

THE STORY  
LEADER'S GUIDE



# TEACHING THE STORY

Learning to Teach the Metanarrative in  
a Postmodern World

BY JEFF REED



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# THE KERYGMA— WALKING THROUGH THE STORY OF THE JEWISH SCRIPTURES **1**

In the first three sessions of this leader’s guide, we are going to focus on situating the Story in the context of Old and New Testament theology. The purpose is to deepen your understanding of the Story so that you will be able to teach with more background understanding and, therefore, be able to teach with more confidence. In addition, it will help you tie the Story in with all of the Old Testament and especially New Testament booklets that follow in the BILD resources. The first session will focus on learning to teach the storyline in a way that everyone can memorize it. You will be given additional helps—memorization keys—to help you teach the Walk Through in a memorable and fun way. The quotes in this section, especially N. T. Wright’s, remind us of how fragmented our current systematic theology system is and how disassociated it is from the Story.

The *kerygma*, which is the proclamation, “the good news of the kingdom,” is the pivot point in understanding the Scriptures. Jesus “proclaimed” that the good news of the kingdom was at hand. He then opened the minds of the disciples to understand the Scriptures—the Law, the Prophets, and the Writings—showing how they all pointed to Him. Thus the Story is the framework for understanding the Scriptures. We must understand the storyline of the Law, the Prophets, and the Writings to be able to put the key passages Jesus referred to in their context. Those passages will be studied in sessions 3–9 in *The Story*. The focus of this session is deepening your own understanding of the need to attach all Scripture to the Story. Specifically, we will learn to teach the storyline in a way that sets up studying the Old Testament passages Jesus used, by seeing how Peter, Stephen, and Paul used them.



# Study the Scriptures

These three passages show how Peter, Stephen, and Paul told the Story. Note the Old Testament passages they quoted. Study them and draw your own conclusions on how they shaped the Story. The whole Walk Through is based on a similar pattern, as you will see in Session 2.

Biblical Passages:

Acts 3:11–26; 7:1–53; 13:13–41

Record your thoughts on how this should shape how we teach the Story ourselves.



# Theological and Educational Readings

Before we focus on the Story framework and how to teach it, we'll look at a few quotes that focus on the need for the Story to be more than just little lessons, so that we can not only tell the storyline of the Jewish Scriptures but we can also open the Scriptures like Jesus did to His followers on the road to Emmaus.

We will continue to miss the point of the Story and miss having our minds opened to the Scriptures as Jesus did with His disciples, if we do not connect the storyline to the key texts and corollary texts the Apostles quoted. But how do we find these key texts? Most theologians today focus on systematic theology—verses and doctrines disassociated with the unfolding Story—rather than on biblical theology. Therefore, even seminary graduates can miss even the most obvious passages. A recent example is Zondervan's publishing of *The Story* as an abbreviated Bible. They left out many of the passages Jesus' disciples used to tell the Story. The results are different with biblical theology. Biblical theology connects the texts and corollary texts to the Story as it unfolds and respects the intent of the original authors of those texts, so important passages aren't missed. What is the use of knowing facts of the Story if you do not understand them and their significance (the case of Jesus' disciples before the road to Emmaus enlightenment)? You could entirely miss what Christ is doing in this age.

N. T. Wright has clearly identified this problem in his book *Paul and the Faithfulness of God*.

“It is a truth insufficiently acknowledged that a sensible worldview equipped with appropriate symbolic praxis must be in want of a story. . . . Symbols and actions mean what they mean within a worldview, and until that worldview has been expressed in terms of its underlying story it will not be clear what that meaning is. . . .

“We may comment that a great number of today's debates about the first two centuries of Christian history boil down to this question: were the early Christians aware, or were they not aware, of living within a narrative that was larger than that of their own sin, salvation or spirituality?

“This, I suggest, is the deep, underlying point at which we can discern what the so-called 'new perspective on Paul' might really have been all about.”<sup>1</sup>

And later Wright states in Book 2 of his work on Paul:

“I shall repeatedly appeal to the *sequence of thought* in a letter as a whole, a section as a

whole, a chapter or paragraph as a whole. I marvel at the extent to which this is often not done in works on Paul's theology or particular aspects of it. I marvel in particular that many commentaries, which one might suppose to be committed to following the argument of the text they are studying, manage not to do that, but instead to treat a Pauline letter as if it were a collection of maxims, detached theological statements, plus occasional 'proofs from scripture' and the like. I take it as axiomatic, on the contrary, that Paul deliberately laid out whole arguments, not just bits and pieces, miscellaneous *topoi* which just happen to turn up in these irrelevant "contingent" contexts like oddly shaped pearls on an irrelevant string. In any case, the point is that a thematic analysis of Paul's theological topics in themselves, and in their mutual interrelation, ought to enhance our appreciation of the flow of thought in his letters and their component parts, while also demonstrating coherence among themselves."<sup>2</sup>

The point of all of this is that today, because most theologians use systematic theology systems, we have so disassociated the Story from our theology (both Dispensational and Covenant/Reformed theology) and our denominational doctrinal statements (all secondary traditions from the ones laid by Jesus and His Apostles) that we can tell the storyline of the Jewish Scriptures but we cannot open the Scriptures to His followers like Jesus did on the road to Emmaus.

This is true in India in the whole orality–literacy movement. We teach oral learners stories, but not in the context of the whole Story. We attach "little lessons" for the "simple folk" without tying the lessons to the unfolding Story. Therefore, we fail to "open their minds to understand the Scriptures," as Jesus did with His disciples. That is what *The Story's* ten sessions are all about. But more about that in session 5.

In this session, we will begin by telling the Story in a way that sets up all the key passages Jesus used to open the minds of the disciples to understand the Scriptures. We will begin by actually conducting a Walk Through<sup>3</sup> of the storyline during the first meeting. Ideally it is done in an informal setting—a living room of a home, outdoors in some oral settings, or some other informal setting. The first meeting will take about two hours, so plan on about half an hour longer than the other sessions, which are designed to be about 90 minutes. Many of the passages will be embedded in the storyline as the Walk Through is acted out, and they will all be studied in sessions 3–9 in *The Story*.

This storyline will be learned orally by both oral and literate participants together in the class. Gestures, hand signals and memory aids will be used to aid the memory of the participants. Participants will respond with words or phrases as you ask them to repeat them as you walk through the storyline. There will be periodic reviews at 4–5 major points along the way. Even though they will memorize the whole storyline in this session, you will want to review the Walk Through at the beginning of each session in order to embed it in the memory of the participants.

This session includes the storyline, the words participants must memorize, and the reviews, as in session one of *The Story*. It also includes the gestures, hand signals, and memory aids in parentheses beside the underlined words or phrases that the participants repeat. Many of the gestures, hand signals, and memory aids are universal to any culture, but a few will need to be changed to fit your culture. The idea is to keep the action moving, and keep it lively and fun. Our intent is to make a video of this session to model it for you.

When you do the Reviews, you will want to memorize your lines so you say it the same way every time. During the narration of the storyline, you can add some details, but don't make it lengthy. As you will see, the way you tell the storyline sets them up for remembering the Review.

### **The Map of Israel (The Storyline's Geographical Context)**

Before you begin walking through the storyline itself, you need to lay out a map of the Old Testament geography so that you can situate the stories and characters in their setting. With you standing in the middle of the room and people seated all around the edges of the room, first establish which direction of your map will be north, even if it's not really north. If your room is longer than wide, then have north to south be the long direction of your room. (Point north) and ask: "If this is north, what direction is this?" (point south) They say south. (Then point to the east.) "What direction is this?" They say east. (Then point to the west.) "What direction is this?" They say west. Now you need to identify the four corners of the room. (Point to the NW corner) and say: Now here we have the Black Sea. (Pointing to the NE) say: In this corner of our map we have the Caspian Sea; (pointing to the SE) say: Here we have the Persian Gulf; and (pointing to the SW) in this corner we have the country of Egypt. Say: You can remember this by the memory aid (point to each of the 3 corners) "black"(Black) "cats"(Caspian) always "purr."(Persian Gulf). Have them practice saying the names of the corners. In fact, at any time, you can start over with the review to give them practice. Say: Let's see if we can start from the beginning! If you've been going for a while, they'll probably groan!

Go to the west side of the room and say: Along the west side of the room people are sunbathing along the Mediterranean Sea. (You can stretch out your arms and look up like you're taking in the sun!) Starting at the bottom center of the room, you say: There are 2 major rivers on our map. (Wiggle your hand like a winding river toward the NW) and say: The first is the Euphrates River. (At the same starting point, wiggle your hand parallel to the Euphrates but a little to the east of it) say: The second is the Tigris River. Say to them: How will you remember these? Ask: Are "you afraid" (Euphrates) of "tigers" (Tigris)? (Some of these clues are silly, but they will help them remember, and they make the time fun!) (Make a big arc, a crescent, from the base of the two rivers toward the Mediterranean) and say: This land is called the Fertile Crescent. Most people believe the base of the land between the Tigris and Euphrates, is where the Garden of



Eden was located. (Comment of interest to add: Today this is the area of Iraq where ISIS started and ISIS controls the two rivers.) Quickly go over to the west side of the map and say: The land along the Mediterranean, where most of our action will take place (spread both hands away from each other near the floor) is called Canaan. (Cup your hands in the location of the Sea of Galilee.) Say: Right about here is a sea where many Bible stories took place, the Sea of? Galilee. Out of it flows? (wiggle your hand near the floor down the middle of Canaan while walking down the river) the Jordan River, which dumps (flip hand over in dumping motion toward the floor) into the Dead Sea (point beyond it over there on the floor, to the South of Canaan), and say: and beyond it is the Red Sea. You might do a review starting at the 2 rivers, before doing a complete review.

Then say: Before we start our Walk Through, let's review the whole map. Then do it quickly, without extra comments. When they know it well, sometimes you can just point and they know what you're asking.

### **Review:**

What direction is this? (step to the north and point; put your whole body into pointing!) North

What direction is this? (step and point South) South

And this? (point East) East

And this? (point West) West

In this corner we have (step towards and point NW) the Black Sea

(if they have trouble remembering, say "Remember: 'black' 'cats' 'purr'")

In this corner? (step towards it and point NE) the Caspian Sea

In this corner? (point SE) the Persian Gulf

And in this corner? (point SW) Egypt

Over here, these people are sunbathing along what sea? (soak in the sun) the Mediterranean

We have two major rivers. The first is (go there; wave hand near the floor and take a few steps toward the NW) the Euphrates

(if they need help, ask, "Are you afraid of tigers?")

The second is? (wiggle hand near floor; reach out more to the right) the Tigris

What land is this? (make a huge arc over area of rivers) Fertile Crescent

Over here next to the Mediterranean (go there; spread hands over land area) is the land of? Canaan

What sea is this? (cup hands while standing in Canaan) Sea of Galilee

Out of it flows? (wiggle hand and take steps along river going S) the Jordan River

Which dumps into? (dumping motion to floor with hand) the Dead Sea

And beyond it is? (point over there, south on the floor) the Red Sea

### **The Backdrop to the Story: From Creation to Abraham**

Say: Our Walk Through starts in Genesis 12, but a lot happens in the first 11 chapters. Genesis 1–11 serves as the backdrop to the Story and situates it in the larger plan of God

to restore man to Himself. While it is foundational and will be used by John in Revelation to show how God will accomplish restoring creation to God's original plan, it serves as an introduction at this time.

The backdrop: In eternity past, God created the heavens and the earth. This is recorded in Genesis 1 and 2. The fall of man occurs in Genesis 3, when Adam and Eve disobey God and eat from the tree of good and evil. Cain murders Abel in Genesis 4. Evil continues to develop, and God destroys all mankind in the great flood but preserves Noah and his family. They then re-populate the world—all in Genesis 6–8. There are genealogies in Genesis 5 and 10 tracing Adam to Noah to Abraham, which begins the Story of Israel. The first 11 chapters of Genesis serve as background, situating God's focus on choosing Abraham, who would become the father of the nation of Israel, thus beginning the Story—God's plan to restore man to Himself and set up His future kingdom through Abraham and his descendants.

### **The Story Jesus Told**

(The underlined italicized words are words your audience will repeat as you review the storyline after each section. In parentheses are the gestures, hand signals, and memory aids you will use to help them “memorize” the storyline of the Law, the Prophets, and the Writings.)

#### *From Abraham to Joseph*

Just as with Stephen's sermon in Acts 7, our storyline begins with Abraham and his family. Abraham was chosen by God to be the father of many nations. He was born in Ur so the Walk Through starts in Ur (standing at the base of the Euphrates, turn hand like starting a car with a key, say “ur-ur-ur-ur”) of the Chaldees. God tells Abraham to leave Ur and go to a place He will show him. So Abraham leaves Ur with his family: his wife Sarah, his father Terah, and his nephew Lot. Thus our four main characters are Abraham, Sarah, Terah, and Lot. (Hold up hand and ask them to repeat—one finger, they say Abraham, second finger Sarah, third finger, Terah, and fourth finger, they say Lot. Encourage them to follow your signals so they all say it together.) They leave and travel up what river? the Euphrates (walk along river wiggling hand near the floor as you go NW up the Euphrates), for what reason? it's a trade route, arriving in Haran (Pick someone, e.g. Susie, in the north of the room, in the location of Haran, and say: which you'll remember by Susie's beautiful “hair on” her head—move your hands close to her hair, down both sides of her head) where they live for 23 years and become rich. Terah (tip head, hold hands at side of face like sleeping) dies at Haran. Then Abraham, Sarah, and Lot (walk over to the land of Canaan and stand) go to the land of Canaan and settle down there. God promises Abraham three things: land (which is Israel today), descendants (a great nation will come from his line), and blessing (through Abraham, God will eventually bless all the nations). Tell them: We'll say land, descendants, and blessing. You try it now. God promised Abraham 3 things: (hold up one finger and they respond with) land, (second finger they respond with) descendants, and (third finger they respond with) blessing. Say: Abraham

has two sons; I have 2 eyes (I's—point to your 2 eyes with your pointer fingers, and bring your fingers in front of you as you say) Ishmael and Isaac. Say: Isaac has two sons (Hold up 2 fingers) J and E: Jacob and Esau. Jacob has 12 sons. (Hold up your hands next to your ears, and wiggle 10 fingers) and tell them: count my ears! The second to the youngest is Joseph (wiggle ring finger).

### Review

(The person leading the walk through of the Story will narrate the section with some audience participation, then the leader will conduct a review, using the hand gestures to aid participants' memory and to keep everyone in sync. Participants repeat together the underlined phrase in each question.)

Let's review!

Our Walk Through starts in what town? (start a car) Ur

Our 4 main characters are? (count with 4 fingers) Abraham, Sarah, Terah, and Lot

God tells them to leave, so they go up what river? (wiggle hand, walk NW) Euphrates

For what reason? It was a trade route.

Until they come to what town? (sides of hair) Haran

Where who dies? (hands like sleeping) Terah

They leave Haran and go (walk to Canaan) into the land of Canaan

Where God promises Abraham three things: (count with 3 fingers) land, descendants, and blessing

Abraham has two sons: (2 fingers from eyes) Ishmael and Isaac

Isaac has two sons, J and E: (count with two fingers) Jacob and Esau

Jacob has how many sons? (hold up five fingers on each side of your head) 12

The second to the youngest is? (wiggle ring finger) Joseph

### From Joseph to Moses

The Story now focuses on Joseph. It is through Joseph that God will begin to fulfill his promise to Abraham and his descendants to make them a great nation. This comes about in an unusual way through the life of Joseph, who is willing to follow God's unfolding plan. He is Jacob's favorite son, his second youngest, and Jacob bestows on him a coat of many colors. Joseph's older brothers all hate him, so he is sold into slavery and winds up in slavery in Egypt (point to Egypt). He eventually ends up in the house of Potiphar (ahead of time, if there is one, put any large potted plant in the corner of the room). Say: You will remember his name by this potted plant, pretend it's a fir tree—Pot of fir, Potiphar (it may not work in some countries). Potiphar is one of Pharaoh's officials, the captain of the guard. There Joseph rises up to become manager over Potiphar's house, but Potiphar's wife tries to seduce him, then lies about him, and Joseph winds up in prison. Then he rises to the top in prison, where he is put in charge of all the prisoners. He eventually interprets Pharaoh's dream of a coming famine and is put in charge of Pharaoh's house, we'll say he becomes: second in command (salute like saluting a general) to Pharaoh. Because there is famine in the land of Canaan also, through a number of circumstances, Joseph brings his

family down to Egypt, sparing them of the famine. There they grow in numbers. Jacob blesses his sons and dies. What is the key to Joseph's success? We learn that in some of his closing words to his brothers: "You meant evil against me, but God meant it for good." Through Joseph God preserves Abraham's lineage, and grows Israel into a great nation (hold arms out like you are big and spread them bigger and bigger). After Joseph dies, a new Pharaoh becomes king who does not know Joseph. He's afraid of the now 2 1/2 million Israelites (hold up 2 1/2 fingers—hold third finger half-way down with thumb) so puts them into slavery. Thus begins the 400-year Egyptian captivity (make whipping motion).

**Review** (possibly, if time, review everything up to now, starting with Abraham)

Joseph is favored by his father, hated by his brothers, so he is sold into slavery (go to Egypt) in the country of Egypt

In the house of (point to the plant or pose like a plant!) Potiphar

Where he eventually becomes (salute general) second in command over all of Egypt

Because of the famine, Joseph brings his family down to Egypt.

There Israel grows into (spread arms bigger and bigger): a great nation

How many people? (hold up fingers) 2 1/2 million

Joseph dies, a new Pharaoh takes over, and we have the (whipping motion) 400-year Egyptian captivity

#### *From Moses to Joshua*

Toward the end of the 400 years, the people cry out to God for a deliverer. So God raises up a mighty deliverer named Moses (standing in Egypt, raise both arms from the waist upward to a 45 degree angle). Moses tells Pharaoh, "God said, 'Let My people go!'" Pharaoh doesn't listen, so God sends plagues. They worship frogs, so God gives them frogs! They worship the river, so God turns the river into blood. All of the plagues are related to their gods. God brings about the plagues for three reasons (again number them): to convince Pharaoh to let the Israelites go, to convince Israel to follow Moses, and to put down the Egyptian gods. Moses leads the nation of Israel out of Egypt. Then after parting the Red Sea (make parting motion as walk), Moses leads them south (turn right or south, thumb pointing that way) to Mt. Sinai (put finger tips together up high to make a mountain top). At Mt. Sinai, Israel is formally made into a nation by God. He gives them the Law (bring hands down into an open book), which essentially is their constitution. The Law has three divisions: civil, ceremonial, and moral (number them). The moral laws are (10 fingers) the 10 commandments, which are in reality the first principles of the whole Law. There are 613 laws all together. God forms the entire law into a covenant with Israel. The essence is this: if they obey the Law they will be blessed (fold hands like in prayer), and if they disobey they will be cursed (cross two pointer fingers in sign of cross to ward off evil!). We will say: Obey and be blessed. Disobey and be cursed. In a way, this forms all the rest of the history of Israel, until the coming of Christ. They say they will obey! So Moses then leads them just south of the land promised to Abraham to a town called Kadesh Barnea. That's a hard name to remember. But you'll remember it because before they go in the land they're hungry, so they stop at Katie's Bar and Grill. I'll flip

hamburgers (pretend to flip burgers), and you'll say Kadesh Barnea! There they send 12 spies into the land to see if they can conquer it. When the spies come back, 10 say no (both hands, 10 fingers then thumbs down for "no"), there's giants in the land! And 2 say go (hold 2 pointer fingers up, then both thumbs up for "yes." You have to practice this. Have them do it with you, if they want.) They say let's go, God will protect us. The two are (wiggle thumbs) Joshua and Caleb. As a result, they decide not to enter the land, so God sentences them to wander in the wilderness (wave hand around towards the floor and physically wander around a bit) for 40 years until everyone over 19 dies, everyone except Joshua and Caleb (wiggle your thumbs). Then Moses leads them up to the plains of Moab to enter the land a second time. Here he preaches five big sermons, in essence, he gives them the Law a second time (hold up two fingers). Moses dies and a new leader is raised up to lead them into battle (lift fist up high, as in leading them to victory)—for fun you can say "Generalissimo": Joshua.

### Review starting in Egypt

Then God raises up a deliverer (raise both arms): Moses

Pharaoh won't let the Israelites go, so God brings about plagues for 3 reasons:

(first finger) to convince Pharaoh, (second finger) to convince Israel, (third finger) to put down the Egyptian gods

Moses then leads them out across what sea? (part the waters) Red Sea

They (thumb point south) take a right to (mountain with hands): Mt. Sinai

Where God gives them (hands like open book): the Law

There are three divisions of the Law (count with fingers): civil, ceremonial, and moral

The first principles of the Law are called (hold up 10 fingers): 10 commandments

How many laws are there all together? 613

God makes a covenant with them—obey and be (hands in prayer) blessed

Disobey and be (ward off evil) cursed

They say they will obey, so Moses leads them across the wilderness, just south of the land, to what town? (go there and flip burgers) Kadesh Barnea

Where they send how many spies into the land? 12

And what do they say? (10 fingers up then thumbs down) 10 say no and (two fingers then thumbs up) and 2 say go

The two are (wiggle thumbs that are already up): Joshua and Caleb

As a result they (wandering motion toward floor) wander in the wilderness

For how long? 40 years

Until everyone over 19 dies

Except (wiggle thumbs): Joshua and Caleb

Moses then (walk there) leads them up to the: plains of Moab

Where he gives them the Law (two fingers) a second time

Then God raises up a new leader (fist up leading the charge), Geralissimo: Joshua

### From Joshua to the Exile

Joshua then leads them across the Jordan River at flood stage (pull up pant legs and tip

toe across Jordan). Right square in their way, in the middle of Canaan, is Jericho, which is in essence, the capital of Canaan. It has two huge walls around it, the inner wall thick enough you can drive chariots on it. God gives them a strategy, which Joshua obeys: March around the walls each day for six days and on the seventh day blow your horns and the walls will fall down. Archaeologists have uncovered those very walls today, one falling out and one falling in. We say they have a “smashing success” (clap hands together then spread hands to the sides). Next they go 14 miles NW to a much smaller city called Ai, but they are defeated. Why? Because Achan steals some of the treasure and hides it in his tent, against God’s command. We say they suffer Achan de-feat (point to bottom of your foot which is aching with pain). Once Achan is taken care of, they win victories in the region of Gibeon by separating to the north and the south—an excellent military strategy. Then Joshua takes his soldiers on a Southern campaign, and they take the South totally (box, punching with both fists walking south) as God commanded. He then turns north, but only takes it partially (walk toward the north but punch with only one fist), not fully obeying God. The land is then divided up into 12 parts (use both hands and make dividing motion) because of the 12 tribes of Israel—Jacob’s 12 sons. Following the division of the land, God raises up judges to rule the land. Some judges are good and the people obey God; some are bad and the people disobey God. Some of the judges are well known: Deborah is the only female judge mentioned (adjust your hair); we know Samson because of his great strength (show your muscle); and Gideon is a judge as well as a warrior (Explain: A worldwide organization today called Gideons places Bibles in hotels and hospitals and everywhere, so we will remember him as “the judge with all the Bibles”—make a motion like passing out Bibles). The period is characterized by ups and downs, we will say anarchy (move hands in intense chopping motion).

The people look around (point and swivel around) and see that everyone else has kings so they want a king. God tells them you don’t want a king; he will tax you and you will have to serve him. Plus God does not want them to have a king, because He is their King, but the people insist. So God gives them a king. God tells Samuel, who is the last judge and the first prophet, to anoint the first king (put one finger up and hold it there)—Saul, which you can read about in the book of 1 Samuel (hold up one finger on other hand; hold up both fingers through the numbering of the kings and books, until the “bomb goes off”). After God removes Saul, God has Samuel anoint the second king (add second finger) David, a man after God’s own heart in the book of (add second finger to other hand) 2 Samuel. God further clarifies His promise which He made with Abraham by promising David, in covenant form, that the coming king, who will bring in the kingdom, will come from his line, establishing David’s throne forever. As a result, the third king (add third finger to first hand) is Solomon. You can read about him in the book of (add third finger to 2nd hand) 1 Kings. As promised, he is from David’s line; he is David’s son. He is the one who is to build a temple for God. The fourth king (add your fourth finger) is Rehoboam, Solomon’s son. He wants to become richer than his father, so he taxes the people to death (if you want, pretend to ring water out of a rag), and there is a revolt. As a result, the kingdom splits (memory aid—a bomb goes off; hit fist into hand and explode

hands apart, like a bomb going off): Jeroboam (memory aid: Jeri bomb), a general, goes to the North (when you do it in the review, you will rock back and forth between north and south for these points) and Rehoboam (memory aid: Reho bomb) goes to the South. Ask: How will we remember that Jeroboam goes to the north? Say: Everyone knows you always throw cherry (Jeri) bombs north; 10 tribes go to the North (point north and take a step to the north) and 2 go to the South (point and take a step to the south); the 10 in the North (point north) are called Israel, the two in the South (point south) are called Judah.

Then God raises up prophets to try to shape up Israel and Judah, but no one listens. Because they don't listen, what does God do? Just as He promised in His covenant with them at Mt. Sinai and in the second giving of the Law on the plains of Moab, He brings in the Assyrians, from the North, to take the Northern tribes captive. The Assyrians are very cruel and are feared because they do things like ripping apart and filleting their prisoners while still alive. This captivity is 200 years (hold up 2 fingers) after the split kingdom, in 722 B.C. Therefore, the prophets in the South start prophesying to Judah, but they don't listen. So God brings in the Babylonians (rock a baby in your arms) to take them captive for 70 years. The Babylonians are educators (tap your temple like you're smart). They take young men like Daniel and his companions and educate them to serve the king by ruling over their own people. This captivity is 150 years after the Assyrian captivity. Why 70 years? They didn't let the land lay rest every seventh year as commanded in the Law, which is the plan to deal with the poor and let them start over. Then a new empire takes over the Babylonians—the Medes and Persians (the history is recorded in the book of Daniel). Under this new empire, God allows Judah to come back in 3 expeditions to their land that is “in rubble.” The first is led back by Zerubbabel (hold up first finger, start in Babylon SE on map and sweep finger to Canaan), and he rebuilds (make a pointed roof with hands) the temple. The second is led back by Ezra (sweep 2<sup>nd</sup> finger from Babylon to Canaan), and he rebuilds the (hand on heart) hearts of the people. The third is led back by “a short stubby guy” (bend over and show how tall he was, up to your knee—knee-high-miah): Nehemiah, and he rebuilds the walls (run your hand over the top of the wall) of the city of Jerusalem. Then there is a great silent period for (4 fingers up, if needed) 400 years between the Jewish Scriptures and the coming of Jesus the Messiah. The prominent world ruler during this time is Alexander the Great. He is Greek, so the New Testament is written in Greek.

## Review

Joshua leads them across (tip toe across river) what river? the Jordan

To the capital city: Jericho

Where they have (clap hands and separate quickly) smashing success

Then they go 14 miles NW to the town of Ai

Where they suffer (grab foot: ache in de“feet”) Achan defeat

After they deal with Achan, they take the South how? (walk south punching with both fists) totally

And the North? (walk north boxing with one fist) partially

Then they divide up the land into how many parts? (dividing motion with hands) 12

Who are the prominent rulers during this time? Judges  
Who is the female judge? (fix hair) Deborah  
Who is the strong judge? (show muscle) Samson  
Who is the judge with all the Bibles? (pass out Bibles) Gideon  
The period is characterized by (quick, chopping hand motions) anarchy

They look around and see all the other nations have Kings  
So the last judge and the first prophet, who is also the king anointer: Samuel  
Anoints the first king (hold up left pointer finger and keep it up) Saul  
In the book of (hold up right pointer finger) 1 Samuel  
The second king is (add second finger to left hand) David  
In the book of (add second finger to right hand) 2 Samuel  
God promises David his throne will last forever  
The third king is (add third finger to left hand) Solomon  
Who is he? David's son  
In the book of (add third finger to right hand) 1 Kings  
The fourth king is (add fourth finger to left hand) Rehoboam  
Who is he? Solomon's son  
He wants to become richer than his father, so he taxes the people to death.  
As a result, the kingdom splits. (hit fist into hand with motion like a bomb went off)  
Who goes to the North? (point north with one arm; jeri-bomb) Jeroboam  
Who goes to the South? (point south with other arm; re-a-bomb) Rehoboam  
How many tribes go North? (rock back and forth; point north with one arm) 10  
How many tribes go South? (point south with other arm) 2  
The North is called? (point north with one arm) Israel  
The South is called? (point south with other arm) Judah

Who does God raise up to try to shape up Israel and Judah? prophets No one listens.  
So who does God bring in from the North to take Israel captive? the Assyrians  
What kind of people are they? (thumb down) Cruel  
How many years after the split kingdom? 200 years  
The prophets start going in the South, but nobody listens, so who does God bring  
in? (rock a baby in arms) Babylonians  
What kind of people are they? (touch temple) Educators  
How long are they in captivity? 70 years  
Why? They didn't let the land lay rest.  
How many years is this captivity after the Assyrian captivity? 150 years  
Then a new empire takes over. Who are they? the Medes and Persians  
They allow the Jews to come back in three expeditions. The first is led back by  
(sweep 1 finger back to Canaan; say to a land in rubble, if clue needed.) Zerubbabel  
And he rebuilds the (both hands like a v-roof) temple  
The second is led back by (sweep two fingers Babylon to Canaan) Ezra  
And he rebuilds their (hand on heart) hearts



The third is led back by (touch knee) Nehemiah

And he rebuilds the walls

How long of a silent period between the completion of the Jewish Scriptures and the coming of Christ? 400 years

Who is the prominent world leader during this time? Alexander the Great

He is Greek so the New Testament is written in Greek

Record any insights from the brief commentary and readings.



## Socratic Discussion

We now understand the storyline of the Jewish Scriptures. It is the Story that all the stories of the Law, the Prophets, and the Writings fit into. We cannot understand what Jesus was explaining to the disciples after His resurrection without understanding the storyline. Reflect here on why we must understand this storyline before our minds can be opened to understand the Scriptures.

**ISSUE:** Importance of learning the storyline

### Think Through the Issue Before Discussion:

1. Why is the storyline such an important starting point?
2. How do the quotes from N. T. Wright help reinforce needing to understand the Story to make sense of individual passages?

3. What happens when we isolate the Story from our doctrine? from our theological systems? from our denominations?
4. What happens to oral learners if they get isolated stories and simple lessons without understanding the whole Story?



Record your initial thoughts on the issue before discussion.

### **Discuss the issue in your small group.**

Record your initial thoughts on the issue after discussion.



# Insights for Leading

Make the case for why the Story is essentially what Jesus explained to the disciples on the road to Emmaus and why the storyline is so important. Reflect on your own process of being established in the faith. Was it built around the storyline itself, or fragmented?