

FOCUS^{ON} THE FAMILY
PRESENTS

RVL

DISCIPLESHIP™

THE CURRICULUM

*"Whoever claims to be in him must walk as Jesus walked."
1 John 2:6 (RVL)*



A SEMESTER COURSE WITH RAY VANDER LAAN

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INSTRUCTOR GUIDE

RVL Discipleship: The Curriculum
Instructor Guide

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LESSON 5

THROW YOUR STONE



LESSON OBJECTIVES:

- Review the concept of allusion using additional examples from the Gospels.
- Introduce the discipleship idea of “throwing your stone.”
- Challenge students to consider what *their* stone might be.

SUGGESTED HOMEWORK:

- Have students read the first chapter of *Sitting at the Feet of Rabbi Jesus* and complete the *SFRJ* “Study and Discussion Guide” questions.

INTRODUCTION

(Lecture, 3-5 minutes)

In today's lesson we will wrap up the idea of allusions in Scripture by looking at one more example—this time in a conversation between Peter and Jesus. As RVL introduces the passage, pay attention to Jesus' answer. Do you recognize any words or phrases from somewhere else in the Bible?

We will then shift gears to begin considering what to do with everything we have learned so far. We've talked a lot about the importance of stories and how the Bible uses narrative and metaphor to communicate truth. It's important for us to remember that God not only instructs us through Scripture; He uses it to reveal Himself. These stories are not meant to be simply instructional—they are meant to introduce us to the God who created everything.

A disciple of Jesus is not someone who only knows the stories. A disciple is someone who *joins* the stories. But what does that really mean? Let's begin today's lesson and then discuss.

RVL VIDEO LESSON

(30 minutes)

Encourage your students to take notes. Make sure the lights are dimmed during the video, but not too dark for students to see what they are writing. If you or your students need a break during the video viewing, consider pausing at the 15:36 time mark (after “Okay, now let’s move to our next . . .”).

KEY TERMS:

| *Yadah* | to know intimately, through deep experience

KEY SCRIPTURES:

“Then Peter came to Jesus and asked, ‘Lord, how many times shall I forgive my brother and sister who sins against me? Up to seven times?’

“Jesus answered, ‘I tell you, not seven times, but seventy-seven times.’”

Matthew 18:21-22



*“If Cain is avenged seven times,
then Lamech seventy-seven times.”*

Genesis 4:24



"Then David said to the Philistine, 'You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel, and that all the assembly may know that the Lord saves not with sword and spear. For the battle is the Lord's, and he will give you into our hand.'"

1 Samuel 17:45-47 (ESV)



GUIDING QUESTIONS

(15-20 minutes)

Instructors may use the following guiding questions to drive class discussion about the video lesson. For online courses/independent study, these questions may be used in the online discussion board of your choice. Instructors may also choose to discard these questions altogether in favor of focusing on the provided homework assignments.

TIP: Review the questions ahead of time, prioritizing the ones you think will be most important for your context and to make sure you have enough time for a good discussion.

QUESTION 1

Why do you think it's important for disciples of Jesus to be so forgiving?

TIP: Remind your students of the "burning coals" lesson. Consider having them take turns reading Romans 12 aloud, focusing in particular on verse 20. What happens when we love those who have wronged us? How do burning coals enter a situation?

QUESTION 2

David would be the king of Israel one day—an ancestor of Jesus Himself. Why do you think God had David train as a shepherd in his early life? How would you have expected God to train a future king?

TIP: If your class is a shy bunch, try to encourage discussion by directing the question to an individual student: "What do you think, ____?" Without judging his or her answer, you can follow up by asking the class, "What do the rest of you think?" If you know beforehand where you want the discussion to end up, this approach can help you steer the conversation in that direction.

QUESTION 3

What aspects of your life today feel a bit like David watching sheep—a bit ordinary, a bit mundane, a bit insignificant or not the type of work people ordinarily get credit for? How might God be training you as a disciple in this area of your life?

TIP: Try looking up the phrase “burning coals” in a Bible app, such as BibleGateway. Notice that burning coals are mentioned several times in reference to the tabernacle and throughout the Psalms, as well as other places. How do you see this metaphor for God’s presence being used in these passages?

QUESTION 4

So, what’s your stone? What are your skills or passions? What role are you in or working toward, or what responsibilities do you find yourself handling right now? How can you throw these stones as a disciple?

TIP: Think of how you might answer this question. Consider beginning the discussion with your own answer to get your students thinking. If you know some of their interests or passions, ask specific students to imagine how they might throw their stones in their specific situation.

CONCLUSION

(5 minutes)

It might seem easy to think that David was a special hero—someone truly exceptional whom ordinary disciples could never dream of “competing with.” But when David faced Goliath, he wasn’t anything special; he was just a wilderness kid with one discernible talent: throwing rocks. God didn’t ask the boy to be anything other than what he already was.

David knew God’s story. He believed in God’s story. But, most importantly, he was willing to be *in* God’s story, whatever that looked like. Somehow this young shepherd understood that if he brought his reliable skill to the table, God could transform David into the man He had created him to be. And because David was willing to throw his stone, the world had a chance to *yadah* the power of God.

So . . . will you join the story? You simply have to throw your stone. Nobody else can do it for you. Will you be a student, a friend, an athlete, a software engineer, a dentist, a garbage truck driver, or a parent in that story?

Will you throw your stone as a disciple so that the world may *yadah* God and His kingdom?

ASSIGN HOMEWORK

(5 minutes)

IF YOU STILL HAVE TIME IN CLASS

Have your students work on their synoptic Gospel or *SFRJ* reading and responses.



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ADDITIONAL MATERIALS

INSTRUCTOR LESSON GUIDE

GLOSSARY

Beth | house; one's home or the place where one lives; a family group; that place where your whole life is built (Hebrew)

Beth ab | “the father’s house.” The dominant patriarchal social construct of biblical Jewish culture, spanning from the Old Testament to the New. A *beth ab* was an extended family unit that lived together, in tents or later, in houses. This group would include the patriarch, his wife or wives, any young children, and their adult sons and their sons’ families. Daughters would join the *beth ab* of their husbands when they got married. (Hebrew)

Beth sefer | “school of the Text”; primary-level Scripture school (Hebrew)

Beth midrash | school of Scripture interpretation; secondary-level Jewish education (Hebrew)

Biadzo | Greek translation for “violence” or “intense passion” in the Hebrew Bible (Greek)

D’var Torah | literally, “a word about the *Torah*”; the practice of inviting God’s presence as a group reads and discusses Scripture together

Echad | one; only or alone (Hebrew)

Evangelion | “gospel” or “good news.” As Caesar worship spread throughout the Roman Empire, this term was used to describe a royal proclamation about the emperor, heralding such news as the birth of a new heir, an emperor’s coronation, or one of his military victories. Evangelion always referred to the reign of Caesar, the “savior of the world.” New Testament writers and early believers used this term—which Jewish and Gentile audiences alike would have understood immediately—to refer to Jesus, the true King and Savior. (Greek/Latin)

Ga’al | “to redeem.” Refers to the Middle Eastern legal practice of addressing whatever has disconnected an individual from a *beth ab*, using the family’s resources to bring that person back into the family. (Hebrew)

Gematria | Hebrew system of using letters as numbers (Hebrew)

Haver | intentionally committed friends who share a common goal (Hebrew)

Haverim | plural of *haver* (Hebrew)

Heroon | a small temple or shrine where a deified human is honored for the purpose of obtaining the ear of the gods (Greek)

Hosanna/hoshanna | literally, “God save us now!” or “Save us, please!” This phrase was used as a political statement by the Zealots, a first-century group of religious Jews who believed the Kingdom of Heaven would come through warfare. The phrase was adapted from Psalm 118. (Hebrew)

Kal v’homer | translates to “how much more.” Called “argument a fortiori” in the Western world, this method of logic states, “If Point A is true, then how much more would Point B be true?” Jesus uses this method multiple times in the Gospels to communicate the idea that if God cares for the smallest parts of His creation, how much more would He care for human beings, who are made in His image? (Hebrew)

Karvah | literally “near”; used colloquially for sexual intercourse (Hebrew)

Kenosis | to empty (Greek)

Kensos | a tribute tax levied by the Roman Empire. Occupied inhabitants would be required to purchase a tribute coin and pay on a regular basis as a sign of loyalty. (Greek)

Ketuvim | refers to the rest of the Hebrew Bible, aside from the *Torah* and the *Nevi'im* (Hebrew)

Kezazah | the public cutting off of a Jewish community member for a transgression, often due to losing the family inheritance to a Gentile (Hebrew)

Lamad | to practice intentionally (Hebrew)

Levakah | your heart; your operating system; what physically keeps your body alive. Jews would include one’s mind in this category. (Hebrew)

Ma’at | Egyptian version of *shalom*. Refers to the state of having everything your heart desires. (Egyptian)

Mashal | a story, often fictitious, that explains and applies a text (Hebrew)

Me’odekah | your might; your physical strength or actions; the assets, resources, or sociopolitical capital that gives you power on some scale (Hebrew)

Messiah | the Hebrew equivalent of the Greek word *Christ*, meaning “anointed king” (Hebrew)

Mevaseret | the Hebrew equivalent of *Gospel* (Hebrew)

Mishpat | justice; retributive justice; punish/reward/rule of law (Hebrew)

Moshel | a wise ruler (Hebrew)

Naphshekah | Means life/every living moment including your emotions, feelings, passions. Scripture often indicates you *are* a soul rather than *have* a soul. (Hebrew)

Nevi'im | the prophets; refers to the histories and books of prophecy in the Hebrew Bible (Hebrew)

Pratz | violent, explode, burst out; intense passionate, with all your might (Hebrew)

Pikuach nephesh | to protect or enhance life; the literal translation of “Love your neighbor as yourself” (Hebrew)

Rab | great or much (Hebrew)

Rabbi | honored teacher (Hebrew)

Remez | an allusion, a hint or clue that connects one idea to a separate story or idea by using the same words/phrases. While this practice was widely used in Jesus’ day, it was not referred to as *remez* until later. (Hebrew)

Ruach | wind, breath, or spirit (Hebrew)

Seah | unit of measurement equal to approximately 20-25 pounds (Hebrew)

Shalom | perfect peace and harmony; ordered and flourishing function; deep meaning and completeness. Describes the character of God Himself. (Hebrew)

Shema | to hear; to obey or respond to (Hebrew)

Semicha | authority; an inspired new interpretation of Scripture (Hebrew)

Synagogue | “meeting house”; a Greek word that was absorbed into the Hebrew language and referred to the public building in which the Jews of Jesus’ day would gather for social events, teaching, and education (Greek/Hebrew)

Talmid | the disciple of a rabbi (Hebrew)

Talmidim | plural of *talmid* (Hebrew)

Tanakh | acronym referring to the Hebrew Bible (Hebrew)

Tehom | the abyss; the dark and the deep; sometimes used to describe hell (Hebrew)

Tohu | formless (Hebrew)

Tohu v'vohu | formless and empty; conflict and disharmony; disorder and dysfunction; deterioration or decay; confusion and brokenness. The opposite of the character of God. Symbolized in Scripture by churning water, desert, etc. (Hebrew)

Torah | the first five books of the Hebrew Bible/Old Testament (Hebrew)

Tsal | shadow (Hebrew)

Tselem | image or likeness; referred to a deity's physical representation (Hebrew)

Tzedakah | righteousness; distributive justice; to share with those in need; charity (Hebrew)

Ve'ahavta | "to love," which in the Hebrew mind means "love in action" (Hebrew)

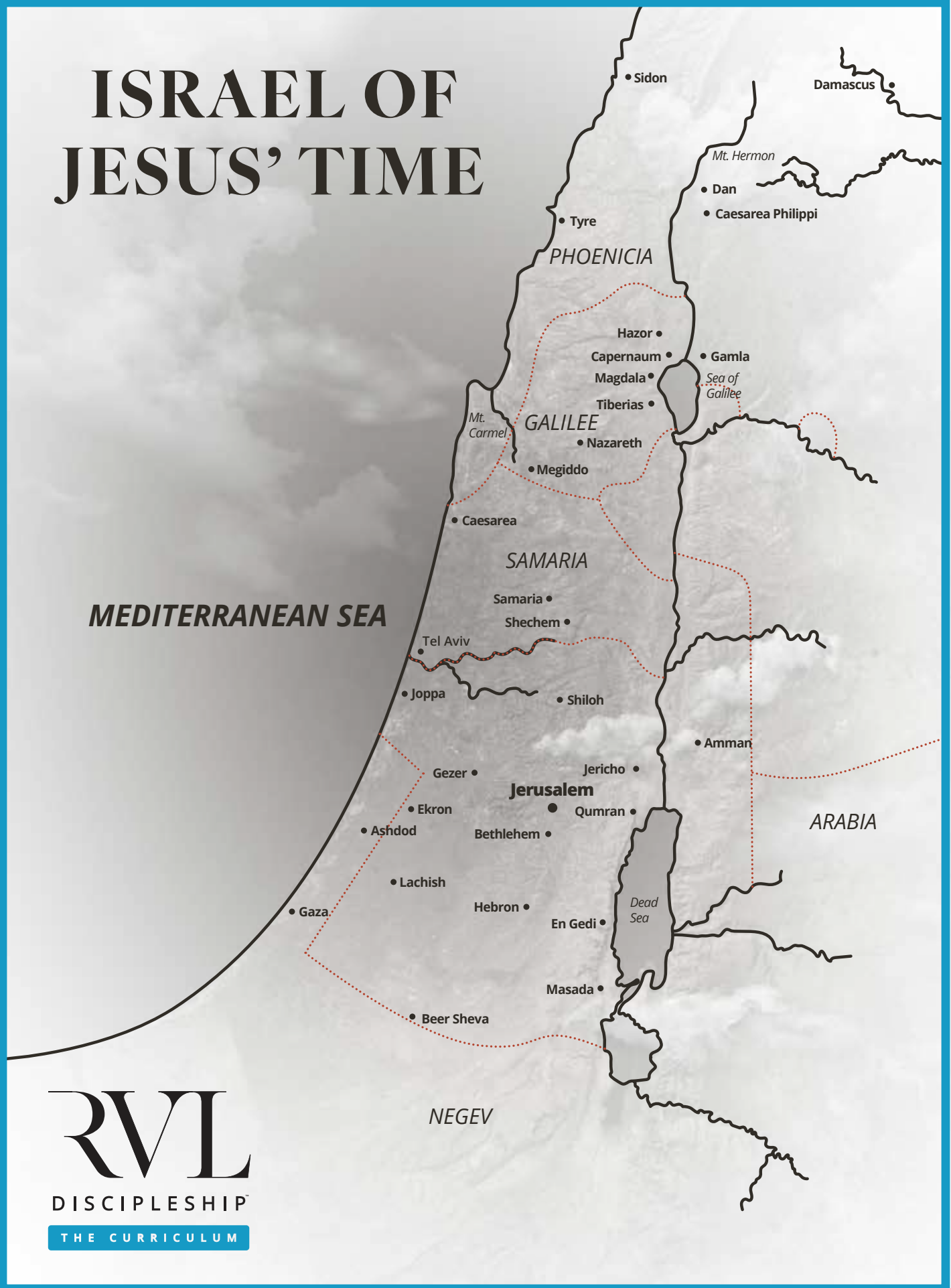
Vohu | empty (Hebrew)

Yadah | to know intimately, through deep experience (Hebrew)

Zakar | to remember and act accordingly (Hebrew)

Ze'ekah | a pain-filled scream of hopeless or helpless despair because of suffering or oppression (Hebrew)

ISRAEL OF JESUS' TIME



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RESOURCES/WEBSITES

Our Rabbi Jesus: www.OurRabbiJesus.com

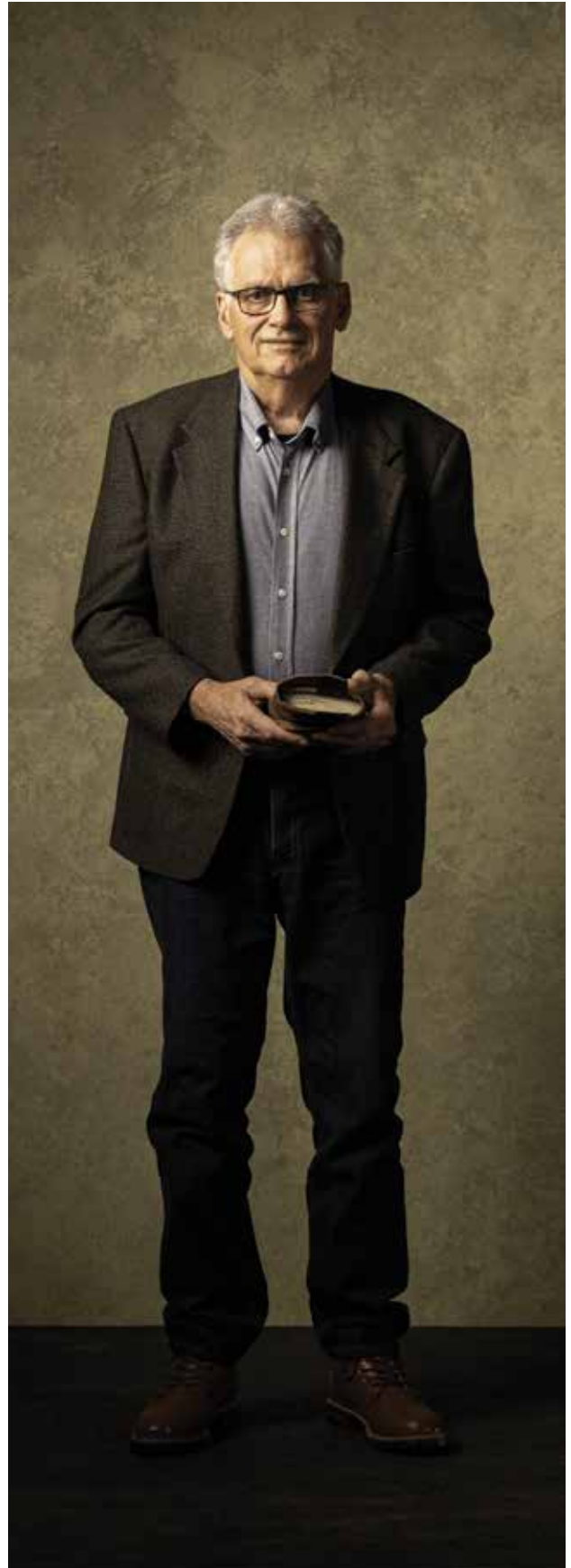
The Bible Project: www.BibleProject.com

En Gedi: www.EnGediResourceCenter.com

ABOUT RVL

Since receiving his Master of Divinity from Westminster Theological Seminary in 1976, Ray Vander Laan has been actively involved in studying and teaching Jewish culture using the methods of Jewish education. He has continued graduate studies in Jewish Studies in the United States, Israel, Turkey, and Egypt. He has been a teacher for more than thirty-five years and is an ordained minister with the Christian Reformed Church. He has also authored a book titled *Echoes of His Presence*, published by Focus on the Family. Vander Laan founded That the World May Know Ministries in 1998 and has taken thousands of people with him on his study tours of Israel, Turkey, and Egypt.

Ray's preaching and teaching ministry is focused on understanding the Bible in light of the historical and cultural context in which God placed it. This perspective on the Bible highlights God's call for His people to be a transforming influence on their culture. He uses research of the top scholars in the fields of archaeology, history, and biblical study as tools to explore the scriptural text ever more deeply. His gifts, expertise, and calling are to link that cultural information and the Bible so that its message applies to our lives today in very practical ways.



ABOUT THE PUBLISHER

Focus on the Family is a global Christian ministry dedicated to helping families thrive. We provide help and resources for couples to build healthy marriages that reflect God's design, and for parents to raise their children according to morals and values grounded in biblical principles.

We're here to come alongside families with relevance and grace at each stage of their journey. We support families as they seek to teach their children about God and His beautiful design for the family, protect themselves from the harmful influences of culture, and equip themselves to make a greater difference in the lives of those around them.

No matter who you are, what you're going through, or what challenges your family may be facing, we're here to help. With practical resources—like our 1-800-AFAMILY help line, counseling resources, and websites—we're committed to providing trustworthy, biblical guidance and support.