible words, understand them in their verses, and grow comfortable meeting them again.

Close With Music — Jesus’ Birth

Every weekly kit closes with music, mirroring the way each reading day concludes. During this season, our music celebrates Jesus’ birth via Robert May’s Christmas album:

- YouTube: https://www.youtube.com/playlist?list=OLAK5uy_mvxf-89PsHpg25EHy4-sckWNEh_MU60_I
- Spotify: https://open.spotify.com/album/3uiWp2OdvGo8V7vUuQCpsb

(Note: During late winter and spring, this section transitions to hymns celebrating Jesus’ sacrifice: YouTube: https://www.youtube.com/playlist?list=OLAK5uy_kMqg8P9thskoY8PV3HuN_DNt553yomiTw · Spotify: https://open.spotify.com/album/4TK9tcGf1yNAYclOaEBwIp). In printed editions, this block stands at the very end to allow straightforward seasonal updating without disturbing the core guide.