

Origins

Origins Track Staff

INTERVARSITY
CHAPTER FOCUS WEEK

GROWING
DISCIPLES
IN
& LIKE
WITH **CHRIST**

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Track Overview

Purpose Statement

In a paragraph or to describe the purpose of the track.

Overview of track

Use this space to give an overview of the track so staff who have not been thru the track now how to recruit for it.

Track Description for students

Use this space to write what you should appear on the CFW website

Learning Outcomes

By the end of this track (including post-course work), students will be able to...

1. Identify the key outcomes that we will use to measure the impact of the track.
2. These need to be measureable

Evaluation questions for students

Track evaluation questions immediately following track

1. Include 4-6 questions specific to your track to help you evaluate whether students learned what you hoped they would learn
- 2.

Track evaluation questions sent out in late August

1. These may be the same or similar questions, but will be used to help you gauge how much they retained since the end of CFW
- 2.

Track evaluation questions sent out around November

1. Again these may be the same or similar. These will be used to help you identify what the students actually retained, wish they had remembered, or wish they had known. These answers combined with the above info will help you know how to make tweaks to your track.

Evaluations questions for Staff

Track PD questions

1. List anything that you wish to learn from the track PD

Track staff questions

1. List questions that you want staff to answer (may be very similar to the student questions)

Campus staff questions to be sent out around November

1. List questions that will be sent to campus staff. You will use these (along with responses from students) to help you figure out the campus impact of your track

2. These questions will be sent with questions from the other tracks

Session Overview & Kolb Objectives

Goals for the Session One:

1. Each session should have a set of goals that align with the overall track goals.
2. Again these goals should be measurable.

Kolb Objectives Session One:

Learning Activity	Kolb Learning Cycle Phase(s) Initiated	Track Outcomes Pursued
-		

Outline Session One

Use the chart below. You can add or remove rows as needed. Use the CFW schedule to insert actual start and end times.

Time	Topic	Teacher
135 minutes Start: 4:00 End: 6:15	Getting Oriented and Creation Part 1	
5 min Start: 4:00 End: 4:05	Welcome to the Journey	
20 min Start: 4:05 End: 4:25	Meeting Your Traveling Companions	
25 minutes Start: 4:25 End: 4:50	Starting Point	
35 minutes Start: 4:50 End: 5:25	How, What, Where, When and Who?	
5 minutes Start: 5:25 End: 5:30	Orientation to Student Guide	
15 minutes Start: 5:35 End: 5:45	Break	
5 minutes	Introduction to Creation Part 1	

Start: 5:45 End: 5:50		
5 minutes Start: 5:50 End: 5:55	Introduction to Biblical Genres	
15 minutes Start: 5:55 End: 6:10	Reading Traditional Stories	
5 minutes Start: 6:10 End: 6:15	Summary and Announcements	

Session Two Summary

1. Repeat the above process for every session
- 2.

Kolb Objectives Session Two:

Learning Activity	Kolb Learning Cycle Phase(s) Initiated	Track Outcomes Pursued
-		

Outline Session Two

Use the chart below. You can add or remove rows as needed. Use the CFW schedule to insert actual start and end times.

Time	Topic	Teacher
90 minutes Start: _____ End: _____		
5-10 min Start: _____ End: _____		
10-15 min Start: _____ End: _____		
25 minutes Start: _____ End: _____		
25 minutes Start: _____		

End: _____		
5-10 minutes Start: _____ End: _____		
5-7 minutes Start: _____ End: _____		
Start: _____ End: _____		

Preparation Details:

Feel free to adjust the timings as needed, but you should give something along the following lines

1-2 months prior

1. Let Track Pd's and Staff know what they need to be doing 1-2 months prior

2 weeks prior

1. Let Track Pd's and Staff know what they need to be doing 2 weeks prior

1 week prior

1. Let Track Pd's and Staff know what they need to be doing 1 weeks prior

1 day prior

1. Let Track Pd's and Staff know what they need to be doing the day before

Welcome Letter Instructions and Template

Pre-course Assignment Instructions for PD

1. If there is a pre-course/or general direction for what they should do ahead of time include that here

Welcome Letter

Insert a welcome letter template here

Session Details

Staff Note:

- Green text is the dean's suggested script for this session.
- Black Text is note for your reference
- Orange Text is information that is included on the PowerPoint *****I haven't put together a PowerPoint yet, but there are notes in some of the sessions with suggestions for ppt slides

Staff Note 2

- Students will receive a Participant Guide with most of the handouts needed for the track. There may be some pages in the Guide that we don't get to. Throughout the Track Staff Manual you may see "PG pp. XX"--this refers to the Participant Guide page numbers that correspond with the teaching.

Session One Details: Sunday 4:00-6:15: Orientation and Creation Part 1

Orientation (4:00-5:30)

LEADER NOTES

The purpose of the opening session is to set the tone, raise expectations, and provide big picture orientation. Where possible, weave the metaphor of a journey throughout. There is a lot to cover, so be concise and keep it moving.

PREPARATION (*****These preparation notes at the beginning of each session may not match up exactly with what's in the session, due to changes that may have been made)

- Put up the "Shape of Israel's History" poster in a place everyone will be able to see.
- Decorate the room (optional).
- Post a sign-up sheet for the character studies. (*To shorten material for Ahab group, cross off 20:1-43 and 2 Chronicles 18.*)
- Set up the resource table.
- Have "Starting Point" half sheets ready for distribution.
- Set aside papyrus scroll (if you have one).
- Let the person running projection know when you will be showing the "Imperial History" map.

1. 4:00-4:05 (5 MINUTES): WELCOME TO THE JOURNEY

Your opening comments should be engaging and brief

- a. Introduce yourself. Include a humorous or interesting story about your experience with the Old Testament or an adventurous travel experience.
- b. Introduce other track staff.
- c. Share why you are excited about this track and that you anticipate meeting God as we dive into his Word.

d. Introduction to the journey: This week we are going on a journey through the Old Testament. Throughout our week-long journey together in Origins, we will each experience joy, clarity, aha-moments, and inspiration in the Old Testament, but we will also each experience moments of unexpected surprise, confusion, tension, conflict, and dissonance with travel companions and with the Old Testament. When these hard moments come, you can respond with superiority, suspicion, inflexibility, hostility, and a lack of teachability OR you can respond with humility, openness, adaptability, curiosity, teachability, and humor. We will likely not answer all of the questions you have about the Old Testament this week, but we do expect to meet God and be transformed as we grow in our understanding of the Old Testament and the story of God and his people in history.

2. **4:05-4:25 (20 MINUTES): MEETING YOUR TRAVELING COMPANIONS**

If the group has less than 15 members, have everyone share their name. If the group is larger, have them introduce themselves at tables but not as a large group. Do a mixer that gets people moving around the room and interacting with one another while having a good time.

Sample Mixer:

- a) Print out the following questions and pass out to each student:
 - Share about a strange or stretching experience when you were far from home.
 - What is something unique about your hometown that shaped who you are today?
 - Share one characteristic or tradition from your family that shaped who you are today.
 - What is one unique thing about your campus that you are proud of?
- b) Have students make two concentric circles (one inside the other). The inner circle should face outward toward their partner on the outer circle, who is facing inward (make sure there are the same number of students in each circle).
- c) Have each student pick a question to ask their partner. Each partner gets one minute to share their answer.
- d) After two minutes (one for each partner), have the circles rotate in opposite directions. Have them keep walking until you say stop (or you can play music and have them stop when the music stops).
- e) Repeat the process with the person in front of them now.

3. **4:25-4:50 (25 MINUTES): STARTING POINT**

4:25-4:30 (5 minutes): Start by acknowledging the weird, humorous and sometimes disturbing and confusing nature of the Old Testament. Give some illustrations of this, such as:

- Isaiah's second son's name "Maher-Shalal-Hash-Baz" (Isaiah 8) which means "quick to the plunder, swift to the spoils"

- Some of the laws seem rather strange to us, like avoid wearing mixed-fiber clothing or eating shrimp, vultures, and geckos (Lev 15)
- The story of the prophet Elisha being taunted by a group of young men yelling “go away baldy” and Elisha calls down a curse upon which 2 female bears emerge from the nearby woods and maul the young men (2 Kings 2:23)
- The story of when the Philistines stole the ark of the covenant and God gave them a plague of hemorrhoids; then as a guilt offering to make the boils on their backside go away, the Philistines have to make and offer gold hemorrhoids (2 Sam. 5)
- Stories of entire cities being massacred (Sodom, Gomorrah, Jericho, Ai, for example)
- The story of a concubine who is raped and abused all night – then dies from the violence against her, and is cut up into 12 pieces and sent to the tribes of Israel (Judges 19)
- A psalm that ends with a prayer that the babies of Israel’s enemies be dashed against rocks (Ps. 137)

[Acknowledging the strangeness of the Old Testament helps set the expectation that in this study it is OK to acknowledge things that bother you or that you don't like. Students with church backgrounds may feel that they always need to talk about the Bible reverently without admitting how weird the Old Testament is, even if they think so. Students from secular backgrounds will be relieved to know the teacher recognizes that the Bible is odd. Reading a few pages of A. J. Jacobs' s The Year of Living Biblically (e.g., pages 3-4) captures this humorously. You could also point out David T. Lamb's God Behaving Badly. At this point, you are just acknowledging the tension, not resolving it.]

4:30-4:45 (15 minutes): Ask them to take a few minutes to write their answers to the questions on the half sheet handouts (if you have them, or index cards if you don't). If they want, they can transfer their answers to their Participant Guide, page 6 (let them know we will be collecting the cards, but they can keep a record of their answers in the PG). Then have them share in groups of three or four. When the small groups are over, ask them to pass in their sheets and tell them you will try to incorporate their questions into your experience together, though you may not be able to cover all of them. It is their choice whether they add their name or keep it anonymous. Acknowledging their attitude and questions about the Old Testament from the start will help their posture throughout the experience. It will also help you anticipate potholes or adjust your plans.

4:45-4:50 (5 minutes): Why study the Old Testament? Briefly teach through the points in the Participant Guide on page 6:

- To deepen relationship with God. *We aren't here to primarily learn information. We've come because we want to meet God in his Word*
- To develop a biblical worldview. *The Christian view of the world, ethics, the relationship between the spiritual and material sides of life, and the meaning of life all come from the Old Testament. We can't develop a biblical worldview without it.*

- To understand the New Testament. The New Testament is the sequel to the Old Testament. It is hard to really grasp the power of what is happening in the New Testament without having a good foundation in the Old Testament. The more you learn of the Old Testament, the more you will understand and enjoy the New Testament.
- Because Israel's story is our story. Christians are the spiritual descendants of Abraham (Galatians 3:29). The story of the nation that came from him is our story as well. In the Old Testament, we are given paradigms for the life of faith, for example, crossing the Red Sea or entering the Promised Land. From these stories we learn about God and how he works in our world.

4. **4:50-5:25 (35 MINUTES): HOW, WHAT, WHERE, WHEN AND WHO?**

4:50-4:55 (5 minutes): How? (PG p. 7)

- We are calling this survey of the Old Testament a journey because we are going to be exploring a foreign land. It is about very ancient people experiencing things that most of us will never experience: animal sacrifices, slavery, goat herding, invading armies, etc.
- Like traveling abroad, your posture and expectations make a huge difference in your experience.
- As we explore the Old Testament, there will be times when you are uncomfortable or bothered. That's OK. It is a normal part of a cross-cultural experience. Hopefully you will be intrigued. There are so many interesting and unusual things to discover and explore.
- During our time together, let's lean into being curious people. Be prepared for moments where you encounter breathtaking beauty and wonder. This is a journey you won't forget.
- So, how will we go about this journey? The first thing I want you to know is that tonight is the longest I will talk. This will not be like sitting in a college class. We will be interacting with the Scripture in a variety of ways. We'll be reading, doing manuscript study, watching videos, listening, reflecting, and reenacting. There is a lot to cover, so at times we will just point out important things as we drive by and other times we will get off our camels and sit down for a while.
- It's going to be a great trip.

4:55-5:00 (5 minutes): What? (PG p. 8)

- Let's stop a minute and ask ourselves, "What is this thing we call the Bible?" What's the first thing that comes to mind when we hear the word "Bible"? Usually it is a black, leather-bound book with a name engraved in gold or a great big family Bible on the shelf or podium.
- Its original form was a series of papyrus scrolls, written in Hebrew. *If you have one, pass around a papyrus scroll so everyone can feel it.*
- It's more accurate to say it is a portable library rather than a book. It contains 39 books, 939 chapters, and more than 700 pages. Reading it all the way through is the equivalent of reading *Gone with the Wind* or *Harry Potter and the Half-Blood Prince*.

- This portable library groups books together, just as our libraries do. Jews and Christians arrange it slightly differently. The Jewish groupings are The Law or Pentateuch (the first five books of the Bible), The Prophets (includes Historical Books and books that record the prophets), and Writings (covers a variety of other books). *Point out the graphic on page 8 of the Participant Guide.* (** perhaps match up with a ppt slide)
- In Christian Bibles, the arrangement is the Pentateuch, Historical Books, Wisdom Literature, Major Prophets, and Minor Prophets. (*****ppt. slide?)
- It is the sacred scripture for Jewish people then and now, and was the Bible used by Jesus and the apostles. In fact, when New Testament writers refer to “the scriptures,” this is what they have in mind. The Bible was preached and studied by the early church.
- The name “Old Testament” is a term coined by Melito of Sardis in AD 180 and is used by Christians. Jews just call it “The Bible.” Scholars usually refer to it as the “Hebrew Bible.”

5:00-5:10 (10 minutes): Where? (PG p. 9)

- When studying the Bible, it really helps to learn the geography. All of the events recorded in the Old Testament happened in the Ancient Near East. (*Point out map on PG page 9.*)
- There will be maps included in many of our sessions. It’s always useful to take a few minutes and find the locations we are discussing.
- The land the Israelites eventually settled in is called Canaan. It is part of a larger region at the east end of the Mediterranean Sea called “the Levant.” To give you a sense of how important this real estate is in world history, I’d like you to watch an animated map that goes from the time of Abraham to the present. *Show the “Imperial History” map:* <http://www.mapsofwar.com/lind/imperial-history.html>. (****add to ppt slide)

5:10-5:20 (10 minutes): When? (PG p. 10-11)

- The Old Testament is a very old book. It contains things written down between 2000 and 450 BC. In fact, some of the stories were passed along orally even earlier than that. It is an epic—a story that covers many generations. Like any good epic, you can return to it again and again.
- But Israel’s story is part of something larger—the story of God’s work of redeeming the world. To get the really big picture, it is helpful to think of world history as a five-act play. (PG p. 10) (*****put on ppt slide with animation for each act)
 - Act 1 introduces Creation and the Fall; it sets up the rest of the story.
 - Act 2 is about Israel.
 - Act 3 is the turning point of the play: Jesus.
 - Act 4 is about the Church. The fourth act starts with Pentecost and continues to this day. We are part of Act 4. There is one more act to come: New Creation.

- In Act 5, Jesus will return and set everything right, evil and death will be vanquished, and redemption of the heavens and earth will be complete. The largest amount of material in the entire Bible covers Act 2, Israel.
- During our time together, I want you to learn the shape of Israel's history. It isn't so important that you learn the dates of events, but that you learn their order. This will help you immensely when reading different sections. To do that, we'll be filling in this time line of Israel's history as we go through our journey. (PG p. 11) You'll want to keep returning to page 11 and labeling the different parts until it is complete. It will be easier to pick up and read at any part of the story once you can easily identify where it fits in Israel's history. (*****ppt slide with blank Shape of Israel's history? or just use a poster)
- On any long journey it helps to learn the major landmarks so that you know roughly where you are at any point. For example, when my husband and I moved from Los Angeles to Iowa City, IA, these are the landmarks that marked our progress: Las Vegas, Bryce Canyon, Moab, Denver, Omaha, and Des Moines. By the time we got to Des Moines, we knew we were only two hours from our new home. (*Substitute your own route and landmarks. It's good to pick a geographical area that most participants would be familiar with.*) By the end of our time together, you will know the major landmarks in the Old Testament and what order they come in: (PG p. 10)
 - Call of Abraham
 - Crossing the Red Sea
 - Crossing the Jordan River
 - Building the Temple
 - Split Between Judah and Israel
 - Assyrians Conquer Israel
 - Babylonians Destroy the Temple
 - Rebuilding the Temple

5:20-5:25 (5 minutes): Who? (PG p. 12-14)

- Because the Old Testament is an epic story, there are hundreds of significant characters and thousands of minor roles. We'll be meeting a variety of these characters in the next few days, but it is important that you learn "the Big Three": Abraham, Moses, and David. (PG p. 12) Abraham is the father of the nation of Israel, the one with whom God made his initial covenant. Moses is the man God used to lead the Israelites out of slavery from Egypt, and through whom he gave the Ten Commandments and the rest of his law. David was the greatest king. The Messiah is to come from his line.
- One of the ways we'll be meeting some of the characters is through small group presentations. In your guide on page 13 there is a list of characters. When we are done tonight, you will sign up for the one you want to work on with your small group. Your assignment is to write a 5-minute presentation to perform as a group. You'll study the passages listed for your character, work through the questions on the worksheet, and then put together a creative way for the rest of us to learn about him or her. It is a group presentation of the story from the character's perspective. These presentations will happen throughout the week when these

characters come into the story. You'll have to work on them outside of our session time.

5. 5:25-5:30 (5 MINUTES): ORIENTATION TO PARTICIPANTS' GUIDE

- This guide is divided in sections and ordered chronologically. Each section has more information in it than we will cover because it is meant to serve as a reference for you in the years to come. You'll be able to keep it with your Bible and flip back to the maps and charts whenever you need them. At the end of each section, starting with Abraham's Family, is a summary sheet which lists where the particular era is found in the Bible, major events, characters, and iconic places and objects. *Have them turn to Abraham's Family on PG p. 39*
- At the bottom of the summary sheet you'll find some notable lines. These are phrases or sentences from the Bible that are found in English literature or general culture. We won't be reading through these summary sheets together, but you might want to take a look at them as we go or come back to them in the weeks to come.
- Finally, at the end of each section is a "Selah" page. "Selah" is a Hebrew musical term that is used in the Psalms. It is thought to mean "interlude" or "pause." For us, "Selah" will represent a point to pause on the journey and reflect on what we've just learned. We will be covering a lot. Making notes on the "Selah" pages will be like keeping a travel diary. It'll help you remember what you've seen, and you'll be able to make notes about places you'd like to return to for further exploration.
- CLOSING of GETTING ORIENTED
 - Pray for the week. If you've set up a resource table, briefly mention what is available there. During the break, encourage them to sign up for the character study.

6. 5:30-5:45 (15 MINUTES): BREAK

Creation Part 1 (5:45-6:15)

LEADER NOTES FOR CREATION PARTS 1 and 2

We will set some context for the Genesis 2 creation story in this session, and begin our actual manuscript study in Genesis 2 this evening. The foundation for all of redemption history is the goodness of God and the goodness of his purposes. Genesis 2:4-25 paints a vivid picture of the shalom (peace) God intended for creation and his profound care for Adam and Eve. These sessions are both wonderful and complex. For many participants, this is their first introduction to the concept of genre in the Bible. It is important that they learn to interpret Genesis 2 from the perspective of the original audience.

[Note: There will be questions about historicity and science that will not be answered in these sessions. Consider offering a table discussion at a meal for those who would like to explore those questions. In light of the sessions' complexity, it is recommended that it be led by an experienced manuscript teacher.]

PREPARATION

- Post a schedule for the character performances.
- Confirm with the worship leader the number and placement of songs.
- If you have been using *How to Read the Bible for All Its Worth* during your preparation to teach about genre, return it to the resource table.
- Ask three different people to each read out loud one of the traditional stories.

7. 5:45-5:50 (5 MINUTES): INTRODUCTION TO CREATION PART 1

Reading from *The Year of Living Biblically* (pp. 56-57). This is a great way to introduce the session topic using humor.

8. 5:50-5:55 (5 MINUTES): INTRODUCTION TO BIBLICAL GENRES

(More information about biblical genre is available in *How to Read the Bible for All Its Worth* and chapter 15 of *The Bible Study Handbook* by Lindsay Olesberg.)

- In Christian Bibles, the Old Testament is divided into five clusters: The Pentateuch, History Books (of the nation of Israel), Wisdom Literature, Major Prophets, and Minor Prophets. (PG p. 16)
- On page 16, you can see what books are included in each cluster. It is important to know that only the first two clusters are arranged chronologically. The other three clusters come from various periods in Israel's history and are not in a specific order.
- Within the Bible you will find many different forms of writing. This is why when you make a New Year's resolution to read all the way through the Bible, you start to slow down in the middle of Exodus. Up until then, you have been reading narratives with a few genealogies thrown in, but at Exodus you run into laws and architectural design. You push through, but by the time you hit Leviticus with all its instructions, you grind to a complete halt and go back to playing "Bible roulette" for your morning devotions.
- In literature studies, forms of writing are called genres. The rules for reading and interpreting a passage change with the genre, so it is important to learn how to recognize them. You already know how to adjust your understanding based on genre. You read an adventure novel from front to back, but you look up information from a car owner's manual as you need it. Instinctively, you have different expectations of a tweet compared with a blog. We all know to take advertisements that say "the world's best hamburger" as a way of communicating "buy our hamburgers" and not, "A scientific study has proven the superiority of flavor and nutrition of our hamburgers over all others."
- The original audience also instinctively recognized different genres in the Bible and made the appropriate adjustments. So, one of the first steps in studying a passage of the Bible is to identify the genre and adjust the rules of interpretation accordingly. One of the best books you can buy to help you grow in understanding the Bible is *How to Read the Bible for All Its Worth*. It explains the various biblical genres in the Old and New Testaments, and explains how to interpret them. You can take a look at my copy on the resource table.
- (PG p. 17) On page 17 of your guide, there is a summary of the genres found in the Old Testament and strategies for reading them. We will only be talking about

one of those genres today, but the chart will be a helpful resource to you throughout the *Origins* experience and afterwards.

9. 5:55-6:10 (15 MINUTES): READING TRADITIONAL STORIES

(PG pp. 18-21)

- The genre for Genesis 1-11 is traditional story. Traditional stories answer the question, “How did the world get like this?”
- Traditional stories are set in the remote past and help us make sense of our place in the cosmos. All cultures have them. Their purpose is to express transcendent truth in a memorable form. They are not intended to be journalistic, as if written by an eyewitness. They aren’t historical in the way that we think of history. Traditional stories don’t communicate facts; they communicate ultimate meaning.
- For some of you, the idea that not everything in the Bible is historic fact may be a new idea and different than what you’ve heard in church. (*Make yourself available to talk about this outside of the session.*)
- Traditional stories start in oral form and are passed down through the generations. Traditional stories about creation are the foundation of a culture’s worldview. How you understand your beginnings will often determine how you view yourself, how you view your relationships to others, how you interact with your environment, and how you act. Listen to these two stories, a Native American one and a modern one. *Have the stories on pages 18 through 21 read out loud. (depending on time, you may just want to read one of these, or skip them altogether--it is very important that you get to the Babylonian Story, though, so don’t skip that one--notes on that below)*
 - *Debrief the stories*
 - How would you describe the perspective on the world from the Native American story?
 - How would you describe the perspective on the world from the modern story?
- The Bible has two different stories about creation. There is so much to say about who God is and the nature of his relationship to the world that one story couldn’t contain it all. The first story, found in Genesis 1, communicates God’s grandeur, power, and transcendence. The second story reveals his intimacy and closeness (what theologians call imminence). We will be studying the second story. It is important to remember that each of these stories stand on their own, so we won’t attempt to answer questions we have about Genesis 2 using Genesis 1.
- Before we jump in, I’d like you to hear one of the stories that Israel’s neighbors told about creation. *Have the Babylonian story read out loud. (Visual option: A claymation version of the Babylonian myth can be found at vimeo.com/6666152 from 2:00–3:45.)*
 - *Debrief*
 - How did that story make you feel? What does it say about why people were made?
- Now, listen to the story from Genesis 2. Close your eyes and notice how it makes you feel. *Read Genesis 2:4-25.*
 - *Debrief*

- How does it make you feel? What's different than the Babylonian story?
- *Summarize the discussion from the two creation stories. Emphasize God's goodness in the Genesis story*

10. 6:10-6:15 (5 MINUTES): SUMMARY AND ANNOUNCEMENTS

We will be diving in to Genesis 2 after dinner, so come prepared to do some in-depth study.

Session Two Details: Sunday 7:45-9:15: Creation Part 2 (MSS of Genesis 2:4-25)

1. **7:45-7:55 (10 MINUTES): BRIEF TEACHING ON MANUSCRIPT INDUCTIVE STUDY**

- The goals for inductive study are to
 - Discover what a biblical author intended to communicate to his original audience.
 - Encounter Jesus and be transformed by his Word.
- When studying inductively it is important to remember that
 - God works through human authors who made choices of words, phrases, illustrations, etc.
 - Studying the Bible is a cross-cultural experience for us because we don't live in the ancient world of the original audience.
 - It takes effort and humility to think about the author and audience rather than expect the Bible to be written directly for us.
- Inductive study means we use clues in the text to find out what the biblical author wanted to communicate to his original audience, and from that discern what God wants to say to us and how we should respond. There are three steps to inductive study:
 - Observation: What does the text say?
 - Interpretation: What does the text mean?
 - Application: How does the text speak to my life?
- During observation we look for:
 - 7 FACT-finding questions—questions to determine...
 - The SETTING or CONTEXT—Who? Where? When?
 - The EVENT or IDEA—What? How? Why?
 - The RESULT or CONSEQUENCE—So?
 - Word RELATIONSHIPS—repetitions, similarities, contrasts, cause and effect, general to particular, particular to general, etc.
 - LOGICAL CONNECTORS—but, for, therefore, so that, because, if . . . then
 - UNITS of thought—change in location, time, theme, characters, thought, or actions
 - Old Testament QUOTES or allusions
- During Interpretation we:
 - Ask good questions:
 - Use the language of the text.
 - Include the issue that troubles or intrigues you in your question.
 - Refer to the original audience.
 - Answer our questions from the text:
 - Use the immediate context to define meanings.
 - Develop theories that hold multiple observations together.
 - Use cultural and historical background to answer through the lens of the author and original audience.
 - Summarize the core message.

- During Application:
 - Pray for the Holy Spirit to lead you.
 - Turn the main point(s) into questions for reflection.
 - Look for places in your life that are similar to one of the characters or the situation.
 - Look for promises, commands, and/or examples to follow or avoid.
 - Be specific.
 - Choose an action that you can take in the next two days.
 - Share your insights/plans with another.

2. **7:50-7:53 (3 MINUTES): SETTING THE CONTEXT**

In order to study the Bible on its own terms, we must look at it from the perspective of the original audience. Some of the questions we bring with us to the text aren't things the ancient people would be asking. We'll lay those questions aside for later and use our time now focusing on understanding how this story would have impacted the people of Israel.

Note: Learning how to interpret Scripture as the author intended for the original audience is a foundational skill of inductive study. To reinforce this skill, regularly ask "How would the original audience have heard this?" When comments or questions are beyond the scope of the text, acknowledge that and then table them for a discussion outside the session

3. **7:53-8:03 (10 MINUTES): INDIVIDUAL STUDY**

Have students look at their manuscripts (PG pp. 22-23) to make personal observations for about 10 minutes.

4. **8:03-8:15 (12 MINUTES): LARGE GROUP SHARING OF OBSERVATIONS AND QUESTIONS**

Gather students together to share in the large group their observations and questions. You may want to collect all of the observations first, and then all of the questions. Or you may want to divide the passage up into sections and collect observations and questions from each section chronologically.

Remind students that observations are the "facts" of the passage. If someone can disagree with what you are sharing then it isn't an observation, it's an interpretation.

Below are some key questions. You might not have time to use all these, but you can decide which ones to prioritize based on which ones the group asks and how the Spirit is leading you. Choose questions that will lead the group toward the core message of the passage.

- Why is there such an emphasis on the ground and earth? How would this sound to ancient Israelites?
- Use your imagination to describe God creating the man. What do you see?
 - *God as artist; forming a figure out of mud; intimacy and tenderness. It is effective for the teacher to summarize the human as "a mud-creature loved by God."*
- How is this depiction of the creation of humanity different than the Babylonian one? What does that say about God?
- Describe the garden. Why include the various details?
- When we imagine a garden, we often envision a formal English garden with hedges and rows, or we envision a vegetable garden in Grandma's backyard with tomatoes and cucumbers. The garden depicted here is a tree park, the kind of garden owned by Mesopotamian kings. Why does God create the garden?
- What is the significance of the man working in the garden? What does that say about work?
- What is the tree of the knowledge of good and evil? Why did God put it there?
 - *Knowledge of good and evil is a Hebrew idiom for independence. In the Old Testament, children (Deuteronomy 1:39) and very old people (2 Samuel 19:35) are described as not having the knowledge of good and evil. Both are dependent on others for their care.*
- Why is it not good for the man to be alone? What does that say about God and creation?
- What's the significance of the man naming the animals?
- Why is the creation of woman unique? What is her purpose?
 - *The Hebrew word for helper is "nezer." It means "one who aids." The Lord is described as a "nezer" in Psalm 33:20 and Hosea 13:9.*
- What is the purpose of the concluding comments?

5. **8:15-8:25 (10 MINUTES): SMALL GROUP INTERPRETATION**

Have students begin trying to answer some of the questions by using observations as the data/clues/raw material/evidence to answer questions. If you have a particularly quiet group, invite them to share in pairs. Students can choose which questions they want to answer based on which ones are the most interesting to them.

If the group generated a lot of questions, you may want to highlight a few of the best interpretive questions to help lead the small groups to the core message, and tell students to be sure to answer some of those. As they work on answering questions, you may want to look at the questions and number them in the order you want to discuss them in the large group.

6. **8:25-8:55 (30 MINUTES): LARGE GROUP INTERPRETATION**

Go through the questions in order chronologically through the passage. Ask big-picture questions at the end. Invite students to share with the large group what they discussed in smaller groups. Encourage discussion among the large group, rather than simply asking each group to report on what they discussed. One way to do this is to ask, “Does anyone agree or disagree with what so and so shared?” or “Did anyone else discuss this question? What did you come up with?” It is also important to remind people to ground their interpretive hypotheses in the text. To help this, they can ask each other “where do you see that in the text?”

7. **8:55-8:58 (3 MINUTES): SUMMARIZE**

Summarize the discussion. There is a sample summary below. Your summary should hit the main points mentioned below, and should also flow out of your own personal study and the group discussion. As much as possible, use the language from the group discussion, to honor the work of the Holy Spirit in this session, and recognize the work of the students in their study and allow them to feel ownership of it.

God is good, generous, and loving. The man is just a mud-creature, but he is loved by God, who knows exactly what he needs. God provides everything the man could desire: a garden fit for a king, abundant food, purposeful work, and a companion who makes his heart sing with joy. Unlike the Babylonian creation story, there is no conflict, no violence, and no subjugation.

The Hebrew word for this state of peace, harmony, and wholeness is “shalom”—it’s what God intended for the world from the beginning and the longing of every human heart. Everything in this passage demonstrates the goodness of God, even his command to not choose independence. He is out for our good and knows that life is only available through connection to him.

8. **8:58-9:15 (17 MINUTES): APPLICATION AND SELAH REFLECTION**

APPLICATION (8:58-9:07)

In the student handbook on p. 24 are five sets of Application Questions for five different themes seen in this passage. You do not need to have students answer all of these questions. Encourage them to pick one or two of the themes that the Holy Spirit was really touching on during their study and the group discussion.

Give time for individual reflection and have them share in groups of two or three if there is time. For the SHALOM IN GENDER RELATIONSHIPS section--If you feel the Holy Spirit was really touching on this theme during your discussion, discuss the first question in that section in the large group, then have students reflect individually on the following two questions.

SELAH (9:07-9:15)

Invite students to spend some time answering the Selah questions on page 26.

Close the evening with any announcements and a prayer.

Session 3 Details: Monday 9:00-12:15: The Fall (MSS of Genesis 3) and Abraham's Family

The Fall (9:00-10:30)

1. **9:00-9:05 (5 MINUTES): WELCOME AND SETTING THE CONTEXT**

Welcome everyone and let students know we will be doing another Manuscript study, and then switching gears a bit. Open with a brief prayer for the morning.

Recap last night's study to set the context for today:

In Genesis 2 the goodness of God is demonstrated through his actions. He lovingly brought the mud-creature to life and created a wonderful environment for him and his family to enjoy. In our study, we learned that the knowledge of good and evil was a Hebrew idiom for independence. The one requirement for the humans was that they stay connected to God and dependent on him.

Note: This passage warrants hours of study and discussion. Pray for the Holy Spirit to give you discernment about how much time to spend on the different subjects.

2. **9:05-9:15 (10 MINUTES): INDIVIDUAL STUDY**

Read the passage out loud, or ask a student to read it.

Have students look at their manuscripts (PG pp. 28-29) to make personal observations for about 10 minutes.

3. **9:15-9:27 (12 MINUTES): LARGE GROUP SHARING OF OBSERVATIONS AND QUESTIONS**

Gather students together to share in the large group their observations and questions. You may want to collect all of the observations first, and then all of the questions. Or you may want to divide the passage up into sections and collect observations and questions from each section chronologically.

Remind students that observations are the "facts" of the passage. If someone can disagree with what you are sharing then it isn't an observation, it's an interpretation.

Below are some key questions. You might not have time to use all these, but you can decide which ones to prioritize based on which ones the group asks and how the Spirit is leading you. Choose questions that will lead the group toward the core message of the passage.

- Why does the serpent do this? What is he hoping to achieve?
- Why does the woman disobey God?
- What does sin look like in this passage?
- Why do they hide themselves?
- Why does God ask them these questions (i.e. “Where are you?” “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” “What is this you have done?”)?
- After the disobedience, what changes? What stays the same?
- Why does God make clothes for them?
- Why does God banish them from the garden?
- Why would it be bad to live forever? (I.E. Why guard the way to the tree of life?)
- What do we learn about God’s character?

4. **9:27-9:39 (12 MINUTES): SMALL GROUP INTERPRETATION**

Have students begin trying to answer some of the questions by using observations as the data/clues/raw material/evidence to answer questions. If you have a particularly quiet group, invite them to share in pairs. Students can choose which questions they want to answer based on which ones are the most interesting to them.

If the group generated a lot of questions, you may want to highlight a few of the best interpretive questions to help lead the small groups to the core message, and tell students to be sure to answer some of those. As they work on answering questions, you may want to look at the questions and number them in the order you want to discuss them in the large group.

5. **9:39-10:09 (30 MINUTES): LARGE GROUP INTERPRETATION**

Go through the questions in order chronologically through the passage. Ask big-picture questions at the end. Invite students to share with the large group what they discussed in smaller groups. Encourage discussion among the large group, rather than simply asking each group to report on what they discussed. One way to do this is to ask, “Does anyone agree or disagree with what so and so shared?” or “Did anyone else discuss this question? What did you come up with?” It is also important to remind people to ground their interpretive hypotheses in the text. To help this, they can ask each other “where do you see that in the text?”

At some point be sure to address the question “What does sin look like in this passage?” After students share, take some time to point out “the psychology of sin”:

- Sin is more than just wrong actions. At its heart is a distrust of God’s goodness and our declaration of independence from him. It is important that we learn to recognize the progression of the psychology of sin. *(Write the list below on the board as you talk through them.)*
 - a) Suspicion of God’s authority
 - b) Distorted thinking (about God, self, others, situation)
 - c) Believing God is withholding something good
 - d) Defining for yourself what is good
 - e) Choosing disobedience

Continue to answer questions in the large group.

6. 10:09-10:12 (3 MINUTES): SUMMARIZE

Summarize the discussion. There is a sample summary below. Your summary should hit the main points mentioned below, and should also flow out of your own personal study and the group discussion. As much as possible, use the language from the group discussion, to honor the work of the Holy Spirit in this session, and recognize the work of the students in their study and allow them to feel ownership of it. Encourage students to take notes on their “Selah” page, PG p. 32.

Adam and Eve were recipients of God’s generous and loving rule, but they let doubts about God’s character and motives take root in them. Their distorted thinking leads them to take life into their own hands—a declaration of independence. What happens is tragic. Awareness of their vulnerability and weakness leads to shame. Self-protection, fear, and blame enter into their relationship with God and with each other. The consequences of their sin were enormous, affecting the creation, gender relationships, procreation, and work. Hostility and violence became a constant reality. The shalom that God intended for our world was shattered. Yet, God continues to show himself as completely good and committed to them. He graciously provides covering for their shame and blocks them from the tree of life so that they won’t stay in this state of brokenness indefinitely.

7. 10:12-10:40 (28 MINUTES): QUIET TIME: PERSONAL REFLECTION AND APPLICATION

In the Participant Guide on p. 30 are three sets of Application Questions for three different themes seen in this passage (Nature of Sin, Breaking of Shalom, Grace of God). You do not need to have students answer all of these questions. If you sense the Holy Spirit was speaking more urgently to one of the themes, invite students to focus there, or encourage them to pick one or two of the themes that the Holy Spirit was speaking to them about.

Invite students to choose one of the Scriptures on the bottom of PG p. 30 to reflect on, thanking God for His work of redemption through Jesus.

Give time for individual reflection and have them share in groups of two or three if there is time.

8. 10:40-10:45 (5 MINUTES): SHARE IN PAIRS

Have students share some of their applications with each other and have them pray for one another in pairs.

9. 10:45-11:00 (15 MINUTES): BREAK

Abraham's Family (11:00-12:15)

LEADER'S NOTES

After intensive study of Genesis 2 and 3, your group will be ready for a change of pace. This session is designed to be conducted around a campfire and works great at the end of the first full day.

[Note: If you don't have access to a campfire, choose a location other than your meeting room, preferably outside.]

PREPARATION

- Make 12 table tents of card stock and print the name of one of the 12 sons of Israel on each card (see Appendix).
- Divide up the group according to instructions below before the session, so you can assign groups quickly once the session starts.
 - You'll be dividing the group up into four groups, to represent the tribes of Israel descended from Jacob through four women: Leah (tribes: Reuben,

Simeon, Levi, Judah, Issachar and Zebulun), Rachel (tribes: Joseph/Manasseh&Ephraim and Benjamin), Bilhah (tribes: Dan and Naphtali), and Zilpah (tribes: Gad and Asher).

- Ideally, you'll have at least 2 people in each tribe. If you can have at least 3 people in each of the tribes of Levi, Dan, and Joseph/Manasseh&Ephraim, that would be better.
- You'll have to do the math based on how many people are in your group in order to figure out how many people are in each tribe. Some tribes may only have 1 person if your group is smaller in number. That will work, but do your best to have 2-3 people minimum in each of these three tribes (Levi, Dan, and Joseph/Manasseh&Ephraim), because later in the Origins Journey these tribes get divided up.
- You can divide them based on age (oldest in tribe of Reuben down to youngest in tribe of Benjamin). OR you could have the 12 oldest people be "tribal leaders" and then assign the other people to tribes however you wish. OR you could do something else and not worry about elders.
- (Optional) Ask someone who plays guitar to lead one or two familiar worship songs.

10. 11:00-11:10 (10 MINUTES): BIBLE PROJECT VIDEO SUMMARIZING GEN 1-11

Start this session with the Bible Project video on Genesis 1-11, to recap the Creation and Fall

"We ended our Genesis 3 study stunned by God's unchanging character and the distortions to God's design for man and woman including their exile from the garden. We see in this video that all humanity, beginning with Adam and Eve, entered into a downward spiral of sin and destruction. After Adam and Eve came Cain and Abel, Lamech, the flood, Noah, and the tower of Babel stories. We end Genesis 1-11 wondering, is there any hope for humanity? And we know that God answers "yes" and chooses a man named Abraham and begins his mission to rescue and restore His world."

11. 11:10-11:20 (10 MINUTES): DIVIDE INTO TRIBES, SELECT TRIBAL LEADERS, WALK TO CAMPFIRE SITE IN TRIBES

"The covenant God made with Abraham was passed on through Abraham's son, Isaac, and through Isaac's son, Jacob. Now, Jacob – who is also called Israel – has 12 sons with four different women. Right now, we are going to divide up into the 12 tribes of Israel – these are the descendants of Abraham and God's covenant

people. From here on out, we will be putting ourselves into the shoes of Abraham’s descendants of various generations throughout their Old Testament experiences as we continue our Origins journey.”

Put students in groups according to how you’ve divided them up (see notes in “PREPERATION”). Point to the family tree on PG p. 34. Give each group their corresponding signs with the names of the tribes born to that mother. The tribal sign for Joseph’s line is Ephraim/Manasseh.

Encourage them to imagine they are a member of that tribe once they are settled in the land, hearing old family stories around the campfire. Ask them to assign one person to be head of the tribe for each of the 12. *[In a bigger group, have them pick the oldest.]*

Pull the 12 tribal heads aside and tell them to bring a Bible and their Participant Guide. They will be reading according to the assignments on PG p. 38. Ask them to encourage group spirit in their tribe.

Walk to the campfire or outside location if possible. *[Have students bring their Participant Guide and pen or pencil.]*

Assemble around the campfire with the *Origins* leader and the 12 tribal heads in the center. The rest of the tribes should stand behind their tribal head.

12. 11:20-11:30 (10 MINUTES): OPTIONAL WORSHIP

13. 11:30 (or 11:20)-12:05 (35 [or 45] MINUTES): TRIBAL LEADERS READ SELECTIONS FROM GENESIS

Read the assigned passages loudly (see p. 38). There will probably be a fair amount of laughter and jeering, especially once Jacob’s wives enter the story.

[Note: There may not be enough time in this session to read all the stories from PG p. 38. Below is a copy of the chart from p. 38. If you have only 35-45 minutes for this session, read only the starred stories. If you are still running low on time, the stories of Joseph in Egypt (Genesis 41-48) can be summarized, and you can end with Genesis 49:1-28.]

	READER	PASSAGE	TOPIC
	Leader	Genesis 11:1-9, 27-32	Tower of Babel/Genealogy
	Judah	Genesis 12:1-20	Covenant

*	Reuben	Genesis 15:1-20	Covenant
	Simeon	Genesis 16:1-16	Hagar
*	Levi	Genesis 17:1-27	Covenant/Circumcision
*	Zebulun	Genesis 18:1-15	Visit of Angels
	Issachar	Genesis 21:1-21	Sacrifice of Isaac Hagar & Ishmael
*	Dan	Genesis 22:1-19	Rebekah Sacrifice of Isaac
	Asher	Genesis 25:19-34	Jacob & Esau
	Naphtali	Genesis 27:1-29	Isaac Blesses Jacob
	Joseph	Genesis 27:30-45	Esau's Fury
	Benjamin	Genesis 28:10-22	Jacob's Dream
*	Judah	Genesis 29:1-14	Jacob Meets Rachel
*	Reuben	Genesis 29:15-35	Jacob Marries Leah and Rachel
*	Dan	Genesis 30:1-24	Other Births
	Simeon	Genesis 32:3-32	Jacob Returns
	Levi	Genesis 33:1-11	Reconciliation with Esau
	Zebulun	Genesis 34:1-31	Rape of Dinah/Vengeance
	Issachar	Genesis 35:1-15	God Reaffirms Covenant
*	Gad	Genesis 35:16-27	Birth of Benjamin/Death of Isaac
*	Asher	Genesis 37:1-11	Joseph Favored
*	Naphtali	Genesis 37:12-36	Joseph Sold
*	Joseph	Genesis 41:14-36	Pharaoh's Dream
*	Benjamin	Genesis 41:37-57	Joseph's Power
*	Judah	Genesis 42:1-25	Joseph's Brothers Come to Egypt
*	Reuben	Genesis 43:1-15	Benjamin Comes to Egypt
*	Simeon	Genesis 44:18-45:3	Judah Pleads/Joseph Reveals
*	Levi	Genesis 45:25-46:7	Jacob Comes to Egypt
*	Zebulun	Genesis 48:1-20	Jacob Blesses Joseph's Sons
*	Leader	Genesis 49:1-28	Jacob Blesses His 12 Sons
	Leader	Genesis 50:15-26	Joseph's Death

Note that there is a mistake in the Participant Guide. The topic of Genesis 21:1-21 is Hagar and Ishmael. The topic of Genesis 22:1-19 is Sacrifice of Isaac.

14. 12:05-12:15 (10 MINUTES): SELAH REFLECTION AND CLOSING PRAYER

Have students fill out the Selah Reflection on PG p. 40. If there isn't time for this, encourage students to fill this out during their free time.

[Make sure to collect the tribal signs; they will be used throughout the experience.]

Session 4 Details: Monday 4:00-6:15: Exodus and The Law (MSS of Deut. 6)

Exodus (4:00-4:35)

LEADER NOTES

Moses, the parting of the Red Sea, and the Ten Commandments are some of the best-known Bible stories, even for non-Christians. The Exodus is the central act of God's salvation in the Old Testament. It is as important as Jesus' death and resurrection are to the New Testament. However, in this session, the narrative of the Exodus will be covered rather quickly in order to leave space for a manuscript study about God's law. To understand the rest of the Old Testament, students must understand that the law was a great gift and meant to be kept as an expression of faith and trust in God's love and goodness. Faith that leads to obedience is nurtured by remembering, especially Israel's deliverance from slavery. Hopefully, participants will find resonance between Genesis 2, Genesis 3, and Deuteronomy 6.

PREPARATION

- Let the group giving the Miriam performance know where they come in the schedule.
- Communicate with the person running the video where to begin and end.
- Set out tribe table tents.
- Fill in the time line poster with the first three blocks ("Abraham's Family," "Slavery in Egypt," "Exodus") and the first three points ("Call of Abram," "Parting of the Red Sea," "Crossing the Jordan River").

1. 4:00-4:15 (15 MINUTES): DEBRIEF SESSION 3 AND WATCH BIBLE PROJECT VIDEO ON GENESIS 12-50

How did you hear the stories differently by listening as if you were a member of one of the tribes? *[If the group is larger than 15, start sharing in small groups before large group sharing.]*

Before we move on, let's watch the Bible Project video that sums up the last half of Genesis.

Show video.

So, God's response to the Fall is to create a people for himself to bless the rest of the world.

2. **4:15-4:25 (10 MINUTES): WATCH SCENES FROM *THE BIBLE: THE EPIC MINISERIES***

These are scenes about slavery in Egypt and the call of Moses. (STARTS IN DISC 1, CHAPTER 13, 2.30; EPISODE 2: "BEGINNINGS PART 2")

Frame the viewing by saying, "We are picking up the story 400 years from where we left off this morning."

3. **4:25-4:30 (5 MINUTES): MIRIAM PRESENTATION**

Open with the student playing Miriam by saying: "We'll hear now from Moses' sister Miriam."

4. **4:30-4:35 (5 MINUTES): HOW TO READ EXODUS, LEVITICUS, NUMBERS, AND DEUTERONOMY**

Point out what you've put on the time line. Explain that the story during the period in the wilderness is covered in the other four books of the Pentateuch (Exodus, Leviticus, Numbers, and Deuteronomy). Say something like: "It is an amazing story of 40 years of adventures in the wilderness, building the tabernacle, and trusting God to provide. Sometimes you can get lost because the books are interspersed with instructions, laws, census details, etc. The guide on pages 43 through 45 will enable you to read the narrative straight through without the details. At the end of our journey, you'll be invited to create a reading plan for yourself. You can use this guide then, if you choose to come back to this part of Israel's history."

The Law: Deuteronomy 6 Manuscript Study (4:35-6:15)

5. **4:35-4:40 (5 minutes): SET THE CONTEXT**

(Canaanite gods and Deuteronomy background)

God's intention is to reveal himself to the world through his people, the nation of Israel. To become a unique nation, they need a permanent land and set of laws to form their culture and national identity. For the past 400 years, the Israelites lived as slaves surrounded by Egyptian culture. They knew very little about God and what it

meant to worship him. The law Moses gives (found in Exodus, Leviticus, and Deuteronomy) is intended to train and form them. God is particularly concerned that they do not imitate the worship practices of the people who live in Canaan. *[Have the participants read Canaanite Gods on pages 46 and 47 of the Participant Guide.]*

Today, we will look at a section of Deuteronomy that highlights a speech Moses gives at the end of his life, just before the Israelites cross over into Canaan.

6. **4:40-4:43 (3 minutes): READ PASSAGE OUT LOUD**

7. **4:43-4:52 (9 minutes): INDIVIDUAL STUDY**

Have students look at their manuscripts (PG pp. 48-49) to make personal observations for about 10 minutes.

8. **4:52-5:02 (10 minutes): LARGE GROUP SHARING OF OBSERVATIONS AND QUESTIONS**

Gather students together to share in the large group their observations and questions. You may want to collect all of the observations first, and then all of the questions. Or you may want to divide the passage up into sections and collect observations and questions from each section chronologically.

Remind students that observations are the “facts” of the passage. If someone can disagree with what you are sharing, then it isn’t an observation, it’s an interpretation.

Below are some key questions. You might not have time to use all these, but you can decide which ones to prioritize based on which ones the group asks and how the Spirit is leading you. Choose questions that will lead the group toward the core message of the passage.

- What is the fear of the Lord?
- How is the heart related to obedience?
- What is the relationship between loving God and keeping his commandments?
- Why is it significant that they pass the law to their children?
- What temptations does Moses anticipate they will face once they are settled in the land?
- What was at the heart of “testing” God at Massah?
- How does Moses motivate the Israelites to obey God and stay faithful to him?

- What's the role of retelling the story of their slavery and deliverance?
- What is the role of God's Word in the life of faith?
- What does it mean to love God? *On the board write "Love God" and list their answers below.*

9. **5:02-5:17 (15 minutes): SMALL GROUP ANSWER QUESTIONS**

Have students begin trying to answer some of the questions by using observations as the data/clues/raw material/evidence to answer questions. If you have a particularly quiet group, invite them to share in pairs. Students can choose which questions they want to answer based on which ones are the most interesting to them.

If the group generated a lot of questions, you may want to highlight a few of the best interpretive questions to help lead the small groups to the core message, and tell students to be sure to answer some of those. As they work on answering questions, you may want to look at the questions and number them in the order you want to discuss them in the large group.

10. **5:17-6:00 (43 minutes): LARGE GROUP INTERPRETATION**

Go through the questions in order chronologically through the passage. Ask big-picture questions at the end. Invite students to share with the large group what they discussed in smaller groups.

Encourage discussion among the large group, rather than simply asking each group to report on what they discussed. One way to do this is to ask, "Does anyone agree or disagree with what so and so shared?" or "Did anyone else discuss this question? What did you come up with?" It is also important to remind people to ground their interpretive hypotheses in the text. To help this, they can ask each other "where do you see that in the text?"

Guide the discussion so that it leads toward the core message as described in the summary below, but work hard to allow the participants to discover this message as they discuss the passage together.

11. **6:00-6:05 (5 minutes): SUMMARY**

(encourage them to take notes on the Selah sheet)

God requires obedience—not because he is asking us to earn his love, but because his ways alone lead to life. The Canaanite gods are false and cannot offer the life,

security, and blessing we need. God wants Israel to thrive and flourish in their new home, but this can only happen if they stay connected to him, the source of all life, and follow his commandments. “We don’t just keep the commandments; the commandments keep us. They safeguard us. They are like little lights that help us stay on the right path” (Sister Macrina Wiederkehr, *Abide*). Like Israel, God is calling us to love him with our whole hearts, to remember what he did in saving us, and to pass on his Word to the next generation. Our obedience to God is an expression of our love for God and trust in his goodness.

12. 6:05-6:15 (10 MINUTES): APPLICATION

- In the Participant Guide on p. 50 are three sets of Application Questions for three different themes seen in this passage (Loving God, Obedience, Idolatry). You do not need to have students answer all of these questions. If you sense the Holy Spirit was speaking more urgently to one of the themes, invite students to focus there, or encourage them to pick one or two of the themes that the Holy Spirit was speaking to them about.
- Give time for individual reflection and have them share in groups of two or three if there is time. Pray a closing prayer over the group.

Session 5 Details: Tuesday 9:00-12:15: Settling the Land and United Monarchy and Temple

Settling the Land (9:00-10:15)

LEADER NOTES

Stories from this section are often used in Sunday school (e.g., Rahab, Jericho, Gideon, Samson, Ruth). In general, these stories have been sterilized for children by ignoring or glossing over their gritty context. Concern about violence and genocide in the Bible is one of the common questions participants bring with them into an Old Testament survey. Some students will have heard this addressed in college classes or in discussions with atheists as an example of God's barbarism. Most will not have had an opportunity in an evangelical setting to consider the issue of Israel's violence toward other nations. This session provides an opportunity for important teaching about the reality and justice of God's judgment, both past and future.

PREPARATION

- Read chapters four and five in *God Behaving Badly* to deepen your own understanding of these issues.
- Let the group presenting the performance about Joshua know when they come in the schedule.
- Communicate with the person running the video on when to begin and end.
- Set out tribe table tents.
- Add "Settling in the Land" to the time line poster.

1. 9:00-9:05 (5 MINUTES): INTRO TO SETTLING THE LAND SESSION

- As students come into the room, start in a circle and say, "Just like last time, we imagined ourselves in the shoes of the wilderness generation waiting on the edge of the Promised Land, so now, let us join them again as they enter the Land of Promise – Brothers and sisters, let us rejoice. The Lord has given us this land!" Then lead them to the tables in the new configuration. Using the time line poster, point out where we are on the journey and what books are set in this period (Joshua, Judges, and Ruth).
- "We left off last session with the wilderness generation listening to Moses' final speech on the brink of the Promised Land."
- "Up to this point in our Origins Journey, we have walked through the story of God's people from Genesis to Deuteronomy. Now we are embarking on a

significant new era in the history of God's people."

- "The Book of Joshua is the story of God's people entering the Land of Promise and taking possession of the land God had given them. It includes a description of how the land was divided among the 12 tribes which each received its inheritance, with the exception of the tribe of Levi who did not receive a parcel of land "because the Lord was their inheritance" (Joshua 13:14, 33)
- "You are now seated to reflect roughly the location of the tribes as they settled into the land." (see diagrams ***** not sure where diagrams are)

2. **9:05-9:10 (5 MINUTES): JOSHUA PRESENTATION**

3. **9:10-9:22 (12 MINUTES): WATCH BIBLE PROJECT VIDEO ON THE BOOK OF JOSHUA**

- Introduce the video by saying, "You may be familiar with some of the stories from the Book of Joshua, such as Rahab and Jericho, but stories from Joshua are often sterilized for children. Frankly, there are parts of Joshua and other parts of the Old Testament that can be confusing and disturbing. For some of the cities that the Israelites conquered when they settled into the Promised Land, God ordered them to destroy the whole city and every breathing thing in it. Reading stories like this can be difficult and hard to reconcile with what we know about God through Jesus and the New Testament. They make us ask questions and wrestle with who God is – and that's a good thing. The following video will address some of these questions, and give us a sense of what is going on through these difficult stories"
- Show video

4. **9:22-9:32 (10 MINUTES): DEBRIEF JOSHUA VIDEO**

- Ask students, "What are your thoughts on the video?"
- Some questions collected from the first session might be related to the idea of genocide or God's violent treatment of the Canaanites. Read out loud some of these relevant questions.
- Direct them to turn to PG p. 56. Briefly teach through the pages.
 - Note these reasons for destroying the Canaanites:
 - Judgment. God delayed delivering his people from slavery for 400 years, waiting until the judgment of the Canaanites was fully justified. A holy and just God cannot let wickedness like child sacrifice go on forever (see info on Canaanite gods on pages 46 and

- 47). This judgment prefigures the eschatological judgment Jesus will bring on all the nations of the earth (e.g., Revelation 20:11-15).
- Intermarriage
 - Idolatry
- End this section by saying, “I know that these stories of violence and apparent genocide are difficult for many, Christians and non-Christians alike. I don’t think there are easy answers, though I do think the video helps a bit, and it might be worth looking at those Scriptures mentioned on your own at some point.”
 - Offer further resources and support:
 - A lunch discussion to wrestle with these questions further
 - The article “Gentiles in the Hands of a Genocidal God” on PG pp. 58-61
 - ***** I’m looking for another article by a POC for a different perspective.

Note: Your goal is not to settle this question once and for all, but to create a place for honest discussion and offer sound biblical perspective. Not everyone will leave this session in agreement.

5. 9:32-9:42 (10 MINUTES): WATCH BIBLE PROJECT VIDEO ON THE BOOK OF JUDGES

- Introduce the video by saying, “Israel was not obedient in driving out the other nations and abandoned the Lord to worship Canaanite gods” (e.g., Judges 2:11-13).
- “The book of Judges describes various political-military leaders, referred to as judges, who delivered God’s people from oppressors. These judges were regional figures, not national ones. Many operated concurrently, not sequentially. This video will give us a summary of this period of Israel’s history”
- Show video
- After the video, mention that if they choose to come back and read Judges, the outline on PG p. 62 will be a useful reference.

6. 9:42-9:50 (8 MINUTES): SUMMARIZE RUTH AND 1ST SAMUEL

- “The Book of Ruth was actually written during the time period of the judges. In fact, the whole book begins with ‘In the days when the judges judged. . .’ (Ruth 1:1), and the whole book is about God’s loyal loving---kindness (Hebrew: hesed) during this time of tumult and idolatry.”
- “Did you know that both Rahab, the woman from Jericho whose story is told in Joshua, and Ruth, a Moabite woman, both appear in the genealogy of Jesus? These women remind us of God’s promise of redemption for his

people, even in the midst of the cycle of sin.

- “In this time of the judges, after the people cycled through judge after judge and things got particularly bad, God raised up a prophet named Samuel to call His people back to the LORD as their King. (reference the Book of 1 Samuel). But in the end, the people continued to reject God as their king, and they demanded a human king like the other nations had (1 Samuel).”
- “The Lord conceded to their request for a king. God anointed Saul as Israel’s first human king, and He placed His Spirit upon Saul, but King Saul turned out to be a disaster because of his lack of submission to God, so God removed His Spirit from Saul and anointed David with His Spirit, and God called David “a man after God’s own heart” (1 Samuel 13:14).
- “The remainder of 1 Samuel follows the struggle between Saul and David.”

7. 9:50-10:00 (10 MINUTES): SELAH

Give a few minutes for participants to write their reflections on the Selah sheet, PG p. 64.

8. 10:00-10:15 (15 MINUTES): BREAK

United Monarchy and Temple (10:15-12:15)

LEADER NOTES

This is a spiritually and emotionally powerful session. It works particularly well as an evening session. Most of the time will be spent working in small groups, with a worship service following. It won’t be as heavy as the “Settling in the Land” session, but there should be a sense of weightiness during worship that matches the atmosphere of 1 Kings 8. The main activity is writing a vision statement for the Temple.

[Note: Limited time is spent on David—via the Jonathan presentation—in order to make space for the Temple exercise.]

PREPARATION

- Set up a small “altar” near the front of the room. A card table with a cloth and a plant or vase of flowers is sufficient.
- Let the group presenting the performance about Jonathan know when they come in the schedule.
- Set out tribe table tents.
- Set aside one large piece of poster/plain paper for each table group. Put out the wide-tip markers and tape or pins.

- Add “United Monarchy” and “Temple” to the time line poster.
 - Confirm with the worship leader the number and type of songs for the Temple dedication.
 - If you have prayer ministers, ask them to be available during the time of dedication.
9. **10:15-10:25 (10 MINUTES): INTRODUCTION TO THE UNITED MONARCHY**
- Have the group turn to the first two pages of the “United Monarchy and the Temple” session, PG p. 66-67.
 - Frame this portion with: “We come now to the period of the United Kingdom under Saul, David, and Solomon, as well as the construction of the Temple.” *Point to the time line poster.* “Just prior to this was the period of the judges, a time that was a lot like the Wild West—without order or rule of law. God confirmed Samuel as a prophet at the end of this period, but Israel continued to be buffeted by the armies of the surrounding people, especially the Philistines. As Samuel became old, the people cried for a king. *(Have the group chant, “We want a king! We want a king!”)* The first king, Saul, turned out to be a disaster because of his lack of submission to God. The next king, David, was a successful military leader and expanded Israel’s territory and wealth.” *Point out the map.* “He moved the capital of Israel to Jerusalem, a more central location.”
10. **10:25-10:30 (5 MINUTES): JONATHAN PRESENTATION**
- Frame with: “We’ll hear now from Jonathan, Saul’s son and David’s best friend.”
11. **10:30-11:25 (55 MINUTES): TEMPLE VISION STATEMENT**
- 10:30-10:35 (5 MINUTES): INSTRUCTIONS
- Frame this time with: “Once Israel had peace, wealth, and stability, David wanted to honor the Lord by building him a proper temple.” Have someone read out loud 2 Samuel 7:1-17 and someone else read “God’s Covenant with David” on page 67. Share with students: “Solomon, David’s son, fulfilled David’s dream of building a temple for the Lord. The high watermark of Israel’s history was the dedication of the Temple. Today we will write a Temple vision statement by looking at Solomon’s prayer of dedication. At the end we will have a longer block of worship dedicating ourselves to God.”
 - Capturing the scene: Instruct the group to close their eyes and use their imagination to picture a magnificent, glorious building (like a cathedral). While their eyes are closed, read 1 Kings 8:1-13 out loud.

- Give these instructions: “In your table groups, I’d like you to read out loud 1 Kings 8:22-53 (in your guide starting on page 68).”
- Divide the table groups evenly. To half of the groups say, “As you read together, pay attention to what Solomon says about God.” To the other groups say, “Pay attention to what Solomon asks for.” Have both groups discuss why it is important to have a physical Temple. Explain that you’ll be passing around poster paper for them to make a list of their findings. When they are done, they should post their paper on a designated wall for everyone to see.

10:35-10:55 (20 MINUTES): POSTER ASSIGNMENT

- Table groups: Give the groups about 20 minutes to complete their assignment. Walk around the room, listening in on their conversations and providing guidance as needed. Encourage them to title their sheet “What God Is Like” or “Solomon’s Request,” respectively, if they haven’t already titled the paper. As groups finish, encourage them to post their paper.

10:55-11:00 (5 MINUTES): READ EACH OTHER’S POSTERS

- Give the students 5 minutes to walk around the room and read each other’s posters.

11:00-11:20 (20 MINUTES): WRITING A VISION STATEMENT

- Large group: Lead the group in filling in the first two parts of “The Temple” worksheet on page 72 by sharing with each other what they found. Keep this time moving and don’t make a lot of commentary. Tell them that you want them to get back into table groups to write a vision statement for the Temple in light of what they have learned from each other. A vision statement is a short, memorable statement that expresses the desired outcome of an organization. Reiterate InterVarsity’s vision statement, which is on the bottom of the worksheet.
- Table groups: Give the group 10 or so minutes to write a vision statement. The statement must be “tweetable.” You can give them poster paper to write out their tweet, and post them around the room.
- Some examples of Temple vision statements:
 - Where God hears, forgives, and acts on behalf of people
 - House of prayer for Israel and all nations

- One God, One House, Many Nations, Together in Prayer
- God's character displayed
- Bridging the gap between God and man

11:20-11:25 (5 MINUTES): SHARING VISION STATEMENTS AND DISCUSSION

- Large group: Ask each table to read their vision statement. Optional: Write the statements on a poster as they share them. This only works well if the groups have come up with concise statements. Ask the group, "Why was it important to have a physical Temple?" Follow-up questions might include, "What did having a temple do for Israel? What did it do for the surrounding nations?" Use the remainder of your hour discussing this. If you run out of time, it's fine to only discuss the first question.

12. 11:25-11:55 (30 MINUTES): QUIET TIME: PREPARING THE OFFERING

- "When the people dedicated the Temple, they also rededicated themselves with a prayer and sacrifice. Hear Solomon's prayer on behalf of the people." Have someone read 1 Kings 8:54-61.
- "We are about halfway through our Origins Journey, and this is a good time to pause and reflect on who God is and where our hearts and our lives are in relation to Him. Like people in Solomon's time, we will end this session with a time of worshiping God and rededicating ourselves to Him with a wholehearted love and obedience to Him. For everyone who follows Jesus, our hearts are the Temple where God's Spirit dwells, and we have the opportunity to say Yes to God every day."
- "Our quiet time today will be a time of personal to reflection to prepare an offering for the Temple. In this next 25 minutes or so, reflect on what you might need to do to rededicate yourself to God. In this time, prayerfully select an object to symbolize this. We want to devote ourselves completely to our good and faithful God. This object might be a possession that is meaningful to you, something you find outside, a drawing, writing on a piece of paper an area of sin you are turning away from, or a way you want to trust Jesus more fully. Please come back at (specific time) with your object" *(Note: You might not want to put out art supplies on tables as this can direct attention away from engaging with God.)*
- "Come back at 11:55 with your object for a time of worship together."

13. 11:55-12:15 (20 MINUTES): WORSHIP

- 3 songs (songs about God's greatness and majesty are appropriate)
- Read 1 Kings 8:56-61 as a blessing over the group.

- Invite them to lay their offering on the altar.
- 1-2 songs (songs of commitment or trust are appropriate)

Session 6 Details: Wednesday 9:00-12:15: Divided Monarchy and Prophets

LEADER NOTES

This is a tragic phase of Israel's history as the kingdom breaks apart and the nation deteriorates under bad leaders and idolatry. Many participants will not have realized that much of the Old Testament literature is about two different kingdoms. This session is designed to be experiential and connect participants emotionally to Israel's rejection of the prophets; it should be somewhat jarring to match the topic.

PREPARATION

- Straighten up the altar used during the Temple dedication service. Hopefully many participants will have left their offerings there. There is no need to draw attention to it, but it should stay up until it is knocked over in the next session.
- Let the group performing the Ahab presentation know when they come in the schedule.
- Rearrange the tribe table tents so that half of the tables represent the nation of Judah in the south (Judah, Benjamin, and Simeon), and the other half represent the nation of Israel in the north (rest of the tribes). Do not put a table tent on the table farthest away from the front of the room.
- Add "930," "Split," "Israel," and "Judah" to the time line poster.
- Hang the "Moral Assessment" poster up where it can be easily seen. Divide the kings listed on the "Moral Assessment" chart by the number of tables. Set out a few thick markers.
- Just before the session, as people are taking their seats, invite four people to play the roles of prophets. Tell them they will be taking turns delivering God's message to the people. Have them sit at the back of the room, and divide the six readings listed on page 80 of the Participant Guide between themselves. When you give the cue for each, they are to stand up before the group of tables representing Israel or Judah and read the passage emphatically.
 - Encourage them to read through their assignment once or so and make sure they are comfortable with the names of people and places (or at least encourage them not to get hung up on pronouncing them when they are reading for the group). Also, encourage them to put themselves into the shoes of an actual prophet of God – to read it dramatically and with appropriate emotion.

1. 9:00-9:15 (15 MINUTES): BIBLE PROJECT VIDEOS ON 1 & 2 SAMUEL

2. **9:15-9:25 (10 MINUTES): SELAH REFLECTION ON UNITED MONARCHY AND THE TEMPLE**

3. **9:25-9:35 (10 MINUTES): THE DIVIDED MONARCHY**
 - Frame this time with: "Israel's glory under David and Solomon was short lived. Solomon consolidated his power by marrying 700 wives. This led to trouble." *Read out loud 1 Kings 11:1-13.*
 - "True to God's word, when Solomon died and his son Rehoboam came to power, there was a rebellion that led to a split into two kingdoms: the kingdom of Judah in the south and Israel in the north." *Motion to the two sets of tables.*
 - "The southern kingdom had control of Jerusalem and the Temple. David's line continued to reign there. The northern kingdom established the city of Samaria as its capital and quickly built other altars to discourage people from traveling to Judah to worship at the Temple." *Point out the period on the time line poster, noting that the northern kingdom came under God's judgment earlier than the southern. Also point out the map and chronology of the kings of Israel on pp. 76-77.)*

4. **9:35-9:50 (15 MINUTES): MORAL ASSESSMENT OF THE KINGS OF ISRAEL**
Assign each table a set of kings to read about and rate as "good," "bad," or "mixed." When they are done, a representative should add their assessment to the wall chart. Ask a participant to total up the number of good kings for each nation. Then ask, "What makes a king good or bad?"

5. **9:50-9:55 (5 MINUTES): AHAB PRESENTATION**
Introduce Ahab as a particularly bad king before the presentation.

6. **9:55-10:05 (10 MINUTES): BIBLE PROJECT VIDEO ON 1 & 2 KINGS**

7. **10:05-10:20 (15 MINUTES): BREAK**

8. **10:20-10:55 (35 MINUTES): LISTENING TO THE PROPHETS**
 - "Throughout the time of the kings, God raised up prophets to speak on his behalf to the kings and to the people. When reading the prophetic books of the Old Testament, it is important to remember that there is a story behind each one. Each spoke into a specific situation and a specific audience. The chart on PG p. 79 lists the prophetic books in chronological order and shows which king(s) they spoke to.

On the right side you will find the Old Testament history references that provide the context for understanding what you are reading.”

- “There were actually many many more prophets than those “with their own books” and those whose stories are told in other parts of Scripture. And there were many false prophets, too. The prophets weren’t solitary figures, but members of a community called a band of prophets.”
- “When reading the prophetic books of the Old Testament, once again it is essential to take into account genre, which is prophetic and almost always in the form of poetic oracles, blessings and woes. A few of the key things you need to remember regarding prophetic genre are these:
 - it is full of intense imagery
 - it is written in the form of Hebrew poetry, which itself has particular characteristics and forms
 - the prophets were not primarily predicting far future events, but rather warning God’s people and the leaders about the immediate future
 - each prophet spoke into a specific situation and to a specific audience”
- “We have our own band of prophets in the back of the room. As they speak to us, put yourselves into the shoes of your tribe. When each is finished, we will respond in unison by yelling, ‘Forget you!’”
- Signal to the prophets to deliver their messages in the order listed on “Listening to the Prophets” (PG p. 80). Lead the group in yelling, “Forget You!” after each one. Don’t make any additional comments or explanation. This is to be a dramatic and sobering experience.
- After the second Amos reading, read 2 Kings 16:1-16 from up front, without comment Then have the Joel passage read.
- After the Joel reading, read 2 Kings 21:1-16 from up front, without comment. Then have the Isaiah passage read.

9. **10:30-10:40 DEBRIEF LISTENING TO THE PROPHETS**

- Debrief with a large group discussion. [*Note: These questions are on PG p. 80 but don’t have them turn there yet--those questions will be for their quiet time*]:
 - What was the experience like for you? (ask the listeners and then the prophets)
 - What themes and repetitions did you hear?
 - What was the purpose of the prophets?
- Close by saying, “Prophets are a gift.” (Option: Share a short story from your own life of how God has used someone to call you out of sin.

10. 10:40-11:20 (40 MINUTES): QUIET TIME: REFLECTING ON PROPHETS AND IDOLS IN OUR OWN LIVES

10:40-10:50 (10 MINUTES): INTRODUCTION TO QUIET TIME

- “When God’s people were blind, the prophets spoke discernment about what and who was from God and what wasn’t. They said hard things to God’s people – to expose darkness, sin, and idolatry among them.”
- “By God’s grace, He sends the prophet to warn us and call us back to repentance and whole-hearted love of Him alone.”
- “Today, the Holy Spirit is the greatest prophet – sent by God to dwell in us, to guide and counsel, teach and rebuke us. We also have God’s Word and the community of faith, indispensable prophetic voices to us.
- “Have you ever had a prophet in your life? Someone God sent into your life to give you discernment, expose sin and idolatry, and call you back to Him?”
- Here is where you should tell a personal story of a prophet in your life. A past teacher in this session has told a story from their freshman year in college, when God put a senior named Rachel in their life to expose their pride, insecurity, and ambitions and the idols of “my plans” for “my glory.” (as you share your story, write your idols on wooden blocks and set the on the altar). The story you tell will segue into the quiet time and last portion of the session when the participants get to listen to the Holy Spirit to expose idols in their lives. Your segue could go something like this: “God graciously put [My Prophet] in my life to show me the idols that I was worshipping and to draw me back to Himself. Today we are going to take the time to reflect on the prophets God has placed in our lives and listen to the Holy Spirit for how He might be calling out our idols and calling us back to God.”
- “Maybe the idea of God placing prophets in your life or the Holy Spirit showing you your idols is new. Let’s pause to pray for openness, humility, and teachability.”
- PRAY
- “Maybe you need more clarity. What is an idol? An idol is anything that competes for your wholehearted love of God alone. As I read this list slowly, listen for the Holy Spirit speaking to you and shedding his light on something in your life. An idol is. . .
 - Anything you worship other than God
 - Anything that you look to to provide security, love, happiness, wholeness, significance, value, or a sense of self worth other than God
 - Anything more important to you than God
 - Anything that absorbs your heart and imagination more than God
 - Anything you look for to give you only what God can give you

- “What do you think about the most? How do you spend your money?”
- “What thing, if you lost it, would make you lose – or almost lose -- the will to live?”
- “What thing, if lost, would drain almost all the significance and value from your life?”
- Whatever that is, the Bible calls it an idol – it’s a counterfeit god. And an idol doesn’t have to be inherently bad; when you turn a good thing into an ultimate thing – you make it an idol.”
- “What is the Holy Spirit or the prophets in your life saying? What are the idols in your life?”

10:50-11:20 SEND THEM OUT FOR QUIET TIME

- “We’re going to send you out now to reflect on these questions for your Quiet Time. Use this time to look again at some of the passages read by our band of prophets. Use the questions on PG p. 80 to journal and reflect. To the questions on p. 80, also add, What are the prophets saying to you? and What are the idols in your life?”
- Send students out and ask them to return at 11:20.

11. **11:20-11:35 (15 MINUTES): SMALL GROUP SHARING**

- As students return, have them sit in groups of three to share and pray. Encourage students to share vulnerably by saying, “If the Holy Spirit has pointed something out to you, step out in courage to share that with your group. James 5:16 tells us to confess to one another and pray for healing. Let’s take some time now to do that.”

12. **11:35- 12:00 (25 MINUTES): PLACING OUR IDOLS ON THE ALTAR**

- Come back together as a large group.
- At this point, share a “live”/contemporary story of how God is exposing an idol in your life. It could go something like this: “I told you the story from my freshman year of college. Well, it turns out, that I had more idols than “my plans and my glory.” . . .and then tell a current story of the idolatry God is rooting out of your life and write that idol on another wood block and place it on the altar. [Note: Your model of vulnerability here will be important to encourage students to share vulnerably as well.]
- “The Lord is so gracious with us – that He is patient with us and that He loves us so much that He seeks our complete flourishing and redemption. If He is revealing or highlighting an idol or idols to you right now, I encourage you to have courage and press into that. Naming these idols – in the context of

- confession is the beginning of the road to life and freedom. And I promise, if you don't name it and let God bring it into his glorious light, you will continue to be enslaved by these idols – they will eat you up and rob your joy. Remember that God sent prophets to his people because he wanted them to turn to Him, so he could free them from the bondage of their sin--not because he wanted to punish them. If God is working in your heart, I hope you shared that with your group. If He is making this a sacred space to expose and call out idols, we want to press into that as a whole group – to name those things God is naming and begin the journey of confession, repentance, and healing.”
- “We have wood blocks here for each of you. If God is exposing an idol or idols in your heart, this is an opportunity to name them. Take a block or two and you can use words, pictures or symbols – you don't need to put your name on your block. When you are done, bring your wood block up here and place it on the altar as a symbol of you saying “yes, God, I hear you – this is an idol, and I want to repent.” It is also a symbol of our divided hearts. We desire to worship God wholeheartedly, yet our hearts worship these counterfeit gods, too, and the work of the Holy Spirit is exposing these idols as part of his ministry of transforming us into Christ-likeness in increasing measure.”
 - As students write on their blocks and bring them to the altar have quiet music playing, maybe some songs of repentance.
 - When all students are finished, gather together to sing a song of gratitude for God's grace, or pray a prayer over the group.
 - This session may end early--encourage students to take some more time if they need it to receive prayer from a friend or track staff. Also encourage them to take some time to fill out the Selah reflection on PG p. 82.

Session 7 Details: Wednesday 4:00-6:15: Exile (Manuscript Study of Jeremiah 7:1-15)

LEADER NOTES

This session hearkens “The United Monarchy and the Temple” session. By looking at Jeremiah, the judgment of the Temple, and the Babylonian exile, participants will understand the reality and appropriateness of God’s judgment. Some astute participants may perceive resonance with Genesis 2 and 3 (God’s desire to dwell with his people, people choosing independence, and the consequences of being kicked out of the garden/land). The tone will be sober.

PREPARATION

- Move the altar with whatever offerings are left on it to the front of the room where it can be seen. Clear enough space around it so that it won’t hit anything when you knock it over.
- Place the tribe table tents in the same configuration as the last session. Incorporate the “prophets table” into one of the nations.
- On half sheets of paper, make signs that say “Assyria,” “Babylon,” “Cuth,” “Avva,” “Hamath,” and “Sepharvaim.” Place the “Assyria” sign on a table or seating area some distance outside the room. Set aside the other signs for use during the session.
- Add “Fall of Samaria,” “722,” “Destruction of the Temple,” “587,” “Exile,” and “Babylonian Empire” to the time line poster.
- Let the person running projection know when *The Bible Miniseries* will be shown in the schedule and when to stop.
- Pull aside three to six large guys (depending on the size of your group). Tell them they will represent the Assyrian army. They are to wait outside the room for the first few minutes of the session. When you say “Assyrian” loudly, they will burst into the room and aggressively grab two people each from the Israel part of the room. They should be intimidating as they drag them off to the area marked “Assyria” outside the room. They will stay there with their captives until you call them.

1. **4:00-4:10 (10 MINUTES): ENACT THE FALL OF SAMARIA**

- Jump into the session by saying, “Though God sent the prophets over and over again to call for repentance, the people and leaders of the northern nation, Israel, would not turn from their wickedness and idolatry. Eventually, God brought the ASSYRIANS against them.” *As the guys rush in and take people into*

exile, encourage some of the folks in Israel to escape to Judah. Then interpret what has happened. "The Assyrian army conquered Israel and took control of its capital, Samaria. Many of its inhabitants were marched off to exile, never to return. Some of the people were able to flee to Judah and take refuge there. A remnant of farmers and poor people were left to work the land on behalf of the Assyrians. To repopulate the area, the Assyrians sent other conquered peoples to settle in Israel." Go to the door and invite those waiting in "Assyria" to come back. As they walk through the door, hand them the remaining signs you have made. "These new settlers came from Babylon, Cuth, Avva, Hamath, and Sepharvaim. They intermarried with the remaining Israelites and became the Samaritans who were so despised in the time of Jesus."

- Point to the time line, showing the end of the "Israel" block and the "Fall of Samaria" in 722.
- At this point, you'll want to clean up the tables and chairs, pull up the dividing tape that you put down to delineate the separation of the two kingdoms, move the altar to the center or front and have all the tables represent the southern kingdom of Judah.

2. **4:10-4:15 (5 minutes): SET THE CONTEXT**

- Once everyone is resettled and understands that everyone now represents the southern kingdom of Judah, you can say something like, "Now we are traveling through space and time about 150 years after the Fall of Samaria" to see what life was like for the people in the southern kingdom."
- Explain the context of Judah at this time:
 - As you can imagine, geo-politically this was a very turbulent time for the people of Judah and the Ancient Near Eastern world as a whole
 - Eventually the Assyrian empire disintegrated as the Babylonian and Egyptian empires vied for dominance. The people of Judah felt vulnerable, and as a result, many of their kings were looking to make alliances with surrounding powers for protection, rather than trusting the LORD for their security.
 - Spiritually, as we saw in our last session, most of Judah's kings were wicked and their hearts were turned away from the LORD to worship idols, trust in foreign kings, and practice violence and injustice even against their own people.
 - There was a beautiful bright spot during the reign of King Josiah (640-609 BCE). Josiah was only 8 years old when he became king, but his heart was turned to the LORD, and by the time he was 26 he commissioned reforms to repair the Temple. During these Temple repairs, Hilkiah, the high priest,

discovered the Book of the Law. King Josiah was humble and responsive to God's Word, and the LORD saw Him and was gracious. The Book of the Law was read in the presence of all the people, and the covenant renewed. King Josiah removed the baals and asherahs in the Temple; he got rid of idolatrous priests, and he desecrated the high places and altars where people were sacrificing their children to Molek. This was a time of beautiful reform, and I encourage you to read about it beginning in 2 Kings 22.

- But the evil and sins of Manasseh, Josiah's great grandfather, were too widespread to be fully eradicated from the people's hearts, and as soon as Josiah died, the four kings after him went right back to "whoredom" (as the Bible calls it).
- Explain who Jeremiah is:
 - The major prophet who prophesied during the reign of the last 5 kings of Judah was Jeremiah. There is information about Jeremiah on PG p. 84, which I will summarize.
 - Jeremiah was very young when God called him to be a prophet, probably in his early 20s. By this time, the role of the prophet was institutionalized by the kings and was actually quite a cushy job, as long as you prophesied what the king wanted to hear.
 - Jeremiah, however, regularly called the other prophets "false," resulting in abuse and persecution. Jeremiah faced a lot of opposition, hostility, and even threats on his life from kings, priests, people at large, and even his family.
 - In this session, we are going to study a message that Jeremiah proclaimed to the people of Judah in Jerusalem shortly before the fall of the southern kingdom. As we study this passage, put yourselves in the shoes of the people of Judah at this time. You were too young to remember Josiah's reforms, and you grew up under the influence and reign of these last 4 evil kings.

3. **4:15-4:18 (3 minutes): READ PASSAGE OUT LOUD**

Note: Before reading the passage out loud, comment that Ephraim is another name for the Northern Kingdom and provide cross references for Shiloh by writing these on the board: 1 Samuel 4:1-22, Psalm 78:56-62.

4. **4:18-4:28 (10 minutes): INDIVIDUAL STUDY**

Have students look at their manuscripts (PG p. 85) to make personal observations for about 10 minutes.

5. **4:28-4:38 (10 minutes): LARGE GROUP SHARING OF OBSERVATIONS AND QUESTIONS**

Gather students together to share in the large group their observations and questions. You may want to collect all of the observations first, and then all of the questions. Or you may want to divide the passage up into sections and collect observations and questions from each section chronologically.

Remind students that observations are the “facts” of the passage. If someone can disagree with what you are sharing, then it isn’t an observation, it’s an interpretation.

Below are some key questions. You might not have time to use all these, but you can decide which ones to prioritize based on which ones the group asks and how the Spirit is leading you. Choose questions that will lead the group toward the core message of the passage.

- Imagine yourself as an Israelite coming to the Temple to offer a sacrifice to the Lord and seeing a man on the steps shouting. Describe the scene.
- Why would Jeremiah be delivering this message outside of the Temple?
- What seems to be the situation in the Temple?
- How is the refrain “The Temple of the Lord, the Temple of the Lord, the Temple of the Lord” being used?
- What is deceptive about these words?
- Let’s list the sins Jeremiah is confronting.
- How is going after other gods “to their own hurt”?
- Describe a den of robbers. (*A safe place for thieves.*) In what way had the Temple become like a den of robbers? How does this image of a den of robbers compare to the vision statement of the Temple?
- What’s the significance of God referring to the Temple as “the house which is called by my name”?
- What happened in Shiloh?
- Why do they think they are safe?
- What response is God looking for?
- What can we learn about God’s judgment from this passage?

6. **4:38-4:55 (17 minutes): SMALL GROUP ANSWER QUESTIONS**

Have students begin trying to answer some of the questions by using observations as the data/clues/raw material/evidence to answer questions. If you have a particularly quiet group, invite them to share in pairs. Students can choose which

questions they want to answer based on which ones are the most interesting to them.

If the group generated a lot of questions, you may want to highlight a few of the best interpretive questions to help lead the small groups to the core message, and tell students to be sure to answer some of those. As they work on answering questions, you may want to look at the questions and number them in the order you want to discuss them in the large group.

7. 4:55-5:40 (45 minutes): LARGE GROUP INTERPRETATION

Go through the questions in order chronologically through the passage. Ask big-picture questions at the end. Invite students to share with the large group what they discussed in smaller groups.

Encourage discussion among the large group, rather than simply asking each group to report on what they discussed. One way to do this is to ask, “Does anyone agree or disagree with what so and so shared?” or “Did anyone else discuss this question? What did you come up with?” It is also important to remind people to ground their interpretive hypotheses in the text. To help this, they can ask each other “where do you see that in the text?”

Guide the discussion so that it leads toward the core message as described in the summary below, but work hard to allow the participants to discover this message as they discuss the passage together.

8. 5:40-5:45 (5 minutes): SUMMARY

The Temple was to be God’s dwelling place on earth where the Israelites and nations could meet with him, enjoy his presence, and receive forgiveness. For years and years, the people turned away from him, worshiping other gods, sacrificing their children to Molech, and treating one another unjustly. God continually sent prophets to call them to repentance. One might think that, after seeing his judgment on Israel under the Assyrians, they would turn back to him. But even then, they persisted in their wickedness. They presumed that God would never destroy his own house, and that they would be safe in the Temple. Jeremiah brought a clear warning: “You are trusting in false security. God will not be mocked by your outward show of religiosity.” In his goodness and holiness, God does not let injustice, evil, and false religion go on indefinitely. They were trusting in a religious building, not in God himself.

9. **5:45-5:55 (10 MINUTES): WATCH SCENES FROM *THE BIBLE: THE EPIC MINISERIES***

(EPISODE 5, "HOPE PART 1"; STARTS ON DISC 2, CHAPTER 13, AT 3:00 WITH JEREMIAH AND GOES THROUGH THE BURNING OF THE TEMPLE) ABOUT JEREMIAH AND THE FALL OF JERUSALEM

After you summarize the Jeremiah study, and before moving into application, show *The Bible: The Epic Miniseries* selection. Stop with the scene where the people in Jerusalem are looking at the Temple on fire. When the video ends, knock over the altar you have been using as the representation of the Temple. There is no need to comment. After a moment of silence, read Lamentations 2:1-7, 17-19; 5:20-22.

10. **5:55-6:15 (20 MINUTES): APPLICATION AND PRAYER**

In the Participant Guide on p. 86 are three sets of Application Questions for three different themes seen in this passage (False Security, Justice, Judgment). These applications focus on communal application

You do not need to have students answer all of these questions. If you sense the Holy Spirit was speaking more urgently to one of the themes, invite students to focus there, or encourage them to pick one or two of the themes that the Holy Spirit was speaking to them about.

Give time for individual reflection and have them share in groups of two or three if there is time. Pray a closing prayer over the group.

Session 8 Details: Thursday 9:00-12:15: Return to the Land and Promise of Restoration (Manuscript study of Isaiah 11)

Return to the Land (9:00-10:30)

LEADER NOTES

This session is an extended response to the “Exile” session. The Israelites’ return to the land was a period of repentance and rededication to the Lord after experiencing his punishment and discipline.

The session is composed primarily of listening to Scripture, personal prayer and reflection, and a service of rededication. The tone will not be somber like the last one, but seriousness and circumspection is appropriate.

PREPARATION

- Put away all the objects that were used to construct the altar that represented the Temple.
- Remove the tribe table tents. If the group is less than 30, you might want to remove all the tables and have them sit in a circle.
- Let the groups performing the Mordecai and Ezra presentations know when they come in the schedule.
- Add “Persian Empire,” “539,” “Rebuild Temple,” “Macedonian Empire,” “Egyptian Empire,” “320,” “Syrian Empire,” “198,” “Roman Empire,” and “63” to the time line poster.
- Communicate with the person running the projection about when to show the *Imperial History* video (www.mapsofwar.com/ind/imperial-history.html). Instruct them to stop the video when it gets to the Roman Empire, as well as the Bible Project videos for Jeremiah and Ezra-Nehemiah (the Ezra-Nehemiah video will be shown in two parts).
- Ask three people to be prepared to read from Nehemiah 9:1-15, 16-31 and 32-37.
- Plan a short service of rededication with the worship leader to end the session.

1. 9:00-9:10 (10 MINUTES): BIBLE PROJECT VIDEO ON JEREMIAH

- Introduce this video by saying, “In the last session we looked at a passage from Jeremiah. As a review, let’s watch a video that summarizes the book of Jeremiah, which tells the story of Judah’s downfall leading to the Exile.”
- Show video

- “So, the Babylonian Empire rose to power, God’s people were taken into Exile, and during that time, Jeremiah continued to prophesy. Other prophets also prophesied to God’s people in exile, and some of those are recorded in the books of Ezekiel, Obadiah, Joel and Daniel. ”

2. **9:10-9:15 (5 MINUTES): MORDECAI PRESENTATION**

- Preface the presentation by saying, “While the Jews were still held captive, Babylon was conquered by the Persians under Cyrus the Great in 539 BC. We learn about what it was like for God’s people to live in exile under Persian rule from the Book of Esther. We’ll hear now from Esther’s cousin, Mordecai.”

3. **9:15-9:20 (5 MINUTES): EZRA PRESENTATION**

- Preface the presentation by saying, “Eventually God’s people were permitted, over a period of decades, to return to the Promised Land to rebuild the temple, the city, and eventually the wall around the city. These stories are told in the books of Ezra and Nehemiah. Let’s hear from Ezra.”

4. **9:20-9:30 (10 MINUTES): BIBLE PROJECT VIDEO ON EZRA-NEHEMIAH**

- “Now let’s watch the video on the books of Ezra and Nehemiah”
- Show video: END THE VIDEO AT 6:36 (when he mentions the celebration).
- Alright, we’re going to stop there for a bit to recap and reflect and have our quiet time.

5. **9:30-9:40 (10 MINUTES): RENEWING THE COVENANT**

- “Zarubbabel, Ezra and Nehemiah have been leading the people back to Jerusalem, the Temple is rebuilt, the wall is rebuilt, and the people take a moment to read the Word of God in the city square.”
- “Imagine that you are your exact same age, but have been living among God’s people in exile in Babylon – for those under 70 years old, you have grown up in Babylon. That is all you’ve ever known. What would it be like for you to be part of this group of exiles returning to the Land? Take a few minutes to pair up and share what it would be like.”
- Give students 2-3 minutes.
- “Imagine that you are in the square by the Water Gate as Ezra reads the book of the Law. The people are standing up, raising their hands, worshiping God! But they are also struck with the reality of their own sin. In this moment they realize that the reason for the Exile, the reason their city was destroyed, was because of their disobedience. They respond by weeping and repenting, but Ezra tells them not to mourn or weep--this is a day to celebrate!”

- “Later, the people come back together to listen to the Word of God, to confess and repent and worship together. And Ezra prays this prayer:”
- Have four students read the following sections [*Note: These passages come from PG p. 91, but due to time we are not reading all of them.*]
 - Nehemiah 9:1-15
 - Nehemiah 9:16-31
 - Nehemiah 9:32-37
- “Following this prayer the people renew their covenant with God, promising to follow the Law of God and obey all its commands.”
- “We are going to have some time of personal reflection now, to personalize this prayer, and this renewing of the covenant.”

6. **9:40-10:05 (25 MINUTES): QUIET TIME: PERSONALIZING EZRA’S PRAYER**

Have students look at PG pp. 91-92 as a guide for their quiet time. Have them skim through the passages on p. 91 and answer the questions. Then have them use Ezra’s prayer in Nehemiah 9 as a prompt for writing their own prayer of repentance and rededication, using the outline on p. 92.

7. **10:05-10:20 (15 MINUTES): WORSHIP AND REDEDICATION**

You might consider including a point in the service where people can come forward and sign a sheet of paper that says something like, “We are dedicating ourselves to trust and obey Jesus with all our hearts, turning away from the idols of our campus, and living only for him.”

8. **10:20-10:30 (10 MINUTES): BREAK**

Promise of Restoration (10:30-12:15)

LEADER NOTES

This session focuses on one of the many passages promising the coming of the Messiah. By now, participants should understand how far Israel is (and how far we are) from all that God intended for creation and his relationship with people. Though the people have returned to the land and the Temple has been rebuilt, their nation is just a shadow of what it was under David and Solomon.

The people of Israel long for a king to set things right, and the participants in this journey long for some resolution and a happy ending. Through a manuscript study of Isaiah 11, hope in God and in his power to bring full restoration to our world should

come through loud and clear. It is a perfect launch pad into thinking about our mission on campus.

PREPARATION

- Straighten up the tables to create a good environment for studying the Scripture.
- Communicate with the worship leader about the number and types of songs you'd like for worship.
- Assemble art supplies if you have chosen to include artistic response in the application.
- Arrange for background music to play during application.

9. 10:30-10:35 (5 MINUTES): LONGING FOR A KING

- In the last session we looked at God's people's return to the land, the rededication of the Temple and the city, and the renewing of the covenant. At that moment, the people *really* did want to follow God's Law.
- But, we see in the end of the book of Nehemiah, that's not what happened.
- Show last two minutes of Ezra-Nehemiah Bible Project Video
- "Nehemiah ends in disappointment, but pointing toward hope. The people are longing for a Messiah, who can not just give them the Law, but a new heart."
- "In this session, we will look at God's promise of restoration. Even in the midst of Israel's sin, their experience of judgment, and their ongoing subjugation to the empires of the world, God continued to send messages of hope to his people. The prophets called for repentance and brought warning of God's judgment, but they also spoke tenderly to the people and promised that God would restore and comfort them. These messages of hope are scattered throughout the prophetic books. One of the recurring promises is of a king from the line of David who would save and restore the nation. Throughout their sufferings, God's people longed for this king." *Have participants take turns reading Scripture on page 101 in "Longing for a King."*

10. 10:35-10:40 (5 minutes): SET THE CONTEXT

"Isaiah was a major prophet during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. He lived in Jerusalem and preached to the southern kingdom of Judah. During his ministry, 740-700 BC, Israel was taken into exile and Judah felt the threat of the Assyrian Empire on their borders. In the passage, the northern kingdom, Israel, is referred to as Ephraim."

11. 10:40-10:43 (3 minutes): READ PASSAGE OUT LOUD

This passage is written as poetry, so studying it may feel a little different than studying the other passages on this journey has felt. Introduce the reading by saying, “Hebrew poetry uses parallelism, pairing two lines to say the same thing with slightly different words. As we study, look for images and use your imagination to fill them out. Close your eyes and listen as I read the passage. Pay attention to the emotional impact of the passage.”

12. 10:43-10:53 (10 minutes): INDIVIDUAL STUDY

Have students look at their manuscripts (PG pp. 98-99) to make personal observations for about 10 minutes.

13. 10:53-11:03 (10 minutes): LARGE GROUP SHARING OF OBSERVATIONS AND QUESTIONS

Gather students together to share in the large group their observations and questions. You may want to collect all of the observations first, and then all of the questions. Or you may want to divide the passage up into sections and collect observations and questions from each section chronologically.

Remind students that observations are the “facts” of the passage. If someone can disagree with what you are sharing, then it isn’t an observation, it’s an interpretation.

Below are some key questions. You might not have time to use all these, but you can decide which ones to prioritize based on which ones the group asks and how the Spirit is leading you. Choose questions that will lead the group toward the core message of the passage.

- Let’s divide the passage into major sections. How would you break it up? Come up with a label for each section.
- How is this character described?
- What does it mean that his delight shall be in the fear of the Lord?
- What is significant about how he will rule?
- What do the images of animals and children communicate? How do they make you feel?
- What is God promising to do?
- Why does the passage include a promise of triumph over their enemies?
- How would this message bring hope to its hearers?
- How does this passage give us hope?

14. 11:03-11:13 (10 minutes): SMALL GROUP ANSWER QUESTIONS

For the sake of time, in order to leave enough for Application, we are going to have a short small group time. They won't have time to get far, but that's OK--trust the core message to come out in the large group discussion.

Have students begin trying to answer some of the questions by using observations as the data/clues/raw material/evidence to answer questions. If you have a particularly quiet group, invite them to share in pairs. Students can choose which questions they want to answer based on which ones are the most interesting to them.

If the group generated a lot of questions, you may want to highlight a few of the best interpretive questions to help lead the small groups to the core message, and tell students to be sure to answer some of those. As they work on answering questions, you may want to look at the questions and number them in the order you want to discuss them in the large group.

15. 11:13-11:50 (37 minutes): LARGE GROUP INTERPRETATION

Go through the questions in order chronologically through the passage. Ask big-picture questions at the end. Invite students to share with the large group what they discussed in smaller groups.

Encourage discussion among the large group, rather than simply asking each group to report on what they discussed. One way to do this is to ask, "Does anyone agree or disagree with what so and so shared?" or "Did anyone else discuss this question? What did you come up with?" It is also important to remind people to ground their interpretive hypotheses in the text. To help this, they can ask each other "where do you see that in the text?"

Guide the discussion so that it leads toward the core message as described in the summary below, but work hard to allow the participants to discover this message as they discuss the passage together.

16. 11:50-11:55 (5 minutes): SUMMARY

"Isaiah paints a beautiful picture of the kingdom of God that Jesus came to inaugurate. The center of the kingdom is the king himself, a descendant of David who is completely righteous and just. Through his reign, the curse of Genesis 3 will be reversed and the shalom God intended for creation will be restored. This king will gather the scattered people of Israel from the ends of the earth and reunite the nation. Just as he brought Israel out of Egypt from slavery, so God will again deliver

his people from their enemies. This was a message of tremendous hope to Isaiah's audience and continues to be a great source of hope to us today. All that is wrong in our world, all that we long to see changed, Jesus will indeed make right. King Jesus is who our world needs. We have a great message of hope to share with our campuses."

17. 11:55-12:15 (20 MINUTES): APPLICATION AND PRAYER

Option: Provide art supplies and invite people to answer the questions about restored shalom through drawing or painting.

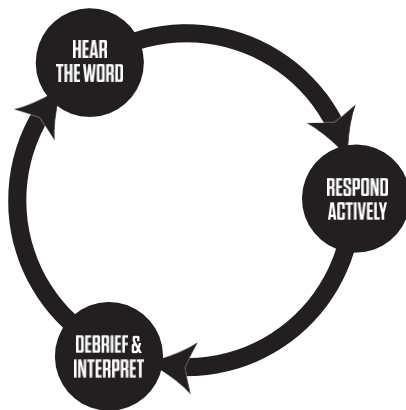
In the Participant Guide on p. ** are three sets of Application Questions for three different themes seen in this passage (Restored Shalom, Hope, God's Faithfulness). You do not need to have students answer all of these questions. If you sense the Holy Spirit was speaking more urgently to one of the themes, invite students to focus there, or encourage them to pick one or two of the themes that the Holy Spirit was speaking to them about.

Give time for individual reflection and have them share in campus groups. Have students pray for this message to be heard on campus. Pray prayers of thanksgiving for God's promise and intercession for Jesus' kingdom to come. Invite participants to display their artistic response.

Session 9 Details: Thursday 4:00-6:15: Looking Back, Moving Forward

LEADER NOTES

This final session is important in stepping back to see the big picture, synthesizing the themes, and promoting ongoing learning.



The invitation to come to camp and take *Origins* was how your students heard the Word. Participating in the *Origins* experience has been their active response. This session is designed to help them debrief and interpret. Participants should leave from *Origins* with concrete plans for hearing more of God's Word by continuing to read and study the Old Testament for themselves.

PREPARATION

- Hang four poster sheets in the room. Label them "God," "Humanity," "The Problem," and "The Solution."
 - Communicate with the worship leader about the opening song and final worship set.
 - If prayer ministers are available, invite them to come to the closing worship.
1. **4:00-4:05 (5 MINUTES): ANNOUNCEMENTS AND OPENING SONG**
A lively worship song is a good way to gather and focus the group. We recommend you cover any departure announcements at the beginning to avoid breaking the mood of the final worship and commissioning.
 2. **4:05-4:15 (10 MINUTES): READING FROM *THE YEAR OF LIVING BIBLICALLY***
If you have been reading from *The Year of Living Biblically*, people might enjoy a final reading about how A. J. was impacted by submerging himself in biblical living. The story of his sons' circumcision works well (pp. 316-321). Consider shortening the reading by skipping paragraphs while still maintaining the overall story. Project images of A.J. Jacobs with robe and beard (found on Google Images) if you like.
 3. **4:15-5:00 (45 MINUTES): THEOLOGICAL REFLECTIONS**

This is like an inductive study of the entire experience.

- 4:15-4:20 (5 minutes): Select 10 participants to stand cross the front of the room with their Participant Guides. In order, have them display the artwork at the beginning of each chapter, starting with Creation. Invite a participant to retell the story of Israel’s history using the 10 images from Creation to Promise of Restoration. By now, they should be able to see the big picture and understand how it fits together. Comment on how the Old Testament story leaves us hanging, waiting for the sequel. Their reading of the New Testament will be enriched now that they have the context for it.
 - 4:20-4:30 (10 minutes): Individual reflection. Encourage them to use the Selah sheets from each section to fill out the “Theological Reflection” worksheet on page 111 of their guide. The “Reviewing the Journey” page next to it provides a quick reminder of the main activities in each session. Comment that theology is reflection on who God is. Growing theologically is important for followers of Jesus, in part because how you act and feel is determined by how you think.
 - 4:30-4:40 (10 minutes): Large group sharing. Go through each topic in turn, asking participants to share what they learned (and where they saw it). Take notes of their sharing on large poster paper but don’t feel the need to capture every last word. Only comment as is needed.
 - 4:40-4:50 (10 minutes): Small group summary statements. Have the participants break into groups of three or four. Ask them to write the core message of the Old Testament in three sentences or less. The core message is more than a summary of the plot; it provides an interpretation of the meaning of the grand narrative.
 - 4:50-5:00 (10 minutes): Large group summary. Have the groups each share their summaries. Then give your own theological summary. Try to use key phrases that have resonated with the group during the week. A sample summary might be:
 - God is a Great God—good, gracious, and persistent.
 - He has given us a Great Identity—mud-creatures loved by God and part of Abraham’s family.
 - He has given us a Great Command—to love him and dwell with him.
 - We face a Great Temptation—to choose independence from God.
4. **5:00-5:25 (25 MINUTES): PERSONAL REFLECTION AND READING PLAN**
 Before sending the participants into individual time, acknowledge that there is so much more to learn and experience in the Old Testament than what you all have been able to cover. In the final section of the Guide, “Digging Deeper,” there are exercises on engaging with the Wisdom Literature. As they make plans for

continuing their exploration of the Old Testament, they may want to consider using some of that material, as well as going back to some of the places they noted for themselves on the bottom of their Selah sheets. “Digging Deeper” also has book recommendations and URLs for online resources. Instruct the participants to take 25 minutes alone to work through the personal reflection sheet and tool for creating a personalized reading plan. Explain to them that the more specific they get, the more lasting the impact of this journey will be on their lives.

5. **5:25-5:40 (15 MINUTES): SHARING IN SMALL GROUPS**

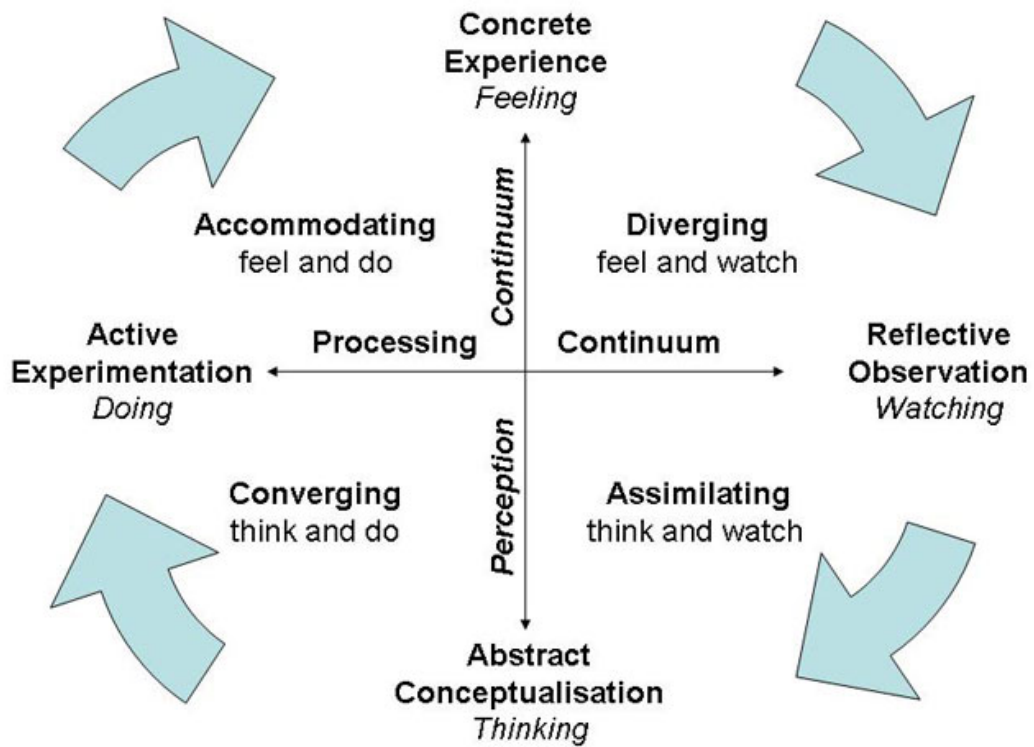
Send them back into the groups they worked with on their theological reflection summary to share their reflections and commitments.

6. **5:40-5:55 (15 MINUTES): WORSHIP AND COMMISSIONING**

Songs of surrender and commitment are appropriate here. Have the prayer ministers stand on the edges of the room and invite the participants to get prayer at any point. To close, read Deuteronomy 6:4-9 over the group and then pronounce words of commission that resonate with your theological summary. For example, “Go onto campus as dearly loved mud-creatures, dwelling with God and calling the campus to love God and worship him alone.”

Appendix

The Kolb Learning Four Stage Learning Cycle



Track Box Materials

- 1.
- 2.

Track Room Setup

1. Room Layout
2. Room Needs
 - a. Ex. (Projector, white board, Easel Pads, etc,)
3. Other

Background Notes

Pre-Course

Session one

Session two...etc

Recommendations for Further Reading and Study

Staff Note: The following List is books that are in addition to the books listed in the student handouts.

InterVarsity Books

- 1.

Non-IVP Books

- 1.

Articles

- 1.