IT ALL POINTS TO JESUS — THE SCHOOL & CAMPUS KIT

Facilitator Guide · Shape F2 (Academic / Literature)

For public-school elective literature classes: the Bible studied academically — what the text says, how it is built, and what it has meant in history and culture.

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

Master text — assembled from the three editors' F2 reviews; all decisions settled.

The Academic Frame (Read This First)

Shape F2 is an academic course of study. The Bible is read here as a foundational literary, historical, and cultural text. It is studied; it is not practiced. The frame is plain:

- **Objective, non-devotional study.** The class examines what the text says, how it is written, what its words mean in context, and how communities across history have understood and used it. The teacher presents the text's claims as the text's claims — "the narrator states…," "in this passage, the word means…" — and attributes interpretations to the communities and scholars who hold them.
- **The teacher facilitates academic study.** The facilitator neither affirms nor denies the religious truth of the text, never leads devotion, and never asks students to affirm, deny, or disclose personal belief. A student who volunteers a reading of the text is heard like any other student, under normal classroom rules. The facilitator neither promotes nor discourages it, and endorses no student's or tradition's position.
- **No school-led religious exercise.** There is no prayer, no worship, no devotional moment, no commitment or invitation of any kind, and no religious music in this shape. Reading a passage aloud — here, through the narrated film with the words on screen — is the academic activity of studying a text.
- **Participation is by elective enrollment.** Students are in the room because they chose this elective through the school's ordinary enrollment process. The program enrolls no one, keeps no sign-up lists, and collects nothing. Any withdrawal or schedule change runs through the school's normal procedures.
- **Assessment is academic only.** Where the school assigns grades, they rest on reading comprehension, use of textual evidence, discussion, writing, and presentation — never on belief, religious practice, or personal disclosure.
- **The program's own wording is studied, not spoken as the school's.** The day titles, the pacing table's descriptions, and the kits' other labels are written in the program's own

voice. In this shape they are assigned titles and descriptions — they show what the program says about the text. They are not statements the teacher or the school makes. Students may ask of any title: Where does the text support this? Where does it not?

- **Open to review.** The school and district may preview every film and every page in this shape before adopting it.

This guide states the program's operating frame. Local implementation follows the school's and district's own policies.

> **What Is Different in This Shape**
>
> So the shapes are never mixed, here is exactly what Shape F2 does not contain:
>
> - No commitment moment — and no promise card, companion card, or invitation card of any kind.
> - No prayer — no opening, closing, or small-group prayer at any point.
> - No devotional material — no devotional readings, reflections, or take-home devotionals.
> - No music block — the weekly kit's closing music does not appear in this shape.
>
> And here is what changes form:
>
> - Summarize becomes oral retelling and short written summary.
> - Test becomes discussion, written response, and presentation — students test their understanding against the text and show their evidence.
>
> Everything else is the same program: the same readings, the same films, the same PQRST week, the same cooperative groups, the same word-attack instruction, and the same standing question.

Welcome

You do not need to be a Bible scholar to facilitate this class, and you do not need any personal stance toward the text. You need a group, a way to press play, and a willingness to read an ancient text carefully together. This kit is provided at no cost to you.

This guide leads an elective class 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. The course is designed so that a reader who struggles is supported by the group instead of left behind by it — and that design suits this text, whose vocabulary is ancient, whose names are long, and whose sentences were not written for beginners.

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 — and the students' evidence from it — do the work.

What stood out to you today? — that is the question. You will ask it all year. It never wears out, because each day's text gives a new answer. In this class, every answer points to the text: what line, what moment, what word? No student is ever asked what they believe.

Which Shape Is This?

This is Shape F2, the academic kit: the same readings as the full program, framed for objective study of the Bible as literature in public-school elective classes that meet in school hours.

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

- **Shape F1 (Full-Strength):** the whole program as it was made — readings, devotionals, prayer, and music — for Christian schools, homeschools, co-ops, churches, and family gatherings.
- **Shape F3 (Clubs & Released Time):** a packet for off-campus released-time religious education and voluntary after-school clubs that require parental permission slips.

If your setting is a Christian school, a co-op, a church, or a released-time program, stop now and take the right shape first. The daily readings are the same. The frame must be honest — and in a public-school classroom, the frame is this one.

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. In this shape, word attack is plain literacy instruction — decoding, word parts, and vocabulary — applied to a demanding primary text.

One rule above all: the text stays whole. We never swap a hard word for an easier one, and we never silently simplify the reading. Students study the authentic text, and their reading skill grows as they work with it.

Hard 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 (key concepts in the text)** — righteousness, covenant, propitiation, sanctification. Goal: understand what the word means as the text uses it, 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 first.
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, Working 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. In this class they are taught as vocabulary — defined descriptively, the way a dictionary or a commentary defines them: this is what the word means in the text's usage.

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 working meaning. One short, plain, descriptive sentence a student can carry and use. Use the working meaning first, every time.
4. Add the fuller meaning when the group is ready. The working 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 hard in January may be a friend by December.

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

- **righteousness** — Right · eous · ness. Working meaning: in the text's usage, being in right standing and acting rightly.
- **covenant** — Cov · e · nant. Working meaning: a solemn promise that binds the parties who make it.

Handling Contested Words: Language, Usage, Interpretations

A few of the hardest words — propitiation, atonement, justification, and some others — are understood differently by different translators, scholars, and traditions. In this class, the teacher never settles that question. Teach these words in three layers, and keep the layers apart:

1. **Language.** Where does the word come from? What are its parts? How do different English translations render the same original word? (Have students set two or three translations of one verse side by side.)
2. **Usage.** Where does the word appear in the text? What does the sentence around it say?

3. **Interpretations — always attributed.** Report that “some translators and traditions read it as…; others read it as….” Name the group that holds each view. Students may report and compare these readings. The facilitator does not say which is right, and never states one reading as the classroom’s own.

The working meaning of a contested word is deliberately modest and descriptive. The year-long reference shows the handling word by word.

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. In this shape the steps are comprehension instruction, start to finish.

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 as works of art — pictures that show how artists have read the text. Ask: “What do you think this week is about — and what in the picture or the preview makes you think so?” Let them wonder. There are no wrong answers yet, only early evidence.
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 working 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 — a line, an image, a turn in the story they can point to afterward.

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 copies of the text 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, and put the retelling in writing. A summary in a student's own words is worth more than a right answer in somebody else's.

- **Kids (8–12):** retell the day's reading in two plain sentences, aloud and then in a notebook. A drawing with a one-sentence caption from the text also counts.
- **Youth and College:** state the main claim or movement of the passage in writing, with one quotation as evidence, and be ready to defend the choice.

Step 5 — Test (last session of the week)

In this program, "Test" is the step where students test their understanding against the text — and show it. It has three academic forms:

- **Discussion.** Gather around the week's discussion questions. Claims must carry evidence: a chapter, a phrase, a line.
- **Written response.** Each student writes a short response to the standing question or the week's focus question, citing the text at least twice.
- **Presentation.** Each group presents its one-sentence summary of the week and the evidence it rests on. Other groups may question the evidence, kindly.

Mark the group progress chart together. The chart records readings completed — the class's shared coverage of a long book — never a ranking of students.

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, pointing to the text	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, naming the line or moment that stood out. 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, specific praise for good observations, 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 copy of the text.
- **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, checks on absent partners, keeps the group’s vocabulary cards in order, and makes sure every member’s observation gets heard.

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 — and in an academic class, that safety is what makes honest discussion of a demanding text possible.

Age Tracks in This Shape

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

Who this shape is for. Shape F2 is written for Youth (13–18) and College / Adult (18+) — the ages at which public schools and public colleges ordinarily offer an elective on the Bible as literature — and for Kids (8–12), where a district offers such an elective. Ages 4–7 are not an audience for this shape: a public-school elective for children that young is not what Shape F2 describes.

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

Track	Word attack focus	Daily sitting	Longer weekly session
Kids (8–12)	Syllables on the board; word parts; working meanings	15–20 min	none
Youth (13–18)	Word parts and roots; theological vocabulary; structured debate	15–20 min	20–30 min student-led seminar (Summarize and Test)
College / Adult (18+)	Etymology; the term’s history; cross-testament links	15–20 min	45–60 min weekly seminar

Classroom adaptation note: Educators considering literacy adaptations for children younger than eight should use district-approved materials and developmental guidance. The Little Ones track from F1 is not presented as a public-school F2 track.

Kids (ages 8–12)

This track is used where a district offers such an elective. 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 working-meaning card aloud before the film. Make a vocabulary card for each word: the word, a picture, and its working meaning in the group’s own words. Three words a week. Keep contested words (see “Handling Contested Words”) for older readers.

Youth (ages 13–18)

The facilitator steps back and students lead. The Summarizer’s job grows: a retelling that can be argued with, kindly — every claim answerable to the text.

Word attack: technical vocabulary such as justification, propitiation, and reconciliation — syllables, parts, roots, and the fuller meaning as scholars and dictionaries present it, with the three layers kept apart. Trace a word across the year and connect it to the historical settings in which it was written and read.

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

College & Young Adult (18+)

A seminar shape, for public-college and adult-education courses under the same academic frame. The daily sitting works for personal or group reading; the weekly 45–60 minute seminar reviews the seven-day arc, takes up the week's discussion questions, and hears group presentations.

Word attack: full word study — etymology, the original-language word where it helps, and how a term like covenant runs from the ancient world through the text and into its long history of interpretation. The guiding question is academic: how does this word work in the text, and what has it meant to the communities that have read it?

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 single term or a focused thematic unit.
- **January 1 Start** — Day 1 on January 1, for courses that run on the calendar year.

The 40-Week School Year — Pacing Table

The “Content” and “Rationale” columns below are the kits’ own wording, kept exactly as written. In this shape they describe what the program says about each week’s readings; they are not statements by the teacher or the school.

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.

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
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.
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.

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
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.
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.

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
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.
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.

School Week	Kit Week(s)	Content (the kits' own terms)	Rationale
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.
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.

Reading splits to know: Isaiah 43 is divided between verses 13 and 14 — Isaiah 41:17–43:13 is read on Day 266 (the last day of Kit Week 38) and Isaiah 43:14–45:10 on Day 267 (the first day of Kit Week 39). Genesis 18 is divided between verses 15 and 16, across Days 7 and 8.

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 copy 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 the text 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 in This Shape

These are not fine print. In a public-school classroom they are what makes the course possible.

1. **The academic frame holds.** Study, not practice: no prayer, no devotion, no commitment or invitation, no religious music — at any point, in any week. If an activity would not belong in a literature class studying any other foundational text, it does not belong here.
2. **Enrollment runs through the school.** Students take part by elective enrollment under the school's ordinary procedures. The program enrolls no one and keeps no lists of students.
3. **No data — ever, from the program.** The kit itself collects, tracks, and stores nothing about students: no names, accounts, sign-ups, or analytics. Student work lives only in the classroom and in the school's own systems, under the school's own policies. The progress chart and the vocabulary wall stay in your room.
4. **All contact and all viewing run through the school.** No one connected with the program contacts a student individually, through any channel. Films are shown in class, and no assignment sends a student to an outside website. Questions about the course go to the teacher and the school, like any other class.
5. **Assessment stays academic.** Discussion, written responses, and presentations are judged on comprehension and evidence. No student's standing in the class is ever affected by personal belief, by religious practice or the absence of it, or by anything a student does or does not disclose about themselves.

Note what is not in this guide, by design: there is no commitment moment, and there are no cards to sign, hand out, or take home as invitations. The only cards in this shape are vocabulary cards and the students' own work. If you have come from Shape F1 or F3 materials, set those pieces aside entirely — the shapes do not mix.

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 (the narrative movement of the text): an ordered creation (Genesis 1–2) → a series of disruption stories (Genesis 3–11: the fall, the flood, Babel) → a promise that narrows the story to one family (Genesis 12–15: Abram called) → a second opening that places its central figure inside that same family line (Matthew 1: Jesus presented as son of Abraham).

The big idea, stated as readers of literature: the first book opens with creation and disruption, then binds its future to a promise made to one man. The New Testament's first book opens by deliberately tying its central figure to that man. On this reading, the year's

whole structure is announced in Week 1 — an interpretation the class can test against the text as the year goes.

The aim: by the last session of Week 1, the class will have traced that arc, compared the two openings as pieces of writing, and be able to explain — with citations — how Matthew 1 is built to connect Jesus to Abraham and David.

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? What do you see that makes you think so?” 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 second book begin with a family tree that reaches back toward the first?” Hold the question open all week. It is a question about how the text is built.

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

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: “The text gives his age as 969 years — the longest life it records. 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).
- Working 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.
- Origin: the English word covenant comes from the Latin convenire — “to come together, to agree.” That is the word’s dictionary origin; the class meets the word itself in the text.
- Working meaning: a solemn promise that binds the parties who make it.
- Fuller meaning, for when the group is ready: in the text, a covenant is a binding commitment, sealed in Genesis with a formal ceremony, by which — as the narrative

presents it — God commits himself to Abram and his descendants. On Day 6, ask: “Does our working meaning fit this passage? What does the passage add to it?”

By age: Kids do all three with dots, parts, and a vocabulary card. Youth add roots and debate, on evidence: “Is a covenant the same as a contract? Argue both sides from the wording of Genesis 15.” College traces the word covenant forward into Jeremiah and Hebrews and looks at how translators have rendered it.

The Reading Days (Days 1–7)

The day titles are the program’s own assigned titles. In this shape they are titles to study, not statements the teacher or the school makes. Ask of any title: What in the day’s reading does it point to — and where does the text support it, and where does it not?

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 — and have students notice that each one can be checked against the text:

1. **An ordered world (Genesis 1–2).** The first account presents creation spoken into being in ordered stages, human beings made “in the image of God,” and the whole pronounced “very good.”

2. **A disrupted world (Genesis 3–11).** A sequence of stories — disobedience, a brother's murder, a flood, a scattered tower-building people — shows the order breaking down, each time through human action as the narrative presents it.
3. **A promise narrows the story (Genesis 12–15 and Matthew 1).** One man, Abram, receives a promise that his descendants will become a blessing to "all the families of the earth." Matthew then opens by naming Jesus as a descendant of that same Abram — Abraham — and of David.

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 — and names the one detail of the text it would cite in its defense.

Last Session — Test: Discuss, Write, Present

Gather the room around these questions. Each is a question about the text: what it says, how it is built, and what it has meant.

- "Where does Jesus first enter this week's readings, and how exactly does Matthew connect him to Abraham and David? Point to the verses."
- "Which detail of the creation accounts does the wording itself develop most fully? Quote the phrase you are relying on."
- "How do the disruption stories change the relationships — between humans, between humans and the earth, between humans and God — as the narrative presents them?"
- "A genealogy is an unusual way to open a book. What does choosing that form tell a reader about how Matthew wants Jesus to be understood in relation to Israel's history?"

Written response (each student): one paragraph that grows the standing question into: What stood out to you this week, and why does it matter to the book's design? Cite the text at least twice.

Presentation (each group): present your group's one-sentence summary of the week and the evidence under it. Other groups may ask one question each about the evidence.

Mark the work with an Openings Gallery. Hand out blank cards. Each student writes or sketches one scene or image from the week's reading, with a caption that quotes or closely paraphrases the text and names the kind of writing it is — account, story, genealogy, speech. Tape the cards to a classroom wall to start a year-long gallery of the year's texts.

Written-response prompt to take away: choose one "very good" detail from Genesis 1–2, or one moment of disruption from Genesis 3–11. In five to seven sentences, explain how the wording creates its effect and how the moment prepares for what comes later in the book.

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 working meaning, wherever this guide teaches it. Definitions are descriptive: they state what the word means in the text's usage, as dictionaries and commentaries present it. Where translators and traditions differ, the entry says so and names the difference — it does not settle 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")	In the narrative, the 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 longest-lived person in the genealogy of Genesis 5 (969 years, Genesis 5:27)
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 the Gospel of Matthew presents as Jesus' base in Galilee (Matthew 4)

Big Idea Words — working meaning first, fuller meaning after

Word	Syllables and parts	Working meaning	Fuller meaning and how to teach it
righteousness	Right · eous · ness: right + -eous (full of) + -ness (the state of)	In the text's usage, being in right standing and acting rightly.	The Hebrew word is tsedeq; the Greek is dikaiosyne. Right relationship expressed in right conduct toward others. Ask: what does right conduct look like in this passage, and who defines it?

Word	Syllables and parts	Working meaning	Fuller meaning and how to teach it
covenant	Cov · e · nant (from Latin convenire, “to come together, agree”; the Hebrew word is berit, the Greek diatheke)	A solemn promise that binds the parties who make it.	In the narrative: a formal, binding commitment — in Genesis, one the text presents God as initiating and guaranteeing. Show who makes the promise, what is promised, and what sign or ceremony seals it. Compare the one-sided covenant of Genesis 15 with the treaty-like covenant of Exodus 20, which carries conditions on both sides; scholars compare covenants like these to ancient Near Eastern treaties between a sovereign and his subjects.
propitiation	Pro · pi · ti · a · tion: pro- (toward) + a root meaning “favorable” + -ation	An English word that some translations use for a sacrifice that deals with a breach between God and people.	A contested word — teach it by comparison. The Greek word behind it is hilasterion; it appears in Romans 3:25, Hebrews 2:17, and 1 John 2:2 and 4:10. Translations differ: for example, the KJV and ESV use “propitiation,” the RSV uses “expiation,” and the NRSV and NIV use “sacrifice of atonement.” Scholars and traditions differ over whether the word’s sense is turning aside anger or removing guilt. Have students set three translations of Romans 3:25 side by side and report the differences. The teacher does not choose among them. (Check the wording against the editions your class uses.)

Word	Syllables and parts	Working meaning	Fuller meaning and how to teach it
sanctification	Sanc · ti · fi · ca · tion: sanct (holy) + -ify (make) + -ation (the act of)	Being made holy — set apart, and growing into that set-apart life.	“Holy” in the text means set apart for a particular use. (The word comes from the Latin sanctificare, to make holy.) Use a concrete classroom example: an instrument reserved for one purpose. Traditions differ on how and when the process happens; report those views by name.
redemption	Re · demp · tion: re- (back) + a root meaning “buy”	Being bought back — released at a cost.	The word’s background is the marketplace and the ransoming of captives. Leviticus 25 gives the practice in law: land and people could be bought back by a near relative, a kin-redeemer. Connect it to every passage where a price is paid to free someone.
justification	Jus · ti · fi · ca · tion: just (right) + -ify + -ation	Being declared to be in the right — a courtroom word.	A contested word — teach it by comparison. Translators render the Greek word dikaioō with “justify” or “declare righteous.” Traditions differ on whether it names a declaration of right standing or a making-right that includes a change in the person. Have students read Romans 3–5 and report how each named tradition reads the key verses. The teacher does not choose among them.
reconciliation	Rec · on · cil · i · a · tion: re- (again) + a root meaning “bring together”	A broken relationship restored.	The Greek word is katallasso — to exchange hostility for peace. Connect it to a relationship in the week’s reading that is made right — and to the steps the text shows being taken.

Word	Syllables and parts	Working meaning	Fuller meaning and how to teach it
atonement	A · tone · ment: at + one + -ment	A word for dealing with a breach so that the parties are “at one” again.	A contested word — teach it by comparison. The English word was built from “at one.” The Hebrew word is kippur (covering, cleansing). In Leviticus 16 it names the rituals of the Day of Atonement. Older translations such as the KJV also use it in Romans 5:11, where many newer translations use “reconciliation.” Traditions have long differed on how atonement is understood to work; report those views by name and do not rank them.
Messiah	Mes · si · ah	The promised, chosen king — “the anointed one.”	Messiah is the Hebrew word (Mashiach); Christ is the Greek equivalent (Christos). Connect the title to the passages that use it and to what first-century readers would have expected it to mean.
genealogy	Gen · e · al · o · gy: gene (family) + -ology (the account of)	A family tree written down in words.	Matthew opens with one to place Jesus within the story of Abraham and David. Ask what a modern writer would use the same device to claim.
grace	Grace	In the text’s usage, undeserved kindness — given rather than earned.	The Greek word is charis — in the ancient world, the favor of a patron toward someone who could not repay it. Give a simple example of kindness that is not earned, and have students find the word’s occurrences in the week’s text.

Word	Syllables and parts	Working meaning	Fuller meaning and how to teach it
mercy	Mer · cy	Compassion shown to someone in need or in trouble.	The Hebrew word hesed is often rendered “steadfast love”; the Greek is eleos. Connect it to a person in the reading who receives help or forgiveness, and to the wording used.
faith	Faith	Trust — reliance on a person or a claim.	The Greek word pistis carries loyalty and fidelity as well as belief. Ask what trust looks like in the passage: who trusts, in what, and at what cost?
gospel	Gos · pel	Good news.	The Greek word is euangelion — in the Roman world, the word for an emperor’s proclamation, such as a victory or a royal birth. Examine what the text presents as the content of that news, and how the word’s use changes from the Gospels to the letters.
resurrection	Res · ur · rec · tion: re- (again) + a root meaning “rise”	A return to life after death.	The Greek word is anastasis. Track where the idea of rising from death is discussed in the Hebrew Scriptures and in the New Testament, and how the New Testament accounts present it. In Acts 17, Greek philosophers in Athens react strongly to the claim — a useful discussion passage.

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 words in this text, understand them in their passages, and grow comfortable meeting them again.