

LIVE JESUS IN OUR HEARTS

# REVELATION AND THE OLD TESTAMENT

## TEACHER GUIDE

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**CHECK THIS OUT!**

To access the additional teaching resources for this course, go to [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament).



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## Dedication

For Kaye Ashe, OP (1930–2014)

“God loves nothing so much as the one who dwells with Wisdom.”  
(Wisdom 7:28)

The content in this resource was acquired, developed, and reviewed by the content engagement team at Saint Mary’s Press. Content design and manufacturing were coordinated by the passionate team of creatives at Saint Mary’s Press.

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# INTRODUCTION

## Live Jesus in Our Hearts Series

Welcome to the Saint Mary's Press's® Live Jesus in Our Hearts series. As a Lasallian (Christian Brothers) ministry, Saint Mary's Press is proud to claim the phrase long associated with the prayer of Saint John Baptist de La Salle as the title for this series. Besides being the patron saint for teachers, John Baptist de La Salle was a champion for the poor, a pioneer in educational practices, and a fierce proponent for connecting life with faith. These principles have guided the development of Live Jesus in Our Hearts, our second-generation high school series following the USCCB's Curriculum Framework for high school students.

## Key Features of the Series

Live Jesus in Our Hearts builds on the strengths of our previous series:

- Student books that engage and challenge young people with language and examples they can connect with and understand.
- Student books that are student-tested for easy navigation and maximum readability.
- Content that initiates meaningful conversations between teens and their peers, as well as teachers, mentors, and leaders in the Catholic faith community.
- Teacher guides that center on important understandings and essential questions about core elements of our faith.
- Learning experiences and projects that help students explore and develop skills that will enrich their faith, both now and on their future spiritual journey.

Building on these strengths, Live Jesus in Our Hearts has new features based on numerous hours of consulting and testing with students and teachers:

- A strong connection to young people's experience through short stories, contemporary images of young people in action, features that apply faith to life, and the reflections of real young people in each unit's focus question.
- An invitational, evangelizing approach that meets students where they are, whether they have years of Catholic formation or whether this is the first time they are in a Catholic school setting. This series encourages students to ask deep questions about Christian beliefs and incorporates regular inspirational quotes from Pope Francis.
- A strong and sequential connection between the teacher guide and student book driving the instruction, and covering the student book chapters in order.
- The use of Scripture as a primary source in every course. Students will read and interpret the meaning of biblical texts and discover how they provide the foundation—along with Sacred Tradition—for core Catholic beliefs.

- A contemporary, vibrant, colorful design that attracts young people and sparks their curiosity to see what the student book has to say. Charts, maps, and images throughout the student book provide focus and help to maintain student interest.
- New features in the student books that guide students to greater mastery of the content and deeper understanding:
  - unit and chapter focus questions to direct students' attention to the key themes in each unit and chapter
  - full-page visual reflections that offer students another way to grasp a chapter's key themes
  - Unit Highlights sections with graphic organizers that students can use to review their learning and prepare for quizzes and tests

## Overview of *Revelation and the Old Testament*

*Revelation and the Old Testament* is the first-semester, ninth-grade course in the Live Jesus in Our Hearts series. In order to take a fresh approach to the requirements of the Framework, the first unit of this course looks at the first chapters of Genesis and then covers the basics of Revelation and biblical interpretation. The second, third, and fourth units of the course continue sequentially through the Old Testament, covering the required Framework points in appropriate spots along the way. This allows the students to have a deep understanding of God's Revelation through the Old Testament. The final unit has a brief introduction to the New Testament foreshadowing Jesus Christ as the fulfillment of salvation history, as required by the Framework. In your curriculum planning, be mindful that the content in the two chapters that introduce the New Testament will be explored in much greater depth in the second course of the series, *Jesus Christ and the New Testament*.

The five units in this course are:

- Unit 1: God's Original Revelation
- Unit 2: God Revealed to His Chosen People
- Unit 3: God Revealed through Kings and Prophets
- Unit 4: God Revealed through Holy People and Worship
- Unit 5: God Revealed through Jesus and the Church

Each unit focuses on a different section of the Old Testament, requiring the students to read significant portions of the Bible. The meaning of these biblical texts is then explored in the student book.

## Organization of the Teacher Guide

This teacher guide offers a path for teaching the core content of each unit of the student book. It incorporates important Understanding by Design™ principles, such as: the use of enduring understandings and essential questions, targeted interactive learning experiences, and the use of both summative and formative assessments.

These features lead the students to deeper comprehension of the enduring understandings for each unit and provide students the opportunities to demonstrate the knowledge and skills related to those enduring understandings.

Each unit in the teacher guides is divided into three basic parts: an overview, the learning experiences, and handouts.

## Overview

The overview provides a large picture of the whole unit and is intended to support efficient and effective lesson planning. It consists of the following elements:

- **Unit Summary** This feature provides a quick overview of the core concepts presented in the unit.
- **Learning Objectives** This organizational map outlines the key goals of the unit, the enduring understandings, the related essential questions, and the key knowledge and skills that the students will be able to demonstrate as an outcome of unit learning.
- **Vocabulary** This section offers a list of the vocabulary words that are highlighted and defined in the unit. The list is divided into three categories: terms for mastery, terms introduced for later mastery, and terms previously mastered or for general knowledge.
- **Student Book Chapters** This feature provides a quick reference to the student book chapters and Scripture readings that will be covered by the unit.
- **Suggested Path to Understanding** This section provides an overview of all the learning experiences offered for the unit and the six facets of understanding that are addressed in each:

### Explain

Via generalizations or principles, provide justified and systematic accounts of phenomena, facts, and data; make insightful connections and provide illuminating examples or illustrations.

### Interpret

Tell meaningful stories; offer apt translations; provide a revealing or personal historical dimension to ideas and events; make the object of understanding personal or accessible through images, anecdotes, analogies, and models.

### Apply

Effectively use and adapt what we know in diverse and real contexts—we can “do” the subject.

### Perceive

See and hear points of view through critical eyes and ears; see the big picture.

### Empathize

Find value in what others might find odd, alien, or implausible; perceive sensitively on the basis of prior direct experience.

### Reflect

Show metacognitive awareness; perceive the personal style, prejudices, projections, and habits of mind that both shape and impede our own understanding; are aware of what we do not understand; reflect on the meaning of learning and experience.

It also notes the enduring understandings, essential questions, knowledge, and skills covered by each learning experience.

- **Additional Online Resources for Teaching This Unit** This feature serves as a reminder of the wealth of additional unit support material that is offered on the Saint Mary's Press website, at [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament).
- **Assessing Student Understanding** This section highlights the options for assessment offered in the teacher guide and in the online resources.

## Learning Experiences

The enduring understandings for each unit are taught through the learning experiences. These learning experiences are engaging, interactive suggestions for covering content and concepts in ways that address the learning needs of the contemporary young person. The learning experiences can be revised to best fit your unique learning environment and should be the basis for preparing daily lesson plans. In general, each learning experience will take approximately one to two periods of class time. Each unit follow a similar process for learning:

- **Preassessment** Each unit opens with a learning experience option for preassessing what the students may already know about the unit topic. This will help to better target unit lesson planning to meet the unique needs of each class.
- **Final performance tasks** The second learning experience is always geared toward reviewing, ahead of time, the final performance task options (creative projects) available for the students. This takes place early in the unit, so the students can focus on the knowledge and skills they will use for the final performance task they choose. You will have to decide the number and kind of final performance tasks assigned for the course. Some teachers assign final performance tasks for most units; other teachers assign only one or two for each course.
- **Core learning experiences** The next learning experiences are directly related to teaching the enduring understandings of the unit. Each enduring understanding will have at least two, and possibly three, learning experiences that engage the students directly with the concepts related to that understanding.

## Handouts

The handouts in each unit are designed to complement the understandings and learning experiences of the unit. The handouts include a preassessment, a vocabulary list, final performance task options, rubrics for the final performance tasks, a unit test, and the core handouts used for the various learning experiences throughout the unit.

All the handouts in the teacher guide, including the unit tests, are available on the Saint Mary's Press website, at [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament), as Word documents for downloading, customizing, and printing.

## The Saint Mary's Press Teacher Resources Website

In addition to the teacher guide and student book, the Live Jesus in Our Hearts series provides an extensive collection of online resources for each course to assist in guiding and supplementing the student learning. The online resources are presented by course and unit. You can find these resources at [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) or by going to the Saint Mary's Press website ([www.smp.org](http://www.smp.org)) and clicking on "Teacher Resources." (Note: For security purposes, you will be asked to create an account the first time you access this site.) All of the following resources are available in formats that allow you to download and customize them according to your needs:

- **PowerPoint and Keynote Presentations** Two options are offered for PowerPoint or Keynote presentations. The first option provides supplemental presentations designed to explore unit-related topics at a deeper level. The second option provides chapter presentations that impart an overview of the key concepts within each chapter.
- **Web-Based Resources (Links)** Topic-specific web links offer the opportunity for further research or study on topics related to the unit content. These can be used as part of teacher preparation and background or as additional content for the students.
- **Reading Guides** Each unit includes a chapter-by-chapter reading guide created to assist the students with reading and study skills.
- **Tests and Quizzes** Quizzes and their answer keys are available for each chapter in the unit. The unit test and answer key from the teacher guide are also available, as well as a test bank offering additional questions related to each unit. This allows teachers to design unit tests around the content they have focused on in individual classes.
- **Downloadable Handouts** All handouts found in the teacher guide are also offered online.
- **Digital Quizlets** If your students have access to tablets or laptops, we have created Quizlets for every chapter. Simply click on the link, and you can add the Quizlet to your own account to use with your students.

## Semester-Long Project Option

This course offers a special performance task designed to encourage budding biblical scholars. For this task, the students use a seven-step exegetical process introduced in unit 1 to select a passage, conduct research, and write a three-page exegesis paper. units 2 through 4 offer this as one of three final performance task options.

To take this a step further, make this a semester-long project to give students the opportunity to practice and build their biblical interpretation skills. This requires that they select the three-page exegesis paper for units 2–4. Near the end of the semester, they assemble their three papers, along with a reflective synthesis paper (which could take the place of the unit 5 final performance task), into a written or digital portfolio. This completed portfolio may serve as a final assessment in lieu of a traditional written exam, or it may comprise a portion of the student's final exam grade.

For more detailed information about the semester-long project option, and for the handouts describing the synthesis paper and its grading rubric, see appendix 1.

## Thank You

We thank you for choosing the Live Jesus in Our Hearts series and making this a part of your religion curriculum. We share a common goal: to form young people to be in relationship to Jesus Christ, while being religiously literate, and living their faith in their everyday lives.

Please contact us if you ever have suggestions for how we might reach these goals in ever more effective ways. We constantly seek to improve all our products to meet your needs and the diverse needs of your students, and we value your knowledge and expertise. Email us at [smpress@smp.org](mailto:smpress@smp.org) to offer your feedback.

# UNIT 1

## God's Original Revelation

How does the Bible  
help me know God?

### OVERVIEW

#### Unit Summary

In this unit, students begin their study of Revelation and Sacred Scripture by exploring the Book of Genesis. They learn to distinguish between natural revelation and Divine Revelation, and they explore the process by which the Bible was written. They develop an initial understanding of why familiarity with both the Old Testament and the New Testament is essential for growing in Christian faith, and they engage in a basic process of biblical exegesis.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Read and study Sacred Scripture in an informed, intelligent, and prayerful manner, with an awareness of the ways in which Scripture is a privileged means for encountering God's self-revelation.	<b>USCCB Framework</b> The Revelation of Jesus Christ in Scripture: IA,B2a-c; IIA-B; III; IVA-B

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS
<p>U1. The Bible reveals God's plan of essential goodness, holiness, and justice for all of creation.</p> <p>U2. We can come to know God through natural revelation and Divine Revelation.</p> <p>U3. The Bible is a complex collection of books organized into two closely interrelated testaments that were written by various authors over an extended period of time.</p> <p>U4. The Holy Spirit, the teachings of the Magisterium, and the tools and methods of biblical exegesis enable us to understand and interpret Scripture.</p>	<p>Q1. Why is there evil in the world? Was that part of God's plan?</p> <p>Q2. How do I know God exists?</p> <p>Q3. Why is the Bible so complicated?</p> <p>Q4. How do I make sense out of all those old stories in the Bible?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The Book of Genesis contains two complementary Creation accounts.</p> <p>K2. The pre-history accounts found in Genesis include the Fall, Cain and Abel, the Great Flood, and the Tower of Babel.</p> <p>K3. The beauty and complexity of the natural world reveals the goodness of God the Creator.</p> <p>K4. Divine Revelation enables us to know God, not simply to know about God.</p> <p>K5. The fullness of Divine Revelation is found in the life, Passion, death, Resurrection, and Ascension of Jesus.</p> <p>K6. Scripture is a unique and privileged venue in which to encounter Divine Revelation.</p> <p>K7. The Bible was written by way of a long process that took many years, including a shift from oral tradition to written tradition.</p> <p>K8. The Old Testament and New Testament are inextricably linked in many ways.</p> <p>K9. Methods of biblical exegesis, such as form criticism, help us to understand the human authors' intentions and God's Revelation more clearly.</p> <p>K10. The Holy Spirit is present with us when we seek to interpret the Bible in a way that is authentically open to God's Revelation.</p>	<p>S1. Read Scripture with care, thoughtfulness, and attention to detail.</p> <p>S2. Explain the process through which oral tradition becomes written tradition.</p> <p>S3. Attune themselves to God's presence in the natural world.</p> <p>S4. Pray with Scripture in a respectful and meditative manner.</p> <p>S5. Identify and explain the stages of development by which the Bible came to be in its current form.</p> <p>S6. Articulate the importance of form criticism as a crucial initial step in biblical interpretation.</p> <p>S7. Recognize key literary forms that are found in the Bible.</p> <p>S8. Offer concrete examples of the ways in which the Old Testament and the New Testament are interrelated.</p> <p>S9. Conduct a basic process of biblical interpretation (exegesis).</p>



## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 1 Vocabulary” (TX005920), on pages 47–50, one for each student.

### Terms for Mastery

analogy of faith  
biblical exegesis  
biblical inerrancy  
canon (of Sacred Scripture)  
Chosen People  
Church  
concupiscence  
conscience  
contextualist approach  
covenant  
deuterocanonical  
Divine Inspiration  
Divine Revelation  
Essenes  
Fall, the  
fundamentalist approach  
Gnostic

Latin Vulgate  
literal sense  
literary forms (genres)  
Nag Hammadi manuscripts  
natural revelation  
Old Covenant  
Old Law  
oral tradition  
original holiness  
original justice  
Original Sin  
particular good  
salvation history  
scholastic theology  
spiritual sense  
ultimate good  
written tradition

### Terms Introduced for Later Mastery

*apocrypha*  
Babylonian Exile  
Doctor of the Church  
Ecumenical Council  
encyclical  
Magisterium  
New Covenant  
New Law  
prefigure  
prophet  
Sacred Tradition  
Second Vatican Council

### Terms Previously Mastered or for General Knowledge

archaeology  
Bible  
New Testament  
Old Testament  
sin  
soul



TX005920



## Student Book Chapters

This unit draws on material from the *Revelation and the Old Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

### Chapter 1: God's Original Plan (pp. 10–35)

- Article 1: The Divine Architect and His Plans
  - Pre-read: Genesis 1:1–2:3
  - Pre-read: Genesis 2:4–25
- Article 2: The Bible or Science—Which One Is Right?
- Article 3: Right People, Wrong Turn
  - Pre-read: Genesis 3:1–24
  - Pre-read: Genesis 4:1–16
  - Pre-read: Genesis 6:5–9:29
  - Pre-read: Genesis 11:1–9
- Article 4: Sin's Ripple Effect

### Chapter 2: God's Revelation (pp. 36–57)

- Article 5: Natural Revelation: Finding the Artist in the Art
- Article 6: Logic: It Just Makes Sense
- Article 7: Divine Revelation: The Word from On High
- Article 8: Inspiration: From God's Mouth to Our Hearts

### Chapter 3: Overview of the Bible (pp. 58–83)

- Article 9: From Word to Text
- Article 10: When Did It Happen? When Was It Written?
- Article 11: Not One Book, but Many
- Article 12: Bible Translations
- Article 13: The Old Prepares Us for the New
- Article 14: The New Fulfills the Old

### Chapter 4: Interpreting the Bible (pp. 84–103)

- Article 15: Reliable Guides: The Magisterium and the Holy Spirit
- Article 16: Exegesis: What Does It Mean?
- Article 17: Making Sense of the Bible
- Article 18: The Literature of the Bible
- Article 19: Biblical Archaeology: Digging for Answers

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes
- Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the activities created by Saint Mary's Press to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 1 Preassessment” (TX005918), on page 45
- handout “Unit 1 Vocabulary” (TX005920), on pages 47–50
- handout “Unit 1 Final Performance Task Options” (TX005930), on pages 71–72
- handout “Unit 1 Final Performance Task Rubrics” (TX005931), on pages 73–74
- handout “Unit 1 Test” (TX005932), on pages 75–80
- handout “Unit 1 Test Answer Key” (TX005933), on pages 81–82
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of Revelation and Sacred Scripture. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

### UNIT 1

#### Explain

#### LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about God's original Revelation to assist you in identifying points of emphasis for this unit of study.

**Apply****LEARNING EXPERIENCE 2: Final Performance Task Preview**

Preview the final performance tasks and their rubrics.

**CHAPTER 1****Interpret****LEARNING EXPERIENCE 3: The Creation Accounts**

Explore the Creation accounts in the Book of Genesis through close, careful reading and artistic expression. (U1, Q1, K1, S1)

**Perceive****LEARNING EXPERIENCE 4: The Prehistorical Narratives**

Facilitate a “jigsaw” process in which students study and reflect on prehistorical narratives from the Book of Genesis. (U1, Q1, K1, K2, S1, S2)

**CHAPTER 2****Empathize****LEARNING EXPERIENCE 5: God in Nature**

Lead the students in a reflective process focused on God's presence in the natural world. (U2, Q2, K3, K4, S3)

**Reflect****LEARNING EXPERIENCE 6: Divine Revelation: Psalm 139**

Guide the students in exploring the concept of Divine Revelation through personal reflection on their own experience and on Scripture. (U2, Q2, K4, K5, K6, S4)

**CHAPTER 3****Perceive****LEARNING EXPERIENCE 7: Oral and Written Tradition**

Delve deeply into the process by which the Bible was written, with particular emphasis on the movement from oral tradition to written tradition. (U3, Q3, K6, K7, S5, S6)

**Interpret****LEARNING EXPERIENCE 8: Old and New Testament Connections**

Facilitate an activity that explores the many connections and interrelationships between the Old Testament and the New Testament. (U3, Q3, K8, S8)

**CHAPTER 4****Interpret****LEARNING EXPERIENCE 9: Literary Genres**

Guide the students in a process that illustrates the importance of identifying the literary form (genre) of a Scripture passage in order to understand how it communicates a deeper meaning. (U4, Q4, K9, K10, S9)

**Apply****LEARNING EXPERIENCE 10: Small-Group Exegesis**

Engage the students in an exercise in biblical interpretation. (U4, Q4, K9, K10, S9)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of the unit. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament).

## Explain

### LEARNING EXPERIENCE 1 (Unit)

## Preassessment

**Preassess what the students already know about God's original Revelation to assist you in identifying points of emphasis for this unit of study.**

- 1. Prepare** by downloading and printing the handout “Unit 1 Preassessment” (TX005918), on page 45, one for each student, and downloading the PowerPoint presentation “Learning Experience 1: Preassessment” (TX006067).
- 2. Arrange** the students into pairs.
- 3. Distribute** the handout. Direct the students to work in pairs to complete it, identifying each statement as true or false. Allow about 10 minutes for this process. Tell the students not to spend too much time on any one item. If they have no idea whether it is true or false, they should simply guess and move on.
- 4. Show** the PowerPoint presentation. As you display each statement (before moving to the next slide, revealing whether that statement is true or false), informally take the pulse of the class to identify whether most students think the statement is true or false (ask for a show of hands or simply a verbal response). Invite the students to correct their own papers as you proceed through the PowerPoint presentation. Make notes of the topics the students seem to possess strong prior knowledge of and, in contrast, topics that will require focused study during this unit.
- 5. Move** quickly through the slides. For the false statements and for statements that many of the students categorize incorrectly, you may wish to offer brief words of explanation or correction, but do not engage in a full explanation or discussion at this point. Tell the students that they will be learning more about all of these concepts throughout the unit.

## TEACHER NOTE

Although the students could complete the handout individually, working with a partner will help to reassure them that this is simply an introductory exercise to begin the unit, not a test.

Revelation and the Old Testament

Name \_\_\_\_\_

**Unit 1 Preassessment**

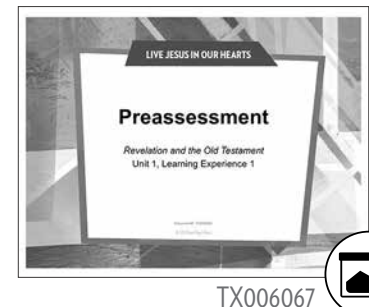
**Bible: True or False?**

Work with your partner to determine whether each of the following statements about God's Revelation in the Bible is true or false. Write your choice in the blank space provided. **True/False** — (line is not a ball)

1. The Creation accounts in the Book of Genesis are scientifically accurate.
2. The Creation accounts in the Book of Genesis are historically accurate.
3. The Book of Genesis has two accounts of God creating the universe.
4. God's original plan for Creation was a plan for goodness, holiness, and justice, not sin and evil.
5. We can choose to believe in either science or to believe in the Bible, but not both.
6. We can know everything there is to know about the world through human reason.
7. The Catholic Church is opposed to the theory of evolution.
8. Catholicism is a combination of paganism and Buddhism.
9. The Bible is just a book like any other piece of literature.
10. Most of the stories in the Bible are cheerful accounts of happy, holy people.
11. God's self-communication is called Divine Revelation.
12. The Holy Spirit dictated the Bible, word-for-word, to human authors.
13. The Old Testament is mostly apocryphal.
14. We can learn about God through the world He created.
15. The Church figured out everything we need to know about the Bible a long time ago.
16. The Old Testament and the New Testament have very little in common.
17. Jesus is the fulfillment of many Old Testament prophecies.
18. The Bible contains many different types of writings, such as poems, prayers, songs, letters, and narratives.

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6. **Direct** the students to look again at their handouts and to work individually to annotate them according to these directions:
  - Circle the statement—true or false—that most surprises them.
  - Put a check mark next to one statement they think they would be able to explain well to a classmate.
  - Put a star next to the statement that they are most curious about.
7. **Conclude** by affirming the students' open-mindedness, curiosity, and willingness to engage both their hearts and their minds in the material of this unit. Direct them to keep their handouts to refer to later in the unit.

### Apply

## LEARNING EXPERIENCE 2 (Unit)

### Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts, “Unit 1 Final Performance Task Options” (TX005930), on pages 71–72, and “Unit 1 Final Performance Task Rubrics” (TX005931), on pages 73–74 one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose option 1 or option 2. If you wish to work with a partner, choose option 2.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

Revelation and the Old Testament

Name \_\_\_\_\_

#### Unit 1 Final Performance Task Options

The following is a list of the ending understanding for unit 1. Demonstrating your grasp of these understandings will be assessed in completing your chosen final performance task. See the descriptions below to understand the specific concepts that will be assessed for each option.

- The Bible reveals God's plan of eternal goodness, holiness, and justice for all of creation.
- The Bible reveals God's plan of eternal goodness, holiness, and justice for all of creation.
- The Bible is a complete collection of books inspired by God's Holy Spirit and written by various authors over an extended period of time.
- The Holy Spirit, the knowledge of the Magisterium, and the tools and methods of biblical exegesis enable us to understand and interpret Scripture.

#### Option 1: A Spiritual Autobiography: A Personal Reflection on God's Revelation

1. Consider the following questions:
  - a. How has your understanding of God's plan for the world changed from the time you were a child until now? What questions do you still have about God's plan?
  - b. In what ways have you come to know God through your human reason?
  - c. In what ways, or through what experiences, have you come to know God through the natural world?
  - d. In what ways have you come to know God through Sacred Scripture? For example, what Scripture stories have been most meaningful to you?
  - e. In what ways have you sought to deepen your relationship with Jesus Christ, the fulness of God's Revelation? To what experiences have you been introduced in these efforts? What have you gained in this area that you feel for yourself?
  - f. In what experiences have you struggled to know God or to understand God's Revelation?
  - g. What are your most important or pressing questions about the Bible?

2. Express your answers to the questions listed above by way of the following methods:
  - a. Write an essay (minimum five to ten pages, typed).
  - b. Produce a video or podcast (minimum 5 minutes).
  - c. Create a series of illustrations, diagrams, paintings, or drawings (minimum five items in the series).

Note: If you choose this option, write at least two paragraphs to accompany and explain your work to the meaning of what you created is clear to your teacher.

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Revelation and the Old Testament

Name \_\_\_\_\_

#### Unit 1 Final Performance Task Rubrics

Criteria	Option 1	Option 2
Content Knowledge	Student demonstrates a deep understanding of the unit's ending understanding and the specific concepts assessed in the task.	Student demonstrates a deep understanding of the unit's ending understanding and the specific concepts assessed in the task.
Communication	Student communicates their understanding of the unit's ending understanding and the specific concepts assessed in the task.	Student communicates their understanding of the unit's ending understanding and the specific concepts assessed in the task.
Application	Student applies their understanding of the unit's ending understanding and the specific concepts assessed in the task.	Student applies their understanding of the unit's ending understanding and the specific concepts assessed in the task.
Analysis	Student analyzes their understanding of the unit's ending understanding and the specific concepts assessed in the task.	Student analyzes their understanding of the unit's ending understanding and the specific concepts assessed in the task.
Conclusion	Student concludes their understanding of the unit's ending understanding and the specific concepts assessed in the task.	Student concludes their understanding of the unit's ending understanding and the specific concepts assessed in the task.

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### TEACHER NOTE


If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

## Interpret

## LEARNING EXPERIENCE 3 (Chapter 1)

## The Creation Accounts

Explore the Creation accounts in the Book of Genesis through close, careful reading and artistic expression.  
(U1, Q1, K1, S1)

1.  Prepare by ensuring that all the students have read articles 1 and 2 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Creation Stories: Compare and Contrast” (TX005921), on pages 51–52, one for each student. Gather large sheets of newsprint, one for every four to six students, and markers or crayons.

## TEACHER NOTE

If your school uses a block schedule, plan to complete all of this learning experience in one class session. If your school uses a traditional schedule, plan to complete the second half of this learning experience (the artistic exercise) during a second class session.

2. **Begin** by inviting the students to recall the number of Creation accounts found in Genesis, the first book of the Bible: two. Give the students the opportunity to read both of these accounts, to explore their similarities and differences, and to reflect on the important truths God teaches us through them.
3. **Arrange** the students into pairs. Distribute the handout. Direct the students to work together to reread both Creation accounts and to complete the handout. Emphasize the importance of both students working together to read and analyze both accounts (rather than one student reading one account and one reading the other). Allow at least 15 minutes for the students to work. Circulate among the pairs to offer assistance as needed, being especially alert for students for whom reading, studying, and finding their way around the Bible is a new experience.

## TEACHER NOTE

Students who are visual learners may prefer to compare and contrast the Creation accounts using a Venn diagram, which they can create on the reverse side of the handout or using a digital drawing app.



Articles 1 and 2

Revelation and the Old Testament

Name \_\_\_\_\_

**Creation Stories: Compare and Contrast**

Differences	1 <sup>st</sup> Story: Genesis 1:1-2:4a	2 <sup>nd</sup> Story: Genesis 2:4b-25
Type of writing: Are the two stories written in the same style? Are the two stories written in the same language? Are the two stories written in the same way?		
The creation of humans: When are humans created, relative to the rest of creation? (i.e., first, last, or at some other time?)		
Time frame: How long does creation take?		
The nature of God: How does God create the world?		

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4. **Gather** the students back together as a large group and review the handout. Project the handout on a screen or Smart Board (or reproduce the compare and contrast charts on the board), and have a student volunteer fill in correct answers as you proceed.

## TEACHER NOTE

Note the handout "Creation Stories Answer Key" (TX005922), on page 53.

5. **Transition** to the next part of this learning experience by reviewing several key insights that have emerged from the students' work or that appear in articles 1 and 2 of the student book. These key insights include:

- Both Creation accounts in Genesis reveal God's original plan of holiness, justice, and goodness for all of creation. In both of these accounts, we see that there is no sin, evil, or suffering. Rather, there is goodness and harmony among people, between people and the rest of creation, and between people and God.
- The two Creation accounts are complementary, rather than contradictory. They are both true.
- Neither Creation account is meant to be a historical or scientific account. Rather, these stories reveal religious or spiritual truths (about God, humanity, and the created world) that God wants to convey to us for the sake of our salvation.

6. **Invite** the students to consider what religious or spiritual truths (about God, humanity, and the created world) the Creation accounts might reveal. Pose the following questions rhetorically, writing them on the board as you ask them (or project them on a screen or Smart Board):

- What are human beings supposed to be like? What characteristics or qualities are we supposed to display in our words and actions?
- How are we supposed to spend our time?
- What are our responsibilities and obligations? What ought to be important to us?
- What will make us happy?
- What will make us sad?
- How are we to treat other people?
- How are we to treat the Earth?
- What is our relationship with God supposed to be?
- How do these stories reveal God's original plan of goodness, holiness, and justice for all of creation?

7. **Reorganize** the student pairs so that two or three pairs merge to form a group of four to six students. Give each group a sheet of newsprint and some markers or crayons. Direct the groups to draw the outline of a person on the newsprint (if the paper is large enough, they could trace the outline of one of the group member's bodies on the paper). Then, in or around the outline of a person, they should

Revelation and the Old Testament

### Creation Stories Answer Key

#### Differences

Category	1 <sup>st</sup> Story: Genesis 1:1-2:4a	2 <sup>nd</sup> Story: Genesis 2:4b-2:25
Type of writing:	Many repetitive statements, such as "And there was..." "God saw that it was good," and the numbering of the days. These statements are like the rhythm of a song and give a poetic feel to the story.	A narrative or short story, with God, Adam, and Eve as the central characters.
Order of events:	Many repetitive statements, such as "And there was..." "God saw that it was good," and the numbering of the days. These statements are like the rhythm of a song and give a poetic feel to the story.	Adam is created first (in 2:7), then various animals and birds, and then Eve (in 2:21-22).
The creation of humans:	Humans are created last, on the sixth and final day of God's work of Creation.	Adam is created first (in 2:7), then various animals and birds, and then Eve (in 2:21-22).
Time frame:	Creation takes six days, with a seventh day of rest.	No time frame is specified.
The action of God:	Simply by speaking, "Let there be..."	By physically creating—for example, forming Adam "out of the dust of the ground" (2:7) and building Eve from Adam's rib.
Another category:	Responses will vary based on the category students choose.	Responses will vary based on the category students choose.
Sample category:	This is a powerful and hopeful view of God—God directly creates, and amazing things happen.	Sample category: This is a more down-to-earth (literal) portrayal of God—God is actually talking to others, in the same way people do.

#### Similarities

1. In both stories, God is the creator of everything—the source of all that exists.
2. In both stories, humans have some sort of privileged place. For example, in the first story, only on the sixth day (the day on which humans are created) does God declare that he "thinks it very good" (1:31), compared to the other days. There is also the sense that God has saved the crown or pinnacle of his Creation (the ordering the best for last). In the second story, Adam gets to name all animals, cattle and birds, which is a symbol of his role of caring for these creatures.
3. In both stories, God's love and care for creation are evident.

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Unit 1: God's Original Revelation

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draw responses to the questions you have written on the board, based on what they have discovered in the Creation accounts. Encourage the students to respond to the questions with symbols, images, or drawings as much as possible, but they can supplement these with some words if needed. Because the Creation accounts answer these questions implicitly rather than explicitly, advise the students to think broadly and creatively about their responses.

8. **Circulate** among the groups to offer assistance and encouragement, as needed. If any group is struggling, you may offer these or similar prompts:
  - Have you captured the idea that humans are to care for the Earth?
  - Have you symbolized the intrinsic goodness of creation?
  - Have you represented God as the Creator of all?
  - Have you drawn the idea of unity and connection between people?
  - Have you expressed the interconnectedness of all creation?
9. **Gather** the finished posters together where the entire class can see them (laid out on the floor, displayed on desks or tables, or posted on the wall). Time permitting, invite informal conversation, comments, and questions about the posters. Be sure to do the following:
  - Draw the students' attention to the many religious truths and spiritual insights that can be drawn from these essential, foundational biblical stories.
  - Emphasize the ways in which these stories reveal God's original plan for human beings to live in a state of goodness, holiness, and justice.
10. **Conclude** by calling the class to quiet and inviting a student volunteer to read aloud the "Take It to God" prayer on page 12 of the student book.

## Perceive

### LEARNING EXPERIENCE 4 (Chapter 1)

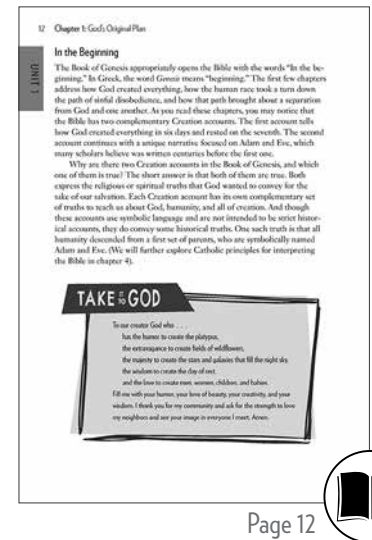
## The Prehistorical Narratives

Facilitate a "jigsaw" process in which the students study and reflect on prehistorical narratives from the Book of Genesis. (U1, Q1, K1, K2, S1, S2)

1. **Prepare** by ensuring that all the students have read articles 3 and 4 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "The Book of Genesis: Prehistorical Narratives" (TX005923), on pages 54–55, one for each student.

## TEACHER NOTE

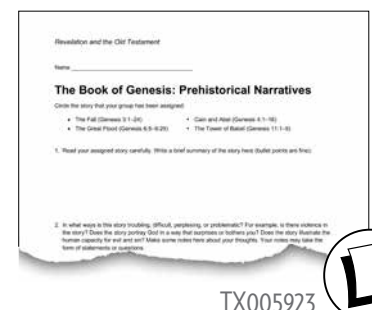
Note the handout "The Book of Genesis: Prehistorical Narratives Answer Key" (TX005924), on pages 56–57.



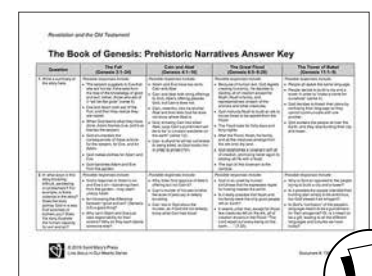
Page 12



Articles 3 and 4



TX005923



TX005924

2. **Begin** by sharing with the students the enduring understanding for this chapter: *The Bible reveals God's plan of essential goodness, holiness, and justice for all of creation.*

- This original plan is clearly expressed in the very beginning of the Bible, in the Creation accounts found in the Book of Genesis.
- As we continue to read the early chapters (prehistorical narratives) of Genesis, we come across accounts that show us the ways humanity “took a wrong turn,” away from God’s plan. These accounts are discussed in articles 3 and 4 of the student book.

Ask the students to recall them as you write them on the board:

- The Fall (Genesis 3:1–24)
- Cain and Abel (Genesis 4:1–16)
- The Great Flood (Genesis 6:5–9:29)
- The Tower of Babel (Genesis 11:1–9)

Tell the students that today’s class session will allow them to explore the ways in which these accounts, despite being somewhat troubling and even violent, do reveal God’s plan of essential goodness, holiness, and justice for all creation.

3. **Arrange** the students into four groups. If the four groups are too large to work productively, direct each group to subdivide into two smaller groups.
4. **Distribute** the handout. Assign each group one of the four accounts listed at the top of the handout, and direct the students to circle the account they have been assigned.
5. **Allow** the students about 15 minutes to work in their groups to read their assigned account and answer the questions on the handout. Each student must complete their own individual handout. Note that although the Great Flood is longer than the other accounts, most students are likely familiar with it.
6. **Rearrange** the students into new groups of four. Each group should have one student representative from each of the original groups (i.e., one student who read the Fall, one who read Cain and Abel, one who read the Great Flood, and one who read the Tower of Babel). Each student reports to their new group about the account they read, using questions 1–3 on the handout as a guide. As they listen to their classmates, the students complete questions 4 and 5. Allow about 10 minutes for this process.
7. **Circulate** among the groups to offer assistance and to ensure that they are on task.
8. **Refocus** the attention of the whole class as you use these or similar points to transition to the final part of this learning experience:
  - Your small-group conversations have given you insight into the ways in which these prehistorical narratives—despite highlighting human sinfulness—do reveal God’s plan of essential goodness, holiness, and justice for all creation. The most notable examples include the following:

- In the account of the Fall, God makes leather garments as clothing for Adam and Eve. This shows God's continuing love and care for them, even though they have lost the original gift of living in the Garden of Eden.
  - In the account of Cain and Abel, God puts a mark on Cain to protect him, affirming that he should not be killed, even though he has killed his own brother.
  - In the account of the Great Flood, God saves Noah, his family, and many creatures of the Earth from destruction; after the Flood, he establishes a covenant with all of creation, symbolized by the rainbow.
  - In the account of the Tower of Babel, we learn that, ultimately, we cannot create anything based on human pride and arrogance; rather, we need God's presence, love, and grace. As the student book states with regard to this account, "God alone is the source of our salvation."
- Your final task is to work with your current group to create a human sculpture, illustrating one way in which one or more of these stories reveals God's plan of essential goodness, holiness, and justice for all creation.
  - Your human sculpture may focus on one of the points I have just mentioned, or another insight that has emerged from your discussion. The human sculpture must involve all of your group members in a single scene that you hold in place for 10 seconds.
  - One member of your group must briefly explain how your human sculpture illustrates that the prehistorical narratives (one or more of them) reveal God's plan of essential goodness, holiness, and justice for all creation.
9. **Allow** about 5 minutes for the groups to prepare their human sculptures. Then direct them to present their sculptures to the class, offering a brief explanation as needed (some of the sculptures may have a more obvious meaning than others).
10. **Conclude** by affirming the students' creativity and willingness to engage deeply with these Scripture accounts. Their work has illustrated a principle that they will continue to explore throughout this course: Close examination of a biblical text often reveals a more complex message than was originally apparent on the surface. In other words, things are not always as simple as they may seem!

### TEACHER NOTE

As an alternative to "live" student presentations of their human sculptures, photograph each human sculpture when the group is ready (or appoint a student volunteer to take the photos and then upload them to Google Drive or another cloud-based server). As a warm-up exercise at the start of the next class, project the photos one-by-one, inviting each group to explain or briefly comment on their work. Or ask those students not associated with the sculpture what they think it represents.

## Revelation and the Old Testament

Name \_\_\_\_\_

## Chapter 1 Quiz

Determine whether each of the following statements is true or false. Write your choice in the blank space provided.

1. The Creation accounts found in the Book of Genesis are scientifically accurate.
2. There are two Creation accounts in the Book of Genesis.
3. Each of us has a pairing or partner inside of us that only God can fix.
4. Something can be true even if it can't be measured.
5. Religion and science are contradictory.
6. Catholics take a fundamentalist approach to Scripture.
7. Adam and Eve live with God in the Garden of Eden in a state of original holiness and original justice.
8. After the first sin, God.
9. A serpent in the age of the ancient God names with creation following the Great Flood.
10. The earliest human tendency toward sin is called concupiscence.

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## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 1 quiz (TX006075), do so now, before moving on to chapter 2. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

## Empathize

## LEARNING EXPERIENCE 5 (Chapter 2)

## God in Nature

Lead the students in a reflective process focused on God's presence in the natural world. (U2, Q2, K3, K4, S3)

1. **Prepare** by ensuring that all the students have read article 5 in the student book prior to this learning experience. Also, ask them to bring to class something from the natural world that symbolizes or reveals God to them. Examples include plants, leaves, flowers, branches, seeds, pine cones, acorns, sand, seashells, or rocks. It must be an actual, physical object, not a photo. Tell the students to be prepared to explain how their object symbolizes or reveals God to them.

In addition, photocopy or download and print the handout “God’s Presence in Nature” (TX005925), on pages 58–59, one for each student. Gather art supplies, including construction paper, markers, scissors, and glue sticks.

2. **Begin** by briefly reviewing the following key concepts from the student book reading:

- Natural revelation is a way for us to know God through what we observe and experience.
- Like looking at a painting or sculpture and seeing in it the artist’s desires, beliefs, hopes, and aspirations, so too can we experience the “artwork” of God’s creation and come to know something of God.
- Both the complexity and beauty of creation speak to us of God’s power, creativity, glory, and love.
- Scripture, beginning with the Creation accounts in Genesis, affirms that God’s creations are good and beautiful.
- The Church Fathers (including, for example, Saint Augustine of Hippo [354–430]) also asserted that all created things point to the Creator; in other words, the universe provides us with visible evidence of divine existence and draws us into a closer relationship with God.
- Above all, in humanity, the crown of creation made in the divine image, we witness God’s creative and life-giving action in the world.

## Article 5

Natural Revelation:  
Finding the Artist in the Art

Ever since Bianca was a little girl, she’s loved making animals and people with clay. When Bianca was six years old, her parents took her to the Baltimore Museum of Art so she could see real sculptures created by famous artists. They were all so beautiful, but there was one she had heard of: *The Thinker*, by August Rodin. Bianca was fascinated by this big sculpture. In fact, *The Thinker* looked uneasy, anxious, and seemed to be concentrating very hard. It made her wonder what the artist was thinking about when he created it. Was he trying to solve a problem? Was something troubling him? Was he missing something in his life?

August Rodin's famous sculpture *The Thinker*, on the grounds of the Musée Rodin, Paris, France.

## TAKE = GOD

God,  
Thank you for the gift of words.  
In the beginning, you created everything with your words.  
Your Word became flesh in Jesus Christ.  
Your words in the Bible offer me guidance and hope.  
Give me the courage to use my words honestly.  
Inspire me to use my words to enlighten and encourage others.  
Help me to hear you, even when your voice is beyond words.  
I promise that I will listen.  
I give you my word!  
Amen.

## Article 5

## Revelation and the Old Testament

Name \_\_\_\_\_

## God's Presence in Nature

Use the words and phrases you generated in your brainstorming session to write a poem—either a haiku or a cinquain—about your chosen object. Recapture God's presence in revealed in the created world; your poem will be the prayer of a poet, acknowledging the genius of the Creator.

## Haiku:

Haiku is a form of Japanese poetry. Its traditional subject matter is the natural world.

A haiku is composed of three lines.

- The first line has five syllables.
- The second line has seven syllables.
- The third line has five syllables.

## Cinquain:

A cinquain is an unrhymed poem that consists of five lines.

Each line is composed of a specified number of words.

- The first line is one word, which is the title of the poem (usually a noun).
- The second line is two words, which describe the title.
- The third line is three words, which are action words, often ending in “ing.”
- The fourth line is four words, which depict something about the title. These may be four individual words or a four-word phrase.
- The fifth line is one word, which is a synonym of the title or a restatement of the title in a single adjective only.

Use this paper to write eight drafts of your poem. When the head of your poem is final, ask your teacher to give you further directions.

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3. **Arrange** the students into groups of no more than five. Within these groups, the students are to share the objects from the natural world that they brought to class, explaining to their group members how the objects symbolize or reveal God to them. Encourage the students to think deeply about the objects, considering how their appearance, texture, smell, and other characteristics may reveal the Creator. Allow about 10 minutes for this process.
4. **Place** all the students' objects from the natural world in a central location, such as on the floor in the middle of the room or on a table. Invite all the students to gather around the objects and examine them more closely.
5. **Ask** each student to choose an object other than the one they brought to class. It does not matter if more than one student chooses the same object; all of the objects will remain in the central location for the duration of this learning experience.
6. **Direct** the students to brainstorm words and phrases that could be used to describe their chosen object. If you wish to do an example with the whole class first, use an object that no one brought in. For example, brainstorming around a cactus could include these words and phrases: *green, flowering, desert, prickly, tall, stores water, rough texture, can survive in a drought, sturdy, soft inside, and dangerous*. Maintain quiet for at least 5 minutes to allow the students to brainstorm individually.
7. **Distribute** the handout. The handout directs each student to compose a haiku or cinquain about her or his chosen object. Ensure that all the students understand the directions, and then allow 10–15 minutes for writing their poems. Encourage the students to consult with one another, as needed, to test out their ideas as they write.

### TEACHER NOTE

If you think the students would benefit from examining some haikus and cinquains before writing their own, numerous examples are available online.

8. **Distribute** the art supplies. Invite the students, as they finish, to copy their poems carefully and artistically onto construction paper and to decorate the paper. Allow 10–15 minutes for all students to make this copy of their poems.
9. **Reconvene** the class in the large group. Invite as many students as are willing and as time permits to read their poems aloud to the class.
10. **Remind** the students that natural revelation includes knowing God through the created world. Because these poems observe and proclaim the beauty and wonder of various aspects of nature, they can rightly be called prayers of praise.
11. **Conclude** by inviting a student to read aloud the “Chew on This” quote from Pope Francis that appears on page 38 of the student book.

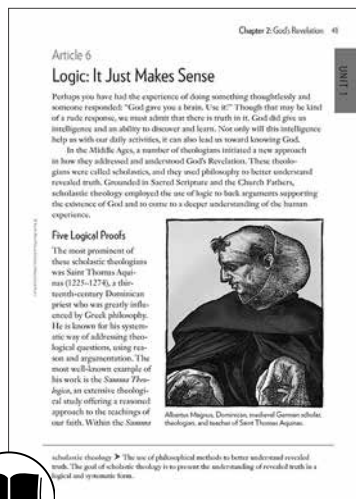




## Reflect

LEARNING EXPERIENCE 6 (Chapter 2)  
Divine Revelation: Psalm 139

Guide the students in exploring the concept of Divine Revelation through personal reflection on their own experience and on Scripture. (U2, Q2, K4, K5, K6, S4)



Articles 6–8

Revelation and the Old Testament

Name \_\_\_\_\_

**To Know Another**

**Part 1**  
Think about a close friend. List ten facts you know about this person. These might include your friend's best subject in school, favorite foods and movies, number of siblings, places he or she has gone on vacation, favorite foods, and so on.

1.	E.
2.	F.
3.	G.
4.	H.
5.	I.

**Part 2**  
Think again about the same close friend. How have you come to really know and be close to him or her? Aside from the surface things you listed in part one above, how have you come to know deeper things about your friend, such as his or her feelings, thoughts, dreams, hopes, worries, desires, and fears?

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- Prepare** by ensuring that all the students have read articles 6–8 in the student book prior to this learning experience, and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “To Know Another” (TX005926), on page 60, one for each student. Additionally, you will need either three candles or a chime to be used during the Scripture reflection process in the second half of this learning experience.
- Distribute** the handout and direct the students to complete only part 1 quietly and individually. After about 5 minutes, invite a few students to share one or two facts about their close friend. Possible responses may include things like “She is really good at math,” “He loves horror films,” “She has read all seven Harry Potter books twice,” or “He loves NCAA basketball.” Keep the conversation light and moving quickly, without dwelling too long on any one person and without venturing into tangential friendship stories that students may wish to share. Use the examples students offer simply to illustrate things we know *about* our close friends.
- Direct** the students’ attention to part 2 of the handout, inviting a student to read the prompt aloud. Ensure that the students understand the prompt, especially the distinction between knowing *about* someone (i.e., the facts they listed in part 1 of the handout) and *knowing* someone (i.e., a deeper relationship that extends beyond factual or superficial knowledge). Then allow the students about 5 minutes to complete part 2 of the handout.
- Invite** a few students to share their responses to part 2 of the handout. Here are some possible responses:
  - by spending time together
  - through honest, open conversations
  - by being available to support one another in sad, challenging, or difficult times
  - by taking the risk to trust each other
  - through celebrating happy, joyful times together

During or after the student sharing, introduce this idea: On the most basic level, we know our friend because they have chosen to reveal themselves to us. We could spend hours with someone, hoping to be close to them. Yet, if they did not choose to self-reveal—to trust us, to share their inner self with us—we would get nowhere. Discuss or clarify this concept with the students, as needed.

5. **Connect** this concept with our relationship with God by reviewing the following points from articles 7 and 8 of the student book:
- We can come to know God through natural revelation and Divine Revelation.
  - Knowing God through natural revelation involves observing the natural world and using our human reason and logic. Natural revelation is akin to the factual items about our friend that we listed in part 1 of the handout; it is more an opportunity to know *about* God than to *know* God.
  - Divine Revelation enables us not only to know *about* God, but to actually *know* God. Like our close friend who, at some point (or, more likely, at many points!), chose to reveal their innermost self to us, God has chosen to reveal himself to humanity. As the student book states, “Divine Revelation is God’s self-communication through which he makes known the mystery of his divine plan” (p. 46).
  - The full realization of this Divine Revelation is in the life, death, Passion, Resurrection, and Ascension of Jesus. The best way that we can access the fullness of this Divine Revelation is through Sacred Scripture, the inspired Word of God.
6. **Transition** to the next part of this learning experience by telling the students they will now have an opportunity to pray with Scripture and to be open to the experience of knowing God through Divine Revelation.

### TEACHER NOTE

If your school has a chapel, consider going there for the second part of this learning experience, to allow the students to focus on praying with the Scripture passage without distractions.

7. **Create** a prayerful atmosphere in your classroom by turning out the lights, lowering the shades, and perhaps playing soft music. If possible, arrange the desks in a circle. Direct the students to open their Bibles to the passage that you will be using for this exercise: Psalm 139:1–18. If you have a student who is an exceptional reader and would be able to read the Scripture passage slowly and deliberately, ask that student to do so. Otherwise, it is probably best for you to read the Scripture passage each time.

### TEACHER NOTE

You may wish to tell the students that this slow, prayerful, meditative reading of Scripture is called *lectio divina*. They will learn more about the rich history of this ancient practice of prayer in unit 5.

8. **Tell** the students that you will be reading the Scripture passage aloud three times, and explain what they are to do each time:

- The first time, you will simply listen to the passage. You can either follow along in your Bibles or close your eyes and listen attentively.
- The second time, you will share aloud a word or phrase that stands out to you.
- The third time, I will give you a question about the passage to discuss with a partner.

Remind the students that this exercise is meant to be an experience of Divine Revelation—encountering God's own self-communication in Sacred Scripture. As such, this process invites our full attentiveness and respect. You may also wish to tell the students that the extended silences that occur throughout this process, although perhaps unfamiliar and even uncomfortable, are perfectly okay. In fact, in these silences, God may be best able to speak to us.

9. **Light** a candle (or sound a chime) to signal the start of the process. Read Psalm 139:1–18 slowly and deliberately. Then allow a moment of silence.
10. **Light** a candle (or sound a chime) and read the passage the second time. Then invite the students to share a word or phrase that stood out to them. You may wish to begin with your own word or phrase and then take turns sharing around the circle, or, the students may share “popcorn style.” They do not need to explain the word or phrase they chose.
11. **Light** a candle (or sound a chime) and read the passage the third (final) time. Then pose this question: How does this passage draw us into a close, intimate relationship with God? How does it invite us to know God directly, and not just know *about* God? Direct the students to discuss this question with a partner who is seated near them.
12. **Redirect** the students' attention to the large group and invite some of the pairs to share their thoughts about these questions. Possible responses may include these observations about the passage:
- It speaks of God's intimate knowledge of our thoughts, words, and actions. God seems closer to us than we are to ourselves.
  - It teaches us that God's loving design for our lives has been with us from the very beginning of our existence, even before we were born.
  - It reassures us that God is everywhere—we can never hide or escape from God's love, even if we try!
13. **Affirm** the students' insights and reiterate the concept that Divine Revelation—God's self-communication—enables us to know God. One of the best ways to access the fullness of this Divine Revelation, and the close relationship with God that it makes possible, is through praying with Sacred Scripture, as we have just done.
14. **Conclude** with a few moments of prayerful silence, as recommended in the “Make It So” feature on page 54 in the student book.



## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 2 quiz (TX006077), do so now, before moving on to chapter 3. (See [www.smp.org/livejesus\\_oldestament](http://www.smp.org/livejesus_oldestament) to access both of these resources.)

## Interpret

## LEARNING EXPERIENCE 7 (Chapter 3)

## Oral and Written Tradition

Delve deeply into the process by which the Bible was written, with particular emphasis on the movement from oral tradition to written tradition. (U3, Q3, K6, K7, S5, S6)

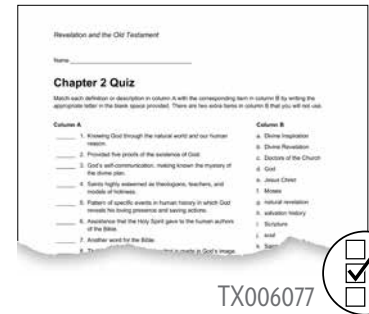
1. **Prepare** by ensuring that all the students have read articles 9–12 in the student book prior to this learning experience. Photocopy or download and print the handout “Mind Map: From the Spoken Word to the Written Word” (TX005927), on page 61, one for each student. Draw an inverted pyramid on the board to use in reviewing the four stages of the Bible’s development. Draw horizontal lines that divide the pyramid into four equal sections.

## TEACHER NOTE

To begin this class in a more interactive manner, put these statements into Kahoot, Poll Everywhere, or a similar interactive online platform. You may slightly vary some of the statements so that the students will guess which statements are true and which are false, or you can omit one or more words from each statement, creating a fill-in-the-blank exercise. If you choose this digital variation, be sure the students understand that it is simply a warm-up exercise, not a graded quiz.

2. **Begin** by reviewing with the students some basic, yet important, points that grew out of this chapter’s enduring understanding and that surfaced in articles 9–12 of the student book. Say these or similar words:

- The Bible is not actually one book, but a collection of many books, like a library.
- The Bible is composed of two Testaments: the Old Testament and the New Testament.
- There are many connections and interrelationships between the Old and New Testaments.



Page 54



Articles 9–12



TX005927

- The Bible was written by many different human authors.
  - The Bible was written over a long period of time.
  - The process by which the Bible was written—and came to be in the form in which we know it today—can be divided into several stages.
3. **Direct** the students' attention to the inverted pyramid that you have drawn on the board. Ask them to reproduce it in their notebooks or to create an electronic version of it using their tablets or laptops. They will be taking notes on it during today's class.
  4. **Tell** the students that today's class will focus on how the Bible was developed into the form in which we know it today. This process had four stages, which are represented by the four sections on the pyramid.
  5. **Prompt** the students to recall (from article 9 of the student book) the first stage and to write this in the top section of their pyramid: **Events Occurred**. In other words, something happened! As the student book states, "Whether these were personal, internal experiences or events visible to crowds of people, God revealed himself for the sake of our salvation" (p. 59). If this self-revelation of God had not occurred, we would not have the Bible, because before any communication can occur *about* an experience, there first must be the experience itself.
  6. **Prompt** the students to recall the second stage and to write this in the second section of their pyramid: **Oral Tradition**. As a response to the amazing events that our ancestors in faith witnessed, they shared these experiences and the message of God's saving plan by word of mouth. Remember that at this time, very few people were able to read and write.
  7. **Prompt** the students to recall the third stage and to write this in the third section of their pyramid: **Written Tradition**. Due to various circumstances—including experiences of suffering, trauma, and crisis—people felt the need to preserve God's saving words and deeds in writing. In other words, they felt the need to move from oral tradition to written tradition.
  8. **Tell** the students that they will now have an opportunity to explore in greater depth the dynamics of this crucial shift from oral tradition to written tradition.
  9. **Distribute** the handout. Review the directions with the students, reminding them that the mind map is simply a tool to brainstorm about their own experiences. They will not share the mind map itself with their partner.
  10. **Allow** adequate time for the students to reflect quietly on their own experiences with the people or topics on the mind map and to write down key words and ideas around the circles with those topics.
  11. **Arrange** the students into pairs. Explain that they will share their experiences or stories with their partners out loud. After they have listened to their partner's experience, they will choose one story which they will write based simply on what they have heard. They may ask their partner for further information and clarification as they write the partner's story, but they may not look at their partner's mind map.

**12. Direct** the students to share with their partners the stories they have written. As they listen to their own stories as written by their partners, have the students take note of what aspects of their stories were captured well and what may have been left out.

**13. Reconvene** the large group and instruct the students on the following key points by saying these or similar words:

- You shared the story of an experience or event with your partner. This sharing of your story is oral communication.
- Then your partner wrote down your story. This is written communication.
- As your partner wrote, he or she did not necessarily capture every word you shared, and it may be that your partner did not write about the event in the same way as you experienced it. In fact, through the simple process of writing, your partner may have embellished or interpreted some aspects of your story.
- Similarly, in biblical times, the ancient Israelites (Old Testament) and the early Christians (New Testament) had an experience of God (*refer back to the first section of the pyramid*).
- The stories of God's saving action in their lives and in the lives of their ancestors were passed down from generation to generation. This is called the oral tradition (*refer back to the second section of the pyramid*).
- Over time and through the inspiration of the Holy Spirit, the authors of the biblical texts began to write down these experiences. As explained in the student book, this movement from oral tradition to written tradition (*refer back to the third section of the pyramid*) often happened many years, even centuries, after the original events occurred.
- In the same way that your partner did not capture every word of your experience or perhaps did not write it as you explained it, the authors of the biblical texts could not possibly capture every detail and moment of the experiences of the ancient Israelites and the early Christians. Inspired by the Holy Spirit, the authors did not necessarily witness the original experience or story, but they wrote about it through their own lens or perspective.

**14. Return** to the pyramid and prompt the students to recall the last stage in the process by which the Bible was formed: **canon formation**. As the student book states, "The canon of Scripture is the collection of books that have met the standard to be approved as the inspired Word of God" (p. 68). Direct the students to write "canon formation" in the last (bottom) section of their pyramid. Then review the four criteria that the early Church leaders, under the guidance of the Holy Spirit, used to determine which books to include in the canon: apostolic origin, universal acceptance, liturgical use, and consistency. Additionally, once the canon was formed, it could be translated into many different languages—at last count, approximately 553!

**15. Pose** this final question to the students: Why is the pyramid inverted? Invite responses and discussion, helping the students, as needed, to reach this conclusion: Each of the four stages represents a narrowing of material from the stage that immediately preceded it. So, in actuality, this image is more of a funnel than a pyramid. In other words:

- Not every event that occurred became part of the oral tradition.
- Not every story that was passed on orally got written down.
- Not every book that was written down became part of the canon.

**16. Conclude** by directing the students to take a moment to review their notes and reflect on the extensive and complex material they have encountered today. Ask them to list, in their notes, three new things they learned or new insights they gained from today's class. Time permitting, invite a few volunteers to share one of their learnings aloud.

## TEACHER NOTE

This concluding exercise can also be done as an “exit ticket.” Students write one or more learnings or insights on a slip of paper and hand it to you before leaving class. Alternatively, you could create a simple Google form in Google Docs asking for students to write a learning or insight there as an exit e-ticket.

## Interpret

## LEARNING EXPERIENCE 8 (Chapter 3)

# Old and New Testament Connections

Facilitate an activity that explores the many connections and interrelationships between the Old Testament and the New Testament. (U3, Q3, K8, S8)

- 1. Prepare** by ensuring that all the students have read articles 13 and 14 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class.
- 2. Photocopy** or download and print the handout “Old Testament and New Testament Connections” (TX005928), on pages 63–66, cutting it apart so that each student will receive one slip of paper with a Scripture passage on it. The handout allows for a class of thirty-two students; if you have fewer students than this, or if you have an odd number of students, adjust accordingly.
- 3. Begin** by sharing with the students of this chapter's enduring understanding: *The Bible is a complex collection of books organized into two closely interrelated testaments that were written by various authors over an extended period of time.* This class will help the students explore the close interrelationship between the Old and New Testaments.

### Article 13

#### The Old Prepares Us for the New

“We were so late getting to the theater that we missed the entire first half of the movie. I couldn't keep track of who was who and what was what. It was just way too hard to follow. That's probably why the ending didn't make any sense!”

Missing the first half—or even the first 10 minutes—of a movie can leave you somewhat confused at the end. The end only makes sense because of what happens in the beginning. The same goes for the Bible. The second half, the New Testament, only makes sense because of what happens in the first half, the Old Testament. Knowing and understanding the Old Testament is key to fully understanding the New Testament. Without the Old Testament, we would only get half of the story.

#### The Two Testaments

Open up your Bible. Find the division between the Old Testament and the New Testament. Hold the pages of the Old Testament in your left hand, and hold the pages of the New Testament in your right hand. One thing you will notice is that almost two-thirds of the Old Testament is the Old Testament. There looks just as if inspired by the Holy Spirit as those in the New Testament. It is through the events of the Old Testament that God prepares us for the coming of Christ. He called a Chosen People, and over centuries he reached them to be open to and understand the Christ event. He prepared them through covenants, sacred promises to which God was faithful, even when his people were not. He sent them spirit-filled leaders who prepared Christ. And even though it failed, the earthly kingdom he allowed them to build prepared them for the kingdom of God established by Christ.



We cannot fully understand the New Testament without understanding the inspired and revealed Word of the Old Testament.

## Articles 13 and 14

### Revelation and the Old Testament

#### Old Testament and New Testament Connections

**Genesis 38:27-30**  
When the birth of her delivery came, Pharaoh's sons in her womb... He was called Pharaoh's son... He was called Pharaoh's son... He was called Pharaoh's son.

**Joshua 2:1**  
When the two spies had reached Jericho, they went into the house of a prostitute named Rahab, where they stayed.

**Amos 5:1-2**  
Therefore, hear now you who despise the word of the Lord, who say, “I will not see war or famine, for I am a peaceful man.”

**Isaiah 53:8**  
It shall come to pass that you shall be despised and despisers shall rise against you, saying, “We have despised him; we shall not regard him, for he was oppressed and afflicted, yet we did not regard him as one who was afflicted.”

**Matthew 1:1**  
This book of the Gospel of Matthew is the first of the four Gospels, which are the first four books of the New Testament.

**Matthew 11:31**  
By both kinds the world did not perish with the disobedient, for one had believed the signs in power.

**James 3:14-15**  
Come now, you rich, weep and wail for your impending misery... Blessed are you who are afflicted from the storms who have tested your faith.

**Isaiah 53:8**  
It shall come to pass that you shall be despised and despisers shall rise against you, saying, “We have despised him; we shall not regard him, for he was oppressed and afflicted, yet we did not regard him as one who was afflicted.”

TX005928

4. **Distribute** the cut-apart sections of the handout, ensuring that each student has one slip of paper with either an Old Testament passage or a New Testament passage printed on it. Explain that somewhere in the room is a student with a corresponding passage—a passage from the other testament that is somehow related to the passage they are holding. Their first job is to locate their partner, using only the clues in the passage as guidance. They are not to look up the passage in their Bibles or seek any additional information about the passage at this time.
5. **Allow** 5–10 minutes for all the students to locate their partners, providing assistance as needed and ensuring that all students end up with the correct partner. Once all students have been correctly paired, direct them to work together to complete the following tasks with regard to their passage, taking notes as they work (you may wish to write these prompts on the board or display them on a screen):
  - Look up each passage in the Bible and read a few verses before and after it. What is the broader story in which this passage occurs?
  - What is the connection or interrelationship between these two passages? For example:
    - What do these passages have in common?
    - Do they share a similar theme?
    - Is the New Testament passage quoting directly, more or less, from the Old Testament?
    - Is the Old Testament reading pointing toward the future? Is the New Testament passages referencing the past?
    - What do these two passages, when viewed side by side, teach us about the connection between the Old and New Testaments?

Allow an additional 15 minutes for the students to complete this work.

### TEACHER NOTE

If your students all have laptops, tablets, or other electronic devices in class, consider reproducing the handout as a chart in Google Docs, which all the students can access, adding additional columns in which the students can respond to these questions. This will allow the students to collaboratively create an extensive, annotated document of Old Testament and New Testament connections that they can refer to throughout the semester. If you choose this digital variation, be sure to wait until the students have found their partners to give them access to the chart.

6. **Reconvene** the large group and solicit examples of the numerous ways in which the Old Testament and the New Testament are inter-related, as evidenced by these paired passages. Look for the following examples:



- Sometimes a New Testament author quotes directly from the Old Testament (as Jesus quotes from Deuteronomy, and as Peter—in the Acts of the Apostles—quotes from the prophet Joel).
  - Sometimes there is a historical connection between the two testaments (as in Matthew's genealogy of Jesus, which refers to Judah, Tamar, and many other ancestors of Jesus).
  - Sometimes the two testaments recount parallel events (e.g., both Elisha and Jesus feed a large crowd with a small amount of food).
  - Sometimes the two testaments are connected thematically (e.g., both the prophet Amos and the New Testament writer James condemn those who oppress and take advantage of people who are poor).
  - Sometimes a literary allusion or stylistic similarity expresses some deeper meaning (e.g., the Gospel of John begins with “In the beginning,” just as the book of Genesis does, which evokes the idea of Jesus’ cosmic, universal significance).
  - Sometimes the New Testament fulfills an Old Testament prophecy (e.g., Jesus indicates in Luke, chapter 4, that he fulfills the prophecy given in Isaiah, chapter 61).
7. **Conclude** by engaging the students in a brief discussion about what this activity has taught them about the complexity of the Bible. In the course of this discussion, be sure to emphasize the following points:
- The Old Testament and New Testament are closely connected. We cannot fully understand them independently of each other.
  - The Bible is not a linear, straightforward document; the books are not in chronological order; there are many references, quotes, and allusions connecting books in both testaments.
  - Because the Holy Spirit inspired the writing of the Old and New Testaments, it is essential that we develop familiarity with both testaments in order to fully appreciate what God is revealing through them.



Article 18



## LEARNING EXPERIENCE 9 (Chapter 4)

### Literary Genres

Guide the students in a process that illustrates the importance of identifying the literary form (genre) of a Scripture passage in order to understand how it communicates a deeper meaning. (U4, Q4, K9, K10, S9)

1. **Prepare** by ensuring that all the students have read article 18 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Gather the following supplies:

- several copies of a local newspaper, one complete copy per small group (four to five students)
- twelve sheets of newsprint, each with one of the following headings: News Article, Editorial, Sports Report, Cartoon, Movie Review, Weather Report, Song, Letter, Prayer, Parable, Wise Saying, Law
- several pairs of scissors, rolls of tape, and markers, one of each for each small group of four or five

On one side of the classroom, post the newsprint sheets with the following headings related to the newspaper: News Article, Editorial, Sports Report, Recipe, Movie Review, and Weather Report. On the other side of the classroom, post the newsprint sheets with the headings related to Scripture: Song, Letter, Prayer, Parable, Wise Saying, and Law.

### TEACHER NOTE

Instead of using newspapers, you may choose to have students use their tablets or laptops and search particular websites for the same or similar information. Rather than using newsprint, create an electronic document in which they can post their findings as they would on the poster paper.

2. **Begin** by asking a student to read aloud the first two paragraphs of article 18. Help the students to understand that this example, drawn from the fields of English and history, illustrates the importance of identifying the literary genre, or literary form, of a piece of writing in order to understand and interpret it correctly. In Scripture study, the process of identifying a passage's literary genre is called form *criticism*. In this case, *criticism* means "studying and analyzing the text very carefully." Form criticism is one of several methods of biblical interpretation—also called biblical exegesis—that we will study in this course.
3. **Arrange** the students into small groups of four or five. Distribute to each small group a newspaper, a pair of scissors, and a roll of tape.
4. **Direct** the small groups to conduct a scavenger hunt for items that match the newspaper categories: news article, editorial, sports report, recipe, movie review, and weather report. When they find an item that fits under a particular category, they should cut it out and tape it to the sheet of newsprint titled with that category. Each group should try to find at least one or two items for each category. Allow about 15 minutes for the students to work.
5. **Reconvene** the large group and ask the students to respond to the following questions:
  - How did you know in what category to put a particular article or item?
  - What are common characteristics of a film review, news article, editorial, weather report, sports report, or recipe?

- To what extent would you still recognize that particular genre or form even without a heading or title? Why?
- How does the literary form in which something is written have an impact how we read and understand it? For example, if we put a movie review in the form of a news article (or vice versa), what impact would that have on how we might understand the content?

6. **Explain** to the students that various literary forms or genres are found in Sacred Scripture. By studying and understanding the literary form of a particular scriptural text, we can delve more deeply into the meaning that the human authors intended to convey and that God intends to reveal.

7. **Ask** the students to return to their small groups. Give each group a marker, and then offer the following directions:

- Your group will now conduct a scavenger hunt in both testaments of the Bible for some examples of the literary genres that match the headings found on sheet of newsprint on the other side of the room: song, letter, prayer, parable, wise saying, and law.
- When you find a Scripture passage that fits under a particular category, you should write the citation (book, chapter, verses) with a one-line summary on newsprint of the corresponding category.
- To the extent possible, do not duplicate passages on the newsprint. For example, if a particular parable is already listed on the “parable” newsprint, your group should not list that same parable.
- Use the chart on page 95 in the student book to help with your search.

8. **Allow** about 10–15 minutes for the students to work. As they finish, solicit examples of Scripture passages from each category. Time permitting, engage the class in a discussion that parallels the discussion you had after the newspaper part of this activity. In particular, emphasize the ways the literary form has an impact on how we read, understand, and interpret a passage. If, for example, we interpret a wise saying as a law, or a letter as a prayer, we are likely to completely miss the meaning or misinterpret the passage.

9. **Conclude** by reminding the students that the process by which we interpret and explain a Scripture passage is called biblical exegesis. As people of faith who seek to read Scripture in an informed manner, our initial responsibility in exegesis is to identify a particular passage’s literary genre, or form. This helps to lay the foundation for us to encounter and understand the eternal truths that God is communicating to us through these ancient, sacred texts.

## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 3 quiz (TX006079), do so now, before moving on to chapter 4. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

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shows it away” (verse 29). You might be tempted to think, “No way! Jesus did not just say that!” Then you remember your teacher saying that in this passage Jesus sometimes uses hyperbole, or exaggeration, as a way to emphasize certain points. Building on the human author’s use of hyperbole, you realize that the overall sense of this passage is to do everything we can (short of self-mutilation) to avoid the temptations that lead us to sin.

If you want to understand the text accurately, knowing the type of literature you are reading is essential. Here is a list of some of the literary forms used in the Bible, with some examples, and what you might expect from this type of writing.

Literary Form	Examples	What You Can Expect
Prayer	• Psalms • Our Father (Matthew 6:9–13)	emotional and poetic expressions of connection with God; requests for guidance, strength, comfort, and so on
Parable	• Parable of the Lost Son (Luke 15:11–32) • Parable of the Sower (Matthew 13:3–9)	teaching stories used to impart understanding, wisdom, guidance, and so on
Letter	• Letter to the Romans • First and Second Letters to the Corinthians • The Letter of James	advice and encouragement to the early churches on Christian living
Apocalyptic literature	• The Book of Revelation • Daniel chapters 7–12	writing using symbolic imagery regarding the end times; written to offer hope to persecuted communities
Religious History	• First and Second Books of Samuel • First and Second Books of Kings	narratives of past events infused with theological truths about the meaning of those events
Proverb	• The Book of Proverbs • The Book of Ecclesiastes	short, wise sayings on living a life that is pleasing to God
Law	• The Ten Commandments (Exodus 20:3–16) • The Greatest Commandment (Matthew 22:34–40)	instructions on living in right relationship with God and other people

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### Revelation and the Old Testament

#### Chapter 3 Quiz

Match each definition or description in column A with the corresponding item in column B by writing the appropriate letter in the blank space provided.

- Column A
1. The handing on of the message of God’s saving plan through word of mouth.
  2. The event in which the Jewish people were forcibly transported to Babylon.
  3. How Jesus God’s saving words and deeds in writing.
  4. The number of books in the Old Testament.
  5. The Bible is a collection of books, like a \_\_\_\_\_.
  6. The number of books in the Bible.
  7. The official list of named books of the Bible.
  8. One of the languages in which the Bible was written.
  9. He fulfills many of the Old Testament prophecies.
  10. These books are the heart of the Bible.

- Column B
- a. forty-two
  - b. saving phrase
  - c. Babylonian exile
  - d. canon
  - e. Genesis
  - f. Hebrew
  - g. Jewish
  - h. story
  - i. oral tradition
  - j. written tradition

TX006079



## Interpret

LEARNING EXPERIENCE 10 (Chapter 4)  
Small-Group Exegesis

Engage the students in an exercise in biblical interpretation. (U4, Q4, K9, K10, S9)

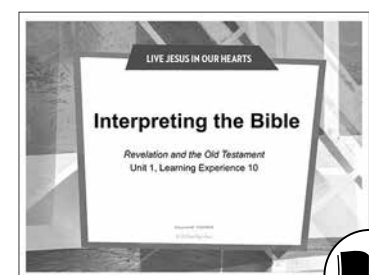
1. **Prepare** by ensuring that all the students have read articles 15–17 and 19 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Making Sense of Old Stories in the Bible” (TX005929), on pages 67–68, one for each student. Download the PowerPoint presentation “Learning Experience 10: Interpreting the Bible” (TX006068). In addition, gather exegetical materials for student use. These may include print or electronic copies of biblical dictionaries or other reference aides, such as the *Saint Mary's Press® Essential Bible Dictionary* or the *Saint Mary's Press® Essential Guide to Biblical Life and Times*, and access to websites such as the Biblical Archaeology Society and Vatican websites. If you think the students would be best able to engage in biblical exegesis in your school's library or computer lab, reserve that space for part or all of this class.
2. **Begin** by sharing with the students this chapter's enduring understanding: *The Holy Spirit, the teachings of the Magisterium, and the tools and methods of biblical exegesis enable us to understand and interpret Scripture.* Share also that in today's class, the students will review the process of biblical interpretation, as explained in the student book, and work in small groups to practice this process.
3. **Show** the PowerPoint presentation. If you wish, direct the students to take notes.
4. **Distribute** the handout. Explain that the students will now be working in small groups to practice the process of biblical interpretation.
5. **Arrange** the students into small groups of no more than three. Assign each small group one of the passages listed at the top of the handout (it is okay if more than one small group works with the same passage). To the extent possible, encourage the groups to engage in the entire process collaboratively, rather than assigning each member of the group one or more of the seven steps.
6. **Allow** at least 30 minutes for the students to work. Circulate among the students to offer assistance, as needed.



Articles 15–17 and 19



TX005929



TX006068

## TEACHER NOTE

Using your best judgment with regard to your students' abilities and the pace at which they work, you may wish to allow them a second class period to continue working on the biblical interpretation process. Or, you may instruct them to finish the process, and the handout, for homework, and be prepared to present their findings in class the next day.

7. **Reconvene** the large group. Have each small group report its findings about its assigned passage in a brief oral presentation to the rest of the class. If more than one group worked on the same passage, those groups could report jointly. Invite comments, discussion, and clarification, as needed.

### TEACHER NOTE

To offer your students a creative outlet with regard to these passages, consider directing the small groups, as a final step in interpretation, to present their assigned passage's meaning to their classmates in the form of a skit. The skit may reenact the passage in its original context or "update" the passage's meaning to a modern-day setting.

8. **Conclude** by affirming the students' work as budding biblical exegetes. Assure them that although the work of biblical exegesis may be daunting at times, the Holy Spirit is present with us in our efforts, guiding us with courage, understanding, and holy wisdom. The students will have more opportunities to practice this process throughout this course.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 4 quiz (TX006081), do so now, before moving on to "Concluding the Unit." (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

Revelation and the Old Testament

Name \_\_\_\_\_

**Chapter 4 Quiz**

Write the letter that corresponds to the best answer in the blank space provided.

1. What is the Magisterium?
  - a. the Church's ruling teaching office
  - a website and website guide for interpreting Scripture
  - all the bishops of the world in communion with the Pope, the bishop of Rome
  - all of the above
2. What does the Magisterium do?
  - sets under the guidance of the Holy Spirit
  - sets with authority over the Bible
  - sets in order to tell the rest of us what to think
  - none of the above
3. What is the critical interpretation and explanation of Sacred Scripture called?
  - the analogy of faith
  - exegesis
  - hermeneutics
  - archaeology
4. What is the two-step process for biblical exegesis as laid out by the Church document *Dei Verbum*: *Consideration and Divine Revelation* (the Vatican II, 1965)?
  - First investigating what the human authors intended, and then investigating what God wants to reveal
  - First praying alone with the biblical passage, and then praying with others
  - First investigating what God wants to reveal, and then investigating what the human authors intended
  - First reading the passage literally, and then reading it spiritually
5. What is meant by the literal sense of a Scripture passage?
  - its historical meaning
  - its plain meaning
  - its metaphorical meaning
  - its scientific meaning

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TX006081

# CONCLUDING THE UNIT

## Using the Student Book “Unit 1 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

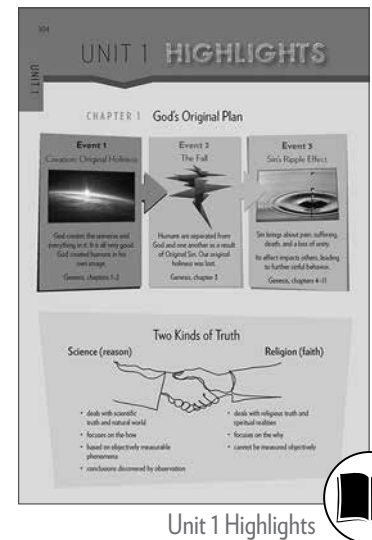
## Using the Preassessment

In addition, consider spending a portion of a class period near the end of the unit to return to the preassessment handout with which you began the unit. In particular, direct the students to consider again the three statements they annotated:

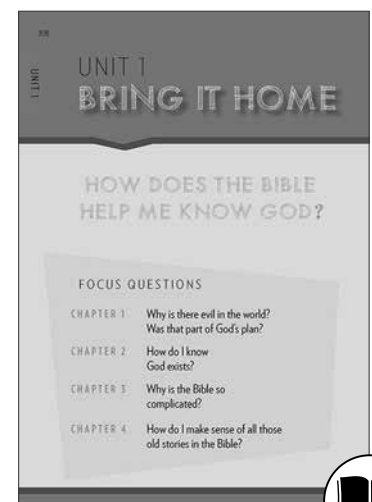
- The circled statement—true or false—that most surprised them:
  - To what extent are they still surprised by this statement?
  - Or, after having studied this unit, are they better able to explain why it is classified as a true or false?
- The check-marked statement that they thought they would be able to explain well to a classmate:
  - What new insight(s) into this statement have they gained? Which learning experience(s) gave them this insight?
- The starred statement, about which they were curious.
  - What additional information have they learned about this statement?
  - What are they still curious about?
- Invite the students to voice questions about the content of this unit that remain in their hearts and minds. Just because the unit is nearly over does not mean that their exploration of these topics will cease. Share with them the hope that they will engage with this material not only in the rest of this course but also throughout their lives. What questions or topics are still compelling, stimulating, challenging, or thought-provoking for them?

## Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *How does the Bible help me know God?* Ask the students how they would answer this question, having nearly concluded this unit. You may invite them to journal quietly about this or to engage in conversation with a partner or small group.



Unit 1 Highlights



Bring It Home



# Answer Keys for Double-Check Questions

Each chapter in the student book ends with seven to nine double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 1 Double-Check Questions

1. *What does it mean to say that both Creation accounts in the Book of Genesis are true?*

Both of them are true because they both express the religious or spiritual truths that God wanted to convey for the sake of our salvation. Each one of the Creation accounts has its own distinct set of truths about God, humanity, and all of creation, which are not necessarily found in the other.

2. *“God looked at everything he had made, and found it very good” (Genesis 1:31). What important beliefs does this verse lead us to?*

This belief in the intrinsic goodness of all of creation guides our interaction with other human beings and everything in the universe. We also must conclude that God is good because everything he creates is good.

3. *How can science and religion both be true?*

Science and religion can both be true because they address different qualities of what is true in the world. Scientific truths are based on measurable, objective phenomenon. Religious truths are based on observation, human reason, and God's Revelation. Properly understood, these truths do not contradict each other.

4. *Explain the differences between the fundamentalist and contextualist approaches to interpreting the Bible. Which approach do Catholics take?*

A fundamentalist approach interprets the Bible based on the literalist meaning of the Bible's words. Conclusions are made without regard to the literary genre used by the human author or the cultural background or historical setting in which the writings or teachings were first developed. A contextualist approach takes into account the various contexts for understanding. This approach looks at the literary forms, historical situations, cultural backgrounds, and a number of other things to help us better understand the intention of the human authors in expressing God's Word. Catholics take a contextualist approach.

5. *Why do we consider longing for God to be something good?*

Our longing for God is like an empty stomach that hungers for food. Without the hunger, the body does not know to seek nourishment. This healthy yearning for God calls us to be in a relationship with him.

6. *Define Original Sin and explain the consequences that followed from it.*

*Original Sin* has two meanings: (1) the sin of the first human beings, who disobeyed God's command by choosing to follow their own will and thus lost their original holiness and became subject to death, and (2) the fallen state of human nature that affects every person born into the world, except Jesus and Mary. The consequences include the loss of harmony and union humans have with one another and God; the pain and suffering we experience now; and our self-centered outlook, which distorts our sense of right and wrong.

7. *Use one of the prehistorical narratives to explain the ripple effects of sin.*

The students can use accounts of Cain and Abel, Noah, or the Tower of Babel to explain that Original Sin is inherited generation after generation and that its consequences continue.

## Answer Key for Chapter 2 Double-Check Questions

1. *What does it mean to be made in God's image?*

Being made in God's image doesn't mean that we look like God or are the same as God. Instead, our soul is what reflects what God is like. God endows every human person with an eternal soul. Our souls reflect God because they desire truth and beauty and are drawn toward goodness and joy. Our souls move us toward union with God and one another, and they are ultimately not bound to this earthly existence.

2. *Describe scholastic theology and offer an example of it.*

During the Middle Ages, scholastic theology employed the use of logic to develop arguments supporting the existence of God and to come to a deeper understanding of the human experience. Saint Thomas Aquinas, a thirteenth-century Dominican priest, used scholastic theology to address theological questions with reason and logical argumentation. The most well-known example of his work is the *Summa Theologica*, which includes his "five ways" or proofs in the existence of God.

3. *What is the difference between natural revelation and Divine Revelation?*

Natural Revelation is the process by which God makes himself known to human reason through observation of the created world and the use of our reason. Divine Revelation is God's self-communication through which he makes known the mystery of his divine plan. Divine Revelation is a gift accomplished by the Father, Son, and Holy Spirit through the words and deeds of salvation history. It is most fully realized in the Passion, death, Resurrection, and Ascension of Jesus Christ.

4. *What is salvation history, and how is it like a roller-coaster ride?*

Salvation history is the pattern of specific events in human history in which God clearly reveals his presence and saving actions. It is like a roller-coaster ride in that when the people keep the covenant, things tend to go well, or uphill. When people fall away toward sin, things head downhill quickly.

5. *In what way is God's Divine Revelation most fully realized? Explain.*

God's Divine Revelation is most fully realized in the life, death, Passion, and Resurrection of Jesus, who is our best avenue for truly knowing God.

6. *How are Divine Inspiration and biblical inerrancy related to each other?*

Divine Inspiration is the assistance the Holy Spirit gave the authors of the books of the Bible so the authors could write in human words the message of salvation God wanted to communicate. Because God is the true author of Scripture, we can count on the truth it teaches for our salvation to be inerrant, or free from error.

7. *What does it mean to say that the Bible is both human and divine?*

The Bible's words were written by human authors, so it is truly human. However, these words were written under the inspiration of the Holy Spirit, so the saving truths expressed in Sacred Scripture are ultimately God's Word, making the Bible also truly divine.

### Answer Key for Chapter 3 Double-Check Questions

1. *Describe the process of how many of the books of the Bible came to be written.*

Events and experiences occurred, the accounts of these events were passed on through oral tradition, and eventually the stories were recorded as part of the written tradition.

2. *How might the description of events written about in the Bible also reflect the human authors' current historical situation?*

Because there was often a good amount of time between the actual events and the writing, people were able to gain perspective and a better understanding of the events. Their writings often include the meaning of these events.

3. *What criteria were used to select the books worthy to be included in the Bible?*

Apostolic origin, universal acceptance, liturgical use, and consistency.

4. *Describe the difficulties involved in translating a Bible. Use an example to illustrate your point.*

Words sometimes lose their subtle meaning when they are translated from one language to another. Certain concepts and words in one language just do not have equivalents in another language.

5. *Why do we call the first section of the Bible the "Old" Testament, and the second section the "New" Testament?*

We call it the "Old" Testament because it relates God's teaching and actions prior to the coming of Jesus Christ and because it focuses on the covenant God made with the Jewish People. We call it the "New" Testament because it covers the New Covenant that God initiated with all people through Jesus Christ. In Jesus Christ, the intimate relationship between God and humanity is fully restored.



6. *Why do Christians include the Old Testament in their Sacred Scripture?*

The books of the Old Testament are no less inspired by the Holy Spirit than those in the New Testament. The Old Testament offers us insightful teachings about God, unquestionable wisdom, inspirational prayers, and a vital preparation for the coming of Christ. It hints at the mysterious salvation God has planned for us.

7. *How is the New Testament a fulfillment of the Old Testament?*

The New Testament is the fulfillment of all the hopes and promises of the Old Testament. God initiated a New Covenant with all people that fulfilled the original covenant made with his Chosen People found in the Old Testament.

8. *Why do we say the Gospels are the heart of all the Scriptures?*

Because of their focus on Jesus, the Gospels are the heart of all the Scriptures. The Gospels are a principal source for knowing the life and teaching of our Savior, the Son of God. Through Jesus Christ, we are better able to know God.

### Answer Key for Chapter 4 Double-Check Questions

1. *Why do we rely on the Magisterium for interpretation of Sacred Scripture?*

The Bible can be a difficult text to understand at times. Guided by the Holy Spirit, the Magisterium has the authority to guide us in authentically interpreting Sacred Scripture.

2. *What is biblical exegesis, and why is it important?*

Biblical exegesis is the critical interpretation and explanation of Sacred Scripture. To truly understand the writings of the Bible, we must do the work of biblical exegesis in order to grasp exactly what the human authors were trying to express as they communicated God's Word to us.

3. *What are the two main things we must consider when interpreting the Bible?*

First, we must consider what the human authors of Scripture were trying to communicate. Second, we must consider what God is revealing to us through their words.

4. *Explain the difference between the literal sense and the spiritual sense of a biblical text.*

The literal sense is a form of biblical interpretation that considers the plain meaning of the text. It is the meaning conveyed by the words used by its human author. The literal sense is the foundation for the spiritual sense. The spiritual sense considers what the realities and events of Sacred Scripture signify and mean for our salvation.

5. *Why is knowing the literary form important to understanding a biblical text?*

Knowing the literary form of the text you are reading is essential, so that you have the appropriate expectations for how that text is communicating its truth.



6. *How do textual criticism and historical criticism rely on each other when interpreting a text?*

If you have two versions of the same writing, figuring out the more accurate version (textual criticism) might depend on figuring out which version came first. Perhaps one version has a reference to a specific event. Knowing the historical situation (historical criticism) could help identify which came first.

7. *What are the three things we should take into account when assessing what the human authors of the Bible were communicating?*

The literary genres used by the author, the characteristic ways people spoke and wrote in their time, and the cultural ways in which people interacted with one another.

8. *What three things should we pay attention to when trying to understand what God intended to reveal in Scripture?*

The content and unity of the whole Scripture, both Old and New Testament; the living Tradition by which the whole Church continues to be guided by the Holy Spirit; and the analogy of faith, the unity of Church teachings with the whole of God's Revelation.

9. *Why is archaeology an important tool for biblical scholarship?*

Archaeology is an essential tool in helping us understand the culture and history of past human societies. It has led to a greater appreciation of the lives of the people we meet in Sacred Scripture.

## Revelation and the Old Testament

Name \_\_\_\_\_

### Unit 1 Preassessment

### Bible: True or False?

Work with your partner to determine whether each of the following statements about God's Revelation in the Bible is true or false. Write your choice in the blank space provided. And RELAX . . . this is not a test!

- \_\_\_\_\_ 1. The Creation accounts in the Book of Genesis are scientifically accurate.
- \_\_\_\_\_ 2. The Creation accounts in the Book of Genesis are historically accurate.
- \_\_\_\_\_ 3. The Book of Genesis has two accounts of God creating the universe.
- \_\_\_\_\_ 4. God's original plan for Creation was a plan for goodness, holiness, and justice, not sin and evil.
- \_\_\_\_\_ 5. We can choose to believe in either science or to believe in the Bible, but not both.
- \_\_\_\_\_ 6. We can know everything there is to know about the world through human reason.
- \_\_\_\_\_ 7. The Catholic Church is opposed to the theory of evolution.
- \_\_\_\_\_ 8. Catholics take a contextualist approach to Scripture.
- \_\_\_\_\_ 9. The Bible is just a book like any other piece of literature.
- \_\_\_\_\_ 10. Most of the stories in the Bible are cheerful accounts of happy, holy people.
- \_\_\_\_\_ 11. God's self-communication is called Divine Revelation.
- \_\_\_\_\_ 12. The Holy Spirit dictated the Bible, word-for-word, to human authors.
- \_\_\_\_\_ 13. The Old Testament is mostly outdated.
- \_\_\_\_\_ 14. We can learn about God through the world he created.
- \_\_\_\_\_ 15. The Church figured out everything we need to know about the Bible a long time ago.
- \_\_\_\_\_ 16. The Old Testament and the New Testament have very little in common.
- \_\_\_\_\_ 17. Jesus is the fulfillment of many Old Testament prophecies.
- \_\_\_\_\_ 18. The Bible contains many different types of writings, such as poems, prayers, songs, letters, and parables.



Name \_\_\_\_\_

## UNIT 1

## Unit 1 Preassessment Answer Key

### Bible: True or False?

- |          |           |
|----------|-----------|
| 1. false | 10. false |
| 2. false | 11. true  |
| 3. true  | 12. false |
| 4. true  | 13. false |
| 5. false | 14. true  |
| 6. false | 15. false |
| 7. false | 16. false |
| 8. true  | 17. true  |
| 9. false | 18. true  |



## Revelation and the Old Testament

Name \_\_\_\_\_

# Unit 1 Vocabulary

## Terms for Mastery

### A

**analogy of faith** The coherence of individual doctrines with the whole of Revelation. In other words, as each doctrine is connected with Revelation, each doctrine is also connected with all other doctrines.

### B

**biblical exegesis** The critical interpretation and explanation of Sacred Scripture.

**biblical inerrancy** The doctrine that the books of Sacred Scripture are free from error regarding the truth God wishes to reveal through Scripture for the sake of our salvation.

### C

**canon (of Sacred Scripture)** The books of the Bible officially recognized by the Church as the inspired Word of God.

**Chosen People** Also called the Israelites or the Jews, these are the descendants of Abraham, Isaac, and Jacob, with whom God entered into a special covenant at Mount Sinai. God chose them to prepare for the coming of his Son, Jesus Christ, the Messiah and Savior of the world.

**Church** The term *Church* has three inseparable meanings: (1) the entire People of God throughout the world; (2) the diocese, which is also known as the local church; (3) the assembly of believers gathered for the celebration of the liturgy, especially the Eucharist. In the Nicene Creed, the Church is recognized as One, Holy, Catholic, and Apostolic—traits that together are referred to as the Marks of the Church.

**concupiscence** The tendency of all human beings toward sin, as a result of Original Sin.

**conscience** The “inner voice,” guided by human reason and Divine Law, that enables us to judge the moral quality of a specific action that has been made, is being made, or will be made. This judgment enables us to distinguish good from evil, in order to accomplish good and avoid evil.

**contextualist approach** The interpretation of the Bible that takes into account the various contexts for understanding. These contexts include the senses of Scripture, literary forms, historical situations, cultural backgrounds, the unity of the whole of Sacred Scripture, Sacred Tradition, and the analogy of faith.

**covenant** A solemn agreement between human beings or between God and a human being in which mutual commitments are made.

### D

**deuterocanonical** Books of the Old Testament that do not appear in the Hebrew Scriptures but are accepted by the Church as part of the canon of Scripture.

**Divine Inspiration** The divine assistance the Holy Spirit gave the authors of the books of the Bible so the authors could write in human words the message of salvation God wanted to communicate.

**Divine Revelation** God’s self-communication through which he makes known the mystery of his divine plan. Divine Revelation is a gift accomplished by the Father, Son, and Holy Spirit through the words and deeds of salvation history. It is most fully realized in the Passion, death, Resurrection, and Ascension of Jesus Christ.



**E**

**Essenes** A group of pious, ultraconservative Jews who left the Temple of Jerusalem and began a community by the Dead Sea, known as Qumran.

**F**

**Fall, the** Also called the Fall from Grace, the biblical Revelation about the origins of sin and evil in the world, expressed figuratively in the account of Adam and Eve in Genesis.

**fundamentalist approach** The interpretation of the Bible and Christian doctrine based on the literalist meaning of the Bible's words. The interpretation is made without regard to the historical setting in which the writings or teachings were first developed.

**G**

**Gnostic** Referring to the belief that salvation comes from secret knowledge available to only a select few.

**L**

**Latin Vulgate** The Vulgate is a Latin version of the Holy Bible, and largely the result of the labors of Saint Jerome, who was commissioned by Pope Damasus I in AD 382 to make a revision of the old Latin translations.

**literal sense** A form of biblical interpretation that considers the explicit meaning of the text. It lays the foundation for all other senses of Sacred Scripture.

**literary forms (genres)** Different kinds of writing determined by their literary technique, content, tone, and purpose.

**N**

**Nag Hammadi manuscripts** Fourth-century writings discovered in 1945 near the village of Nag Hammadi in Upper Egypt, that are invaluable sources of information regarding Gnostic beliefs, practices, and lifestyle. Gnosticism was an early Church heresy claiming that Christ's humanity was an illusion and the human body is evil.

**natural revelation** The process by which God makes himself known to human reason through the created world.

**O**

**Old Covenant** The original covenant God established with Abraham and renewed with the Chosen People at Mount Sinai, in which he promised to be their God and they promised to be his people, obeying his Law and worshipping him alone.

**Old Law** Divine Law revealed in the Old Testament, summarized in the Ten Commandments. Also call the Law of Moses.

**oral tradition** The handing on of the message of God's saving plan through words.

**original holiness** The original state of human beings in their relationship with God, sharing in the divine life in full communion with him.

**original justice** The original state of Adam and Eve before the Fall, a state of complete harmony with themselves, with each other, and with all of creation.

**Original Sin** From the Latin *origo*, meaning "beginning" or "birth." The term has two meanings: (1) the sin of the first human beings, who disobeyed God's command by choosing to follow their own will and thus lost their original holiness and became subject to death, and (2) the fallen state of human nature that affects every person born into the world except Jesus and Mary.

**P**

**particular good** Something that shares in the goodness of God, but ultimately leaves you unsatisfied.



## Unit 1 Vocabulary

**S**

**salvation history** The pattern of specific events in human history in which God clearly reveals his presence and saving actions. Salvation was accomplished once and for all through Jesus Christ, a truth foreshadowed and revealed throughout the Old Testament.

**scholastic theology** The use of philosophical methods to better understand revealed truth. The goal of scholastic theology is to present the understanding of revealed truth in a logical and systematic form.

**spiritual sense** A form of biblical interpretation that builds on the literal sense to consider what the realities and events of Sacred Scripture signify and mean for salvation.

**U**

**ultimate good** The source of our complete fulfillment can only be found in our union with God.

**W**

**written tradition** Under the inspiration of the Holy Spirit, the synthesis in written form of the message of salvation that has been passed down in the oral tradition.

## Terms Introduced for Later Mastery

**A**

**apocrypha** Writings about Jesus or the Christian message not accepted as part of the canon of Scripture.

**B**

**Babylonian Exile** The period in Israelite history during which the Israelites of the ancient kingdom of Judah were held in captivity as slaves in Babylon.

**D**

**Doctor of the Church** This term (from the Latin *doctor*, meaning “teacher”) is a title officially bestowed by the Church on those saints who are highly esteemed for their theological writings as well as their personal holiness.

**E**

**Ecumenical Council** A gathering of the Church’s bishops from around the world to address pressing issues in the Church and society. Ecumenical Councils are usually convened by the Pope or are at least approved by him.

**encyclical** A teaching letter from the Pope to the members of the Church on topics of social justice, human rights, and peace.

**M**

**Magisterium** The Church’s living teaching office, which consists of all bishops, in communion with the Pope, the bishop of Rome.

**N**

**New Covenant** The covenant or law established by God in Jesus Christ to fulfill and perfect the Old Covenant or Mosaic Law. It is a perfection here on Earth of the Divine Law. The law of the New Covenant is called a law of love, grace, and freedom. The New Covenant will never end or diminish, and nothing new will be revealed until Christ comes again in glory.

**New Law** Divine Law revealed in the New Testament through the life and teaching of Jesus Christ and through the witness and teaching of the Apostles. The New Law perfects the Old Law and brings it to fulfillment. Also called the Law of Love.



**P**

**prefigure** Similar to foreshadowing, it is an indication of a type of thing, person, or event that points to its future fulfillment. The meaning of what is contained in the Old Testament is unveiled in the New Testament.

**prophet** A person God chooses to speak his message of salvation.

**S**

**Sacred Tradition** The process of passing on the Gospel message. Sacred Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in Sacred Scripture, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit. Both Sacred Tradition and Sacred Scripture have their common source in the Revelation of Jesus Christ and must be equally honored.

**Second Vatican Council** The Ecumenical or General Council of the Roman Catholic Church that Pope Saint John XXIII convened as Pope in 1962 and that continued under Pope Saint Paul VI until 1965. (Also called Vatican Council II.)

## Terms Previously Mastered or for General Knowledge

**archaeology** The study of human activity and history by means of excavating and analyzing the artifacts and other physical materials.

**Bible** The collection of Christian sacred writings, or Scripture, accepted by the Church as inspired by God and composed of the Old and New Testaments.

**New Testament** The twenty-seven books of the Bible, which have the life, teachings, Passion, death, Resurrection, and Ascension of Jesus Christ and the beginnings of the Church as their central theme.

**Old Testament** The Christian name for those biblical writings that record God's Revelation to the Chosen People. Christians believe the Old Testament anticipates and prepares for the New Testament.

**sin** Any deliberate offense, in thought, word, or deed, against the will of God. Sin wounds human nature and injures human solidarity.

**soul** Our spiritual principle, it is immortal, and it is what makes us most like God. Our souls are created by God at the moment of our conception. It is the seat of human consciousness and freedom.





## Revelation and the Old Testament

Name \_\_\_\_\_

# Creation Stories: Compare and Contrast

## Differences

Category	1 <sup>st</sup> Story: Genesis 1:1–2:4a	2 <sup>nd</sup> Story: Genesis 2:4b–25
<b>Type of writing:</b> Aside from being an account of God creating the world, what characteristics of this story might give you clues to its <i>genre</i> , or type of writing?		
<b>The creation of humans:</b> When are humans created, relative to the rest of creation (i.e., first, last, or at some other time)?		
<b>Time frame:</b> How long does Creation take?		
<b>The action of God:</b> How does God create the world?		



Category	1 <sup>st</sup> Story: Genesis 1:1–2:4a	2 <sup>nd</sup> Story: Genesis 2:4b–25
<b>Another category:</b> Write in another category of your choosing or that your teacher assigns. Possible categories include the tone of the writing, the way in which God is portrayed, or an important lesson that emerges from the story.		

## Similarities

List at least three.

1.

2.

3.



# Creation Stories Answer Key

## Differences

Category	1 <sup>st</sup> Story: Genesis 1:1–2:4a	2 <sup>nd</sup> Story: Genesis 2:4b–25
<b>Type of writing:</b> Aside from being an account of God creating the world, what characteristics of this story might give you clues to its <i>genre</i> , or type of writing?	Many repetitive elements, such as “let there be,” “God saw that it was good,” and the numbering of the days. These elements are like the refrain of a song and give a poetic feel to this story.	A narrative or short story, with God, Adam, and Eve as the central characters.
<b>The creation of humans:</b> When are humans created, relative to the rest of creation (i.e., first, last, or at some other time)?	Humans are created last, on the sixth and final day of God’s work of Creation.	Adam is created first (in 2:7), then various animals and birds, and then Eve (in 2:21–23).
<b>Time frame:</b> How long does Creation take?	Creation takes six days, with a seventh day of rest.	No time frame is specified.
<b>The action of God:</b> How does God create the world?	Simply by speaking: “Let there be . . .”	By physically creating—for example, forming Adam “out of the dust of the ground” (2:7) and building Eve from Adam’s rib.
<b>Another category:</b> Write in another category of your choosing or that your teacher assigns. Possible categories include the tone of the writing, the way in which God is portrayed, or an important lesson that emerges from the story.	<i>Responses will vary based on the category students choose.</i>  <b>Sample category:</b> This is a powerful and regal view of God—God simply speaks, and amazing things happen!	<i>Responses will vary based on the category students choose.</i>  <b>Sample category:</b> This is a more down-to-earth (literally!) portrayal of God—God is actually laboring to create, in the same way people do.

## Similarities

1. In both stories, God is the creator of everything—the source of all that exists.
2. In both stories, humans have some sort of privileged place. For example, in the first story, only on the sixth day (the day on which humans are created) does God declare that he “found it *very good*” (1:31, emphasis added). There is also the sense that God has saved the crown or pinnacle of his Creation til the end—saving the best for last. In the second story, Adam gets to name all animals, cattle and birds, which is a symbol of his role of caring for these creatures.
3. In both stories, God’s love and care for creation are evident.

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Name \_\_\_\_\_

## The Book of Genesis: Prehistorical Narratives

Circle the story that your group has been assigned:

- The Fall (Genesis 3:1–24)
- Cain and Abel (Genesis 4:1–16)
- The Great Flood (Genesis 6:5–9:29)
- The Tower of Babel (Genesis 11:1–9)

1. Read your assigned story carefully. Write a brief summary of the story here (bullet points are fine):

2. In what ways is this story troubling, difficult, perplexing, or problematic? For example, is there violence in the story? Does the story portray God in a way that surprises or bothers you? Does the story illustrate the human capacity for evil and sin? Make some notes here about your thoughts. Your notes may take the form of statements or questions.

3. Despite what you noted in number 2 above, in what way(s) does this story reveal God's plan of essential goodness, holiness, and justice for all creation? For example, does God show compassion for a sinful humanity? Does the story teach us something important about how to avoid sin and injustice? Can the story strengthen our faith in God's power to save us? Write your thoughts here:





# The Book of Genesis: Prehistoric Narratives Answer Key

Question	The Fall (Genesis 3:1–24)	Cain and Abel (Genesis 4:1–16)	The Great Flood (Genesis 6:5–9:29)	The Tower of Babel (Genesis 11:1–9)
1. Write a summary of the story here.	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>The serpent suggests to Eve that she will not die if she eats from the tree of the knowledge of good and evil; rather, those who eat of it “will be like gods” (verse 5)</li> <li>Eve and Adam both eat of the fruit, and then they realize they are naked.</li> <li>When God learns what they have done, Adam blames Eve, and Eve blames the serpent.</li> <li>God enumerates the consequences of these actions for the serpent, for Eve, and for Adam.</li> <li>God makes clothes for Adam and Eve.</li> <li>God banishes Adam and Eve from the garden.</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>Adam and Eve have two sons, Cain and Abel.</li> <li>Cain and Abel both bring offerings to God; Abel’s offering pleases God, but Cain’s does not.</li> <li>Cain, resentful, kills his brother Abel and then tells God he does not know where Abel is.</li> <li>God, knowing Cain has killed Abel, says Cain’s punishment will be to be “a constant wanderer on the earth” (verse 12).</li> <li>Cain is afraid he will be vulnerable to being killed, so God marks him in order to protect him.</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>Because of human evil, God regrets creating humanity. He decides to destroy all of creation except for Noah, Noah’s family, and representatives of each of the animals and other creatures.</li> <li>God instructs Noah to build an ark to house those to be spared from the Flood.</li> <li>The Flood lasts for forty days and forty nights.</li> <li>After the Flood, Noah, his family, and all the creatures emerge from the ark onto dry land.</li> <li>God establishes a covenant with all of creation, promising never again to destroy all life with a flood.</li> <li>The sign of this covenant is the rainbow.</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>People all speak the same language.</li> <li>People decide to build a city and a tower in order to “make a name for ourselves” (verse 4).</li> <li>God decides to thwart their plans by confusing their language so they cannot communicate with one another.</li> <li>God scatters the people all over the Earth, and they stop building their city and tower.</li> </ul>
2. In what ways is this story troubling, difficult, perplexing, or problematic? For example, is there violence in the story? Does the story portray God in a way that surprises or bothers you? Does the story illustrate the human capacity for evil and sin?	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>God’s response to Adam’s sin and Eve’s sin—banishing them from the garden—may seem unduly harsh.</li> <li>Isn’t knowing the difference between “good and evil” (Genesis 3:5) a good thing?</li> <li>Why can’t Adam and Eve just take responsibility for their actions? Why do they each blame someone else?</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>Why does God approve of Abel’s offering but not Cain’s?</li> <li>Cain’s murder of his own brother because of jealousy is deeply troubling.</li> <li>Cain lies to God about the murder, as if God did not already know what Cain had done!</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>God is so upset by human sinfulness that he expresses regret for having created the world.</li> <li>Is it really possible that Noah and his family were the only good people left on Earth?</li> <li>It seems unfair that, except for those few creatures left on the ark, all of creation drowns in the Flood: “The Lord wiped out every being on the earth . . .” (7:23).</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>Why is God so opposed to the people trying to build a city and a tower?</li> <li>Is it possible the people intended their building plan simply to be ambitious, but God viewed it as arrogant?</li> <li>Is God’s “confusion” of the people’s language meant to be a punishment for their arrogance? Or, is it meant to be a gift, leading to all the different languages and cultures we have today?</li> </ul>



## UNIT 1

## The Book of Genesis: Prehistorical Narratives Answer Key

Question	The Fall (Genesis 3:1–24)	Cain and Abel (Genesis 4:1–16)	The Great Flood (Genesis 6:5–9:29)	The Tower of Babel (Genesis 11:1–9)
<p>3. Despite what you noted for question 2, in what way(s) does this story reveal God's plan of essential goodness, holiness, and justice for all creation? For example, does God show compassion for a sinful humanity? Does the story teach us something important about how to avoid sin and injustice? Can the story strengthen our faith in God's power to save us?</p>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>• God does not strike Adam and Eve dead after they've eaten the forbidden fruit.</li> <li>• God allows Adam and Eve to suffer the consequences but doesn't completely abandon them.</li> <li>• God makes leather garments as clothing for Adam and Eve. This shows God's continuing love, compassion, and care for them, even though they have lost the gift of living in the Garden of Eden.</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>• After Cain kills Abel, God allows Cain to suffer the consequences but does not strike Abel dead.</li> <li>• Even though Cain has killed his own brother, God shows compassion by putting a mark on Cain that he shouldn't be killed.</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>• God saves Noah, his family, and many creatures of the Earth from destruction.</li> <li>• After the Flood, God establishes a covenant with all of creation, symbolized by the rainbow.</li> </ul>	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> <li>• Selfish ambitions hurt us and others.</li> <li>• Ultimately, we can't create anything based on human pride and arrogance; we need God's presence, love, and grace.</li> <li>• Only God can bring us true and lasting peace and joy.</li> </ul>
<p>4. Name something interesting about one of the other prehistorical narratives in Genesis that you heard from someone else in your group.</p>	<p><i>Student responses will vary.</i></p>	<p><i>Student responses will vary.</i></p>	<p><i>Student responses will vary.</i></p>	<p><i>Student responses will vary.</i></p>
<p>5. What connection did you notice between the story you read and one of the other prehistorical narratives shared by someone else in your group?</p>	<p><i>Student responses will vary.</i></p>	<p><i>Student responses will vary.</i></p>	<p><i>Student responses will vary.</i></p>	<p><i>Student responses will vary.</i></p>

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Name \_\_\_\_\_

## God's Presence in Nature

Use the words and phrases you generated in your brainstorming session to write a poem—either a haiku or a cinquain—about your chosen object. Because God's presence is revealed in the created world, your poem will be like a prayer of praise, acknowledging the genius of the Creator.

### Haiku

Haiku is a form of Japanese poetry. Its traditional subject matter is the natural world.

A haiku is unrhymed and always consists of three lines:

- The first line has five syllables.
- The second line has seven syllables.
- The third line has five syllables.

### Cinquain

A cinquain is an unrhymed poem that consists of five lines.

Each line is composed of a specified number of words:

- The first line is one word, which is the title of the poem (usually a noun).
- The second line is two words, which describe the title.
- The third line is three words, which are action words, often ending in "ing."
- The fourth line is four words, which depict emotion(s) about the title: these may be four individual words or a four-word phrase.
- The fifth line is one word, which is a synonym of the title or a restatement of the title in a slightly different way.

Use this paper to write rough drafts of your poem. When the text of your poem is finalized, your teacher will give you further directions.



## God's Presence in Nature



Name \_\_\_\_\_

## To Know Another

### Part 1

Think about a close friend. List ten facts you know about this person. These might include your friend's best subject in school, hobbies, favorite books and movies, number of siblings, places he or she has gone on vacation, favorite foods, and so on.

- |    |     |
|----|-----|
| 1. | 6.  |
| 2. | 7.  |
| 3. | 8.  |
| 4. | 9.  |
| 5. | 10. |

### Part 2

Think again about the same close friend. How have you come to really *know* and be close to him or her? Aside from the factual things you listed in part one above, how have you come to know deeper things about your friend, such as his or her feelings, thoughts, dreams, hopes, opinions, desires, and fears?



## Revelation and the Old Testament

Name \_\_\_\_\_

# Mind Map: From the Spoken Word to the Written Word

A mind map is a tool that can help us to think about, brainstorm, and organize ideas.

Take a few minutes to remember experiences from your own life or from stories you have heard related to the four topics indicated on the mind map: family, friends, school, and sports. For example, for “family,” you might think about a recent family vacation or a story you have been told about a great-grandparent whom you have never met. For “sports,” you might think about a great volleyball game you played last season or an exciting NBA finals game that you enjoyed watching on TV with your friends.

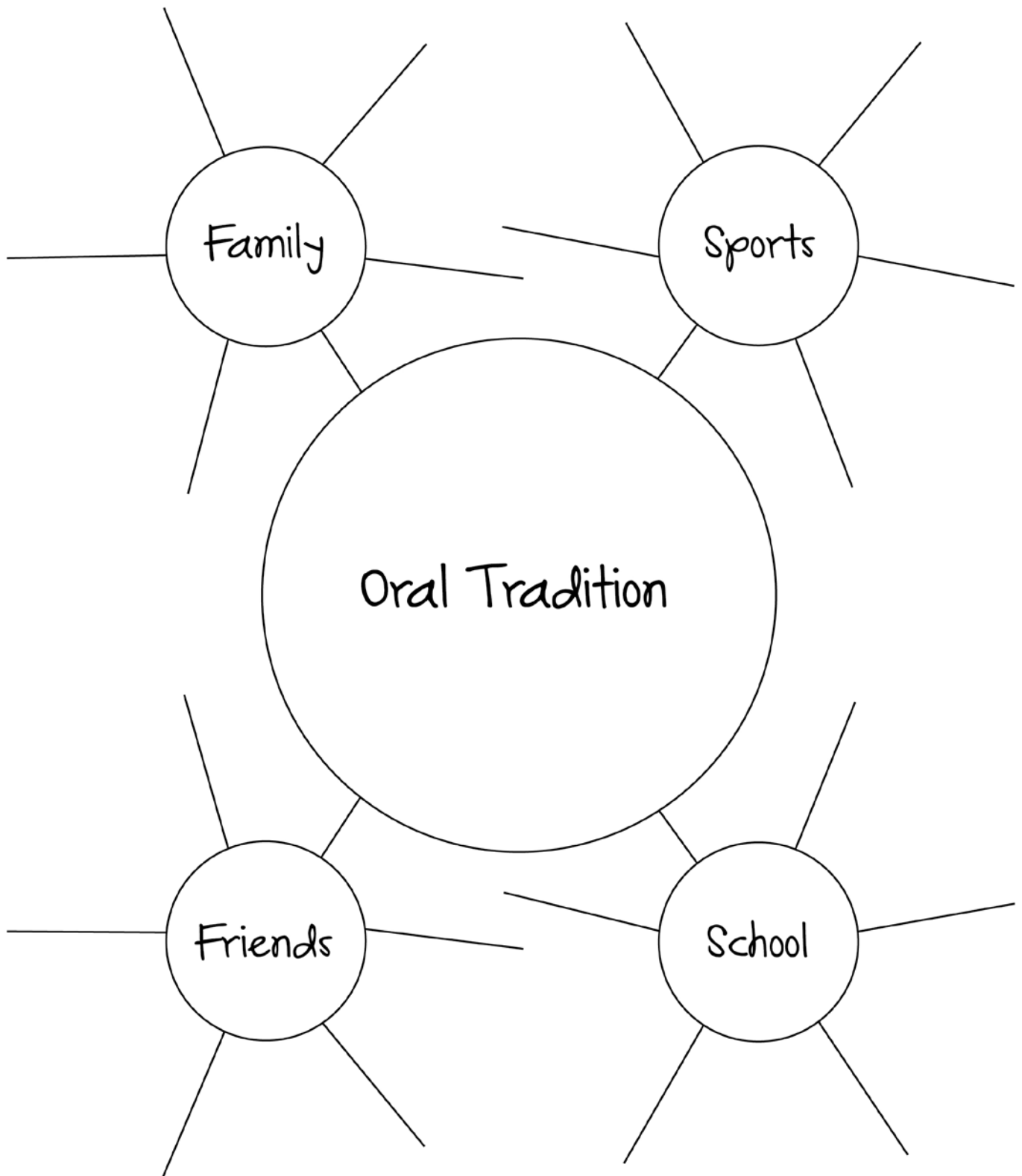
If possible, try to think of two concrete stories related to each of the four topics.

As you brainstorm about stories related to a particular topic, write supporting details on the lines provided that connect to that topic. Draw additional lines if necessary as you write in more supporting details. For example:










- You might write **facts** about what happened: Where did you go for your family vacation?
- You might write your **feelings**: When you hear about your great-grandmother’s journey to this country as an immigrant, how do you feel?
- You might write about what this story or experience **means to you**: What did you learn from playing volleyball well and fairly, even though your team did not ultimately win the game?

You don’t need to write in complete sentences. Just use key words and phrases that will help you remember and tell the story.





# Old Testament and New Testament Connections

 <div data-bbox="670 367 777 464">  </div> <p><b>Genesis 38:27,29–30</b></p> <p>When the time of her delivery came, there were twins in her womb. . . . He was called Perez. Afterward his brother . . . came out; he was called Zerah.</p>	<div data-bbox="1382 367 1489 464">  </div> <p><b>Matthew 1:3</b></p> <p>Judah became the father of Perez and Zerah, whose mother was Tamar.</p>
<div data-bbox="670 709 777 806">  </div> <p><b>Joshua 2:1</b></p> <p>When the two reached Jericho, they went into the house of a prostitute named Rahab, where they lodged.</p>	<div data-bbox="1382 709 1489 806">  </div> <p><b>Hebrews 11:31</b></p> <p>By faith Rahab the harlot did not perish with the disobedient, for she had received the spies in peace.</p>
<p><b>Amos 5:11–12</b></p> <p>Therefore, because you tax the destitute and exact from them levies of grain, Though you have built houses of hewn stone, you shall not live in them; Though you have planted choice vineyards, you shall not drink their wine. Yes, I know how many are your crimes, how grievous your sins; Oppressing the just, accepting bribes, turning away the needy at the gate.</p> <div data-bbox="670 1058 777 1155">  </div>	<div data-bbox="1382 1050 1489 1146">  </div> <p><b>James 5:1,4–5</b></p> <p>Come now, you rich, weep and wail for your impending miseries. . . . Behold, the wages you withheld from the workers who harvested your fields are crying aloud, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on earth in luxury and pleasure; you have fattened your hearts for the day of slaughter.</p>
<div data-bbox="670 1434 777 1530">  </div> <p><b>Joel 3:1–2</b></p> <p>It shall come to pass. I will pour out my spirit upon all flesh. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even upon your male and female servants, in those days, I will pour out my spirit.</p>	<div data-bbox="1382 1428 1489 1524">  </div> <p><b>Acts 2:14,16–17</b></p> <p>Then Peter stood up with the Eleven, raised his voice, and proclaimed to them, “You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. . . . This is what was spoken through the prophet Joel:</p> <p>“It will come to pass in the last days,” God says, “that I will pour out a portion of my spirit upon all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams.”</p>











<p><b>Deuteronomy 6:13–14</b></p> <p>The LORD, your God, shall you fear; him shall you serve, and by his name shall you swear. You shall not go after other gods, any of the gods of the surrounding peoples.</p> <p><b>OT PASSAGE</b></p>	<p><b>Luke 4:6–8</b></p> <p>The devil said to him . . . “All will be yours, if you worship me.” Jesus said to him in reply, “It is written:</p> <p>‘You shall worship the Lord, your God, and him alone shall you serve.’”</p> <p><b>NT PASSAGE</b></p>
<p><b>Isaiah 40:3</b></p> <p>A voice proclaims: In the wilderness prepare the way of the LORD! Make straight in the wasteland a highway for our God!</p> <p><b>OT PASSAGE</b></p>	<p><b>Mark 1:1–3</b></p> <p>The beginning of the gospel of Jesus Christ [the Son of God].</p> <p>As it is written in Isaiah the prophet:</p> <p>“Behold I am sending my messenger ahead of you; he will prepare our way. A voice of one crying out in the desert: ‘Prepare the way of the Lord, make straight his paths.’”</p> <p><b>NT PASSAGE</b></p>
<p><b>Genesis 1:1–2</b></p> <p>In the beginning, when God created the heavens and the earth—and the earth was without form or shape, with darkness over the abyss.</p> <p><b>OT PASSAGE</b></p>	<p><b>John 1:1–2</b></p> <p>In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.</p> <p><b>NT PASSAGE</b></p>
<p><b>Isaiah 28:16</b></p> <p>Therefore, thus says the Lord GOD: See, I am laying a stone in Zion, a stone that has been tested, A precious cornerstone as a sure foundation; whoever puts faith in it will not waver.</p> <p><b>OT PASSAGE</b></p>	<p><b>1 Peter 2:5–6</b></p> <p>Like living stones, let yourselves be built into a spiritual house to be a hold priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it says in scripture:</p> <p>“Behold, I am laying a stone in Zion, a cornerstone, chosen and precious, and whoever believes in it shall not be put to shame.”</p> <p><b>NT PASSAGE</b></p>





## Old Testament and New Testament Connections

<p><b>Hosea 11:1</b> When Israel was a child I loved him, out of Egypt I called my son.</p> <p></p>	<p><b>Matthew 2:14–15</b> Joseph rose and took the child and his mother by night and departed for Egypt. He stayed there until the death of Herod, that what the Lord had said through the prophet might be fulfilled, “Out of Egypt I called my son.”</p> <p></p>
<p><b>1 Samuel 21:5–7</b> The priest replied to David, “I have no ordinary bread on hand, only holy bread.” . . . So the priest gave him holy bread, for no other bread was on hand except the showbread which had been removed from the LORD and replaced by fresh bread when it was taken away.</p> <p></p>	<p><b>Mark 2:25–26</b> He [Jesus] said to them, “Have you never read what David did when he was in need and he and his companions were hungry? How he went into the house of God when Abiathar was high priest and ate the bread of offering that only the priests could lawfully eat, and shared it with his companions?”</p> <p></p>
<p><b>2 Kings 4:43–44</b> But his servant objected, “How can I set this before a hundred?” Elisha again said, “Give it to the people to eat, for thus says the Lord: You will eat and have some left over.”</p> <p></p>	<p><b>John 6:10–13</b> The men reclined, about five thousand in number. Then Jesus took the [five] loaves, gave thanks, and distributed them to those who were reclining, and also as much of the [two] fish as they wanted. When they had had their fill, he said to his disciples, “Gather the fragments left over, so that nothing will be wasted.” So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat.</p> <p></p>
<p><b>1 Samuel 2:1–2</b> And Hannah prayed: “My heart exults in the LORD, my horn is exalted by my God. I have swallowed up my enemies; I rejoice in your victory. There is no Holy One like the LORD; there is no Rock like our God.”</p> <p></p>	<p><b>Luke 1:46–48</b> Mary said: “My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed.”</p> <p></p>



**Genesis 12:1**

The LORD said to Abram: Go forth from your land, your relatives, and from your father's house to a land that I will show you.

**Acts of the Apostles 7:1–3**

Then the high priest asked, “Is this so?” And he [Stephen] replied, “My brothers and fathers, listen. The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he had settled in Haran, and said to him, ‘Go forth from your land and [from] your kinsfolk to the land that I will show you.’”

**Exodus 2:1–2**

Now a man of the house of Levi married a Levite woman, and the woman conceived and bore a son. Seeing what a fine child he was, she hid him for three months.

**Hebrews 11:23–25**

By faith Moses was hidden by his parents for three months after his birth, because they saw that he was a beautiful child, and they were not afraid of the king's edict. By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; he chose to be ill-treated along with the people of God rather than enjoy the fleeting pleasure of sin.

**Genesis 22:9**

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he bound his son Isaac, and put him on top of the wood on the altar.

**James 2:21**

Was not Abraham our father justified by works when he offered his son Isaac upon the altar?

**Isaiah 61:1–2**

The spirit of the Lord GOD is upon me,  
because the LORD has anointed me;  
He has sent me to bring good news to the afflicted,  
to bind up the brokenhearted,  
To proclaim liberty to the captives,  
release to the prisoners,  
To announce a year of favor from the LORD  
and a day of vindication by our God.

**Luke 4:16–19**

[Jesus] came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:



“The Spirit of the Lord is upon me,  
because he has anointed me  
to bring glad tidings to the poor.  
He has sent me to proclaim liberty to captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
and to proclaim a year acceptable to the Lord.”



*Revelation and the Old Testament*

Name \_\_\_\_\_

**Making Sense of Old Stories in the Bible**

Circle the passage your group has been assigned:

- Exodus 20:1–17
- Luke 10:29–37
- 1 Samuel 3:1–10
- 1 Corinthians 12:12–31

Read your assigned passage. Then work with your group to interpret the passage, making notes regarding each of the steps of biblical interpretation. Your teacher will provide further directions regarding sharing your findings with your classmates.

Step of Biblical Interpretation	Notes
Literal sense: What is the basic message the human author is trying to convey?	
Literary genre (form)	
Society, culture, and historical context	



Findings of biblical archaeologists	
One or more of the spiritual senses: allegorical, moral, and/or anagogical	
Teachings of Church Tradition and the Magisterium	
Prayer/guidance of the Holy Spirit	



## UNIT 1

*Revelation and the Old Testament*

# Making Sense of Old Stories in the Bible Answer Key

Suggested responses for some parts of the biblical interpretation process appear below. Students' actual responses may vary greatly depending on their skill level and the results of their research.

Step of Biblical Interpretation	Notes for Exodus 20:1–17	Notes for 1 Samuel 3:1–10	Notes for Luke 10:29-37	Notes for 1 Corinthians 12:12–31
<b>Literal sense: What is the basic message the human author is trying to convey?</b>	The human author is conveying God's expectations for human behavior as detailed in the Ten Commandments.	God calls the prophet Samuel when he is very young. It takes a while for Samuel to realize that it is God who is calling him.	The human author is recounting a parable that Jesus told in response to a question posed by a scholar of the Jewish Law: "Who is my neighbor?" (verse 29).	All baptized people form one Body of Christ that is rich in diversity, gifts, and talents.
<b>Literary genre (form)</b>	laws	Any or all of the following are correct: <ul style="list-style-type: none"> <li>• short story</li> <li>• historical account</li> <li>• call narrative</li> </ul>	parable	An extended metaphor comparing the Body of Christ (i.e. the Church) to a human body. The metaphor forms part of a letter that Saint Paul wrote to the Church in ancient Corinth.
<b>Society, culture, and historical context</b>	The students may conduct research on any or all of the following terminology/aspects of the socio-historical context that are referenced in this passage: <ul style="list-style-type: none"> <li>• polytheism</li> <li>• slavery</li> <li>• adultery</li> <li>• bearing false witness</li> <li>• coveting</li> </ul>	The students may conduct research on any or all of the following terminology/aspects of the socio-historical context that are referenced in this passage: <ul style="list-style-type: none"> <li>• the "lamp of God"</li> <li>• the temple (in Shiloh, not in Jerusalem)</li> <li>• the Ark of God (Ark of the Covenant)</li> <li>• prophets (e.g., Samuel)</li> <li>• priests (e.g., Eli)</li> </ul>	The students may conduct research on any or all of the following terminology/aspects of the socio-historical context that are referenced in this passage: <ul style="list-style-type: none"> <li>• Jerusalem, Jericho, and the road between them</li> <li>• Samaritans/Samaritans</li> <li>• Priests and Levites</li> </ul>	The students may conduct research on any or all of the following terminology/aspects of the socio-historical context that are referenced in this passage: <ul style="list-style-type: none"> <li>• Jews and Greeks (including possible tensions between these two groups)</li> <li>• Apostles, prophets, and teachers</li> <li>• spiritual gifts</li> <li>• the struggles of the Church in ancient Corinth that may have prompted Saint Paul to write this letter</li> </ul>



# Making Sense of Old Stories in the Bible Answer Key

Step of Biblical Interpretation	Notes for Exodus 20:1–17	Notes for 1 Samuel 3:1–10	Notes for Luke 10:29–37	Notes for 1 Corinthians 12:12–31
Findings of biblical archaeologists	A scroll of the Ten Commandments was among the findings in the Dead Sea Scrolls.	The tomb of the prophet Samuel is located in the West Bank, in the Palestinian territories just outside of Jerusalem. It is a place of pilgrimage for Jews, Christians, and Muslims.	Numerous archaeological investigations have uncovered information and artifacts related to ancient Samaria. In addition, a site on the Jerusalem-Jericho road that served as a way station for travelers in biblical times has been dubbed “the Inn of the Good Samaritan.” The site now houses a museum.	Numerous archaeological investigations have been conducted in ancient Corinth. The excavated ruins of the ancient city are adjacent to the modern-day city.
One or more of the spiritual senses: allegorical, moral, and/or anagogical	Moral sense: These laws, although ancient, should continue to guide our words and actions.	Allegorical: This passage connects with, and foreshadows, many passages in both the Old Testament and the New Testament in which God calls someone who may not be initially ready or willing to hear and respond to that call. These include the prophets Isaiah and Jeremiah and the some of the disciples called by Jesus.	Moral: This parable teaches us that we must set aside our prejudices and preconceptions and engage in loving service toward all people.	Anagogical: The passage prepares us for our heavenly home by leading us toward a greater sense of unity and respect for all of God’s people. It emphasizes the common dignity of our Baptism.
Teachings of Church Tradition and the Magisterium	<i>Student responses will vary but may make reference to “Inspired by the Holy Spirit” (“Divino Afflante Spiritu,” 1943), Dogmatic Constitution on Divine Revelation (Dei Verbum, 1965), or other documents issued by the Magisterium.</i>	<i>Student responses will vary but may make reference to “Inspired by the Holy Spirit,” Divine Revelation, or other documents issued by the Magisterium.</i>	<i>Student responses will vary but may make reference to “Inspired by the Holy Spirit,” Divine Revelation, or other documents issued by the Magisterium.</i>	<i>Student responses will vary but may make reference to “Inspired by the Holy Spirit,” Divine Revelation, or other documents issued by the Magisterium.</i>
Prayer/guidance of the Holy Spirit	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>



## Revelation and the Old Testament

Name \_\_\_\_\_

# Unit 1 Final Performance Task Options

The following is a list of the enduring understandings for unit 1. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- The Bible reveals God's plan of essential goodness, holiness, and justice for all of creation.
- We can come to know God through natural revelation and Divine Revelation.
- The Bible is a complex collection of books organized into two closely interrelated testaments that were written by various authors over an extended period of time.
- The Holy Spirit, the teachings of the Magisterium, and the tools and methods of biblical exegesis enable us to understand and interpret Scripture.

## Option 1: A Spiritual Autobiography: A Personal Reflection on God's Revelation

1. Consider the following questions:
  - a. How has your understanding of God's plan for the world changed from the time you were a small child until now? What questions do you still have about God's plan?
  - b. In what ways have you come to know God through your human reason?
  - c. In what ways, or through what experiences, have you come to know God through the natural world?
  - d. In what ways have you come to know God through Sacred Scripture? For example, what Scripture stories have been most meaningful to you? Why?
  - e. In what way(s) have you sought to deepen your relationship with Jesus Christ, the fullness of Divine Revelation? To what extent have you been successful in these efforts? What further goal(s) in this area might you set for yourself?
  - f. In what experience(s) have you struggled to know God or to accept God's Revelation?
  - g. What are your most important or pressing questions about the Bible?
2. Express your answers to the questions listed above by way of the following mediums:
  - a. Write an essay (minimum two to three pages, typed)
  - b. Produce a video or podcast (minimum 5 minutes)
  - c. Create a series of illustrations, diagrams, paintings, or drawings (minimum five items in the series).  
*Note:* If you choose this option, write at least two paragraphs to accompany and explain your work so the meaning of what you created is clear to your teacher.





## Option 2: An Educational Video for Middle-School Students

Create an educational video for middle-school students that illustrates all four of this unit's enduring understandings in a manner that is appealing and accessible to young adolescents.

- The video should be about 12–15 minutes long and use creative methods such as imagery, animation, skits, music, and so forth to convey the key elements of each enduring understanding.
- Include examples from Scripture that support the points you are making in the video.
- It may be helpful to imagine a particular situation in which your video would be shown, such as at a Sunday school religious education program, a class retreat, a parish youth group meeting, or a Confirmation class.



## UNIT 1

*Revelation and the Old Testament*

Name \_\_\_\_\_

**Unit 1 Final Performance Task Rubrics**

Option 1				
Criteria	4	3	2	1
Work demonstrates comprehension of enduring understandings for unit.	Work presents a coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents a sometimes inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present a coherent or clear demonstration of enduring understandings for unit.	Work presents little or no relevant demonstration of enduring understandings for unit.
All required questions are addressed.	Work addresses all required questions.	Work is missing material that addresses one of the required questions.	Work is missing material that addresses two of the required questions.	Work is missing material that addresses three or more of the required questions.
Work contains in-depth, substantive content that demonstrates creativity and attention to detail.	Work is not only substantive and creative but also thought-provoking and insightful.	Work is substantive and creative.	Work is lacking in substance or in creativity.	Work is simplistic and superficial.
Work is neatly presented and well organized.	Work is not only neat but also visually engaging and appealing.	Work is neatly done.	Work is generally neat but contains some disorganized elements.	Work is not neat.
Work utilizes proper spelling, grammar, and/or diction.	Work has no errors in spelling, grammar, or diction.	Work has one or two errors in spelling, grammar, or diction.	Work has three or four errors in spelling, grammar, or diction.	Work has five or more errors in spelling, grammar, or diction.



Unit 1 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Video demonstrates comprehension of enduring understandings for unit.	Video presents a coherent, insightful, and clear demonstration of enduring understandings for unit.	Video presents a sometimes inconsistent but clear demonstration of enduring understandings for unit.	Video does not always present a coherent or clear demonstration of enduring understandings for unit.	Video presents little or no relevant demonstration of enduring understandings for unit.
Video contains elements that would be appealing and accessible to young adolescents.	Video is upbeat, entertaining, and makes imaginative use of music and/or images.	Video makes some imaginative use of music and/or images.	Video makes only a limited use of music and/or images.	Video is not appealing or accessible to young adolescents.
Video contains in-depth, substantive content that demonstrates creativity and attention to detail.	Video is not only substantive and creative but also thought-provoking and insightful.	Video is substantive and creative.	Video is lacking in substance or in creativity.	Video is simplistic and superficial.
Video is professionally presented and well organized.	Video is not only professionally presented and well organized but also engaging and appealing.	Video is professionally presented and well organized.	Video is generally well presented but contains some disorganized elements.	Video is disorganized and not well presented.
Video utilizes proper spelling, grammar, and/or diction.	Video contains no errors in spelling, grammar, or diction.	Video contains one or two errors in spelling, grammar, or diction.	Video contains three or four errors in spelling, grammar, or diction.	Video contains five or more errors in spelling, grammar, or diction.



## Revelation and the Old Testament

Name \_\_\_\_\_

### Unit 1 Test

## God Is Revealed

### Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. What does the word *Genesis* mean?
  - a. “goodness”
  - b. “covenant”
  - c. “in the beginning”
  - d. “sin”
  
- \_\_\_\_\_ 2. What does it mean to say that human beings are made in God’s image?
  - a. Humans have a physical appearance similar to God.
  - b. We can never truly sin.
  - c. Everyone is worthy of our care and respect.
  - d. all of the above
  
- \_\_\_\_\_ 3. What is the only thing that can truly fill our hearts?
  - a. God
  - b. relationships
  - c. love
  - d. the Church
  
- \_\_\_\_\_ 4. Are science and the Bible compatible?
  - a. No, only one is true.
  - b. No, we must choose the Bible over science.
  - c. No, we must choose science over the Bible.
  - d. none of the above
  
- \_\_\_\_\_ 5. People who do not believe in scientific theories like evolution or the big bang theory because they believe the theories contradict what is written in the Bible are referred to as what?
  - a. fundamentalists
  - b. contextualists
  - c. Catholics
  - d. Antiscientists



- \_\_\_\_\_ 6. When is the Bible always true?
- a. when it teaches what God wants us to know for our salvation
  - b. when it addresses historical events
  - c. when it addresses events in the New Testament, but not the Old Testament
  - d. when it addresses events in the Old Testament, but not the New Testament
- \_\_\_\_\_ 7. What is the relationship between faith and reason?
- a. They conflict with each other.
  - b. They complement each other.
  - c. They are completely separate from each other.
  - d. They are the same thing.
- \_\_\_\_\_ 8. How does the Book of Genesis convey God's creation of the world?
- a. in a state of original holiness and justice
  - b. as a place where there is no suffering, hatred, or death
  - c. without sin
  - d. all of the above
- \_\_\_\_\_ 9. What is the tendency toward sin that all human beings have inherited?
- a. Original Sin
  - b. desire
  - c. concupiscence
  - d. the Fall
- \_\_\_\_\_ 10. What is a covenant?
- a. the same as a contract
  - b. a way that God expresses his desire to be in communion with his people
  - c. how God controls us
  - d. how humans convince God to be good to us
- \_\_\_\_\_ 11. What is evil rooted in?
- a. humanity's choices
  - b. the way God created us
  - c. how God created the rest of the world
  - d. the lies of the devil
- \_\_\_\_\_ 12. What reflect(s) the image of God?
- a. creation
  - b. our souls
  - c. our minds
  - d. all of the above



## Unit 1 Test

- \_\_\_\_\_ 13. What is the process called by which God makes himself known through the created world?
- a. reason
  - b. Divine Opportunity
  - c. Divine Revelation
  - d. natural revelation
- \_\_\_\_\_ 14. God is most fully revealed through what?
- a. all of his creation
  - b. humanity
  - c. the good we do
  - d. Jesus Christ
- \_\_\_\_\_ 15. What can help a person better understand the meaning of a biblical text?
- a. when it was written
  - b. the historical events of that time period
  - c. the French language
  - d. both a and b
- \_\_\_\_\_ 16. How many books does the Old Testament contain, and how many does the New Testament contain?
- a. seventy-three, twenty-seven
  - b. twenty-seven, forty-six
  - c. forty-six, twenty-seven
  - d. forty-six, seventy-three
- \_\_\_\_\_ 17. The Bible was originally written in which languages?
- a. Hebrew, Aramaic, and Latin
  - b. Hebrew, Aramaic, and Greek
  - c. Latin and Greek
  - d. Hebrew and Latin
- \_\_\_\_\_ 18. Who has the responsibility to interpret Sacred Scripture and to faithfully teach the message that God revealed to the original Apostles?
- a. the Magisterium
  - b. all priests
  - c. all of the faithful
  - d. the laity



- \_\_\_\_\_ 19. To understand what the human authors of the Bible intended to say, what should we focus our attention on?
- the literary genres used by the author
  - the ways people spoke and wrote
  - the culture in which people interacted with one another at the time
  - all of the above
- \_\_\_\_\_ 20. What is the collection of ancient scrolls found on the northwestern shore of the Dead Sea called?
- the Gospels
  - the Dead Sea Scrolls
  - the New Testament
  - the Book of Revelation
- \_\_\_\_\_ 21. What is the pattern of events recorded in the Bible through which God clearly reveals his presence and saving actions called?
- Jewish history
  - historical revelation
  - salvation history
  - moral history
- \_\_\_\_\_ 22. Which form of biblical interpretation considers the plain meaning of the text?
- contextual
  - figurative
  - foundational
  - literal
- \_\_\_\_\_ 23. What are the books of the Bible called that have met the standard to be approved as the inspired Word of God?
- Canon of Sacred Scripture
  - Nicene Creed
  - Canon of the Magisterium
  - Septuagint
- \_\_\_\_\_ 24. What is the critical interpretation and explanation of Sacred Scripture?
- the fundamentalist approach
  - exegesis
  - Divine Inspiration
  - the historical approach





## Unit 1 Test

- \_\_\_\_\_ 25. What do we call the assistance the Holy Spirit gave the human authors to communicate God's message of salvation?
- a. Divine Dictation
  - b. Divine Tradition
  - c. Divine Inspiration
  - d. Divine Testimony

## Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. Something that shares in the goodness of God but ultimately leaves you unsatisfied.
- \_\_\_\_\_ 27. The original state of human beings in their relationship with God, sharing in the divine life in full communion with him.
- \_\_\_\_\_ 28. Any deliberate offense, in thought, word, or deed, against the will of God.
- \_\_\_\_\_ 29. Similar to foreshadowing, it is an indication of a type of thing, person, or event that points to its future fulfillment.
- \_\_\_\_\_ 30. Revealed by God in the Bible.
- \_\_\_\_\_ 31. A solemn agreement between human beings or between God and humans in which mutual commitments are recognized.
- \_\_\_\_\_ 32. The source of our complete fulfillment.
- \_\_\_\_\_ 33. The biblical revelation about the origins of sin and evil in the world, expressed figuratively in the account of Adam and Eve in Genesis.
- \_\_\_\_\_ 34. Deals with objectively measurable phenomenon.
- \_\_\_\_\_ 35. The sin of the first human beings, or the fallen state of human nature that affects every person born into the world, except Jesus and Mary.

### Column B

- a. covenant
- b. prefigure
- c. Original Sin
- d. scientific truth
- e. religious truth
- f. the Fall
- g. ultimate good
- h. particular good
- i. original holiness
- j. sin



## True or False

Circle "T" if the statement is true or "F" if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |   |   |  |       |
|---|---|--|-------|
| T | F | 36. The <u>Gospels</u> are considered "the heart of all the Scriptures."   | _____ |
| T | F | 37. The <u>Pope alone</u> is the Church's living teaching office.  | _____ |
| T | F | 38. Scholars use various types of <u>biblical criticism</u> to deepen our understanding of how the human authors expressed God's Word.           | _____ |
| T | F | 39. Seeking the <u>spiritual sense</u> of a biblical text is an attempt to discover what Sacred Scripture signifies and means for our salvation. | _____ |
| T | F | 40. The message of God's saving plan was first passed down through <u>written tradition</u> .  | _____ |

## Essay

Respond to one of the following in complete sentences.

- A. Explain the difference between the fundamentalist and contextualist approaches to Sacred Scripture. Which approach do Catholics take and why?
- B. How does the New Testament fulfill the Old Testament? Give at least three examples from Scripture to support your responses.
- C. Explain why biblical criticism is important to truly understand Sacred Scripture. Offer an example in your response.



## Revelation and the Old Testament

### Unit 1 Test Answer Key

## God's Original Revelation

### Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. c | 8. d  | 15. d | 22. d |
| 2. c | 9. c  | 16. c | 23. a |
| 3. a | 10. b | 17. b | 24. b |
| 4. d | 11. a | 18. a | 25. c |
| 5. a | 12. d | 19. d |       |
| 6. a | 13. d | 20. b |       |
| 7. b | 14. d | 21. c |       |

### Matching

- |       |       |       |
|-------|-------|-------|
| 26. h | 30. e | 34. d |
| 27. i | 31. a | 35. c |
| 28. j | 32. g |       |
| 29. b | 33. f |       |

### True or False

- |                     |                        |
|---------------------|------------------------|
| 36. T               | 39. T                  |
| 37. F – Magisterium | 40. F – oral tradition |
| 38. T               |                        |

### Essay

*Responses will vary but should include the following points:*

- A. Explain the difference between the fundamentalist and contextualist approaches to Sacred Scripture. Which approach do Catholics take and why?

Some Christians read the Bible literally. They believe every part of the Bible teaches not just religious truth but scientific and historical truth as well. Because of this, they do not support the scientific theories of evolution or the big bang theory. This is called the fundamentalist approach. This approach ignores the literary forms used by the Bible's human authors. It also does not take into consideration the historical setting in which the writings were developed.

Much of what is written in the Bible is scientifically and historically correct, but not all of it. It was never intended to be a science or history book in the way we understand those fields of study today. Offering scientific explanations and recalling historical events are not its main goals; the purpose of the Bible is to reveal religious truth. When the Bible teaches what God wants us to know for our salvation, it is fully accurate and true.

Catholics do not take the fundamentalist approach, but rather take a contextualist approach. Our interpretation of the Bible takes into account various contexts in order to understand the truth God is



revealing through the Bible's words. These contexts include the literary forms used, the historical situation at the time, the human authors' cultural beliefs and practices, and a number of other things. These contexts provide us with clues to help us better understand the intention of the human authors in expressing God's Word.

- B. How does the New Testament fulfill the Old Testament? Give at least three examples from Scripture to support your responses.

The New Testament fulfills the Old Testament in a number of ways. The Old Testament reveals God's covenants and saving actions prior to the coming of Jesus Christ. It is through the events of the Old Testament that God prepares us for the coming of Christ. He called a Chosen People, and over centuries he readied them to be open to and understand Christ. He prepared them through covenants and sent spirit-filled leaders who prefigured Christ. The earthly kingdom he allowed them to build prepared them for the Kingdom of God established by Christ.

At the end of the Old Testament, the Israelites are left hoping for a messiah, a savior, promised by the prophets. The New Testament acts as a sort of sequel to the Old Testament, in that it fulfills this hope with the Good News that Jesus Christ is the long-awaited Messiah. The New Testament reveals how God the Father sends his only Son, Jesus Christ, to initiate a New Covenant with his people. It is "New" because God has never before revealed himself like this. By becoming flesh in the person of Jesus Christ, God establishes a New Covenant that fulfills and perfects the Old Covenant.

The Old Testament leaves the sin of Adam separating us from God. In the New Testament, Jesus is the "New Adam" who reunites God and humanity. In the Old Testament, God establishes his Law through Moses, but the Old Law is not enough to save humanity from sin and death. In the New Testament, Jesus establishes his New Law of Love, fulfilling the meaning of the Old Law and bringing us the fullness of salvation. In the Old Testament, God provides priests, prophets, and kings to guide the people in keeping their covenant with him, but these earthly leaders are not enough to help the people stay faithful to the covenant. In the New Testament, Jesus completely and perfectly fulfills the roles of priest, prophet, and king, bringing the Old Covenant to fulfillment in his New Covenant.

- C. Explain why biblical criticism is important to truly understand Sacred Scripture. Offer an example in your response.

The human authors who wrote down the Bible's words thousands of years ago sometimes used phrases, analogies, and even ways of thinking that are foreign to us. To truly understand the writings of the Bible, we must do biblical exegesis to grasp what the human authors were trying to express. This requires that we pay attention to certain things so that we can better understand a text's true meaning.

Scholars employ various forms of biblical criticism to deepen our understanding of how the human authors expressed God's Word. When doing biblical criticism, there are different types of evaluations we can use to help us better understand the text including: textual criticism, source criticism, literary criticism, form criticism, historical criticism, and redaction criticism. For example, when Jesus suggests that if your eye causes you to sin, you should cut it out, we should not take that literally! We must know that Jesus is using a figure of speech called hyperbole. This is an example of literary criticism.

Though each area of study seems to focus on a narrow and separate field, in reality they are very connected. Because all of them seek the same goal, they cannot work in isolation from one another. They rely on, and often blend into, one another.



# UNIT 2

## God Revealed to His Chosen People

How do I keep my focus on God?

UNIT 2

### OVERVIEW

#### Unit Summary

This unit explores God's Revelation to the Chosen People in four periods of ancient Israelite history: the era of the patriarchs and matriarchs, the Exodus from Egypt and the wilderness years, the era of the judges, and the united monarchy. The students will read, study, and interpret biblical texts from each of these time periods and consider the implications of these inspired stories for their own faith lives.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Read, study, and interpret the Pentateuch and the historical books with attention both to the socio-historical context of ancient Israel and to the contemporary relevance of these biblical books for the students' personal and communal lives of faith.	<b>USCCB Framework</b> The Revelation of Jesus Christ in Scripture: I.B.2a–b

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The stories of the Biblical patriarchs and matriarchs teach us that God is always faithful to us and near to us, even in the most challenging circumstances.</p> <p>U2. Beginning with the ancient Israelites and continuing until today, God's liberating power brings us from slavery to freedom and provides us with a path to holiness.</p> <p>U3. Throughout the period of Joshua and the judges, God was ever faithful to the Israelites, even when they repeatedly broke the covenant.</p> <p>U4. The nation of Israel experienced many ups and downs as God worked in and through Saul, David, and Solomon, despite their flaws and sinfulness.</p>	<p>Q1. How do I find God when my life can be such a mess?</p> <p>Q2. How does God free me from the things that keep me down?</p> <p>Q3. Does God get tired of us making the same mistakes over and over?</p> <p>Q4. What tempts me to stray from God's call?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. God formed a covenant with Abraham, Sarah, and their descendants that endures to the present day.</p> <p>K2. The patriarchs and matriarchs endured many challenging times of great adversity as they struggled to be faithful to the covenant.</p> <p>K3. Through the leadership of Moses, God acted to free the Israelites from slavery in Egypt.</p> <p>K4. Following the Israelites' liberation from slavery in Egypt, God renewed the covenant with the Chosen People at Mount Sinai.</p> <p>K5. The laws that God gave the Israelites to follow are found in the Pentateuch, primarily in the Book of Leviticus.</p> <p>K6. The Books of Exodus, Joshua, and Judges frequently portray God as a warrior.</p> <p>K7. The Book of Deuteronomy contains Moses's final instructions to the Israelites before they enter the Promised Land and he passes away.</p> <p>K8. The Book of Ruth provides a contrasting, yet complementary, view of God than that found in the books that precede and follow it.</p> <p>K9. The deuteronomic cycle describes the pattern by which God repeatedly saved the Israelites from the consequences of their infidelity to the covenant.</p> <p>K10. The Historical Books contain many prominent, important female characters, including Deborah, Ruth, and Hannah.</p>	<p>S1. Identify key figures in Abraham and Sarah's family tree.</p> <p>S2. Use their imagination to see situations described in the Bible from the perspective of various biblical characters.</p> <p>S3. Perceive the Israelites' journey from slavery to freedom as a foundational story of liberation applicable to a variety of contexts.</p> <p>S4. Express an appreciation for the role of biblical laws in guiding the Israelites to holiness.</p> <p>S5. Articulate the nuances, benefits, and pitfalls of using metaphorical language for God, with particular attention to the metaphor "God is a warrior."</p> <p>S6. Apply the themes and lessons of biblical narratives to their own lives, particularly (but not exclusively) to their faith lives.</p> <p>S7. Recognize recurrent literary, thematic, and theological patterns in the Old Testament.</p> <p>S8. Explain connections, parallels, and points of contrast between the Old Testament and the New Testament.</p> <p>S9. Use exegetical research, the visual and performing arts, and personal prayer and reflection to interpret Scripture in a way that is faithful to the text, yet thought-provoking and creative.</p>

ACQUISITION continued	
KNOWLEDGE <i>Students will know . . .</i>	
K11. God establishes a covenant with David that Christians understand to be fulfilled in Jesus.	
K12. The monarchy presented the ancient Israelites with both benefits and challenges.	

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 2 Vocabulary” (TX005935), on pages 124–126, one for each student.

### Terms for Mastery

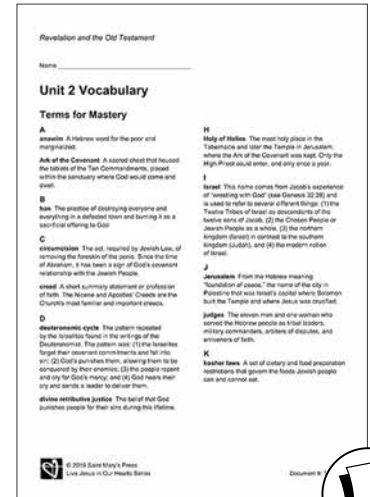
<i>anawim</i>	monarchy
Ark of the Covenant	nazirites
ban	Passover
circumcision	patriarch
creed	Seder
deuteronomic cycle	sign
divine retributive justice	Sinai Covenant
Holy of Holies	Tabernacle
Israel	Ten Commandments
Jerusalem	theophany
judges	Torah
kosher laws	Yahweh
Law of Moses	

### Terms Introduced for Later Mastery

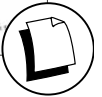
Eucharist	redemption, redemptive
New Jerusalem	Zion
Paschal Lamb	

### Terms Previously Mastered or for General Knowledge

dynasty	holy
faith	pharaoh
genocide	sign



TX005935





## Student Book Chapters

This unit draws on material from *Revelation and the Old Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

### Chapter 5: “The Patriarchs: God Reveals Himself to a Chosen Family” (pp. 112–131)

- Article 20: Abraham and Sarah
  - Pre-read: Genesis 12:1–20, 15:1–17:27, 21:1–22:19
- Article 21: Isaac and Jacob
  - Pre-read: Genesis 24:1–66
  - Pre-read: Genesis 25:19–34, 27:1–45, 33:1–20
  - Pre-read: Genesis, chapter 32
- Article 22: Joseph
  - Pre-read: Genesis, chapters 37–50

### Chapter 6: “The Pentateuch: God Reveals Himself to His Chosen People” (pp. 132–159)

- Article 23: Exodus: Free at Last!
  - Pre-read: Exodus, chapters 1–16
- Article 24: Covenant: The Ties That Bind
  - Pre-read: Exodus, chapters 19–20, 32–33, 36–39
- Article 25: Leviticus and Numbers: Being Holy
  - Pre-read: Leviticus, chapters 1–7, 16, 23, 25
  - Pre-read: Numbers 10:11–36; 11:1–6; chapter 12; 13:1–14:38
  - Pre-read: Deuteronomy, chapters 5–6
- Article 26: Numbers and Deuteronomy: The Promised Land
  - Pre-read: Deuteronomy, chapter 34

### Chapter 7: “Joshua and Judges” (pp. 160–189)

- Article 27: What Goes Around, Comes Around . . . Or Does It?
- Article 28: Joshua: The New Moses
  - Pre-read: Joshua, chapters 1–7, 24
- Article 29: The Judges: New Authority Figures
  - Pre-read: Judges, chapters 1–5, 13–16
- Article 30: Samuel: Reluctant Kingmaker
  - Pre-read: 1 Samuel, chapters 1–4, 8–10
- Article 31: Ruth: An Unexpected Hero
  - Pre-read: Book of Ruth

### Chapter 8: “The Rise of the Monarchy” (pp. 190–219)

- Article 32: King Saul: A Disappointing Start
  - Pre-read: 1 Samuel, chapters 13–19, 21–22, 26, and 31
- Article 33: David: A New King Emerges
  - Pre-read: 2 Samuel 1:1–2:7
  - Pre-read: 2 Samuel, chapters 5–7

- Article 34: King David's Downfall
  - Pre-read: 2 Samuel 11:1–12:12
  - Pre-read: 2 Samuel, chapter 13
  - Pre-read: 2 Samuel 17:1–19:1
- Article 35: King Solomon: The Last of the Good Old Days
  - Pre-read: 1 Kings, chapters 1–3
- Article 36: The End of One Nation
  - Pre-read: 1 Kings, chapters 9–11

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes
- Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the activities created by Saint Mary's Press to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 2 Preassessment” (TX005934), on pages 119–121
- handout “Unit 2 Vocabulary” (TX005935), on pages 124–126
- handout “Unit 2 Final Performance Task Options” (TX005944), on pages 137–138
- handout “Unit 2 Final Performance Tasks Rubrics” (TX005945), on pages 139–141
- handout “Unit 2 Test” (TX005946), on pages 142–147
- handout “Unit 2 Test Answer Key” (TX005947), on pages 148–149
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of God's Revelation to the Chosen People. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

### UNIT 2

#### Explain

#### LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about God's Revelation to the Chosen People to assist you in identifying points to emphasize in this unit.

#### Apply

#### LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

### CHAPTER 5

#### Interpret

#### LEARNING EXPERIENCE 3: A Family Tree or Time Line

Guide the students in creating a family tree or time line featuring Abraham, Sarah, and their descendants. (U1, Q1, K1, S1)

#### Perceive

#### LEARNING EXPERIENCE 4: Patriarch-Matriarch Film Trailer

Facilitate a process through which the students delve deeply into the biblical stories of the patriarchs and matriarchs and produce a live or filmed "trailer" of a section of these stories. (U1, Q1, K2, S2)

### CHAPTER 6

#### Empathize

#### LEARNING EXPERIENCE 5: Exodus Talk Show

Lead the students in exploring theological themes in the story of the Exodus through the medium of a talk show. (U2, Q2, K3, K4, S3)

#### Reflect

#### LEARNING EXPERIENCE 6: The Path to Holiness

Explore the contours of the path to holiness that God provided for the Israelites and continues to provide for us today. (U2, Q2, K4, K5, K7, S4, S6)

## CHAPTER 7

**Interpret****LEARNING EXPERIENCE 7: Metaphors and God as Warrior**

Lead the students in exploring the nature of metaphors as background for studying a metaphor commonly found in the Books of Joshua and Judges: God is a warrior. (U3, Q3, K6, K7, K9, S5, S7, S8)

**Apply****LEARNING EXPERIENCE 8: First Samuel and Book of Ruth**

Facilitate the students' examination and interpretation of selected passages from First Samuel and the Book of Ruth. (U3, Q3, K8, K10, S9)

## CHAPTER 8

**Empathize****LEARNING EXPERIENCE 9: King David**

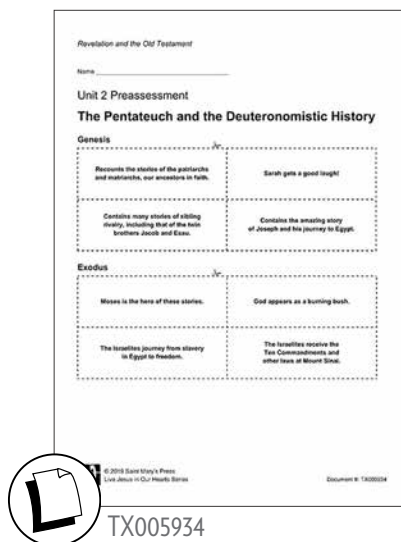
Organize a process through which the students explore and interpret various key passages related to the life of King David. (U4, Q4, K11, K12, S8, S9)

**Apply****LEARNING EXPERIENCE 10: The Israelite Monarchy**

Use structured academic controversy as a strategy for systematically considering the ancient Israelite monarchy. (U4, Q4, K11, K12, S8, S9)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of the unit. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament).



## Explain

## LEARNING EXPERIENCE 1 (Unit) Preassessment

**Preassess what the students already know about God's Revelation to the Chosen People to assist you in identifying points of emphasis for this unit of study.**

- Prepare** by downloading and printing the handout “Unit 2 Preassessment” (TX005934), on pages 121–123, one for each student. Print one extra copy you can cut apart so that each student will have one slip of paper with a statement describing one Old Testament book. You will also need about twenty-five sheets of unlined white paper. Any size will work, but an 8.5-x-11-inch sheet cut in half is a good size.
- Begin** by telling the students that in this unit they will be studying many Old Testament books. This initial learning experience will help them realize what they already know about these books and enable them to preview the new information they will be learning and to generate questions.
- Write** on the board the books that will form the basis for this learning experience and this unit, noting that some books are paired:
  - Genesis
  - Exodus
  - Leviticus and Numbers
  - Deuteronomy
  - Joshua and Judges
  - Ruth
  - First and Second Samuel
  - First and Second Kings

**TEACHER NOTE**

For an additional challenge, omit this step and simply tell the students that this learning experience will be based on eight Old Testament books or pairs of books without identifying the books until you check the students' work at the end. This variation could be especially effective if you are confident the students already have a strong background in the Old Testament.

4. **Explain** to the students that they will each receive a slip of paper containing a statement that describes one of these books or pairs of books. The students' job is to determine which book their statement describes and to find the other three students who also have statements that describe that book.

**TEACHER NOTE**

The handout allows for thirty-two students in your class (four statements for each of the eight books or pairs of books). If you have fewer students, omit some statements or omit one whole book or pair of books, as needed.

5. **Allow** the students at least 10 minutes to find their groups. Circulate to help those who may be struggling. If you observe that some students end up in the incorrect group, you may wish to give them a hint regarding the group they should be in.
6. **Review** the students' work after all have found their groups. Beginning with Genesis, each group reads the statements that describe that book. If any students have landed in the incorrect group, make any necessary adjustments at this time.
7. **Distribute** the handout, one to each student. This contains a complete set of all the statements used in this learning experience. Remaining in their groups, the students will annotate the handout quietly and individually as you give these directions:
  - Circle **one** statement you already knew before class today.
  - Place a check mark next to **two** statements that contain information that is new to you.
  - Place an X next to **three** statements you have a question about or would like to learn more about.
8. **Allow** the students a few minutes to share their annotations with their small groups, noting similarities and differences in the statements they marked with circles, check marks, or Xs (for example, what some students already knew may be new information to other students, or vice versa).
9. **Direct** the students to turn their attention to the statements about which they had questions (marked with an X). Ask each group to collaborate in writing three questions about one or more of those statements. The questions may be of a simple, factual nature (such as

“Who are Jacob and Esau’s parents?”), they may raise deep, complex topics (such as “Why is God so violent in some of these Old Testament books?”).

10. **Distribute** three sheets of unlined white paper to each group. Direct the groups to write down their questions, one on each sheet of paper.
11. **Allow** each group to read its three questions aloud to the whole class and then to post their questions in a part of the classroom you have designated for this purpose. It is fine if some questions are duplicates or very similar to one another.
12. **Conclude** by affirming the students’ prior knowledge about the Old Testament, which will help them as they navigate a large amount of material in this unit, as well as their questions. Assure them that most, if not all, of their questions will be explored and addressed as you proceed through the unit.

### TEACHER NOTE

In the coming days and weeks, as the material of the unit addresses or answers the students’ posted questions, invite student volunteers to post answers (or thoughts approaching an answer for those questions that do not necessarily have straightforward answers) next to the question, perhaps on a sticky note or a piece of colored paper. This can serve as a useful way of tracking the class’s progress as their work in the unit fills in the gaps of their prior knowledge.

### Apply

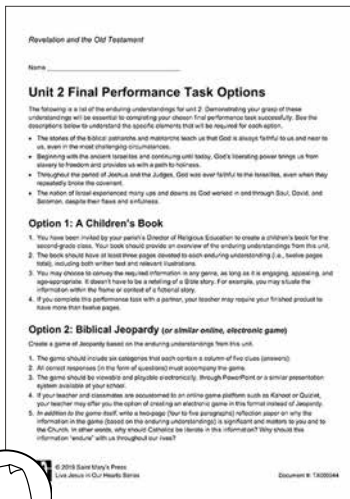
## LEARNING EXPERIENCE 2 (Unit) Final Performance Task Preview

Preview the final performance tasks and their rubrics.

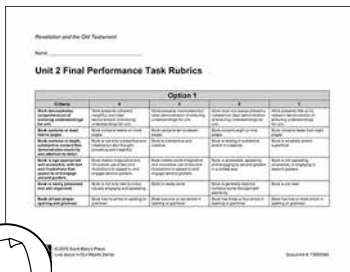
1. **Prepare** by photocopying or downloading and printing the handouts “Unit 2 Final Performance Task Options” (TX005944), on pages 137–138, and “Unit 2 Final Performance Task Rubrics” (TX005945), on pages 139–141, one for each student.

### TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.



TX005944



TX005945



## TEACHER NOTE

If a number of the students select option 1 (the children's book), consider expanding this performance task into a service-learning opportunity. Your class could deliver the completed books to a local Catholic elementary school or to a parish religious education program and spend some time reading the books and otherwise engaging with the children.

- Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. Say these or similar words:
  - If you wish to work alone, you may choose option 2 or 3. If you wish to work with a partner, choose option 1.
  - If you wish to complete the semester-long project for this course, you must choose option 3 (an exegesis paper) for units 2–4.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
- Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
- Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

## TEACHER NOTE

For more information regarding the semester-long project that invites the students to write an exegesis paper for three of their final performance tasks, see appendix 1. The students who select this option may need a copy of the unit 1 handout “Making Sense of Old Stories in the Bible” (TX005929), on pages 67–68, which outlines the seven steps of exegesis.

Chapter 5: The Patriarchs: God Reveals Himself to a Chosen Family 113

Article 20  
Abraham and Sarah

So far, we have covered these essential points:

- how God has revealed himself through natural revelation and Divine Revelation
- how the first chosen chapters of Genesis reveal God's original plan for humanity and how our first parents' sin sent that plan off course
- what the Bible is and how it came to be
- how to interpret the Bible so we correctly understand what God is revealing through its words

Now let's go back to the Bible and look at what the rest of Genesis and the other four books of the Pentateuch have to reveal to us.

You've probably come across a few miracle stories featured in social media. A teenager with incurable brain cancer is somehow healed, and the doctors have no explanation. A mother is ripped from her mother's arms during a tornado, only to be found hundreds of feet away, alive with only minor scratches. Or maybe you have experienced something less dramatic, like a friend driving by just when you need a ride because you are late for practice. Some people will say these are just coincidences, but a person of faith sees the hand of God involved.

In Genesis, chapters 12–50, we have the accounts of a family that started with one couple, Abraham and Sarah. Their family is chosen for a special purpose by God, and their lives are filled with many adventures—many ordinary and some quite extraordinary. Along the way, they experience miraculous events as God intervenes to keep the promises he made to them.

A person who has learned an important, even life-threatening, situation might attribute their survival to the hand of God. Name a time when you felt God was watching over you as you faced a challenging situation.



Articles 20 and 21

Revelation and the Old Testament

Name \_\_\_\_\_

**Making Sense of Old Stories in the Bible**

Circle the passage your group has been assigned:

- Exodus 20:1–17
- Luke 10:28–37
- 1 Samuel 3:1–10
- 1 Corinthians 12:12–21

Read your assigned passage. Then work with your group to interpret the passage, making notes regarding each of the steps of biblical interpretation. Your teacher will provide further directions regarding sharing your findings with your classmates.

Step of Biblical Interpretation	Notes
Literary sense: What is the main message the human author is trying to convey?	
Literary genre (type)	
Society, culture, and historical context	

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## Perceive

## LEARNING EXPERIENCE 3 (Chapter 5)

## A Family Tree or Time Line

Guide the students in creating a family tree or time line featuring Abraham, Sarah, and their descendants. (U1, Q1, K1, S1)

- Prepare** by ensuring that all the students have read articles 20 and 21 of the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Abraham, Sarah, and Their Descendants” (TX005936), on page 127, one for each student. Gather a variety of art supplies that students may use to create

Revelation and the Old Testament

Name \_\_\_\_\_

**Abraham, Sarah, and Their Descendants**

Your teacher will assign you and your partner or group one of the biblical characters from the Book of Genesis listed below. You will then complete the following steps:

1. Review the material on this person that is given in chapter 5 of your student book.
2. Look up and read one or more biblical passages that feature this person. Use the chapters listed below as a guide, recognizing that your teacher may assign you specific passages within those chapters or which to focus. As you read these passages, be sure to look up any unfamiliar words so that you understand the context accurately.
3. Using what you have learned about your character, write (typed or handwritten) paragraphs from this person's own perspective—that is, write it as if you were that person. Describe yourself, including your role in creation history, and describe how God has been faithful to you, especially through the challenging times of your life.
4. Using the art supplies provided by your teacher, create a symbol for your biblical character. Try to explore your person's identity, joys, hopes, and relationships with God. Identify your symbol about a common sin, virtue, or other quality that is central to your character. It may be any size and be created with any art medium—but be creative as you would like!

**Biblical Characters and Chapters**

• Abraham (Melchizedek), Genesis, chapters 12–25	• Isaac, Genesis, chapters 25–37
• Sarah (Hagar), Genesis, chapters 12–25	• Jacob (Israel), Genesis, chapters 25–37
• Isaac, Genesis, chapters 25–37	• Rachel, Genesis, chapters 29–30
• Hagar, Genesis, chapters 16 and 21	• Leah, Genesis, chapters 29–30
• Ishmael, Genesis, chapter 21	• Joseph, Genesis, chapters 37, 39–45
• Rebekah, Genesis, chapters 26–27	

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symbols of the various biblical personages who will appear on the family tree or time line: markers, crayons, paper, glue sticks, pieces of fabric, cotton balls, pipe cleaners, toothpicks, etc.

2. **Begin** by offering the students a brief overview of chapter 5 of the student book, including the following points:
  - Beginning in Genesis, chapter 12, and until the end of the book, we find the stories of Abraham, Sarah, and their descendants. These biblical people, known as the patriarchs and matriarchs, are the people to whom God extended a covenant of love and fidelity.
  - The patriarchs and matriarchs were not perfect! They struggled with family problems, jealousy, a lack of faith, and other challenges. Yet, God was always faithful to them and near to them, never abandoning them.
  - The covenant with Abraham, Sarah, and their descendants endures to this day. In fact, Abraham is claimed as the common spiritual ancestor of Jews, Christians, and Muslims.
  - Chapter 5 of the student book summarizes many key stories about Abraham, Sarah, and their descendants that are found in chapters 12–45 of the Book of Genesis. The students will draw on this material, as well as the biblical texts themselves, to create a class family tree or time line that includes eleven key biblical persons from the era of the patriarchs and matriarchs.
3. **Distribute** the handout and read the directions aloud together. Then, arrange the students into eleven pairs or groups of three, and assign each pair or group one of the biblical people listed on the handout.

#### TEACHER NOTE

If there are passages in Genesis on which you wish the students to focus, be sure to provide that information and direction to the groups as they work.

4. **Give** the students the remainder of the class period to work on the tasks listed on the handout, most notably writing the monologue and creating the symbol. Depending on the pace at which the students typically work, you may wish to assign the completion of these tasks as homework, or you may wish to provide some additional time at the beginning of the following class session for them to add any finishing touches to their work. Be sure to circulate among the groups to assist and troubleshoot as the students work.
5. **Facilitate** the students' presentation of their work when ready. Beginning with Abraham and Sarah, proceed in order through the various biblical people so that the students begin to grasp the relationships among these people. One member of each group will deliver the monologue to the class, and a different member will share and explain the symbol.

6. **Conclude** by emphasizing that these biblical people were real human beings with daily lives, families, friends, struggles, and joys, just like us. Although their imperfections and mistakes sometimes caused them to doubt God's faithfulness and to create obstacles to God's plans, God continued to reach out to them, through many generations, with faithful, covenantal love. We can trust that God will do the same for us.
7. **Develop** a plan for displaying the students' work in the classroom. Here are two options, both of which involve displaying the symbol and its corresponding monologue together:
  - Display the work as a family tree, with Abraham and Sarah as the "roots" of the tree and their descendants branching out and up from them. If you choose this option, recognize that because Genesis does not provide comprehensive information about Abraham and Sarah's lineage, there will be some gaps in the tree. The tree will be more akin to a Jesse tree—with its symbolic representations of some of Jesus' ancestors—than to a complete and accurate genealogy.
  - Display the work in a more linear fashion as a time line, beginning with Abraham and ending with Joseph. If you choose this option, group biblical people of the same generation in the same section of the time line. It is not necessary to include specific dates or years on the time line.

Whichever option you choose, this display of the students' work will be a helpful point of reference to have in the classroom.

### Interpret

## LEARNING EXPERIENCE 4 (Chapter 5)

### Patriarch-Matriarch Film Trailer

Facilitate a process through which the students delve deeply into the biblical stories of the patriarchs and matriarchs and produce a live or filmed "trailer" of a section of these stories. (U1, Q1, K2, S2)

1. **Prepare** by ensuring that all the students have read articles 20–22 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "God's Faithfulness through the Generations" (TX005937), pages 128–129, one for each student.

### TEACHER NOTE

Depending on the speed at which the students typically work, as well as the amount of time you have to devote to this learning experience, you may wish to have the students present their film trailers at the end of this class session or during the following class session (at either the beginning or the end of class). Providing additional time for the students to work may allow you to have higher expectations regarding the level of professionalism and creativity in the students' final products.

Chapter 5: The Patriarchs: God Reveals Himself to a Chosen Family 103

Article 20  
Abraham and Sarah

So far, we have covered these essential points:

- how God has revealed Himself through natural revelation and Divine Revelation
- how the first eleven chapters of Genesis reveal God's original plan for humanity and how our first parents' sin sent that plan off course
- what the Bible is and how it came to be
- how to interpret the Bible so we correctly understand what God is revealing through its words

Now let's go back to the Bible and look at what the rest of Genesis and the other four books of the Pentateuch have to reveal to us.

You've probably come across a few intricate stories featured in social media. A teenager with unimpaired brain cancer is somehow healed, and the doctors have no explanation. A toddler is ripped from his mother's arms during a tornado, only to be found hundreds of feet away, alive with only minor scratches. Or maybe you have experienced something less dramatic, like a friend driving by just when you need a ride because you are late for practice. Some people will say these are just coincidences, but a person of faith sees the hand of God involved.

In Genesis, chapters 12–50, we have the accounts of a family that started with one couple, Abraham and Sarah. Their family is chosen for a special purpose by God, and their lives are filled with many adventures—some ordinary and some quite extraordinary. Along the way, they experience miraculous events as God intervenes to keep the promises He made to them.

A person who has survived an improbable, even life-threatening, situation might attribute their survival to the hand of God. Name a time when you felt God was watching over you as you faced a challenging situation.



Articles 20–22

Revelation and the Old Testament

Name \_\_\_\_\_

**God's Faithfulness through the Generations**

1. Circle the generation on which your group will be working during this learning experience.

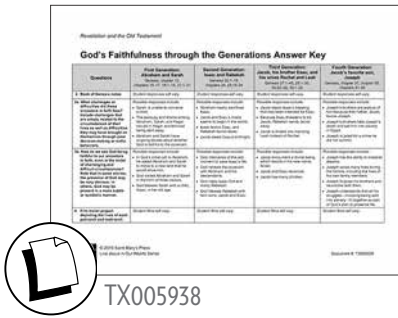
First Generation: Abraham and Sarah Genesis, chapter 12 (Genesis 12:1–13, 15–16, 17–20)	Second Generation: Isaac and Rebekah Genesis 22:1–18 chapter 26, 28:10–14
Third Generation: Jacob, his brother Esau, and his wives Rachel and Leah Genesis 27:1–45, 28:1–30, 32:22–32, 33:1–20	Fourth Generation: Joseph and his brothers Genesis, chapters 37, 39, 41–45

2. Carefully read the assigned passages from the Bible of Genesis that describe your assigned generation of the patriarchs and matriarchs. Take notes in the space provided here, ensuring that you take notes on each of your assigned passages. Write the scriptural citation in the left-hand column and your notes (which should be brief) in the right-hand column.

Assigned Citations (at minimum, list the book and chapter)	Notes

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2. **Begin** by reminding the students that the Book of Genesis, beginning in chapter 12 and continuing until the end, tells the stories of Abraham, Sarah, and their descendants. These women and men—the patriarchs and matriarchs—are our ancestors in faith, and we can learn from them about how God is faithfully present, even during whatever difficult or challenging circumstances we may face. This learning experience will allow the students to read, reflect on, and creatively interpret some of these biblical stories, many of which are only briefly referenced or summarized in their student books.
3. **Distribute** the handout, one to each student.
4. **Arrange** the students into four groups and assign each group one of the four generations indicated in number 1 on the handout. Ask the students to circle the generation they have been assigned and then work with their groups to read and take notes on the designated passages (in the chart in number 2 on the handout). Be sure the students have written several bullet points for each of the Genesis chapters they have been assigned. When the students have completed this, they should move on to answer the questions in number 3 on the handout. Refer to the handout “God’s Faithfulness through the Generations Answer Key” (TX005938), on page 130, as needed.

### TEACHER NOTE

If some or all of the students are tech savvy and have ready access to electronic devices with video capability, offer them the option of making their trailer as a video. This would allow them to use voiceovers, music, and other sound and visual effects to create the feel of an actual movie trailer. If you offer this option, direct the students to upload their finished product to YouTube so the whole class can view it on the due date.

5. **Draw** the students’ attention back to the large group and direct them to number 4 on the handout. Read these directions aloud. Explain as necessary, using these or similar words:
  - Imagine that you are creating a film that depicts the lives of your assigned generation of the patriarchs and matriarchs.
  - The film will include all the events that occurred in your group’s assigned passages from Genesis. It will also emphasize God’s faithful presence in the lives of these men and women, even (or especially) during their challenges, difficulties, and struggles.
  - Your group must now work together to create the trailer for this film, being sure that it meets the following criteria:
    - Create a trailer that references the biblical events that your film will include.
    - Ensure that your trailer also captures the film’s theological emphasis on God’s faithful presence with our ancestors in faith.
    - Your finished trailer should be about 1–2 minutes long and will be presented to the whole class.

- Remember that trailers are marketing tools. Your trailer should be enticing and exciting so that people who see it will want to see your film.
  - Be sure to give your film a title!
- Give** the students time to create their trailers. As you circulate among the groups to offer assistance, ensure that their plans include the theological emphasis on God's faithful presence with our ancestors in faith.
  - Facilitate** the groups' presentation of their trailers to the whole class. It is best to present in order from the first generation to the fourth generation so the students begin to solidify their knowledge of the relationships among these biblical figures. After each presentation, allow comments or questions as needed or as appropriate.
  - Conclude** by recapping the ways in which these biblical stories of our ancestors in faith demonstrate God's fidelity, even in the midst of very challenging and difficult circumstances. (Make reference to the trailers, as needed, in order to support this point.) Moreover, while it is certainly important for us to discover how God was faithfully present with our ancestors in faith, it is equally important for us to see what we can learn from this, namely, that God is also faithfully present with us, no matter what troubles or problems we may encounter now or in the future.

### TEACHER NOTE


Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 5 quiz (TX006097), do so now, before moving on to chapter 6. (See [www.smp.org/livejesus\\_oldestament](http://www.smp.org/livejesus_oldestament) to access both of these resources.)

### Empathize

### LEARNING EXPERIENCE 5 (Chapter 6)

## Exodus Talk Show

Lead the students in exploring theological themes in the story of the Exodus through the medium of a talk show. (U2, Q2, K3, K4, S3)

-  Prepare by ensuring that all the students have read article 23 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "Encountering the Exodus" (TX005939), on page 131. The handout has directions for each of four groups; make enough copies (and then cut them apart) so that each student will have a slip of paper with the directions for their assigned group.
- Begin** by inviting the students to remember key events from the story of Moses and the Exodus from Egypt that are summarized in article 23 in the student book. These include the following:

Revelation and the Old Testament

Name \_\_\_\_\_

### Chapter 5 Quiz

Match each definition or description in column A with the corresponding item in column B by writing the appropriate letter in the blank space provided.

Column A	Column B
1. Abraham's wife	a. circumcision
2. The biblical fathers of our faith	b. contrast
3. A gift of God by which one freely accepts God's full Revelation	c. covenant
4. The subject, physical sign of the covenant God makes with Abraham	d. faith
5. A lifelong, unconditional commitment	e. forgiveness
6. A temporary, conditional arrangement	f. Israel
7. Isaac's name is derived from this Hebrew word	g. Joseph
8. Isaac's wife	h. Joseph
9. Isaac's firstborn son named Esau and _____	i. shepherd
10. Jacob's new name	j. patriarch
11. Jacob's favorite son	k. wilderness
12. Joseph's father _____ in his brothers who had harmed him	l. Sarah

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Chapter 6: The Pentateuch: God Reveals Himself to His Chosen People 135

### Article 23

#### Exodus: Free at Last!

If the Book of Exodus were made into a movie (and it has been, several times), it would be an action-adventure film (and it is). It comes complete with a powerful and dangerous villain, suspense, narrow escapes from impossible situations, and a humble hero who is willing to risk it all for the greater good.

Stories about heroes are very popular. Heroes can be defined as "people who give their lives to something greater than themselves." You can probably name a number of heroes your local firefighters, perhaps your parents, or even a friend who takes the time to listen to your problems or help you with your homework. A hero is one who has a vision that goes beyond their own little world, who sees a greater purpose, who knows that the value of their life is found in serving others. In the Book of Exodus, our hero is Moses.

#### From Small Beginnings

The Book of Exodus picks up where Genesis left off: The sons of Jacob (Israel) and the generations that follow remain in Egypt for centuries. Over time, the Israelites have multiplied in number, swarming the Egyptian population. To maintain power, Pharaoh, the ruler of Egypt, has ordered the Israelites (see Exodus 1:1–7). Worse yet, Pharaoh has ordered the Israelite midwives to kill all newborn baby boys to control the Israelite (also known as Hebrew) population (see verses 11–22). Through a series of fortunate circumstances, Moses has escaped this fate and has been raised as an Egyptian in the house of the Pharaoh (see 2:1–10).

Despite growing up in the Egyptian royal family, Moses still identifies with the plight of the Israelites. After standing up for a fellow Israelite, Moses once again narrowly escapes death and flees to the land of Midian, where he marries, settles down as a shepherd, and has children (see Exodus 2:11–22). Life is good, life is easy . . . for now.

Firefighters are willing to sacrifice their lives to save the lives of others. What is a modern-day hero for you?

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Revelation and the Old Testament

### Encountering the Exodus

<b>Group 1: Studio Audience Members</b> Thank you for being present as members of our studio audience for today's program. As a group, your job is to write at least three questions for each guest with us today. <ul style="list-style-type: none"> <li>Moses and the Israelites</li> <li>Pharaoh and the Egyptians</li> <li>God</li> </ul> Write substantive questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is better not to ask questions that can be answered with a simple "yes" or "no" response.	<b>Group 2: God</b> Thank you for being a guest on today's program. As a group, you have two jobs. <ol style="list-style-type: none"> <li>Try to anticipate the questions the studio audience and the other guests may ask you, and together prepare to answer them. The views of all of the "Guest" guests should be represented.</li> <li>Write at least two questions for each of the other guests.               <ul style="list-style-type: none"> <li>Moses and the Israelites</li> <li>Pharaoh and the Egyptians</li> <li>God</li> </ul> </li> </ol> Write substantive questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is better not to ask questions that can be answered with a simple "yes" or "no" response.
<b>Group 3: Moses and the Israelites</b> Thank you for being a guest on today's program. As a group, you have two jobs. <ol style="list-style-type: none"> <li>Try to anticipate the questions the studio audience and the other guests may ask you, and get your pastor/teacher together. The views of all of the "Guest" guests should be represented.</li> <li>Write at least two questions for each of the other guests.               <ul style="list-style-type: none"> <li>God</li> <li>Pharaoh and the Egyptians</li> </ul> </li> </ol> Write substantive questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is better not to ask questions that can be answered with a simple "yes" or "no" response.	<b>Group 4: Pharaoh and the Egyptians</b> Thank you for being a guest on today's program. As a group, you have two jobs. <ol style="list-style-type: none"> <li>Try to anticipate the questions the studio audience and the other guests may ask you, and get your pastor/teacher together. The views of all of the "Guest" guests should be represented.</li> <li>Write at least two questions for each of the other guests.               <ul style="list-style-type: none"> <li>God</li> <li>Moses and the Israelites</li> </ul> </li> </ol> Write substantive questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is better not to ask questions that can be answered with a simple "yes" or "no" response.

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- The Israelites are greatly oppressed as slaves in Egypt.
  - God calls Moses—who is Hebrew (Israelite) but was raised in Pharaoh’s household—to speak to Pharaoh and ask him to free the Israelites.
  - When Pharaoh refuses, God sends ten plagues upon the Egyptians. (The students may enjoy recalling some of the more memorable plagues, such as the frogs and locusts!)
  - After the tenth plague—the death of the firstborn—Pharaoh agrees to free the Israelites, but he then changes his mind and sends his army to chase after them.
  - God works through Moses to part the Red Sea so that the Israelites can safely pass through the waters to freedom, and the Egyptians drown in the sea.
3. **Continue** by inviting the students to consider that the story of the Exodus from Egypt, although quite familiar to us both from Scripture and from Hollywood renditions of this event, raises many unanswered questions. Some of these are simply omissions in the biblical text—for example, we don’t know what it was like for Moses to grow up in the Pharaoh’s household—and some of these are profoundly theological questions with implications for our life of faith. Brainstorm a list of these questions with the students, writing them on the board. Questions may include the following:
- Why did God choose Moses to be the hero or leader of the Exodus?
  - How did Moses feel when God appeared to him in the burning bush? Why did God choose to appear to Moses this way?
  - Why does the name of God revealed to Moses seem so mysterious?
  - Why is Moses initially unwilling to take on the mission to which God calls him?
  - Why is Pharaoh so stubborn? Why doesn’t he let the Israelites go after two or three plagues? And why does he chase after the Israelites even after he had decided to let them go?
  - Why is the tenth plague the death of all the Egyptians’ firstborns? Isn’t that cruel and violent?
  - How did the Israelites feel when they experienced the miracle of crossing through the sea “on dry ground”?
  - Why does God let all the Egyptians drown in the Red Sea?
  - Why is this story so violent? Couldn’t God have used his power to liberate the Israelites in a more peaceful or less destructive manner?

### TEACHER NOTE

You may wish to have the students brainstorm questions with a partner first and then share them in the large group.

4. **Tell** the students that they will now have the opportunity to ponder and explore these and other questions raised by the story of the Exodus through the medium of a talk show.
5. **Arrange** the students into four groups of roughly equal size (you may assign the students to groups using your established procedure, or ask the students to volunteer for the group they wish to join). Each group will represent one of the following:
  - God
  - Moses and the Israelites
  - Pharaoh and the Egyptians
  - studio audience members
6. **Distribute** one section of the handout to each group. Review the directions, ensuring that the students understand their responsibilities.
7. **Allow** the students at least 10–15 minutes to prepare their positions and questions. Circulate among the groups to offer assistance with formulating questions. In addition to the examples that the class generated together (which groups can use, as applicable), you may wish to prompt the groups with other suggestions, such as the following:
  - God could ask the Egyptians why they couldn't have just cooperated with God's request from the beginning and avoided all these plagues.
  - The Israelites could ask God why he couldn't, or didn't, liberate them in a less violent way.
  - The Israelites could ask the Egyptians how they feel about Pharaoh's decisions and about God fighting against them.
  - The Egyptians could ask the Israelites why they worship a God who sent violent plagues against all the Egyptians, even those who may not have agreed with Pharaoh's actions.
8. **Begin** the talk show once all groups are ready. As the host, welcome all your guests, as well as the studio audience, and share any ground rules, such as the following:
  - Only one person may speak at a time and only when recognized by the host.
  - Groups (i.e., God, Moses and the Israelites, and Pharaoh and the Egyptians) may caucus for up to 1 minute before responding to a question.
  - Any guest or member of the studio audience may join in the discussion at any time simply by raising his or her hand and being recognized by the host.
  - All questions and responses must maintain a respectful and professional tone.
9. **Invite** a member of the studio audience to pose the first question and allow the group to whom the question is directed to caucus (if needed) and respond. That group may then pose the next question, and so forth. As the host and moderator, you may seek further clarification of a response when needed, call on people who wish to join the discussion, and determine how much time to allow guests to spend discussing any one question.

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did you send me? From the time I went to Pharaoh to speak to your name, he has treated this people badly, and you have done nothing to rescue your people" (Exodus 22-23). As you might imagine, the dynamic between Moses and the Israelites is pretty fragile at this point. Things now seem worse than they were before!

Following God's will does not mean that life will go easily for you. You might think that someone blessed by God would have few difficulties in life, but that simply is not true. Comfort and ease are not a sign of God's approval. Jesus reminds us, "Blessed are you when they insult you and persecute you and utter every kind of evil against you" (Matthew 5:11).

## MAKE IT SO

Slavery was officially abolished in the United States over 150 years ago, but that does not mean slavery ended here. Human trafficking is a form of modern slavery in which people are forced into labor or sexual acts against their will. Some reports estimate that there are around twenty-one million victims worldwide, including in the United States. What can you do? Educate yourself so you can recognize the signs of human trafficking. Talk to others and spread the word about the severity of the problem. Contact your legislators to make sure they are acting on behalf of the silent victims all over the world. Be a modern Moses and demand freedom for people who are enslaved.

## Freedom! (And Complaining!)

As promised, God does not abandon Moses at this crucial moment. To convince Pharaoh to let the Israelites go, God brings a series of plagues on the Egyptians. But it is not until the tenth and final plague, a plague causing the death of the firstborn of every household in the land of Egypt, that Pharaoh finally agrees to free the Israelites.

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## Article 24

## Covenant: The Ties That Bind

Have you ever witnessed a couple renew their wedding vows? People sometimes renew their wedding vows to mark a special anniversary—perhaps after twenty-five, thirty, or even fifty years of marriage. The renewal does not take the place of the old vows, rather, it expresses the couple's commitment to the covenant they made a long time ago.

Throughout salvation history, and especially in the books of the Pentateuch, God renews the covenant with his people a number of times. The covenant is the tie that binds God with his people. Each new covenant does not nullify the old one, but strengthens it and allows God's people to better understand and follow his will.

## Laying Down the Law

Rules, Laws, Boundaries. Do this, Don't do that. No swimming. No skateboarding. No dogs allowed. No admission under age sixteen. No shoes, no service, no kidding!

Sometimes rules and regulations can feel like an annoying imposition on our freedom, keeping us from doing or getting what we want. As human beings, we value our independence, and as a result, we want to exercise our growing independence. The thought of being free to do whatever you want, whenever you want, is liberating—no rules, no laws, no limits.

Can you think of any rules or boundaries at home or at school that might be annoying or restrictive to you but are in place for your safety?

It's quite possible that the Israelites felt like this when they first set up camp at Sinai. After their slavery and lack of freedom in Egypt, they are free for the first time in their lives. The feeling must have been intoxicating! There are no rules to follow, no schedules to keep. The possibilities are endless; they can do whatever, whenever they please.

All of this sounds wonderful, but what would the world really be like without our rules? Think about it. Life would be pretty dangerous and chaotic. Rules and laws serve a significant purpose. They aren't meant to be a burden. For example, is a mother who leaves her son to look both ways before he crosses the street doing this to keep him from having fun? Of course not. Her rule is a sign of her love for her son and her desire for him to be safe.

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10. **Allow** the talk show to continue for about 15 minutes, or as long as seems productive.
11. **Pose** a final question for all students to answer in their groups: What does the story of the Exodus teach us about God, especially about God's liberating power? Allow the groups time to discuss together and to formulate their responses.
12. **Invite** the groups to share their responses with the whole class. Raise the following points if the students do not:
  - The Exodus teaches us that God is near to humanity, not removed or distant from human affairs and struggles.
  - The Exodus teaches us that God is involved in human history: God will not just sit back idly and hope the Israelites figure out a way to free themselves.
  - The Exodus teaches us that God is committed to liberation: God will not allow the Israelites to suffer under the Egyptians' oppression forever.
  - The Exodus teaches us that God takes the side of the oppressed: God is not neutral.
  - The Exodus teaches us that God desires that all of us be truly free.

13. **Conclude** by emphasizing what the Exodus teaches us about our own relationship with God, namely, that the liberating power that God demonstrated in freeing the Israelites from slavery also acts to free us from all that enslaves. Although actual modern-day slavery does exist today (see the "Make It So" feature regarding human trafficking on page 137 of the student book), many other situations and struggles can enslave us metaphorically. These include physical and mental illnesses, addiction, jealousy, low self-esteem, family problems, poverty, discrimination, and our own sinfulness. We can trust that God desires and will bring about our liberation too, just as he did for the ancient Israelites.

## Reflect

## LEARNING EXPERIENCE 6 (Chapter 6)

## The Path to Holiness

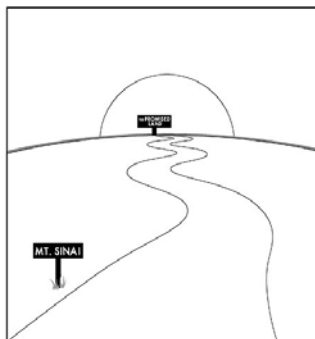
Explore the contours of the path to holiness that God provided for the Israelites and continues to provide for us today. (U2, Q2, K4, K5, K7, S4, S6)

1. **Prepare** by ensuring that all the students have read articles 24–26 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "The Path to Holiness" (TX005940), on pages 132–133, one for each student.
2. **Begin** by briefly reviewing the following content that appears in articles 24 and 25 of the student book, using these or similar words:

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## The Path to Holiness



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- Let's begin by recalling where the Israelites are at the beginning of article 24: God, working through Moses, has brought them from slavery in Egypt, through the Red Sea, to freedom.
- They've now set up camp at Mount Sinai, where God renews the covenant and affirms the Israelites as the Chosen People.
- Being the Chosen People will, obviously, have many benefits, but will also entail many responsibilities.
- The Israelites' primary responsibility is to be holy. Remember there are two meanings of the word *holy* as it applies to the ancient Israelites: to be in right relationship with God and with one another, and to be set apart or distinct. In other words, to be good and to be different.
- In the rest of the Book of Exodus and in the other books of the Pentateuch, we will see that God provides the Israelites with all they need in order to follow the path to holiness that he has marked out for them. However, the Israelites, being human, will sometimes wander off that path.

3. **Distribute** handout, and arrange the students into pairs.

4. **Direct** the students to work with their partners on the first side of the handout only, according to these directions (which you may wish to write on the board):

- *On the path*, write words or phrases (or draw symbols, if you prefer) that indicate what God provided for the Israelites to enable them to stay on the path to holiness. What guidance, direction, help, and support did God make available to them? You may refer to your student books (articles 24–26) as well as your Bible.

Some sample responses could include:

- the Ten Commandments
- the leadership of Moses and, later, Joshua
- the kosher (dietary) laws
- the Levites (priests)
- the Ark as the tangible symbol of God's saving presence among them
- the laws regarding ritual sacrifices (that symbolically acknowledged their reliance on God as the source of all being and their intimate relationship with him)
- the Sabbath
- annual holy days for special celebrations of God's fidelity
- laws designed to protect and provide for the anawim (people who are poor or otherwise marginalized)
- last-minute reminders from Moses (found in the Book of Deuteronomy, specifically chapters 29–30) before he dies
- the Shema

- *In the space on either side of the path*, write words or phrases (or draw symbols, if you prefer) that indicate the ways in which the Israelites were unfaithful to the covenant, that is, the times when they got off the path to holiness that God had marked out for them to follow.

Some sample responses could include:

- worshipping the golden calf (idolatry)
  - thinking that God had abandoned them in the wilderness
  - constantly complaining about the burdens of being in the wilderness
  - doubting that they would be able to enter and conquer Canaan, even though God had promised this
  - lack of respect for Moses's leadership and authority
  - threatening to revolt and return to Egypt
5. **Allow** the students about 10 minutes to work as you circulate among them to offer assistance. Encourage them to write at least six to eight items on their path and at least four items outside it.
  6. **Reconvene** the class and invite volunteers to share their responses. During the sharing, the students may add any missing responses to their own papers. Draw the students' attention to the great generosity, love, and compassion God shows toward the Israelites by giving them everything they needed to walk the path of holiness. As Moses states in the Book of Deuteronomy (see 30:11–14), God's expectations and commands are not "mysterious" or "remote"; rather they are very near, and the Israelites needed only to be faithful. Yet, all the examples written outside the path remind us that the Israelites often failed.
  7. **Direct** the students' attention to the reverse side of the handout. This path to holiness is not the Israelites'; it is theirs. Invite the students to work quietly and individually to complete this side after you give these directions:
    - *Inside the path*, write words or phrases (or draw symbols, if you prefer) that indicate the ways that God has provided for you to help you stay on the path to holiness. What guidance, direction, help, and support did God make available to you? Please be honest in your self-assessment; you will not be asked to share aloud the things you write down.
    - *In the space on either side of the path*, write words or phrases (or draw symbols, if you prefer) that indicate the ways in which you have been unfaithful to the covenant—that is, times when you have veered off the path to holiness that God marked for you to follow.

Allow the students 5–10 minutes to reflect and work quietly.

8. **Direct** the students to have a brief conversation with their partner in which they share some aspects of their own paths to holiness. Recognizing that some of the material the students have written may be quite personal, encourage them to share and explain at least two or three items from the inside of their path and at least one item from outside their path if they are comfortable doing so.
9. **Draw** the class back together for some concluding remarks, using these or similar words:
  - Beginning with the ancient Israelites and continuing until today, God provides a path to holiness for us to follow.
  - This path is a great gift! It allows us to live and grow with true freedom, within the life-giving boundaries and parameters that God has established.
  - We are not perfect: Our mistakes and sins push us off the path of holiness that God intends for us to follow.
  - The good news is that we needn't remain off the path! Both in the time of the ancient Israelites and today, God welcomes us to repent, to seek forgiveness, to start again, and to get back on the path to holiness: the path to being our true selves, created and redeemed by God.
10. **Conclude** by prayerfully reading aloud Deuteronomy 30:11–14.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 6 quiz (TX006099), do so now, before moving on to chapter 7. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

### Interpret

### LEARNING EXPERIENCE 7 (Chapter 7)

## Metaphors and God as a Warrior

Lead the students in exploring the nature of metaphors as background for studying a metaphor commonly found in the Books of Joshua and Judges: God is a warrior. (U3, Q3, K6, K7, K9, S5, S7, S8)

1. **Prepare** by ensuring that all the students have read articles 27–29 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class.
2. **Begin** by offering the following or similar remarks to transition from the Pentateuch to the historical books:
  - Remember that at the end of Deuteronomy (the last book of the Pentateuch), the Israelites are standing on the very brink of the Promised Land: Their forty-year sojourn in the wilderness is drawing to a close.

Revelation and the Old Testament

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### Chapter 6 Quiz

Determine whether each of the following statements is true or false. Write your choice in the blank space provided.

1. Moses is the hero of the book of Exodus. \_\_\_\_\_
2. Moses encounters God in the form of a bush that is on fire but is not consumed. \_\_\_\_\_
3. The tenth plague is connected with the Jewish holiday of Tzitzit Kippur. \_\_\_\_\_
4. God's self-manifestation in a visible form is called a theophany. \_\_\_\_\_
5. The Ten Commandments are the only laws that God gives to Moses. \_\_\_\_\_
6. The tablets containing the Ten Commandments were kept in the Ark of the Covenant. \_\_\_\_\_
7. The tabernacle of the ancient Israelites and the tabernacles found today in Catholic churches are the same in both their design and their purpose. \_\_\_\_\_
8. In ancient Israelite law, being "underfoot" meant that a person needed a shekel. \_\_\_\_\_
9. During their long journey to the Promised Land, the Israelites are generally happy and content. \_\_\_\_\_
10. The Book of Deuteronomy contains Moses' final instructions and reminders to the Israelites. \_\_\_\_\_

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Chapter 7: Joshua and Judges 361

### Article 27

## What Goes Around Comes Around . . . Or Does It?

"What goes around, comes around" is a common saying in American culture, referring to the law of cause and effect. Some people call this karma. The phrase basically means that our actions, whether good or bad, have consequences: if you do not study for a test, you will most likely fail; if you eat poorly and do not exercise, your health will almost certainly suffer; if you lead a life of crime, you will probably end up in jail; if you treat others badly, eventually you will be treated badly in turn.

Some even attribute the pain that one suffers to God's punishment for their poor behavior. Plenty of passages in the Bible might seem to support this viewpoint, but does God actually punish us? And perhaps more troubling, does God actually seek the destruction of people who stand in the way of his desire plan?



Our actions, whether good or bad, have consequences. For example, if you eat well and exercise, you can improve your health.

Articles 27–29



- Before he dies, Moses gives last-minute reminders to the Israelites about the importance of being faithful to the covenant, and he passes the leadership of the Israelites to Joshua.
  - The Israelites are now poised and ready to cross into the Promised Land.
  - The next category of books in the Old Testament is the Historical Books. In recounting ancient Israelite history, these books demonstrate and emphasize God's constant fidelity to the Israelites, even when they repeatedly break the covenant.
  - In this learning experience, you will explore a key theme from the first of the two Historical Books: Joshua and Judges. These books present stories of the process by which the Israelites settled in the land of Canaan.
3. **Invite** the students to define the word *metaphor*. Although their first response may be the standard English-class definition of “a comparison that does not use the words *like* or *as*,” encourage them to move beyond this, to the idea that metaphors use language symbolically or figuratively rather than literally. In fact, metaphors, if taken literally, are absurd. For example, if someone states that “the past few weeks have been a roller coaster of emotions,” it is absurd to think that the person was riding an actual, literal roller coaster during the past few weeks. Rather, the metaphor conveys that the person has experienced a lot of intensely emotional ups and downs of both great joy and deep sadness.
  4. **Conduct** a 3-minute brainstorming session in which the students will generate a list of metaphors that may be used to describe God. Record this list on the board. Encourage the students to think creatively, and do not censor their responses. Possible responses include:
    - God is light.
    - God is our parent.
    - God is a friend.
    - God is our rock.
    - God is refreshment for our soul.
    - God is a teacher.
    - God is a healer.
    - God is a judge.
    - God is food for our spirit.
    - God is an ocean.
  5. **Arrange** the students into pairs or small groups, or have them work individually, and assign each pair or group one of the metaphors for God recorded on the board. You may need to pare down the list if it is too long or if any of the metaphors appears to be inappropriate or unworkable. Also, if “God is a warrior” is on the list, eliminate it, as it will be discussed in the next part of this learning experience. Each pair

or group will list five or six characteristics of God that a metaphor reveals to us. For example, the “God is light” group may list the following characteristics: God is warm, attractive, comforting, peaceful, and life-sustaining. Allow the pairs or groups 5–10 minutes to work.

6. **Facilitate** the pairs’ or groups’ reports to the large group. It is not necessary that the students take notes; however, draw their attention to the vast array of metaphors that can be used to describe God, perhaps making particular note of those that have some basis in Scripture.
7. **Engage** the students in a conversation about this question: Why use metaphors? Why not simply speak literally and factually, saying exactly what we mean? Help the students to understand that metaphorical language is much richer and more profound than literal, factual knowledge. For example, as we try to understand what “God is light” means, we come up with all sorts of other insights about God. As we plumb the depths of a metaphor that has many interpretations, our understanding of the topic at hand—in this case, God—is greatly enriched.
8. **Write** this metaphor on the board: “God is a warrior.” Returning to the same pairs or groups, the students will list the characteristics of God revealed to us by this metaphor. Allow about 5 minutes for them to work.
9. **Invite** the students to share their responses with the large group. Possible responses include:
  - God fights for what is just and true.
  - God defends those who are in need.
  - God is involved in humans’ lives.
  - God takes sides in human struggles.
  - God provides security and protection.
  - God takes drastic, even violent, measures to bring people to freedom and justice.
  - God is a strong and powerful leader.
  - God is loyal and can be counted on to fight for his people.
  - God stands firm against those who oppose the divine plan.
10. **Read** Joshua, chapters 2 and 6, aloud together. This is the story of the Israelites’ conquest of Jericho. Assign the following roles to the students to make the reading more dramatic and engaging: narrator, God, Joshua, king of Jericho, Rahab, and spies.
11. **Clarify** any elements of this story that are unclear. Then pose these questions to the students for discussion. (Note possible responses; the students’ responses may vary.)
  - How is God portrayed as a warrior in this story? (*God is portrayed as giving the city of Jericho to the Israelites and willing the destruction of all of its Canaanite inhabitants—including men, women, children, and animals—with the exception of Rahab and her household.*)

- What aspects of this metaphor for God, as found in this story, are comforting? (*God is involved and invested in the Israelites' process of conquering and settling in the Promised Land, taking drastic action to ensure their success and safety. God also saves Rahab and her family because she has assisted the Israelite spies.*)
- What aspects of this metaphor for God, as found in this story, are troubling? (*God seems to condone, or even desire, the violent destruction of innocent bystanders—even women, children, and other people who are clearly noncombatants.*)

**12. Ensure** that these points are made either in the course of this discussion or as concluding remarks:

- “God is a warrior” is a metaphor. Like all the other metaphors about God we discussed, it reveals something to us of God’s nature, but we must remember not to take the metaphor literally. God is no more literally a warrior than God is literally a light or a rock.
- “God is a warrior” is a common, prominent metaphor in the Book of Exodus as the student book explains on page 163: “Yahweh faced off with Pharaoh and used his power to free the Israelites from slavery.” This metaphor was familiar to the Israelites, something they could relate to. In other words, this metaphor was familiar to the Israelites, was something they could relate to, and met their needs at that time. Among other things, this metaphor helped to remind the Israelites that God was on their side, that no matter how unfaithful they might have been, or how many mistakes they had made or sins they had committed, God would be ready to defend them and to fight for them. In other words, God would always be on their side, even when they had failed to be on God’s side!
- We see this understanding of God in the Book of Judges. Although the people repeatedly break the covenant and, as a result, fall into the hands of their enemies, God always delivers them from the consequences of their infidelity, either by fighting for them directly or by raising up judges who fight for the Israelites on God’s behalf and in God’s name.
- Because our culture is very different from that of ancient Israel, we are less likely to utilize “God is a warrior” as a metaphor.
- Even though we understand that it is a metaphor and not a literal statement, we can be troubled or disturbed when reading biblical passages that refer to God as a warrior. However, the most important aspect of this metaphor is this: God is alive and active in human history, ever faithful to us, and, in particular, ever faithful to securing justice for the oppressed. This was true in the time of Joshua and the judges and is still true to today.



## Apply

## LEARNING EXPERIENCE 8 (Chapter 7)

## First Samuel and Book of Ruth

Facilitate the students' examination and interpretation of selected passages from First Samuel and the Book of Ruth. (U3, Q3, K6, K7, K9, S5, S7, S8)

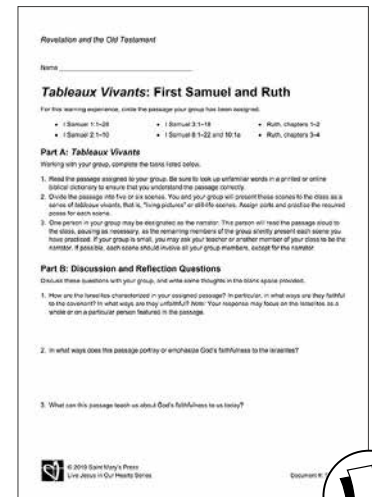
- 1. Prepare** by ensuring that all the students have read articles 30 and 31 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "Tableaux Vivants: First Samuel and Ruth" (TX005941), on page 134, one for each student. In addition, biblical dictionaries (print or online) may be helpful resources for the students as they read and interpret the passages from First Samuel and the Book of Ruth.
- 2. Begin** by sharing with the students this chapter's enduring understanding: *Throughout the period of Joshua and the judges, God was ever faithful to the Israelites, even when they repeatedly broke the covenant.*
- 3. Invite** the students to recall that the period of the judges in ancient Israel encompasses not only the Book of Judges but also the Book of Ruth (which opens with "once in the time of the judges") and the early chapters of the Book of Samuel. In fact, Samuel, considered to be the last judge of Israel, will inaugurate the era of the monarchy (the next time period in ancient Israelite history) when he anoints Saul as Israel's first king. This will enable the students to delve into selected passages from First Samuel, as well as the Book of Ruth, with a particular focus on God's fidelity to the Israelites, both when they keep the covenant and when they do not.

## TEACHER NOTE

Because 1 Samuel 2:1–10, Hannah's Canticle, is not a narrative with a plot and characters (it is, instead, an abstract, poetic, and beautiful song of praise), it will be more challenging to present in the *tableaux vivants* format. The students who are particularly gifted in abstract thinking, interpretative movement, and the performing arts may relish this challenge and create beautiful and meaningful tableaux. If you believe that this may be too difficult for the students, simply omit Hannah's canticle from the passages listed on the handout. In this case, there will be only five student groups instead of six.



Articles 30 and 31



TX005941

- 4. Distribute** the handout. Review the directions for part A. In particular, ensure that all students understand the concept of a *tableau vivant*.
- 5. Arrange** the students into six groups, and assign each group one of the passages listed on the handout.

## TEACHER NOTE

Because the groups working with the Book of Ruth each have two whole chapters to present, you may choose not to require them to read these chapters aloud in their entirety during their presentations. Rather, they could simply read the specific verses that they are reenacting in each of their *tableaux scenes*.

Revelation and the Old Testament

## Tableaux Vivants: First Samuel and Ruth Answer Key

Passage	1. Characterization of the characters (particularly via their comments)	2. Portrayal of or Emphasis on God's Fidelity to the Israelites
1 Samuel 1:1-28	Samuel and Hannah recognize God as the source of all blessing. Hannah is faithful to her vow of offering her son to God and is faithful to her promise to God.	God is faithful to Hannah. His call to her is answered. He is faithful to her promise to give her a son.
1 Samuel 2:1-10	Hannah's faithful devotion to God is rewarded. She is given a son, Samuel, and is able to serve God with the gift of her son.	God is faithful to Hannah. He is faithful to her promise to give her a son.
1 Samuel 3:1-10	Samuel is faithful to God. He is faithful to his promise to serve God with the gift of his son.	God is faithful to Samuel. He is faithful to his promise to give him a son.
1 Samuel 8:1-1a and 10:1a	Samuel is faithful to God. He is faithful to his promise to serve God with the gift of his son.	God is faithful to Samuel. He is faithful to his promise to give him a son.
Ruth, chapters 1-3	Ruth is faithful to God. She is faithful to her promise to serve God with the gift of her son.	God is faithful to Ruth. He is faithful to her promise to give her a son.
Ruth, chapters 3-4	Ruth is faithful to God. She is faithful to her promise to serve God with the gift of her son.	God is faithful to Ruth. He is faithful to her promise to give her a son.

TX005942

6. **Give** the students at least 30 minutes to read the passage and to develop their plan for presenting the passage to the class as a series of *tableaux vivants*. Circulate among the groups as they are working, to assist and to monitor their progress.
7. **Facilitate** the students' presentations of these passages. After each presentation, offer any needed commentary on or clarification of the passage.
8. **Direct** the students' attention to part B of the handout. Invite the students to return to the same groups in which they worked on the passages and discuss these questions using the handout "Tableaux Vivants: First Samuel and Ruth Answer Key" (TX005942), on page 135. Allow about 10 minutes for this discussion, more if the students seem to be engaged in productive and meaningful dialogue.

## TEACHER NOTE

If time is short, you may assign part B for homework and begin the next class session with a discussion of the students' responses as a warm-up activity.

9. **Reconvene** the students as a class and solicit responses to the questions from each group. You may wish to direct the conversation toward the following points using these or similar words:
  - In these passages, the fidelity of the Israelites—both individually and collectively, as a people—varies. Some people, like Hannah and Ruth, are portrayed as consistently faithful. Others, like Eli, are portrayed as sometimes faithful and sometimes not. Still others, like Eli's sons and Samuel's sons, are portrayed as unfaithful.
  - In contrast, God's fidelity never wavers, regardless of whether the people are faithful to the covenant.
  - God's fidelity takes different forms with different people and in different situations. Both in biblical times—including the time of the judges—and today, God's fidelity may involve direct communication with us, holding us accountable for our sins, caring for us through the love and example of other people, or acting for justice on behalf of the oppressed.



- As we grow in fidelity to God, and as we grow in trusting God's faithful love, we are empowered to bear witness to our faith with courage and to serve with compassion and commitment those who are most in need.

## TEACHER NOTE

If you choose to administer the chapter 7 quiz (TX006101), do so now, before moving on to chapter 8. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

## Interpret

## LEARNING EXPERIENCE 9 (Chapter 8)

### King David

Organize a process through which the students explore and interpret various key passages related to the life of King David. (U4, Q4, K11, K12, S8, S9)

- 1. Prepare** by ensuring that all the students have read articles 31–33 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “King David” (TX005943), on page 136, one for each student.
- 2. Begin** by presenting the following information to the students as a transition from the period of the judges to the period of the monarchy. Say these or similar words:
  - During the period of the judges, the Israelites continue the process of settling in the land of Canaan. Eventually, they express a desire to be governed by a king, who would unite the Twelve Tribes as one nation.
  - The prophet Samuel anoints Saul as the first king of Israel. However, Saul is a weak, flawed leader who displays a lack of trust in God. In fact, he is so weak that Samuel anoints David as Saul's successor, even though Saul is still alive.
  - David, then, is Israel's second king. He is widely regarded as the greatest and most accomplished of the three kings who would rule the united nation of Israel.
  - The First and Second Books of Samuel contain many stories of King David, some of which are summarized in the student book articles you read for homework. This learning experience will give you the opportunity to read and creatively interpret some of these stories.
- 3. Distribute** the handout. Read it aloud together.
- 4. Arrange** the students into five groups. Assign each group a Scripture passage and a television show genre listed on the handout.

Revelation and the Old Testament

Name \_\_\_\_\_

### Chapter 7 Quiz

Write the letter that corresponds to the best answer in the blank space provided.

- Which of the following is a belief commonly held by our Old Testament ancestors in faith?
  - God rewards good behavior with blessings like health, wealth, and happiness.
  - God punishes bad behavior with things like illness and suffering.
  - God is in charge of everything that happens in our lives.
  - All of the above.
- What is the practice of destroying everyone and everything in a cultured city called?
  - kill
  - judice
  - exterminate
  - extermination
- Before Moses dies, to whom does he turn over leadership of the Israelites?
  - Joshua
  - Josh
  - Joshua
  - Moses
- What important clue do the Israelites celebrate when they finally arrive in the Promised Land?
  - circumcision and Bash's husband
  - circumcision and Pharaoh
  - putting tents inside on the outskirts and Pharaoh
  - cutting their hair and Bash's husband
- What is the developmental cycle?
  - a sacred burial rite in the Book of Deuteronomy
  - an important archaeological find
  - a cultural practice of the ancient inhabitants of Canaan
  - a pattern of sin and repentance that the Israelites repeat time and time again
- Who is the only female judge in the Book of Judges?
  - Deborah
  - Manah
  - Ruth
  - Esperanza

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TX006101

104 Chapter 7: Judges and Judges

### Article 31

#### Ruth: An Unexpected Hero

James Earl Jones is a talented actor with one of the most recognizable voices of all time. You most likely know him as the voice of Darth Vader in *The Star Wars* series. Would it surprise you to know that he kept his powerfully deep voice quiet for many years when he was growing up? Jones had a humble start that rendered him almost silent as a youth. James Earl Jones defied all expectations, did the unexpected, and became one of the most well-respected actors of his generation.

A hero in salvation history also did the unexpected. This hero was not a military leader, was not a man (readable in a male-dominated society), and more surprisingly was not even an Israelite! Her name was Ruth.



James Earl Jones had a voice that is a child's dream of what to go on to have in a successful acting career.

**A Surprising Choice**

The Book of Ruth recounts the life of its namesake, a Moabite woman who lived during the time of the judges. Ruth is the daughter-in-law of an Israelite woman named Naomi, a widow with two sons living in the land of Moab (see Ruth 1:1–3). Her other daughter-in-law is Orpah. After the husbands of both Ruth and Orpah die, the three women are left with nothing but each other (see 1:6). This can be a dangerous situation for a widow. Without any connection with a man—husband, brother, uncle, son—a woman is vulnerable in a male-dominated society. The smart thing for women in this situation to do is to return to their families for protection.

Articles 31–33

Revelation and the Old Testament

Name \_\_\_\_\_

### King David

Use this handout to guide your group in creating your television show about a time in the life of King David.

#### Assigned Passage

Circle the passage your group has been assigned:

- 1 Samuel, chapter 18 (David's anointing by Samuel and his loving effect on Saul)
- 1 Samuel, chapter 17 (David killing Goliath)
- 2 Samuel, chapter 6:7 (David bringing the Ark to Jerusalem and the Davidic covenant)
- 2 Samuel, chapter 11, and 10:1–16 (David and Bathsheba)
- 2 Samuel, chapter 18, and 19:1 (The death of Absalom)

#### Assigned Television Show Genre

Circle the television show genre your group has been assigned:

- Soap opera or telenovela
- History channel biography or documentary
- News (situation comedy)
- Broadcast show (talk show or musical)
- Courtroom show
- Reality show
- Come home investigation or police drama
- Coverage of a sports event

#### Creating Your Show

Working with your group, create a "show" following the conventions of your genre, which focuses on the passage your group has been assigned.

- Your "show" should be about 5 minutes long.
- Be sure to include the facts about what happens in your passage, but feel free to do so in a way that is engaging, entertaining, or even humorous.
- Be careful of two potential problems:
  - You don't necessarily need to read your entire passage directly from the Bible—this may bore your audience.
  - Don't change or update the story too much—this may confuse your audience.
- Costumes and props are optional but encouraged.

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TX005943

5. **Ensure** that the students begin their group work by carefully reading the passage they have been assigned. Circulate among the groups to make certain they understand the passage accurately before they begin to develop their show.
6. **Give** the students the remainder of the session to work in their groups. Depending on the length of your class sessions, you may also wish to provide them with a few minutes at the beginning of the next class to finish preparing their show to present to the class.

### TEACHER NOTE

If you are planning to have the students present their shows during the following class session, you may offer them the option to film their show and upload it to YouTube for the class to view rather than performing it live. Alternatively, you may encourage (or require) the students to film some portion of their show that will be integrated into their live performance. For example, the reality show group could film first-person testimony from one of the characters, the courtroom show group could film cell phone footage of the incident that is entered into evidence during the trial, the documentary group could film archival footage from a character's childhood, or any group could film a humorous yet topical commercial break.

7. **Facilitate** the students' presentations when ready. Because the students read only the passage their group had been assigned, you may wish to have them take notes on the other passages as they are presented. Be sure to provide clarification and commentary as needed following each presentation.
8. **Conclude** by presenting the following information. Say these or similar words:
  - These passages highlight David's many flaws as a leader. In fact, it may be hard to overstate his flaws and sinfulness, given that during his time as king he commits not only adultery but also murder, and he essentially lies about both!
  - As the student book explains, and as these passages illustrate, the consequences of David's sinfulness range far and wide, affecting not only him and his family but also the entire nation.
  - Yet, David's flaws and sinfulness are no barrier to God acting through him. From the time when Samuel first anoints him king, when he is still a child working as a shepherd, "the spirit of the Lord rushed upon David" (1 Samuel 16:13).
  - Among other things, God works through David to vanquish the Philistine giant Goliath, to achieve numerous military victories for Israel, to bring the Ark of the Covenant to Jerusalem, and to unite the Twelve Tribes as one nation.
  - Most significantly, especially for Christians, God establishes an eternal covenant with David, promising that David's house (lineage) and kingdom "shall endure forever before me" (2 Samuel 7:16). We understand this covenant promise to be fulfilled in Jesus.

- God's commitment to work in and through David, despite his flaws and sinfulness, serves to remind us that God will surely do the same with regard to us. However inadequate, imperfect, unfaithful, or sinful we may be, God can and does work through us to bring about the goodness and justice that God desires.



## LEARNING EXPERIENCE 10 (Chapter 8)

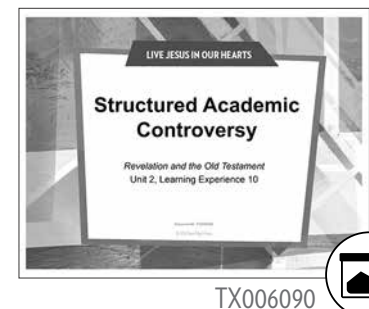
### The Israelite Monarchy

Use structured academic controversy as a strategy for systematically considering the ancient Israelite monarchy. (U4, EQ4, K11, K12, S8, S9)

1. **Prepare** by ensuring that all the students have read articles 32–36 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Download the PowerPoint presentation “Learning Experience 10: Structured Academic Controversy” (TX006090), and arrange for the necessary equipment to show the presentation in your classroom.
2. **Begin** by reviewing some very basic facts about the ancient Israelite monarchy that appear in the student book articles, including the following:
  - The ancient Israelite monarchy follows the period of the judges. It begins when Samuel, in response to the people's request and with God's direction, anoints Saul as the nation's first king.
  - Following Saul's rather lackluster job performance, David becomes the second king.
  - Upon David's death, his son Solomon becomes the third and last king of the united nation of Israel.
  - Following Solomon's death around 922 BC, the nation splits in two, with two separate lines of kings until each of those nations is eventually defeated.
3. **Transition** to this learning experience by sharing with the students this chapter's enduring understanding: *The nation of Israel experienced many ups and downs as God worked in and through Saul, David, and Solomon, despite their flaws and sinfulness.* This class session will allow the students to reflect deeply—in collaboration with their peers—on the ways the monarchy both benefitted and presented challenges to the ancient Israelites. This reflection and collaboration will occur within the parameters of a process called structured academic controversy, or SAC.
4. **Show** the PowerPoint presentation that accompanies this learning experience.
5. **Direct** the students through the SAC process. As you do so, you may wish to show some of the PowerPoint presentation slides again as a visual cue for the various steps.



Articles 32–36



TX006090



6. **Arrange** the students into groups of four (or five if your class number is not divisible by four). Within these groups, designate pair 1 and pair 2.
7. **Project** or write on the board the topic that will be the focus of this SAC session: *The monarchy was / was not good for ancient Israel.*
8. **Direct** the students to use both their student books (chapter 8) and their Bibles as they prepare their arguments for both sides of this topic. Pair 1 will argue “The monarchy was good for ancient Israel,” and pair 2 will argue “The monarchy was not good for ancient Israel.” Determine a reasonable time limit for preparation (i.e., SAC step 5) in each round, 10 minutes at most. In addition, tell the students when they should switch sides (i.e., SAC step 8) to begin the second round.
9. **Circulate** among the students as they work to provide assistance. As the students move through the SAC steps, try to ensure that they consider the following:
  - the impact the monarchy had on various stakeholders, for example, both the wealthy and the poor; both women and men; the king and his wives, children, and household; as well as the Israelites, etc.
  - the reigns of all three kings, with each king’s respective strengths as well as flaws and sinfulness
  - the ways God is present with the Israelites during this time period, working through the kings either explicitly or implicitly
10. **Draw** the class back together after all groups have written their consensus statements. Time permitting, invite at least some of the groups to read their statements aloud. As you discuss, compare, and contrast the various statements, be sure to emphasize the following points:
  - The monarchy was certainly a “mixed bag” for the Israelites. On the plus side, the monarchy brought stability and respectability to the nation, with the newly constructed Temple in the newly reclaimed capital city of Jerusalem. (*Cite other examples from the students’ work, as appropriate.*) On the negative side, many of the predictions that Samuel had made long ago, when the people first asked for a king (see 1 Samuel 8:10–18) came true, including heavy taxation, forced labor, and leadership that failed to keep the covenant. (*Cite other examples from the students’ work, as appropriate.*)
  - These “ups and downs” were, at least to some extent, a result of the kings’ flawed leadership, weakness, personal failings, and sinfulness. Cite examples from the students’ work, including Saul’s disobedience of God, David’s moral failings, and Solomon’s idolatry.
  - God remains faithful both to the kings and to the entire nation of Israel throughout all of these “ups and downs.” Indeed, neither flawed individuals, nor challenging situations, nor systemic problems are barriers to God’s faithful love. For example, we see God providing a new king (David) when it is clear that Saul’s leadership is inadequate, forming a covenant with David and

promising him a “house” (2 Samuel 7:11), and blessing Solomon with “a heart so wise and understanding that there has never been anyone like you” (1 Kings 3:12). *(Cite other examples from the students’ work, as appropriate.)*

- God’s ability to work in and through Saul, David, and Solomon, despite their flaws and sinfulness, reassures us that God can and will work through us, as well. We can count on God’s faithful love to endure through all of our personal ups and downs.

**11. Conclude** by providing some opportunity for the students to reflect on their experience of SAC, particularly if this was their first time working with this process. Pose a metacognitive question to which the students must respond, such as “What was the most important contribution you made to your group?” or “What do you think you learned through SAC that you might not have learned otherwise?” or “How did it feel to have to argue for both sides?” The students may respond to this question via an “exit ticket” (either an actual paper ticket or an e-ticket, i.e.) or via posting to an EdChat site/app such as Recap. 7.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 8 quiz (TX006103), do so now, before moving on to “Concluding the Unit.” (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

Revelation and the Old Testament

Name \_\_\_\_\_

**Chapter 8 Quiz**

Determine which of the three kings of the united nation of Israel each of the following statements describes. Write your answer choice in the space provided. You will use each answer choice four times.

a. Saul      b. David      c. Solomon

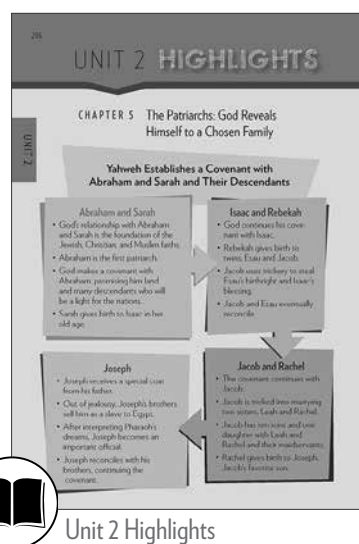
1. \_\_\_\_\_ 1. built the Temple in Jerusalem
2. \_\_\_\_\_ 2. captured the city of Jerusalem
3. \_\_\_\_\_ 3. committed adultery with Bathsheba
4. \_\_\_\_\_ 4. told to complete the ark placed on the Arkioles
5. \_\_\_\_\_ 5. famous for his wisdom
6. \_\_\_\_\_ 6. the father of Jonathan
7. \_\_\_\_\_ 7. has numerous non-forgive wives and concubines
8. \_\_\_\_\_ 8. Jesse's youngest son
9. \_\_\_\_\_ 9. told Goliath
10. \_\_\_\_\_ 10. David has seen the during a battle with Philistines
11. \_\_\_\_\_ 11. the first king of Israel
12. \_\_\_\_\_ 12. the third (and last) king of the united nation of Israel

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TX006103





## CONCLUDING THE UNIT

### Using the Student Book “Unit 2 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

### Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the preassessment handout with which you began the unit. Whether or not you posted these questions in your classroom or used them during the unit instruction, return to them now using a process similar to the following:

- Sort the questions into those that are fairly basic and factual (i.e., can be answered in a sentence or less) and those that are more complex and discussion-worthy.
- Read the basic questions aloud and ask for student volunteers to answer them. This could be a helpful review opportunity prior to the unit test or other unit assessment.
- Read the more complex questions aloud. Choose two or three questions that the students are most interested in discussing and allow some time for open-ended conversation. You may invite the students to recall and share learning experiences from this unit that gave them at least some insight into these questions.
- Invite the students to ask questions about the content of this unit that remain in their hearts and minds. Just because the unit is nearly over does not mean that their exploration of these topics will cease. Share with them the hope that they will engage with this material not only in the rest of this course, but also throughout their lives. What questions



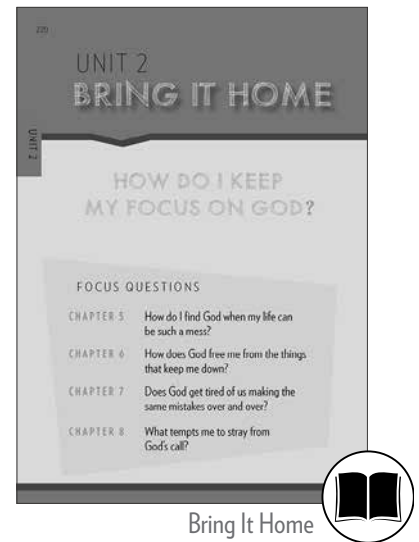
or topics are still compelling, stimulating, challenging, or thought-provoking for them?

### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *How do I keep my focus on God?* Ask the students to consider the following:

- Having nearly concluded this unit, how would you answer the focus question?
- What biblical character, book, or story from this unit has given you the greatest insight into this question?
- How might you apply this insight to your daily life of faith?

You may direct them to journal quietly about this or to engage in conversation with a partner or small group.



# Answer Keys for Double-Check Questions

Each chapter in the student book ends with seven to nine double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 5 Double-Check Questions

1. *The Bible often recounts the lives of people who seem incapable of doing the jobs God is asking of them. What seems to be the point of this?*

God sometimes picks the least qualified candidate for the job. When that person's mission is accomplished, we have no other reasonable explanations, except to look to God. By choosing the least suitable person for the position, our attention is then diverted toward God.

2. *Describe what a covenant is, using God's covenant with Abraham as an example.*

A covenant is a solemn agreement between human beings or between God and a human being in which mutual commitments are made. Covenants bind the parties together in a special relationship. God's covenant with Abram establishes a relationship: he is our God, we are his people. Abram promises to be faithful to God. God vows his fidelity and also promises to give him land and a great nation (his descendants). It is also an "everlasting covenant" that extends down through Abram's descendants.

3. *How is our relationship with God similar to a marriage?*

Our relationship with God and marriage are both examples of covenants. Unconditional promises are made in both. Both of them establish relationships. Both are meant to be lifelong.

4. *The patriarchs were faithful but imperfect human beings. Explain this statement using one of the patriarchs as an example.*

The patriarchs were people who have both positive and negative qualities. Jacob admirably became the father of the Twelve Tribes of Israel, yet he was also the guy who cheated his brother out of his birthright. When considering all of these biblical characters, our job is to acknowledge their imperfections and imitate their capacity to reveal God's love for one another.

5. *Whose name was changed to Israel, and what does he have to do with the Twelve Tribes?*

Jacob is the father of his twelve sons. Jacob changed his name to Israel. The nation of Israel is made up of the Twelve Tribes who descended from Jacob's twelve sons.



6. *Using Joseph and his brothers in your response, explain why forgiveness is important.*

Joseph could have held a grudge and punished his brothers, but their sorrow was easily apparent to him. Forgiveness allowed them to be reconciled and to move forward. It eased the anger and resentment Joseph felt toward them. Forgiveness allows us to heal and move our lives toward happiness.

7. *How can good come out of evil events?*

When we are in the midst of a difficult, devastating event in our lives, we often do not see the point. What is important is how we react in those difficult moments. We must act with the confidence that God will bring something good out of the bad—even if it isn't clear to us at the time. This is the meaning of Jesus' cross. He was resurrected only after his Passion and death. In light of this, we can be confident that God works through our hardships.

### Answer Key for Chapter 6 Double-Check Questions

1. *What name does God reveal to Moses? What does that name literally mean?*  
God reveals the name Yahweh, which means "I AM."

2. *Describe the events of Passover and what they mean for the Israelites.*

Passover is the night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared their firstborn sons from death. The Israelites, the Chosen People, were delivered from bondage and slavery in Egypt to freedom.

3. *What is the Sinai Covenant?*

The Sinai Covenant is made between God and the Israelites at Mount Sinai. It establishes the Israelites as God's Chosen People.

4. *Explain the connection between the Mosaic Covenant and the Mosaic Law.*

The renewal of God's covenant and the Laws that go with that renewal are called the Mosaic Covenant or the Sinai Covenant. The laws by themselves are called the Mosaic Law or the Old Law.

5. *What significance does the Ark of the Covenant hold for the Israelites?*

The Ark of the Covenant housed the Ten Commandments. It was the symbol of God's saving presence among the Israelites. To be in the presence of the Ark was to be in the presence of God.

6. *What does it mean to the Israelites to be "holy"?*

First, it means being good, and second, it means being set apart or different.

7. *What does being “clean” versus “unclean” mean to the Israelites? Offer two examples in your response.*

“Unclean” does not mean being physically dirty. “Clean” is one’s ordinary state, but this could be corrupted by an illness or doing something unclean, after which one would then be considered unclean. People were considered unclean if they touched someone who was bleeding or touched a dead body, if they had a disease, or if they ate certain foods that were considered unclean.

8. *What does Moses tell the Israelites shortly before they enter the Promised Land?*

Moses reviewed the laws he received from God at Mount Sinai (also called Mount Horeb). In his restatement of the law, Moses offers what Jewish people today call the Shema: “Hear, O Israel! The LORD is our God, the LORD alone! Therefore, you shall love the LORD, your God, with your whole heart, and with your whole being, and with your whole strength” (Deuteronomy 6:4–5).

### Answer Key for Chapter 7 Double-Check Questions

1. *What is divine retributive justice?*

Divine retributive justice is the belief that God rewards and punishes people for their behavior during this lifetime.

2. *What is the ban, and what did it mean to the Israelites? How do we view the ban today?*

The ban is the practice of destroying everyone and everything in a defeated town and burning it as a sacrifice to God. For the Israelites, the ban was a sign that God was pleased with them, a way of placing their trust in God, God’s punishment for the wicked, and a sacrificial offering. Today we view the ban as a horrific and terrible act to carry out.

3. *How is history presented differently in the Bible versus how historians present it today?*

Modern historians attempt to offer an objective analysis of past events based on the historical evidence. In the historical books of the Bible, the writers offered a theological interpretation of their past events. They attempted to express the meaning of events in light of their faith in God.

4. *Explain why Joshua is considered the “new Moses.”*

Joshua is considered the “new Moses” because of the similarities between the two. Moses and Joshua were both leaders commissioned to guide the Israelites to the Promised Land. Moses followed God who was in the form of clouds and fire, while Joshua followed behind God’s presence in the Ark of the Covenant. Both passed through bodies of water at significant events in the lives of the Israelites.

5. *Explain how the deuteronomistic cycle is repeated in the Book of Judges.*

In the Book of Judges, we see this cycle repeated over and over again: (1) the Israelites sin by worshipping other gods or some other form of disobedience, (2) God punishes them by allowing another nation to defeat them, (3) the Israelites repent and cry out to God for mercy, (4) God sends a judge to deliver them and they triumph over their enemies.

6. *How does Hannah prefigure the Virgin Mary?*

Hannah and Mary were both faithful women who gave birth to sons in miraculous circumstances. Both of their children were leaders who worked to carry out God's will. Mary's prayer (Canticle of Mary) and Hannah's prayer have a number of similarities.

7. *Why was it wrong for the Israelites to request a king?*

First, it was wrong for the Israelites to request a king because they were supposed to be holy. This desire to be like all the other nations was a problem because being holy meant being set apart or different. Second, their covenant with God meant they were to put their complete trust in him and his leadership. By asking for a human king, they were showing their lack of trust in God.

8. *In what ways was Ruth an unusual hero in the Old Testament?*

Ruth was an unusual hero because she was not a military leader. She was also a female hero, which is notable in a male-dominated society. Finally, she was not an Israelite but a foreigner, a Moabite.

### Answer Key for Chapter 8 Double-Check Questions

1. *How is David, the least likely son of Jesse, chosen to be the next king?*

God guides Samuel to not judge based on appearance or stature, but rather to see as the Lord sees by looking into heart of the person for the answer.

2. *Why does Saul become jealous of David?*

After he defeats Goliath, David gains more popularity from the people and admiration from Saul's son, Jonathan.

3. *Why is Jerusalem a significant city?*

Jerusalem, also known as the City of David, is the place where David establishes his capital. It is set on a mountain, so it is easy to defend. It is also the eventual location of the Temple.

4. *What is the high point of the Israelite monarchy?*

The high point of the Israelite monarchy is when they are unified as a single nation under King David. They have conquered most of their enemies and are living peacefully in the land that God promised to Abraham.

5. *Explain how the Bible presents a balanced portrayal of King David's positive and negative characteristics.*

King David is not idealized in the Bible. He is presented as a human being who has both strengths and weaknesses. He is portrayed as someone who is passionate in his relationship with God, dancing before the ark and asking forgiveness for his sins. And he is also portrayed as a terrible sinner who lies and has committed adultery and murder.

6. *What are some of King David's flaws?*

King David's flaws include lust, a lack of respect for the sacredness of life, and a blindness to the faults of his children.

7. *Offer an example of Solomon's wisdom.*

Answers can include Solomon's request to God for a listening heart to distinguish between good and evil, or possibly his response to the two women claiming to be the mother of the surviving child.

8. *What are some signs that God is approving of Solomon's reign?*

Solomon had a great deal of land over which he ruled and great wealth, he was at peace with the nations around him, his wisdom and knowledge were admired, and the Temple was being built.

9. *What triggers Solomon's downfall, and what splits the kingdom of Israel?*

Solomon's downfall is blamed on his marriage to foreign wives and the worship of false gods. The split of the kingdom of Israel is blamed on the heavy taxation and forced labor under Solomon's reign.

Name \_\_\_\_\_

## Unit 2 Preassessment

**The Pentateuch and the Deuteronomistic History****Genesis**

<p>Recounts the stories of the patriarchs and matriarchs, our ancestors in faith.</p>	<p>Sarah gets a good laugh!</p>
<p>Contains many stories of sibling rivalry, including that of the twin brothers Jacob and Esau.</p>	<p>Contains the amazing story of Joseph and his journey to Egypt.</p>

**Exodus**

<p>Moses is the hero of these stories.</p>	<p>God appears as a burning bush.</p>
<p>The Israelites journey from slavery in Egypt to freedom.</p>	<p>The Israelites receive the Ten Commandments and other laws at Mount Sinai.</p>



## Leviticus and Numbers

Most of the 613 laws of the Torah are found here.	Contains instructions for the Israelites' ritual sacrifices, including animal sacrifices.
Is the source for kosher laws (dietary laws).	God declares that the Israelites will wander forty years before arriving in the Promised Land.

## Deuteronomy

Contains Moses' final instructions to the Israelites before they cross into the Promised Land.	Is a Greek word meaning "second law."
Contains a Jewish prayer called the "Shema" that Jesus quotes in the New Testament.	Tells about the death of Moses.

## Joshua and Judges

The Israelites cross the Jordan River into the Promised Land.	Recounts the Israelites' conquest of Canaan.
Military leaders like Deborah and Gideon provide guidance and authority.	Contains the famous story of Samson and Delilah.



## Unit 2 Preassessment

**Ruth**

Contains the story of a Moabite woman who was unexpectedly faithful to her mother-in-law.	Contains the story of King David's great-grandmother.
Three women from a same family are widowed—a dangerous situation for women.	Helped the Israelites to see that God's love also extended to people of other nations.

**First and Second Samuel**

Hannah offers a prayer very similar to Mary's prayer, the <i>Magnificat</i> .	The nation of Israel becomes a monarchy.
The boy David kills Goliath.	Israel's greatest king commits adultery and murder.

**First and Second Kings**

Israel's third and final king ascends to the throne.	God appears to Solomon in a dream and promises to give him wisdom.
Contains a detailed description of the Temple in Jerusalem.	The nation of Israel splits in two.



Name \_\_\_\_\_

## Unit 2 Vocabulary

### Terms for Mastery

#### A

**anawim** A Hebrew word for the poor and marginalized.

**Ark of the Covenant** A sacred chest that housed the tablets of the Ten Commandments, placed within the sanctuary where God would come and dwell.

#### B

**ban** The practice of destroying everyone and everything in a defeated town and burning it as a sacrificial offering to God

#### C

**circumcision** The act, required by Jewish Law, of removing the foreskin of the penis. Since the time of Abraham, it has been a sign of God's covenant relationship with the Jewish People.

**creed** A short summary statement or profession of faith. The Nicene and Apostles' Creeds are the Church's most familiar and important creeds.

#### D

**deuteronomic cycle** The pattern repeated by the Israelites found in the writings of the Deuteronomist. The pattern was: (1) the Israelites forget their covenant commitments and fall into sin; (2) God's punishes them, allowing them to be conquered by their enemies; (3) the people repent and cry for God's mercy; and (4) God hears their cry and sends a leader to deliver them.

**divine retributive justice** The belief that God punishes people for their sins during this lifetime.

#### H

**Holy of Holies** The most holy place in the Tabernacle and later the Temple in Jerusalem, where the Ark of the Covenant was kept. Only the High Priest could enter, and only once a year.

#### I

**Israel** This name comes from Jacob's experience of "wrestling with God" (see Genesis 32:28) and is used to refer to several different things: (1) the Twelve Tribes of Israel as descendants of the twelve sons of Jacob, (2) the Chosen People or Jewish People as a whole, (3) the northern kingdom (Israel) in contrast to the southern kingdom (Judah), and (4) the modern nation of Israel.

#### J

**Jerusalem** From the Hebrew meaning "foundation of peace," the name of the city in Palestine that was Israel's capital where Solomon built the Temple and where Jesus was crucified.

**judges** The eleven men and one woman who served the Hebrew people as tribal leaders, military commanders, arbiters of disputes, and enliveners of faith.

#### K

**kosher laws** A set of dietary and food preparation restrictions that govern the foods Jewish people can and cannot eat.





## Unit 2 Vocabulary

**L****Law of Moses (also called the Mosaic Law)**

The first five books of the Old Testament, which are also called the Books of the Law or the Torah. God gave Moses the tablets summarizing the Law (see Exodus 31:18), which is why it is also called the Law of Moses or the Mosaic Law.

**M**

**monarchy** A government or a state headed by a single person, such as a king or queen. As a biblical term, it refers to the period of time when the Israelites existed as an independent nation.

**N**

**nazirites** People who were consecrated to God through a vow to remain in a holy state, which required that they refrain from drinking alcohol, stay away from dead bodies, and keep their hair uncut.

**P**

**Passover** The night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared the firstborn sons from death. It also is the feast that celebrates the deliverance of the Chosen People from bondage in Egypt and the Exodus from Egypt to the Promised Land.

**patriarch** The father or leader of a tribe, clan, or tradition. Abraham, Isaac, and Jacob were the patriarchs of the Israelite people.

**S**

**Seder** This Hebrew word (meaning “order” or “procedure”) refers to a Jewish ceremonial meal, usually celebrated at home during Passover, in commemoration of the Exodus of the Chosen People from Egypt.

**Sinai Covenant (also called Mosaic Covenant)**

The covenant established with the Israelites at Mount Sinai that renewed God’s covenant with Abraham’s descendants. The Sinai Covenant establishes the Israelites as God’s Chosen People.

**T**

**Tabernacle** In the Old Testament, the portable tent that was used as a sanctuary for the Ark of the Covenant during the Israelite’s migration in the desert.

**Ten Commandments** Sometimes called the Decalogue, the list of ten norms, or rules of moral behavior, that God gave Moses and that are the basis of ethical conduct.

**theophany** God’s manifestation of himself in a visible form to enrich human understanding of him. An example is God’s appearance to Moses in the form of a burning bush.

**Torah** A Hebrew word meaning “law,” referring to the first five books of the Old Testament. It can also refer to the Law of Moses.

**Y**

**Yahweh** The most sacred of the Old Testament names for God, which he revealed to Moses. It is frequently translated as “I AM” or “I am who am.”



## Terms Introduced for Later Mastery

**Eucharist** The celebration of the entire Mass. The term can also refer specifically to the consecrated bread and wine that have become the Body and Blood of Christ.

**New Jerusalem** In the Book of Revelation, a symbol of a renewed society in which God dwells; a symbol of the Church, the “holy city,” the assembly of the People of God called together from “the ends of the earth”; also, in other settings, a symbol of Heaven.

**Paschal Lamb** In the Old Testament, the sacrificial lamb shared at the Seder meal of the Passover on the night the Israelites escaped from Egypt; in the New Testament, the Paschal Lamb is Jesus, the Incarnate Son of God who dies on a cross to take away “the sin of the world” (John 1:29).

**redemption, redemptive** From the Latin *redemptio*, meaning “a buying back,” referring, in the Old Testament, to Yahweh’s deliverance of Israel and, in the New Testament, to Christ’s deliverance of all Christians from the forces of sin.

**Zion** (also Sion) This word originally referred to the mountain on which stood the Canaanite fortress that was captured by David. It was later used to designate the Temple built on that location, and then eventually it referred to the whole city of Jerusalem, Israel’s capital; the term is also used to refer to the New Jerusalem, the heavenly city of the future.

## Terms Previously Mastered or for General Knowledge

**dynasty** Any sequence of powerful leaders of the same family.

**faith** From the Latin *fides*, meaning “trust” or “belief,” faith is the gift of God by which one freely accepts God’s full Revelation in Jesus Christ. It is a matter of both the head (acceptance of God’s revealed truth) and the heart (love of God and neighbor as a response to God’s first loving us). Also, one of the three Theological Virtues.

**genocide** The systematic and planned extermination of a national, racial, ethnic, or cultural group.

**holy** To be dedicated to God; to reflect some aspect of God’s being.

**pharaoh** A ruler of ancient Egypt.

**sign** An object, event, or action that conveys a meaning or represents something else.



Name \_\_\_\_\_

## Abraham, Sarah, and Their Descendants

Your teacher will assign you and your partner or group one of the biblical characters from the Book of Genesis listed below. You will then complete the following tasks:

1. Review the material on this person that is given in chapter 5 of your student book.
2. Look up and read one or more biblical passages that feature this person. Use the chapters listed below as a guide, recognizing that your teacher may assign you specific passages within these chapters on which to focus. As you read these passages, be sure to look up any unfamiliar words so that you understand the content accurately.
3. Using what you have learned about your character, write (type) a one-paragraph (minimum) monologue from this person's own perspective—that is, write it as if you were that person. Describe yourself, including your role in salvation history, and describe how God has been faithful to you, especially through the challenging times of your life.
4. Using the art supplies provided by your teacher, create a symbol for your biblical character. Try to capture your person's identity, joys, sorrows, and relationship with God. Ideally, your symbol should contain no words. It may be any size and be created with any art medium—be as creative as you would like!

## Biblical Characters and Chapters

- **Abraham (Abram):** Genesis, chapters 12–25
- **Sarah (Sarai):** Genesis, chapters 12–23
- **Isaac:** Genesis, chapters 21–27
- **Hagar:** Genesis, chapters 16 and 21
- **Ishmael:** Genesis, chapter 21
- **Rebekah:** Genesis, chapters 24–27
- **Esau:** Genesis, chapters 25–27
- **Jacob (Israel):** Genesis, chapters 25–33
- **Rachel:** Genesis, chapters 29–30
- **Leah:** Genesis, chapters 29–30
- **Joseph:** Genesis, chapters 37, 39–45



Name \_\_\_\_\_

## God's Faithfulness through the Generations

1. Circle the generation on which your group will be working during this learning experience:

<b>First Generation: Abraham and Sarah</b>  Genesis, chapter 12, chapters 15–17, 18:1–15, 21:1–21	<b>Second Generation: Isaac and Rebekah</b>  Genesis 22:1–19, chapter 24, 25:19–34
<b>Third Generation: Jacob, his brother Esau, and his wives Rachel and Leah</b>  Genesis 27:1–45, 29:1–30, 32:23–32, 33:1–20	<b>Fourth Generation: Jacob's favorite son, Joseph</b>  Genesis, chapters 37, 39, 41–45

2. Carefully read the designated passages from the Book of Genesis that describe your assigned generation of the patriarchs and matriarchs. Take notes in the space provided here, ensuring that you take some notes on *each* of your assigned passages. Write the scriptural citation in the left-hand column and your notes (bullet points are fine) in the right-hand column.

Assigned Citations (All passages are from the Book of Genesis.)	Notes



## God's Faithfulness through the Generations

3. Reflect together on the following questions with your group members and write your answers in the spaces provided:

- a. In the stories you read, what challenges or difficulties did these ancestors in faith face? Include challenges that are simply related to the circumstances of their lives as well as difficulties they may have brought on themselves through poor decision-making or sinful behaviors.
- b. How do we see God being faithful to our ancestors in faith, even in the midst of challenging and difficult circumstances? Note that in some stories, the presence of God may be obvious; in others, God may be present in a more subtle or symbolic manner.

4. Imagine you are a film company that has created a movie depicting the lives of your group's assigned patriarch and matriarch. To attract an audience, your group must now work together to create the trailer for this film.

- Create a trailer that references the biblical events that your film will include.
- Ensure that your trailer also captures the film's theological emphasis on God's faithful presence with our ancestors in faith.
- Your finished trailer should be about one to two minutes long and will be presented to the whole class.
- Remember that trailers are marketing tools. Your trailer should be enticing and exciting so that people who see it will want to see your film.
- Be sure to give your film a title!



# God's Faithfulness through the Generations Answer Key

Questions	First Generation: Abraham and Sarah Genesis, chapter 12, chapters 15–17, 18:1–15, 21:1–21	Second Generation: Isaac and Rebekah Genesis 22: 1–19, chapter 24, 25:19–34	Third Generation: Jacob, his brother Esau, and his wives Rachel and Leah Genesis 27:1–45, 29:1–30, 32:23–32, 33:1–20	Fourth Generation: Jacob's favorite son, Joseph Genesis, chapters 37, 39, 41–45
2. Book of Genesis notes	Student responses will vary.	Student responses will vary.	Student responses will vary.	Student responses will vary.
3a. What challenges or difficulties did these ancestors in faith face? Include challenges that are simply related to the circumstances of their lives as well as difficulties they may have brought on themselves through poor decision-making or sinful behaviors.	<p>Possible responses include:</p> <ul style="list-style-type: none"> <li>• Sarah is unable to conceive a child.</li> <li>• The jealousy and drama among Abraham, Sarah, and Hagar results in Hagar and Ishmael being sent away.</li> <li>• Abraham and Sarah have ongoing doubts about whether God is faithful to the covenant.</li> </ul>	<p>Possible responses include:</p> <ul style="list-style-type: none"> <li>• Abraham nearly sacrifices Isaac.</li> <li>• Jacob and Esau's rivalry seems to begin in the womb.</li> <li>• Isaac favors Esau, and Rebekah favors Isaac.</li> <li>• Jacob steals Esau's birthright.</li> </ul>	<p>Possible responses include:</p> <ul style="list-style-type: none"> <li>• Jacob steals Isaac's blessing that had been intended for Esau.</li> <li>• Because Esau threatens to kill Jacob, Rebekah sends Jacob away.</li> <li>• Jacob is tricked into marrying Leah instead of Rachel.</li> </ul>	<p>Possible responses include:</p> <ul style="list-style-type: none"> <li>• Joseph's brothers are jealous of him because their father, Jacob, favors Joseph.</li> <li>• Joseph's brothers fake Joseph's death and sell him into slavery in Egypt.</li> <li>• Joseph is jailed for a crime he did not commit.</li> </ul>
3b. How do we see God being faithful to our ancestors in faith, even in the midst of challenging and difficult circumstances? Note that in some stories, the presence of God may be very obvious; in others, God may be present in a more subtle or symbolic manner.	<p>Possible responses include:</p> <ul style="list-style-type: none"> <li>• In God's initial call to Abraham, he asked Abraham and Sarah to move to a new land that he would show him.</li> <li>• God visited Abraham and Sarah in the form of three visitors.</li> <li>• God blesses Sarah with a child, Isaac, in her old age.</li> </ul>	<p>Possible responses include:</p> <ul style="list-style-type: none"> <li>• God intervenes at the last moment to save Isaac's life.</li> <li>• God renews the covenant with Abraham and his descendants.</li> <li>• God helps Isaac find and marry Rebekah.</li> <li>• God blesses Rebekah with twin sons, Jacob and Esau.</li> </ul>	<p>Possible responses include:</p> <ul style="list-style-type: none"> <li>• Jacob encounters a divine being, which results in his new name, Israel.</li> <li>• Jacob and Esau reconcile.</li> <li>• Jacob has many children.</li> </ul>	<p>Possible responses include:</p> <ul style="list-style-type: none"> <li>• Joseph has the ability to interpret dreams.</li> <li>• Joseph saves many lives during the famine, including the lives of his own family members.</li> <li>• Joseph forgives his brothers and reconciles with them.</li> <li>• Joseph understands that all his struggles—including being sold into slavery—fit together as part of God's plan to preserve life.</li> </ul>
4. Film trailer project depicting the lives of each patriarch and matriarch.	Student films will vary.	Student films will vary.	Student films will vary.	Student films will vary.



# Encountering the Exodus

## Group 1: Studio Audience Members

Thank you for being present as members of our studio audience for today's program. As a group, your job is to write at least three questions for each guest with us today:

- Moses and the Israelites
- Pharaoh and the Egyptians
- God

Write *substantive* questions focused on the many unanswered questions that the story of the Exodus contains. It is better *not* to ask questions that can be answered with a simple "yes" or "no" response.

## Group 2: God

Thank you for being a guest on today's program. As a group, you have two jobs:

1. Try to anticipate the questions the studio audience and the other guests may ask you, and together prepare to answer them. The views of all of the "God" guests should be consistent.
2. Write at least two questions for each of the other guests:
  - Moses and the Israelites
  - Pharaoh and the Egyptians

Write *substantive* questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is better *not* to ask questions that can be answered with a simple "yes" or "no" response.

## Group 3: Moses and the Israelites

Thank you for being a guest on today's program. As a group, you have two jobs:

1. Try to anticipate the questions the studio audience or the other guests may ask you, and get your position/answer together. The views of all of the Israelite guests should be consistent.
2. Write at least two questions for each of the other guests:
  - God
  - Pharaoh and the Egyptians

Write *substantive* questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is better *not* to ask questions that can be answered with a simple "yes" or "no" response.

## Group 4: Pharaoh and the Egyptians

Thank you for being a guest on today's program. As a group, you have two jobs:

1. Try to anticipate the questions the studio audience or the other guests may ask you, and get your position/answer together. The views of all of the Egyptian guests should be consistent.
2. Write at least two questions for each of the other guests:
  - God
  - Moses and the Israelites

Write *substantive* questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is better *not* to ask questions that can be answered with a simple "yes" or "no" response.

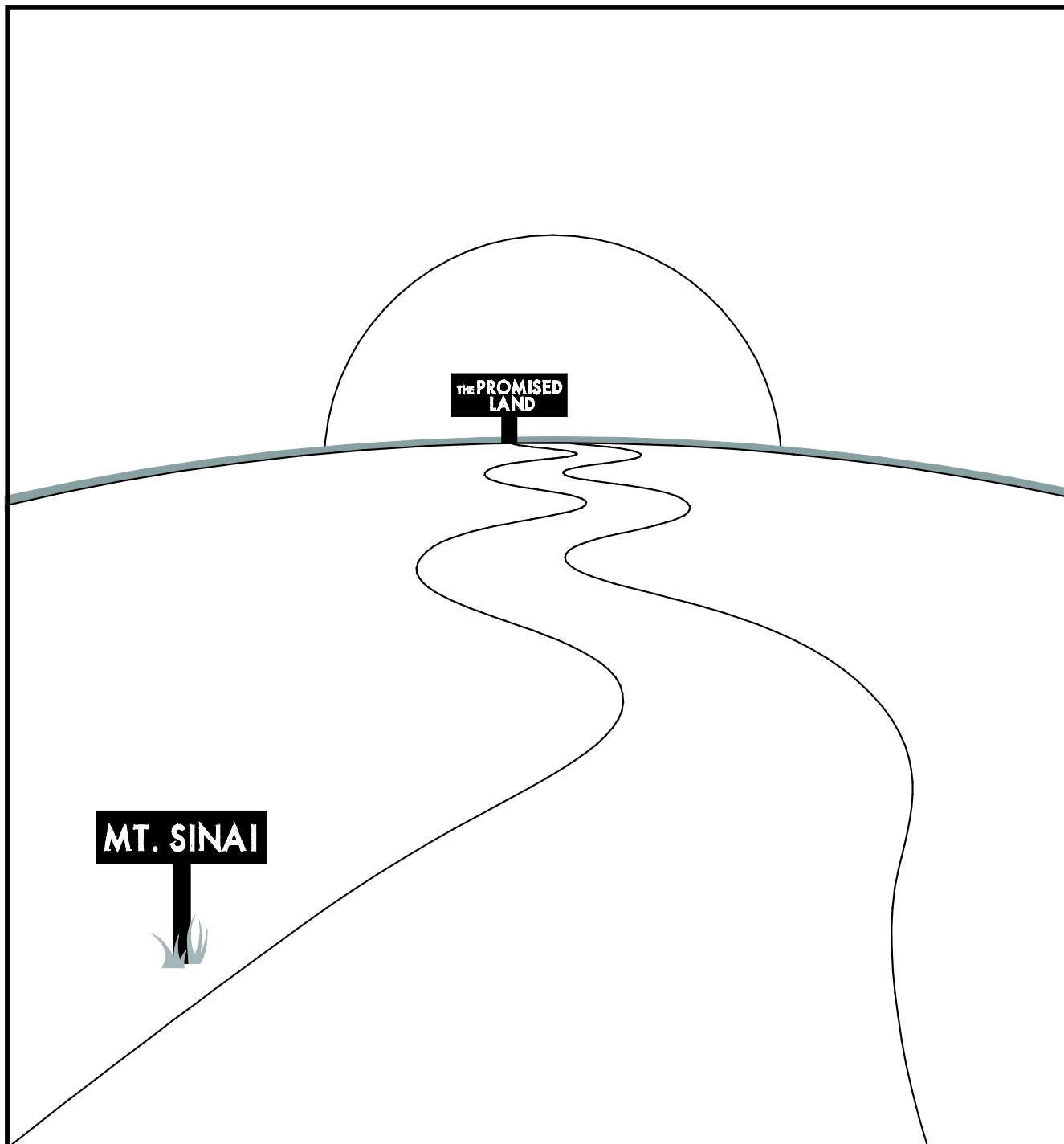




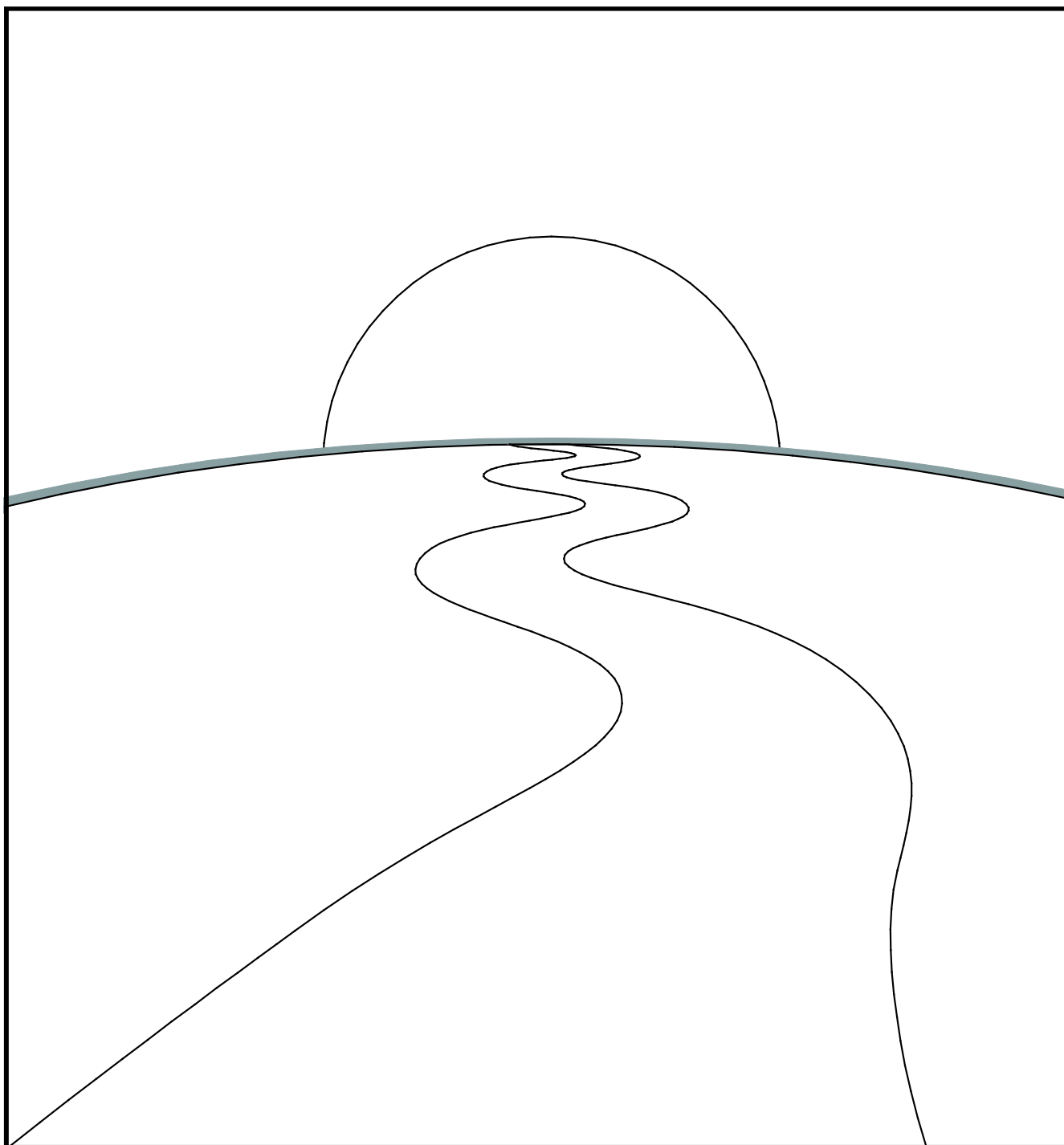
Name \_\_\_\_\_

## The Path to Holiness

UNIT 2



## The Path to Holiness



Name \_\_\_\_\_

For this learning experience, circle the passage your group has been assigned.

- 1 Samuel 1:1–28
- 1 Samuel 2:1–10
- 1 Samuel 3:1–18
- 1 Samuel 8:1–22 and 10:1a
- Ruth, chapters 1–2
- Ruth, chapters 3–4

Working with your group, complete the tasks listed below.

1. Read the passage assigned to your group. Be sure to look up unfamiliar words in a printed or online biblical dictionary to ensure that you understand the passage correctly.
2. Divide the passage into five or six scenes. You and your group will present these scenes to the class as a series of *tableaux vivants*, that is, “living pictures” or still-life scenes. Assign parts and practice the required poses for each scene.
3. One person in your group may be designated as the narrator: This person will read the passage aloud to the class, pausing as necessary, as the remaining members of the group silently present each scene you have practiced. If your group is small, you may ask your teacher or another member of your class to be the narrator. If possible, each scene should involve all your group members, except for the narrator.

Discuss these questions with your group, and write some thoughts in the blank space provided.

1. How are the Israelites characterized in your assigned passage? In particular, in what ways are they faithful to the covenant? In what ways are they unfaithful? *Note:* Your response may focus on the Israelites as a whole or on a particular person featured in the passage.
2. In what ways does this passage portray or emphasize God's faithfulness to the Israelites?
3. What can this passage teach us about God's faithfulness to us today?



## Tableaux Vivants: First Samuel and Ruth

### Answer Key

Passage	1. Characterization of the Israelites (particularly vis-à-vis the covenant)	2. Portrayal of or Emphasis on God's Fidelity to the Israelites
<b>1 Samuel 1:1–28</b>	<b>Hannah and Elkanah</b> faithfully worship God at the temple at Shiloh; <b>Hannah</b> is faithful to her vow of offering her son Samuel (miraculously conceived) to God as a nazirite.	God is faithful to Hannah: "The Lord remembered her" (verse 19), and she conceived a son.
<b>1 Samuel 2:1–10</b>	<b>Hannah's canticle</b> demonstrates her praise of and gratitude to God, who has been faithful not only to her (in granting her a son) but also to all people in need. Hannah brings Samuel to serve God with the priest Eli, as she had promised.	Hannah's canticle praises God's fidelity to all those who are poor, hungry, and needy. She portrays God as faithfully on the side of the oppressed.
<b>1 Samuel 3:1–18</b>	<b>Samuel</b> is faithful: Once Eli helps him to realize that it is God who is speaking to him, he listens to God's message and conveys it to Eli. <b>Eli</b> is faithful to an extent: Although he does not reprimand his sons even when he knows they are blaspheming, he is open to hearing God's message (delivered via Samuel). <b>Eli's sons</b> have not been faithful.	After several failed attempts, God successfully communicates with Eli via Samuel. God faithfully maintains a relationship with Eli, even as he condemns the sins of Eli's sons.
<b>1 Samuel 8:1–22 and 10:1a</b>	<b>Samuel's sons (Joel and Abijah)</b> are not faithful: They are described as "perverting justice" (8:3). In repeatedly asking for a king, the <b>Israelites</b> demonstrate a lack of faith in God as their king. <b>Samuel</b> faithfully carries out what God has directed him to do: anoint Saul as king.	God gives the Israelites what they desire by sending Samuel to anoint Saul as Israel's first king.
<b>Ruth, chapters 1–2</b>	<b>Ruth</b> , although Moabite (i.e., not Israelite), demonstrates fidelity by remaining with her mother-in-law, Naomi, and returning with her to her hometown, Bethlehem. She expresses the beginnings of a faith in the God of Israel when she promises Naomi that "your God [will be] my God" (1:16). <b>Naomi</b> wavers in her faith, blaming God for the "evil" (1:21) that has befallen her; i.e., the deaths of her husband and both of her sons.	God is faithful in providing for Ruth and Naomi via Naomi's kinsmen, Boaz, who allows Ruth to glean in his fields. This allows these two widows—who are very vulnerable in this place and time—to survive.
<b>Ruth, chapters 3–4</b>	<b>Ruth and Naomi</b> are faithful to God's plan as it unfolds in their lives: Ruth marries Boaz and bears a son, Obed, who will be the future King David's grandfather. None of this would have been possible were it not for Ruth's initial choice to stay with Naomi after both became widows.	God brings Boaz and Ruth together in marriage, and they have a son, Obed, who will be the grandfather of King David (and an ancestor of Jesus).
<b>3. What can this passage teach us about God's fidelity to us today?</b>		
<b>All Passages</b>	<p><i>Student responses will vary but may include reference to any or all of the following ideas:</i></p> <ul style="list-style-type: none"> <li>• God is faithful to us regardless of whether we are faithful to God or not. In other words, we will sometimes waver in our fidelity <i>to God</i>—we make mistakes, we sin, we fail to put God first in our lives—but God will never waver in fidelity <i>to us</i>.</li> <li>• Sometimes God's fidelity may be evident to us directly. For example, we may, like Samuel, have a sense that God is speaking to us directly in our prayer, in our reflection, in the liturgy, or through Scripture.</li> <li>• At other times, as demonstrated in the Book of Ruth, God's fidelity may be evident to us through the love and concern of other people.</li> <li>• Although God is faithful to all, God has particular concern for people who are poor, marginalized, and oppressed.</li> </ul>	



Name \_\_\_\_\_

## King David

Use this handout to guide your group in creating your television show about a time in the life of King David.

### Assigned Passage

Circle the passage your group has been assigned.

- 1 Samuel, chapter 16 (David's anointing by Samuel and his calming effect on Saul)
- 1 Samuel, chapter 17 (David killing Goliath)
- 2 Samuel, chapters 6–7 (David bringing the Ark to Jerusalem and the Davidic covenant)
- 2 Samuel, chapter 11, and 12:1–15a (David and Bathsheba)
- 2 Samuel, chapter 18, and 19:1 (The death of Absalom)

### Assigned Television Show Genre

Circle the television show genre your group has been assigned.

- |  |   |
|--|---|
| • Soap opera or telenovela                 | • Courtroom show                            |
| • History channel biography or documentary | • Reality show                              |
| • Sitcom (situation comedy)                | • Crime scene investigation or police drama |
| • Broadway show (either drama or musical)  | • Coverage of a sports event                |

### Creating Your Show

Working with your group, create a “show” following the conventions of your genre, which focuses on the passage your group has drawn.

- Your “show” should be about 5 minutes long.
- Be sure to include the facts about what happens in your passage, but feel free to do that in a way that is engaging, entertaining, or even humorous.
- Be careful of two potential problems:
  - You don't necessarily need to read your entire passage directly from the Bible—this may **bore** your audience.
  - Don't change or update the story too much—this may **confuse** your audience.
- Costumes and props are optional but encouraged.



Name \_\_\_\_\_

## Unit 2 Final Performance Task Options

The following is a list of the enduring understandings for unit 2. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- The stories of the biblical patriarchs and matriarchs teach us that God is always faithful to us and near to us, even in the most challenging circumstances.
- Beginning with the ancient Israelites and continuing until today, God's liberating power brings us from slavery to freedom and provides us with a path to holiness.
- Throughout the period of Joshua and the Judges, God was ever faithful to the Israelites, even when they repeatedly broke the covenant.
- The nation of Israel experienced many ups and downs as God worked in and through Saul, David, and Solomon, despite their flaws and sinfulness.

### Option 1: A Children's Book

1. You have been invited by your parish's Director of Religious Education to create a children's book for the second-grade class. Your book should provide an overview of the enduring understandings from this unit.
2. The book should have at least three pages devoted to each enduring understanding (i.e., twelve pages total), including both written text and relevant illustrations.
3. You may choose to convey the required information in any genre, as long as it is engaging, appealing, and age-appropriate. It doesn't have to be a retelling of a Bible story. For example, you may situate the information within the frame or context of a fictional story.
4. If you complete this performance task with a partner, your teacher may require your finished product to have more than twelve pages.

### Option 2: Biblical Jeopardy (*or similar online, electronic game*)

Create a game of Jeopardy based on the enduring understandings from this unit.

1. The game should include six categories that each contain a column of five clues (answers).
2. All correct responses (in the form of questions) must accompany the game.
3. The game should be viewable and playable electronically, through PowerPoint or a similar presentation system available at your school.
4. If your teacher and classmates are accustomed to an online game platform such as Kahoot or Quizlet, your teacher may offer you the option of creating an electronic game in this format instead of Jeopardy.
5. *In addition to the game itself*, write a two-page (four to five paragraphs) reflection paper on why the information in the game (based on the enduring understandings) is significant and matters to you and to the Church. In other words, why should Catholics be literate in this information? Why should this information "endure" with us throughout our lives?



## Option 3: An Exegesis Paper

*Note:* If you are completing the semester-long project for this course, you must choose this exegesis option for units 2–4.

1. Select one of the eight passages listed below (if you wish to choose a different passage from this unit, check with your teacher first).
2. Using the seven-step method of biblical exegesis that you learned in Unit 1 (see the handout “Making Sense of Old Stories in the Bible” [TX005929], on pages 67–68, which outlines the seven steps of exegesis), write a three-page (minimum) exegesis paper on this passage.
3. You must use at least five of the seven steps of exegesis (i.e., you may omit up to two steps if it seems they don’t apply to your selected passage).
4. To the extent possible, incorporate this unit’s enduring understandings into your paper. Even enduring understandings that do not connect directly to your passage could still be referenced briefly as background information.
5. In your research, use at least two reliable, accurate print or online sources other than the Bible and your textbook. You may need to ask your teacher or the school’s media specialist/librarian for help in locating acceptable sources.
6. List these sources in a bibliography, which does not count as one of your three pages.

### Passages from which to choose:

- Genesis 18:1–15 (God’s visit to Abraham and Sarah)
- Genesis 24:1–33 and 24:50–67 (The marriage of Isaac and Rebekah)
- Exodus 1:8–22 and 2:1–10 (Back story of Moses’ birth and adoption)
- Deuteronomy 6:1–25 (Moses’ instructions to the Israelites, including the Shema)
- Joshua 3:1–17 (Crossing the Jordan River into Canaan)
- Judges 5:1–31 (The Canticle of Deborah)
- 1 Samuel 25:2–43 (David’s marriage to Abigail)
- 1 Kings 3:16–28 (The wisdom of Solomon)





## UNIT 2

*Revelation and the Old Testament*

Name \_\_\_\_\_

**Unit 2 Final Performance Task Rubrics**

Option 1				
Criteria	4	3	2	1
Work demonstrates comprehension of enduring understandings for unit.	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present a coherent or clear demonstration of enduring understandings for unit.	Work presents little or no relevant demonstration of enduring understandings for unit.
Book contains at least twelve pages.	Book contains twelve or more pages.	Book contains ten to eleven pages.	Book contains eight or nine pages.	Book contains fewer than eight pages.
Book contains in-depth, substantive content that demonstrates creativity and attention to detail.	Book is not only substantive and creative but also thought-provoking and insightful.	Book is substantive and creative.	Book is lacking in substance and/or in creativity.	Book is simplistic and/or superficial.
Book is age-appropriate and accessible, with text and illustrations that appeal to and engage second graders.	Book makes imaginative and innovative use of text and illustrations to appeal to and engage second graders.	Book makes some imaginative and innovative use of text and illustrations to appeal to and engage second graders.	Book is accessible, appealing and engaging to second graders in a limited way.	Book is not appealing, accessible, or engaging to second graders.
Book is neatly presented and well organized.	Book is not only neat but also visually engaging and appealing.	Book is neatly done.	Book is generally neat but contains some disorganized elements.	Book is not neat.
Book utilizes proper spelling and grammar.	Book has no errors in spelling or grammar.	Book has one or two errors in spelling or grammar.	Book has three or four errors in spelling or grammar.	Book has five or more errors in spelling or grammar.



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Unit 2 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Work demonstrates comprehension of enduring understandings for unit.	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present coherent or clear demonstration of enduring understandings for unit.	Work presents little or no relevant demonstration of enduring understandings for unit.
All required game elements are present (i.e., six categories, five clues each, with responses).	All required elements are present.	One required element is missing.	Two required elements are missing.	More than two required elements are missing.
Responses provided for game's clues/questions are correct.	Responses provided for the game's clues/questions are all correct.	One clue/question response is incorrect.	Two clue/question responses are incorrect.	Three or more clue/question responses are incorrect.
Reflection paper contains in-depth, substantive content that demonstrates creativity and attention to detail.	Reflection paper is not only substantive and creative but also thought-provoking and insightful.	Reflection paper is substantive and creative.	Reflection paper is lacking in substance or in creativity.	Reflection paper is simplistic and superficial.
Both game and paper are professionally presented and well organized.	Game and paper are not only professionally presented and well organized but also engaging and appealing.	Game and paper are professionally presented and well organized.	Game and paper are generally well presented but contain some disorganized elements.	Game and paper are disorganized and not well presented.
Game and paper utilize proper spelling, grammar, and/or diction.	Game and paper contain no errors in spelling, grammar, or diction.	Game and paper contain one or two errors in spelling, grammar, or diction.	Game and paper contain three or four errors in spelling, grammar, or diction.	Game and paper contain five or more errors in spelling, grammar, or diction.



## UNIT 2

## Unit 2 Final Performance Task Rubrics

Option 3				
Criteria	4	3	2	1
Work demonstrates comprehension of enduring understandings for unit.	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents a sometimes inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present coherent or clear demonstration of enduring understandings for unit.	Work presents little or no relevant demonstration of enduring understandings for unit.
Paper clearly utilizes at least five of the seven steps of exegesis.	Paper utilizes at least five steps of exegesis.	Paper clearly utilizes four steps of exegesis.	Paper clearly utilizes three steps of exegesis.	Paper clearly utilizes only one or two steps of exegesis.
Paper contains in-depth, substantive content that demonstrates creativity and attention to detail.	Paper is not only substantive and creative but also thought-provoking and insightful.	Paper is substantive and creative.	Paper is lacking in substance or in creativity.	Paper is simplistic and superficial.
Paper is professionally presented and well organized.	Paper is not only professionally presented and well organized but also engaging and appealing.	Paper is professionally presented and well organized.	Paper is generally well presented but contains some disorganized elements.	Paper is disorganized and not well presented.
Paper is at least three pages long and includes a bibliography with at least three sources total (the textbook plus two others).	Paper is at least three pages long and includes a bibliography with at least three sources total (the textbook plus two others).	Paper is missing one of these required elements (i.e., is short one page, or missing one source).	Paper is missing two of these required elements (i.e., is short one or two pages or missing one or two sources).	Paper is missing three or more of these required elements OR is missing the entire bibliography.
Paper utilizes proper spelling and grammar.	Paper contains no errors in spelling or grammar.	Paper contains one or two errors in spelling or grammar.	Paper contains three or four errors in spelling or grammar.	Paper contains five or more errors in spelling or grammar.



Name \_\_\_\_\_

## Unit 2 Test

# God Revealed to His Chosen People

### Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. What did God promise in his covenant with Abraham?
- land and riches
  - great wealth and many descendants
  - land and to make a great nation of his descendants
  - great wealth and a nation
- \_\_\_\_\_ 2. Why are Abraham and Sarah unlikely candidates for the mission God has for them?
- They are old and infertile.
  - They lack faith.
  - They do not understand what God wants from them.
  - They do not believe in God.
- \_\_\_\_\_ 3. What are the sign(s) of God's covenant with Abraham?
- changed names
  - circumcision
  - a rainbow
  - both *a* and *b*
- \_\_\_\_\_ 4. Who are the patriarchs, the "fathers of our faith"?
- Abraham, Isaac, and Jacob
  - Abraham, Isaac, and Joseph
  - Abraham, Moses, and Jesus
  - Israel, John the Baptist, and Jesus
- \_\_\_\_\_ 5. What does the account of Abraham's near sacrifice of Isaac prefigure?
- Moses's death before entering the Promised Land
  - the deaths of the prophets
  - Jesus' Crucifixion
  - Joseph's enslavement



## Unit 2 Test

- \_\_\_\_\_ 6. What did Pharaoh order?
- the Egyptian army to kill all the Israelites
  - the Israelites to give up their homes and belongings to the Egyptians
  - the Israelite midwives to kill all newborn baby boys
  - the Israelite army to turn over their weapons
- \_\_\_\_\_ 7. What was Moses raised as?
- a slave in Pharaoh's household
  - an Israelite
  - an Egyptian royal
  - an Assyrian
- \_\_\_\_\_ 8. Where did Moses first encounter God?
- in the reeds on the river
  - in the stone tablets
  - on a mountain
  - in a burning bush
- \_\_\_\_\_ 9. Why was Moses an unlikely representative for God?
- He could not speak well.
  - He had very little faith in God.
  - He was not really an Israelite.
  - He was deaf.
- \_\_\_\_\_ 10. What did God do to convince Pharaoh to let the Israelites go?
- He relied on Moses's ability to reason with Pharaoh.
  - He sent his armies from other nations to conquer the Egyptians.
  - He brought a series of plagues on the Egyptians.
  - He revealed his mission to Pharaoh's wife in a dream.
- \_\_\_\_\_ 11. What is the Passover?
- the event where the angel of death passes over the homes marked by the blood of the lamb
  - the event that allowed the Israelites to escape slavery in Egypt
  - the event that prefigures Jesus' sacrifice that saved us
  - all the above
- \_\_\_\_\_ 12. Thinking that God had abandoned them, what did the Israelites do when Moses was on the mountain?
- remained faithful to the Law
  - built a golden calf to worship
  - tried to kill Moses
  - climbed a mountain and sang



- \_\_\_\_\_ 13. What core idea are the Laws guiding the Israelites' lives centered on?
- "I will make of you a great nation, and I will bless you . . ." (Genesis 12:2)
  - "I am the Lord your God. . . . You shall not have other gods beside me." (Exodus 20:2–3)
  - "Blessed those whose way is blameless, who walk by the law of the Lord." (Psalm 119:1)
  - "Be holy, for I, the Lord your God, am holy." (Leviticus 19:2)
- \_\_\_\_\_ 14. What does being holy mean for the Israelites?
- living in right relationship with God and being set apart or distinct
  - knowing the laws and being sinless
  - following Moses and keeping the Ten Commandments
  - praying daily and offering sacrifices
- \_\_\_\_\_ 15. What did the kosher laws govern?
- the care of the Ark of the Covenant
  - how the people worshipped God
  - the treatment of the poor and oppressed
  - the foods people could and could not eat
- \_\_\_\_\_ 16. What does the Book of Deuteronomy focus on?
- the split of the kingdom of Israel
  - Moses' review of the Law
  - the account of the Israelites' entry into the Promised Land
  - the birth of Christ
- \_\_\_\_\_ 17. What cultural image of God did the ancient Israelites apply to Yahweh?
- a peaceful deity
  - a warrior who went into battle for them
  - a god who could be defeated by other gods
  - a distant entity who did not involve himself in human affairs
- \_\_\_\_\_ 18. What did the Israelites believe happened to someone who committed a terrible sin?
- the person did not necessarily suffer for it
  - the person would suffer in eternal life (hell)
  - the person and their children would be punished in this lifetime
  - the person would need to go to confession to a priest
- \_\_\_\_\_ 19. Who were the biblical judges?
- presiders of justice in a courtroom
  - priests who offered sacrifices
  - those who retold their history and offered wisdom
  - elders, heroes, and military leaders



## Unit 2 Test

- \_\_\_\_\_ 20. What is Hannah's (Samuel's mother) prayer very similar to?
- a. the Canticle of Mary
  - b. the Lord's Prayer
  - c. the prayer of Simeon
  - d. the Beatitudes
- \_\_\_\_\_ 21. Who is the first king of the Israel?
- a. Samuel
  - b. Saul
  - c. David
  - d. Solomon
- \_\_\_\_\_ 22. What does the prophet Nathan condemn David for?
- a. murdering the husband of Bathsheba
  - b. being disrespectful to the Ark of the Covenant
  - c. wanting to build a Temple
  - d. sacrificing a child on the altar
- \_\_\_\_\_ 23. What is Solomon well known for?
- a. being the son of David and Michal
  - b. his wisdom
  - c. building the Temple
  - d. both *b* and *c*
- \_\_\_\_\_ 24. Which of the following is not one of Solomon's downfalls?
- a. He worships other gods.
  - b. He murders all of Saul's trusted leaders.
  - c. He marries wives from other nations.
  - d. He burdens the Israelites with taxes and forced labor.
- \_\_\_\_\_ 25. What happened to the kingdom of Israel around the year 922 BC?
- a. They were defeated by the Philistines.
  - b. They conquered the land from the Mediterranean Sea to present-day Iran.
  - c. It split into two kingdoms.
  - d. It ceased to exist.



## Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. The father or leader of a tribe, clan, or tradition.
- \_\_\_\_\_ 27. The gift of God by which one freely accepts God's full Revelation.
- \_\_\_\_\_ 28. God's manifestation of himself in a visible form to enrich human understanding of him.
- \_\_\_\_\_ 29. The night the Lord moved over the houses of the Israelites marked by the blood of the lamb and spared the firstborn sons from death.
- \_\_\_\_\_ 30. The covenant established with the Israelites that renewed God's covenant with Abraham's descendants.
- \_\_\_\_\_ 31. The most holy place in the Tabernacle and later the Temple in Jerusalem, where the Ark of the Covenant was kept.
- \_\_\_\_\_ 32. A sacred chest that housed the tablets of the Ten Commandments, placed within the sanctuary where God would come and dwell.
- \_\_\_\_\_ 33. The portable tent that was used as a sanctuary for the Ark of the Covenant during the Israelites' migration in the desert.
- \_\_\_\_\_ 34. A Hebrew word meaning "law," referring to the first five books of the Old Testament.
- \_\_\_\_\_ 35. A Greek word meaning "second law."

### Column B

- a. theophany
- b. Ark of the Covenant
- c. Torah
- d. Passover
- e. Holy of Holies
- f. Tabernacle
- g. patriarch
- h. Sinai Covenant
- i. Deuteronomy
- j. faith





## Unit 2 Test

## True or False

Circle “T” if the statement is true and “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |   |   |   |       |
|---|---|---|-------|
| T | F | 36. The practice of destroying everyone and everything in a defeated city and then burning it as a sacrificial offering to God is called the <u>Ban</u> .                   | _____ |
| T | F | 37. <u>Redemption</u> comes from the Latin <i>redemptio</i> , meaning “a buying back”; it refers to God’s deliverance from the forces of sin.                               | _____ |
| T | F | 38. <u>Philistines</u> were people who were consecrated to God through a vow to refrain from drinking alcohol, staying away from dead bodies, and keeping their hair uncut. | _____ |
| T | F | 39. <u>Deborah</u> was a Moabite widow who cared for her mother-in-law. She was also listed as the ancestor of both King David and Jesus Christ.                            | _____ |
| T | F | 40. After his struggle with the angel, Jacob’s name was changed to <u>Israel</u> .  | _____ |

## Essay

Respond to one of the following questions in complete sentences.

- Describe the events of Passover and what they meant for the Israelites. Also explain how they prefigure the saving acts of Jesus Christ.
- Explain the Israelites’ belief in divine retributive justice. Offer examples of it and then give the Christian viewpoint of this belief.
- Explain what the deuteronomistic cycle is. Use the Book of Judges as an example in your answer.

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## Unit 2 Test Answer Key

### God Revealed to His Chosen People

#### Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. c | 8. d  | 15. d | 22. a |
| 2. a | 9. a  | 16. b | 23. d |
| 3. d | 10. c | 17. b | 24. b |
| 4. a | 11. d | 18. c | 25. c |
| 5. c | 12. b | 19. d |       |
| 6. c | 13. d | 20. a |       |
| 7. c | 14. a | 21. b |       |

#### Matching

- |       |       |       |
|-------|-------|-------|
| 26. g | 30. h | 34. c |
| 27. j | 31. e | 35. i |
| 28. a | 32. b |       |
| 29. d | 33. f |       |

#### True or False

- |                   |              |
|-------------------|--------------|
| 36. T             | 39. F – Ruth |
| 37. T             | 40. T        |
| 38. F – Nazirites |              |

#### Essay

*Responses will vary but should include the following points:*

- A. Describe the events of Passover and what they meant for the Israelites. Also explain how they prefigure the saving acts of Jesus Christ.

To convince Pharaoh to let the Israelites go, God brings a series of plagues on the Egyptians. But it is not until the tenth and final plague, a plague causing the death of the firstborn of every household in the land of Egypt, that Pharaoh finally agrees to free the Israelites.

In preparation for this last plague, God instructs the Israelites to sacrifice an unblemished lamb and mark their homes with its blood so that the Lord will “pass over” that home, sparing the Israelites from death. They prepare unleavened bread and eat their meal with their shoes on so they are prepared to leave. They also eat bitter herbs to remind them of the difficult years they spent in slavery.

The blood of the sacrificial lamb, also known as the Paschal Lamb, plays a key role in the Israelites’ freedom from slavery. It also prefigures the Jesus Christ. We call Jesus the Lamb of God, because it is his sacrifice on the cross that saves us from the slavery of sin.



## Unit 2 Test Answer Key

- B. Explain the Israelites' belief in divine retributive justice. Offer examples of it and then give the Christian viewpoint of this belief.

In the Old Testament, our ancestors in faith saw God's handiwork in all parts of their lives. When good things happened, they believed it was God's reward for their good behavior, specifically for obeying the covenant and Divine Law. Health, wealth, and happiness were signs that God was pleased with them. When they went through difficulties or painful experiences, they believed God was punishing them because he was unhappy with them. They believed that breaking God's Law led to suffering.

This belief that God rewards and punishes people based on their behavior in this lifetime is called divine retributive justice—*divine* meaning “from God,” *retributive* meaning “payback or vengeance,” and *justice* meaning “fair, rightful, or morally good.” Many of the human authors of the Old Testament were influenced by the cultural belief in divine retributive justice. This belief made sense to them for a couple of reasons. First, the Israelites did not have a clear belief in life after death. Therefore, any reward or punishment that was coming to people had to happen in this life. Second, the Israelites also believed that God was in charge of everything. Therefore, God had his hand in everything that happened in life.

As Christians, we give more emphasis to human free will. Therefore, we believe that bad things happen as the consequence of our sinful choices, not because God wanted them to happen. When Jesus was once asked about divine retributive justice, he taught that God is not the source of our pain in this world and that children are not punished for the sins of their parents. On the contrary, our pain can actually be a way in which we reveal and participate in the work of God. Like Jesus' agony on the cross, our suffering can be redemptive; that is, it can participate in God's saving work. It certainly is not easy, but if we allow it, there can be grace-filled moments in which we grow closer to God and one another.

- C. Explain what the deuteronomistic cycle is. Use the Book of Judges as an example in your answer.

The deuteronomistic cycle is a pattern of sin and repentance that the Israelites repeat time and time again. It usually goes through the following stages:

1. The Israelites sin by worshipping other gods or some other form of disobeying God.
2. The Lord punishes the Israelites.
3. The Israelites repent and cry out to God for mercy.
4. God sends a leader to deliver them. They triumph over their enemies and find peace and prosperity.
5. The Israelites grow complacent and fall into sinful practices, and then the cycle starts all over again.

The Book of Judges offers numerous examples of the deuteronomistic cycle. The judges are elders, heroes, and military leaders who were sent by God to deliver the Israelites from the oppression they brought upon themselves by their infidelity to God. In the Book of Judges, the accounts usually begin with the Israelites worshipping other gods; then they are defeated by an enemy. They cry out to God, so God sends them a judge who frees them. Life is good until the judge dies. The Israelites fall into sinful practices and the cycle starts all over with the story of another judge.



# UNIT 3

## God Revealed through Kings and Prophets

Why do the kings and prophets matter?

### OVERVIEW

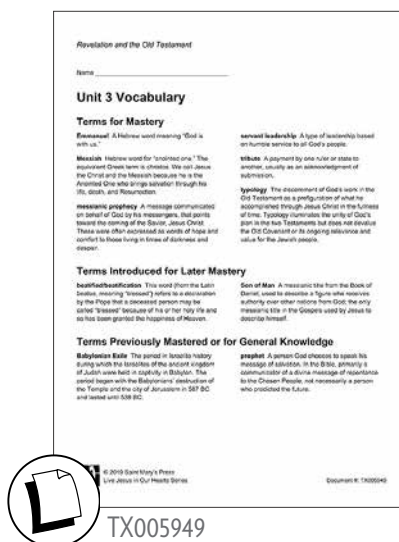
#### Unit Summary

In this unit, the students explore the prophetic literature of the northern and southern kingdoms. The unit begins with Elijah and Elisha who appear in the Deuteronomistic history, and then moves to the writing prophets, including Hosea, Amos, Isaiah, Jeremiah, and Ezekiel. The material emphasizes the prophets' ministry of calling people back to fidelity to the covenant, with all that such faithfulness entails, including authentic worship, concern for people who are poor and marginalized, and reliance on God. The unit concludes by considering the ways in which the Old and New Testaments are interwoven, particularly with regard to Jesus.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Read, study, and interpret the prophetic books with attention to their historical meaning, spiritual significance, and potential for inspiring and supporting a deeper, more committed life of faith.	<b>USCCB Framework</b> The Revelation of Jesus Christ in Scripture: I.2.b.3; IV.C

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The relationship between a king and his prophet was an uneasy one. As God's mouthpiece, a prophet called the king, as well as the Israelites, back to fidelity to the covenant.</p> <p>U2. During times of great suffering and sinfulness, the prophets offered hope to the Israelites and reminded them of God's enduring love.</p> <p>U3. Theologically, God's plan is prefigured in the people and events of the Old Testament and fulfilled in Jesus Christ as revealed in the New Testament.</p>	<p>Q1. How did the kings and prophets get along?</p> <p>Q2. How does God react when we screw up?</p> <p>Q3. How does the Old Testament prepare us for Jesus?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. Elijah, Elisha, Amos, and Hosea were key prophets of the northern kingdom of Israel.</p> <p>K2. The prophets' relationships with the Israelite kings varied: Some kings rejected the prophet's message, while other kings were receptive to it.</p> <p>K3. Like the ancient Israelite prophets, modern-day prophets invite us to grow in faithfulness to God and to serve our sisters and brothers in need.</p> <p>K4. The Book of Jonah is a humorous story that teaches us that all people—even our enemies—matter in the eyes of God.</p> <p>K5. Isaiah, Jeremiah, and Ezekiel were key prophets of the southern kingdom of Judah.</p> <p>K6. The Book of Isaiah was probably written by three different prophets in three different time periods.</p> <p>K7. As intermediaries, the prophets proclaimed God's Word to the people and articulated the people's needs and concerns to God.</p> <p>K8. The Babylonian Exile began in 587 BC, when Babylon conquered Judah.</p> <p>K9. The Babylonian Exile ended in 538 BC, when King Cyrus of Persia conquered Babylon and allowed the exiles to return home.</p> <p>K10. The Israelites wrote much of the Old Testament during the Babylonian Exile.</p> <p>K11. The messianic prophecies of the Old Testament are like job descriptions for the promised Messiah.</p> <p>K12. The Old Testament and the New Testament are inked as a unified, interwoven account of God's eternal plan of salvation.</p>	<p>S1. Analyze the life and writings of a prophet using key characteristics of the Israelite prophets as an interpretive lens.</p> <p>S2. Identify several prophets of both the northern and southern kingdoms.</p> <p>S3. Reflect, orally and/or in writing, on the life and message of several modern-day prophets.</p> <p>S4. Utilize the Critical Questioning Method to explore both the basic meaning and the deeper significance of biblical texts.</p> <p>S5. Articulate the historical and religious significance of the Babylonian Exile.</p> <p>S6. Interpret passages from the prophetic books with attention to their original historical context and their contemporary relevance for people of faith.</p> <p>S7. Identify and explain connections and parallels between the Old Testament and the New Testament, particularly with regard to Jesus Christ.</p> <p>S8. Utilize technology and/or artistic expression to interact with and interpret biblical texts in meaningful ways.</p>



TX005949

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 3 Vocabulary” (TX005949), on page 184, one for each student.

### Terms for Mastery

Emmanuel

Messiah

messianic prophecy

servant leadership

tribute

typology

### Terms Introduced for Later Mastery

beatified/beatification

Son of Man

### Terms Previously Mastered or for General Knowledge

Babylonian Exile

prophet

## Student Book Chapters

This unit draws on material from *Revelation and the Old Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

### Chapter 9: The Kings and Prophets of the Northern Kingdom (pp. 224–257)

- Article 37: Divided We Fall: The Kingdom Splits
  - Pre-read: 1 Kings, chapters 11–12, 15–16
- Article 38: Prophets: God’s Messenger
  - Pre-read: Jeremiah 1:1–19
- Article 39: Elijah and Elisha: Hard-Core Prophets
  - Pre-read: 1 Kings, chapters 17–22
  - Pre-read: 2 Kings, chapters 1–5
- Article 40: Sex and Money: Hosea and Amos
  - Pre-read: Hosea, chapters 1–3, 6
  - Pre-read: Amos 1:1–2
  - Pre-read: Amos, chapter 5
- Article 41: Jonah: Laughter Is the Best Medicine
  - Pre-read: Book of Jonah

### Chapter 10: The Kings and Prophets of the Southern Kingdom (pp. 258–287)

- Article 42: Good Kings: Shining Stars on a Dark Horizon
  - Pre-read: 2 Kings, chapters 18–20, 22–23
- Article 43: Isaiah Part 1: Hope for the Hopeless
  - Pre-read: Isaiah, chapters 1–5, 6:1–7:16, 9:1–6, 11:1–9
- Article 44: Jeremiah: Outrageous Heart
  - Pre-read: Jeremiah 1:1–10, 7:1–15, 13:1–11, chapter 19, 20:7–18, 27
- Article 45: Ezekiel: Actions Speak Louder Than Words
  - Pre-read: Ezekiel, chapters 1–5, chapter 12, 36:16–37:14
- Article 46: The Babylonian Exile: Far Away from Home
  - Pre-read: Psalm 137; Lamentations, chapter 5
- Article 47: Isaiah Parts 2 and 3: A Light in the Darkness
  - Pre-read: Isaiah 40:1–11, 44:24–45:13, chapter 55

### Chapter 11: The Messianic Prophecies (pp. 288–309)

- Article 48: Old Testament, New Testament: Woven Together
- Article 49: Messianic Prophecies: Pointing toward the Light
  - Pre-read: Isaiah 42:1–7, 49:1–6, 50:4–9, 52:13–53:12
  - Pre-read: Matthew 2:1–3:3
  - Pre-read: Luke 1:1–3:6
- Article 50: Psalms: Guided by Poetry
  - Pre-read: Psalm 2, 22, 110, 118:19–25
  - Pre-read: Wisdom 2:12–20

- Article 51: Previews: Moses, Joshua, David
  - Pre-read: Matthew 5:17–48
  - Pre-read: Exodus 20:1–17
  - Pre-read: Leviticus 19:1–17, 24:17–22

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test banks
- downloadable handouts
- links to app-based games and quizzes
- Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the activities created by Saint Mary's Press to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 3 Preassessment” (TX005948), on pages 180–183
- handout “Unit 3 Vocabulary” (TX005949), on page 184
- handout “Unit 3 Final Performance Task Options” (TX005956), on pages 192–193
- handout “Unit 3 Final Performance Task Rubrics” (TX005957), on pages 194–196
- handout “Unit 3 Test” (TX005958), on pages 197–202
- handout “Unit 3 Test Answer Key” (TX005959), on pages 203–205
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of the Old Testament kings and prophets. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.



## UNIT 3

**Explain****LEARNING EXPERIENCE 1: Preassessment**

Preassess what the students already know about the kings and prophets to assist you in identifying points to emphasize in this unit.

**Apply****LEARNING EXPERIENCE 2: Final Performance Task Preview**

Preview the final performance tasks and their rubrics.

## CHAPTER 9

**Interpret****LEARNING EXPERIENCE 3: Critical Questioning and Prophets**

Examine key prophetic texts utilizing the critical questioning method. (U1, Q1, K1, K2, S1, S2)

**Empathize****LEARNING EXPERIENCE 4: Prophets: Biblical and Modern-Day**

Facilitate a research process that compares modern-day prophets to the prophets of ancient Israel. (U2, Q2, K3, S3)

**Interpret****LEARNING EXPERIENCE 5: Jonah: The Reluctant Prophet**

Facilitate a creative, artistic process to examine the prophetic book of Jonah. (U1, Q1, K4, S8)

## CHAPTER 10

**Apply****LEARNING EXPERIENCE 6: Prophetic Literature**

Organize a two-day process that immerses the students in the prophetic literature of the southern kingdom. (U2, Q2, K5, K6, K7, S6)

**Reflect****LEARNING EXPERIENCE 7: My Personal Babylonian Exile**

Lead the students in reflecting on their own personal experiences as a means of understanding the Israelites' experience of the Babylonian Exile. (U2, Q2, K8, K9, K10, S5)

## CHAPTER 11

**Apply****LEARNING EXPERIENCE 8: Messiah Job Ad**

Direct the students in using the messianic prophecies of the Old Testament both to create and to respond to a job advertisement for a Messiah. (U3, Q3, K1, S7)

**Interpret****LEARNING EXPERIENCE 9: Jesus and Old Testament Triptych**

Guide the students in creating a triptych that expresses the relationship between Jesus Christ and the Old Testament people who prefigure him. (U3, Q3, K12, S8)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of the unit. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament).

## Explain

### LEARNING EXPERIENCE 1 (Unit) Preassessment

**Preassess what the students already know about the kings and prophets to assist you in identifying points of emphasis for this unit of study.**

1. **Prepare** by downloading and printing the handout “Unit 3 Preassessment” (TX005948), on pages 180–183, one for each student. Print one extra copy of the handout that you can cut apart into slips to distribute to each student.

## TEACHER NOTE

The handout allows for thirty-two students in your class; adjust as needed based on your class size. Additionally, if you have an odd number of students in your class, assign two students to function as a pair and give them only one slip of paper for the exercise.

Revelation and the Old Testament

Name \_\_\_\_\_

**Unit 3 Preassessment**

Column 1—Name	Column 2—Description
Rehoboam	King Solomon's son, who succeeds him as king
Jereboam	A former servant in King Solomon's court who becomes king of the northern nation
Dorothy Day	A modern-day prophet who founded the Catholic Worker movement
Blessed Oscar Romero	A modern-day prophet who was murdered while serving as the Archbishop of San Salvador

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Document #: TX005948

TX005948

2. **Begin** by reminding the students that the previous unit ended with the split of the kingdom into two separate nations. This means that there is now two distinct lines of kings. During this time period, many prophets arise both in the northern kingdom of Israel and in the southern kingdom of Judah. Although prophets did exist earlier in Israel's history (for example, Miriam, Deborah, Samuel, and Nathan are all identified as prophets), prophecy really comes to full fruition during the divided monarchy. This unit will focus on the kings and prophets of both the northern and southern kingdoms.
3. **Arrange** the students into two groups so that half of the students are on one side of the room and half on the other. Give half the class the cut-out slips of paper from column 1 of the handout (names of people) and the other half of the class slips from column 2 of the handout (corresponding descriptions of people). Give the students 5–10 minutes to locate their partner on the other side of the room. If,

after about 5 minutes, some students are clearly struggling, you may wish to provide additional hints or guidance. Once the students have successfully located their partner, the two will sit together as a pair.

4. **Invite** each pair to share aloud the name and corresponding description of their person. Ensure that all the students have found the correct partner, making any shifts or adjustments as needed. After all the pairs have shared, review the categories of people covered in this exercise and in this unit, inviting the pairs of students to stand or raise their hands as you mention their person's category:
  - **Kings** (Rehoboam, Jeroboam, Hezekiah, and Josiah)
  - **Prophets** (Elijah, Elisha, Amos, Hosea, Jonah, Isaiah, Jeremiah, and Ezekiel)
  - **Modern-day prophets** (Day, Romero, and Merton)
  - **One queen** (Jezebel)
5. **Distribute** a copy of the handout to each student. The handout lists all the people and their corresponding descriptions used in this learning experience. Ask the students to take a few minutes to annotate the handout according to these directions:
  - Circle **three people** whose names you had heard before today.
  - Put an X next to **two people** whose names are brand new to you.
  - Put a star next to **one person** you would most like to learn more about.
  - Write one question you have about this person that you hope will be answered during this unit.
6. **Invite** the students to compare their responses with those of their partner, noting similarities and differences. Then, solicit volunteers to share responses in each of these three categories with the whole class. Take mental notes for your own reference regarding the areas in which the students hold prior knowledge and the areas that will be new to them in this unit. You may also wish to note the questions they raise regarding their starred person so that you may be sure to address those questions during the unit.
7. **Conclude** by affirming the students' prior knowledge as well as their intellectual curiosity regarding the Old Testament kings and prophets. You might also share with them some remarks regarding the prophets' ongoing relevance in our world. Indeed, the prophetic literature contains some of the most well-known and well-loved passages in the Old Testament, passages which continue to inspire and strengthen the lives of contemporary people of faith.

## Apply

## LEARNING EXPERIENCE 2 (Unit)

## Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts “Unit 3 Final Performance Task Options” (TX005956), on pages 192–193, and “Unit 3 Final Performance Task Rubrics” (TX005957), on pages 194–196, one of each for each student.

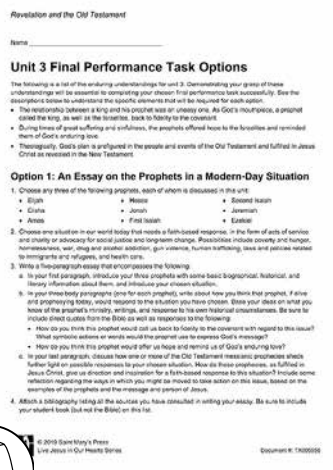
## TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

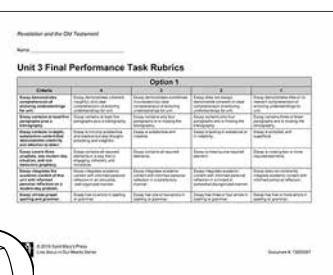
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose any of the three options. If you wish to work with a partner, choose option 2.
  - If you wish to complete the semester-long project for this course, you must choose option 3 (an exegesis paper) as your final performance task for units 2–4.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

## TEACHER NOTE

For more information regarding the semester-long project that invites the students to write an exegesis paper for three of their final performance tasks, see appendix 1. The students who select this option may need an additional copy of the unit 1 handout “Making Sense of Old Stories in the Bible” (TX005929), on pages 67–68, which outlines the seven steps of exegesis.



TX005956



TX005957



TX005929

## Interpret

## LEARNING EXPERIENCE 3 (Chapter 9)

## Critical Questioning and Prophets

Examine key prophetic texts utilizing the critical questioning method. (UI, Q1, K1, K2, S 1, S2)

- 1. Prepare** by ensuring that all the students have read articles 37–40 in the books prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Download the PowerPoint presentation “Learning Experience 3: Critical Questioning Method” (TX006111), and gather sheets of newsprint or butcher paper, about one sheet for every five students, as well as markers.
- 2. Begin** by inviting the students to recall the key points from articles 37 and 38, including the following:
  - After Solomon’s death, the kingdom splits into two separate nations: Israel in the north, ruled by Rehoboam (Solomon’s son), and Judah in the south, ruled by Jeroboam.
  - Because of the people’s sinfulness and failure to follow God’s commandments, the northern kingdom falls to Assyria in 721 BC.
  - During this time of suffering and sin, distress and defeat, God sends prophets—Elijah, Elisha, Amos, and Hosea—to call the people and their leaders back to fidelity to the covenant.
  - Contrary to some stereotypes, the prophets are not fortune-tellers, and they do not have superhuman qualities.
  - The prophets are “regular” people whose lives tend to embody certain general characteristics, such as initially resisting—but ultimately accepting—a call from God, speaking out on behalf of the oppressed, and being extraordinarily dedicated to God despite persecution and hardships.
- 3. Introduce** the focus of this class session: studying key texts involving the prophets Elijah, Elisha, Hosea, and Amos. The students will examine these texts using a method called “critical questioning.”
- 4. Show** the PowerPoint presentation.

## TEACHER NOTE

For further information on the “critical questioning method,” see the document “Critical Questioning Method of Engaging with Texts” (TX001344) at [www.smp.org/resourcecenter/resource/4409/](http://www.smp.org/resourcecenter/resource/4409/).

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## Article 37

## Divided We Fall: The Kingdom Splits

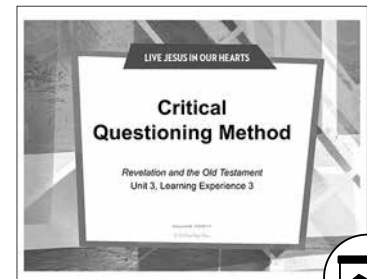
There’s a well-known adage that people sometimes use to describe ineffective behavior: “The definition of insanity is doing the same thing over and over and expecting a different result.” Although this is true, the actual definition of insanity, it still makes a good point: We sometimes repeat the same mistakes over and over again, even though the negative consequences of our actions are consistently the same.

This is the nature of sin. The more we do it, the less we consider its harmful effects. After a while, the sin becomes the “new norm,” and then change requires a lot of effort. Sometimes it may take an earth-shattering moment to wake us up and realize the insanity we are living. The Israelites experience this throughout the time they are ruled by kings. They keep returning to their worship of false gods and unjust treatment of others, until it becomes their new norm. Unfortunately, even the warnings God sends through the prophets are not enough to wake them up to their wrongdoing, and in the end, they pay for it with dire consequences.

TAKE **BE** GOD

God,  
Why do things fall apart?  
Why do people dissent?  
Why do friends fight?  
Why do nations go to war?  
I know that these are not your fault,  
but help me to understand,  
Help me to be the person  
who brings people together.  
Give me the courage to work through the problems  
that separate people from one another.  
Amen.

Articles 37–40



TX006111

## Critical Questioning Method of Engaging with Texts

The critical questioning method invites students to engage with a text by generating a series of questions about it, beginning with simple questions of recall and moving to deeper questions of analysis, application, and synthesis. This method can be used with any text, although it yields the richest results when used with complex, primary sources.

In teaching students this method, it helps to have them practice with a text they are very familiar with. These are the notes on to work with a text that is new to them and directly relevant to the current content. The following examples use the Cinderella story.

## Level 1

Level 1 encompasses questions that are basic matters of recall. The answers can be clearly and unambiguously found within the text itself. These questions often begin with Who, What, When, or Where. Examples of level 1 questions for Cinderella include:

- What were Cinderella’s biggest struggles?
- Who helped Cinderella to get ready for the ball?

## Level 2

Level 2 includes questions that are more complex. The answers may be implied, but not directly stated within the text. These questions often begin with Why or How. Examples of level 2 questions for Cinderella include:

- Why didn’t Cinderella’s stepsisters like her?
- How did Cinderella get her name?

## Level 3

Level 3 questions may not directly mention the text at all. Rather, they seek to surface larger, more universal issues that the text implies and examine the implications of those issues for the today. These questions often begin with Why or To what end? Examples of level 3 questions for Cinderella include:

- Why are other women often portrayed as evil in fairy tales?
- To what extent is “happily ever after” a realistic goal for married couples?

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Document 4: Text

TX001344

5. **Arrange** the students into small groups of four or five, and assign each group one of the following passages (more than one group may work with the same passage):
  - 1 Kings 18:16–40 (Elijah’s contest with the prophets of Baal and Asherah)
  - 2 Kings 2:9–22 (Elisha succeeds Elijah and purifies water supply)
  - Hosea 1:1–9 (Hosea’s marriage and children)
  - Amos 1:1–2 and 2:6–8 (Amos’s oracles against Israel)
6. **Distribute** newsprint and markers to each group. Using the critical questioning method, the groups will work to generate two to three questions about their assigned passage for each of three levels. Ask the students to write the questions and the Scripture citation on the newsprint. They need not write answers to the questions; however, they should know the answers, particularly for levels 1 and 2. (Level 3 questions are discussion-oriented without one clear answer).
7. **Circulate** among the groups to offer assistance as the students work. For your reference, sample questions for each passage appear below.

#### **1 Kings 18:16–40:**

- **Level 1:** Whom does Elijah ask Ahab to assemble on Mount Carmel? (All of Israel, and the prophets of Baal and Asherah.)
- **Level 2:** How does Elijah challenge the prophets of Baal and Asherah to a contest? (Both Elijah and the other prophets are to prepare a bull to sacrifice and call on the name of their respective God/gods. The God who answers with fire is the one true God.)
- **Level 3:** To what extent is it acceptable or moral for a holy person, like a prophet, to engage in violence?

#### **2 Kings 2:9–18:**

- **Level 1:** What does Elisha ask of Elijah? (He asks for a double portion of his spirit.)
- **Level 2:** How is Elijah taken up to Heaven? (As Elisha watches, a fiery chariot and fiery horses appear to take Elijah up to heaven in a whirlwind.)
- **Level 3:** In what ways can it be difficult or challenging to follow in the footsteps of someone we admire?

#### **Hosea 1:1–9:**

- **Level 1:** Whom does Hosea marry? (Gomer, the daughter of Diblaim)
- **Level 2:** Why does God ask Hosea to marry a prostitute? (Hosea’s marriage will be a metaphor for Israel’s infidelity to the covenant with God.)
- **Level 3:** Why does the Old Testament often portray women in negative ways, and how might this affect women today? In what ways are we unfaithful to God today? What things (people, events, etc.) do we give a higher priority than God?



**Amos 1:1–2 and 2:6–8**

- **Level 1:** What is Amos's occupation before he becomes a prophet? (shepherd/sheep breeder)
  - **Level 2:** Why is God, through Amos, condemning the people of Israel? (Because they are exploiting and taking advantage of the poor, the weak, and the lowly)
  - **Level 3:** How can we cooperate with God to create a more just and peaceful world, in which all people may flourish?
8. **Post** each group's poster around the classroom when they finish.
  9. **Use** the groups' level 1 and level 2 questions as a way of reviewing some of the basic content regarding these prophets. Read a question aloud from one of the posters and ask for a volunteer (ideally, a student from a group that studied a different passage) to answer the question. Provide clarification and commentary as needed, and invite discussion, as appropriate.

**TEACHER NOTE**

The review of the basic content regarding these prophets can be conducted electronically using Kahoot, Quizlet, Sporcle, or a similar online game or quiz platform. Collect the groups' level 1 and 2 questions electronically, as they are working, and quickly cut and paste them into the program you are accustomed to using. When all groups have finished and posted their work, play the online game as you ordinarily would, and then proceed with the remainder of this learning experience. Alternatively, create the online game or quiz after class and use it as a warm-up exercise to begin the next class session.

10. **Invite** the students to stand and take a "gallery tour" of their classmates' work, noting, in particular, the level 3 questions on the posters. Invite each student to choose one level 3 question from a passage they did not work on. The students may then write a substantial, one-paragraph (minimum) response to this question in their notebooks or journals.

**TEACHER NOTE**

If time is short, the writing exercise regarding a level 3 question may be assigned for homework. The next class session could begin with a brief pair-share and a class discussion focused on some of these questions.

11. **Conclude** by emphasizing the ways in which each of these prophets called the Israelites, including the kings, back to fidelity to the covenant. In particular, you may wish to mention the following points:
  - In the presence of all of Israel, including King Ahab, Elijah creates a dramatic spectacle making it clear that the God of Israel, not Baal or Asherah, is the one true God. The people respond by proclaiming, "The Lord is God!" (1 Kings 18:39).

- **Elisha** takes seriously his role as Elijah's successor, the one on whom Elijah's spirit rests. His purification of the water supply shows God's continued concern and care for the people.
- **Hosea** is willing to use his own personal life—his marriage to Gomer and their children—as a visible sign that calls the Israelites back to fidelity to God. The Israelites are to renounce their worship of other gods and follow the covenant once again.
- **Amos** reminds the people that treating one another well, especially the poorest and most vulnerable people among them, is a constitutive aspect of the covenant. The people cannot claim to be faithful to God if they exploit and take advantage of those who are weak, poor, and lowly.

### Empathize

### LEARNING EXPERIENCE 4 (Chapter 9)

## Biblical and Modern-Day Prophets

Facilitate a research process that compares modern-day prophets to the prophets of ancient Israel.  
(U 2, Q 2, K3, S3)

1. **Prepare** by ensuring that all the students have read articles 38–40 prior to this learning experience and that they will have access to their student books (print or digital) and the Internet during class. You may wish to find digital images of Dorothy Day, Blessed Oscar Romero, and Thomas Merton to project during the presentations near the end of this learning experience.
2. **Begin** by inviting the students to turn to pages 231–232 of the student book, which list the ten characteristics of a prophet. Read these characteristics aloud as a class, reminding the students that these are general patterns and that not every prophet embodies every single one of these qualities.
3. **Tell** the students that although prophecy arose in a particular way in ancient Israel and Judah, prophecy is not unique to that time and place. Use these or similar words:
  - Indeed, the student book affirms that “God still sends prophets to guide us toward goodness” (p. 235).
  - As the prophets of ancient Israel called the people and their leaders back to fidelity to the covenant, modern-day prophets call us to renounce our sinful ways, to treat one another with compassion and justice, and to refocus our attention on God as our first priority.
  - In this learning experience, you will research several examples of modern-day prophets and compare them with the prophets of ancient Israel explored in this chapter, namely, Elijah, Elisha, Hosea, Amos, and Jonah.

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#### Article 38 Prophets: God's Messengers

On their way to school, Devion and his friend Victor stopped the car at a light where a homeless person held up a sign asking for a job or spare change. Devion pulled out his wallet and gave a dollar bill to the man. Victor asked, “Man, why did you do that? He’s only going to beg with that money. These people need to get a job.” Devion pulled the car over into an empty parking lot, cut the engine off, and turned to speak to Victor.

Years later, Victor recalled this event with a smile on his face. “I remember Devion had this look in his eyes. It was like calm and fury all at the same time. He just said, ‘Victor, you’re right. Some of these homeless people are drug addicts. And some of them, for whatever reason, can’t work or find a job. But you don’t know if that person is a drug addict. You don’t know if that person is able to work or not, so you cannot judge. We just have to care for those in need, not decide who is worthy of our help.’ And then he drove off. It was like a slap in my face—but a good one!” That moment changed the way I looked at people for the rest of my life. It felt like Devion was God’s messenger sent directly to me.”

God does send us holy messengers who remind us of our call to be loving and merciful. It’s true! These people are called prophets, and the Bible has numerous records of their words. God does not quit sending people on at the end of the biblical era. He keeps sending people like Devion to speak his truth.

Sometimes, our family members and friends are the messengers God sends to remind us of our call to be loving and merciful.

prophet ➤ A person God chooses to speak his message of salvation. In the Bible, primarily as the messenger of a divine message of repentance to the Chosen People, not necessarily a person who predicted the future.

Articles 38–40

Chapter 9: The Kings and Prophets of the Northern Kingdom 231

#### A Prophet Is Not . . .

There are many misconceptions as to what a prophet is. But before addressing what a prophet is, let’s first take a brief look at what a prophet is not. When hearing the word prophet, many people often think of someone who can foretell the future. They might even have an image of a fortune-teller looking into a crystal ball. This is not what the biblical prophets were. The prophets were just normal human beings, and though they did sometimes accurately predict the future, it was not due to any supernatural powers. They were simply pointing to the obvious consequences of people’s actions, or just sharing the message God had given them.

#### Ten Characteristics of a Prophet

Prophets are people chosen by God to speak his message of salvation. In the Bible, their primary role was to call the Chosen People to be faithful to the covenant and the Law. Because of their role, prophets embody certain qualities, do particular things, and experience certain situations. Following are ten general characteristics of prophets.

1. Prophets are regular people. They do not have supernatural powers or strengths. They experience fear, joy, anger, despair, confidence, and all the other human emotions.
2. Prophets “hear” a call from God. At some point, each prophet somehow becomes aware of their role as God’s messenger. Many times in the Bible, this is recorded as a conversation between God and the prophet, but not all of the prophets actually hear a voice. Other people come to a knowledge of their vocation through different means.
3. Some resist the call. Quite often prophets will refuse their role, attempt to tell God out of it, or even try to run away from God. God asks them to do things that are not easy. The weight of a prophet’s burden is heavy and undesirable, to say the least.

Pages 231–232



4. **Organize** the class into six groups: two groups will research Dorothy Day, two groups will research Blessed Oscar Romero, and two groups will research Thomas Merton. The groups will conduct their research online. The students should attempt to discover which of the ten characteristics of a prophet their assigned person demonstrates. The students are not seeking general biographical information but, rather, information pertinent to these ten criteria. It's okay if their person does not meet all ten criteria. You might want to note that like the biblical prophets, the messages of our modern-day prophets have sometimes been met with disapproval and opposition. The students might come across these criticisms in their research. Ask the students to document the information they find, either on paper or electronically, and to include the websites they consult. Allow at least 20 minutes for the students to work.

### TEACHER NOTE

If you wish to add a fourth modern-day prophet to this learning experience, consider a saint or holy person who is particularly significant in your local church or region, or perhaps the founder or foundress of your school's sponsoring religious community.

5. **Write** the following questions on the board or project them on a screen when the students have finished their research:
- Which of the Israelite prophets discussed in this chapter (Elijah, Elisha, Amos, Hosea, and Jonah) is most similar to the modern-day prophet your group is researching? Name several characteristics or experiences the two share.
  - Like the Israelite prophets who called the people back to fidelity to the covenant, how does your modern-day prophet call us to greater fidelity to God?
  - What is one specific, concrete way in which a young person could respond to the call you identified above?

Give the students another few minutes to respond in writing to each of these three questions.

### TEACHER NOTE

The third question in step 5, regarding young people's possible responses to the call issued by modern-day prophets, could prompt not only stimulating classroom conversation but also concrete ideas the students may wish to put into action. If the students identify an area of concern on which they would like to act, consider mentoring them in developing a service-learning project. Such a project could help them to fulfill your school's community service requirement as well as to connect the material they are learning in your class with other academic disciplines.

6. **Direct** the students to meet with the other group who researched the same modern-day prophet, compare notes, and prepare for a joint presentation in which they will share their findings with the whole class. Ideally, each member of both groups should have some speaking role in the presentation.
7. **Facilitate** the groups' sharing of their findings with the class. You might display a digital image of the person being presented. Ensure that the groups cover as many of the ten characteristics of a prophet as are applicable, as well as their responses to the three additional questions you posed.
8. **Conclude** by reminding the students that individuals like Dorothy Day, Blessed Oscar Romero, and Thomas Merton are modern-day examples of the ancient Israelite prophets. Like Elijah, Elisha, Amos, Hosea, and Jonah, who called the Israelites back to fidelity to the covenant, often at great risk to themselves, these modern-day prophets, through their words and actions, call us to be faithful to our relationship with God. They invite us to put God first in our lives, and, as a natural result of that choice, to serve other people, especially those in need, in a spirit of compassion, justice, and love.

### Interpret

#### LEARNING EXPERIENCE 5 (Chapter 9)

### Jonah: The Reluctant Prophet

Facilitate a creative, artistic process to examine the prophetic book of Jonah. (U1, Q1, K4, S8)

1. **Prepare** by ensuring that all the students have read article 41 in the student book, as well as the prophetic book of Jonah, prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Gather art supplies, including white paper of various sizes (standard sized, legal-sized, ledger-sized, and poster-sized), crayons, markers, and colored pencils.
2. **Begin** by reminding the students of this chapter's enduring understanding: *The relationship between a king and his prophet was an uneasy one. As God's mouthpiece, a prophet called the king, as well as the Israelites, back to fidelity to the covenant.* Invite them to recall the key way in which the prophet Jonah diverges from this norm: namely, God calls Jonah to prophesy not to the Israelites but to Israel's enemy, the people of Ninevah. Further exploring the story of Jonah will help the students to understand the significance of God's call to Jonah and its implications for our lives today.

### TEACHER NOTE

As an option, ask the students to work alone, or allow the students the choice to work alone.

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#### Article 41

##### Jonah: Laughter Is the Best Medicine

A comedian has the ability to examine daily observations from a different point of view and creatively expresses these observations in a way that makes us laugh. Sometimes these observations poke fun of us humans, revealing our flaws and shortcomings. Through humor, a comedian can help us to confront certain realities or truths that we might prefer to ignore. Humor and laughter make it easier for us to take criticism. In this way, good comedy has the power to be prophetic, because it shines a light on the dark places in life. Laughter can be good medicine for change.



Good comedians, like Tina Fey, have the power to be prophetic, because their humor shines a light on the dark places in life. Similarly, the Book of Jonah uses humor to make its points.

Jonah sometimes uses humor, especially in his parables. For example, his listeners would have been chuckling over the thought of a rich, pampered young man ending up feeding pigs. The authors of the Old Testament sometimes use humor too. The Book of Jonah is one of the best examples. When we interpret the Bible, one of the important things to consider is the literary style the human author is using, and Jonah's literary style is satire, or extended parable, which uses humor to make its points.



Article 41

3. **Tell** the students they will be working in groups to create a storyboard of the Book of Jonah. Unlike a comic book or graphic novel, storyboards do not have dialogue bubbles; each panel may, however, have brief captions.
4. **Arrange** the students into groups of four or five. The students work to create a storyboard that contains at least eight panels (two for each of the four chapters). After the group decides which scenes to illustrate, each member of the group will be responsible for creating the panels for one chapter. At least two panels need to illustrate the following points in the story:
  - Jonah calling the people of Ninevah to fidelity and conversion
  - the king of Ninevah's reaction to Jonah's call

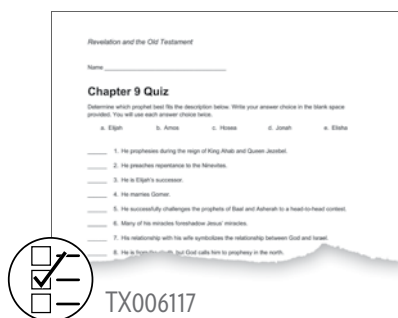
The storyboards may be any size; for example, the students may create small panels, so that all eight panels fit on one legal-sized or ledger-sized paper, or they may draw larger panels with each panel on a separate sheet of standard-sized paper. If they choose the latter option, they should glue or tape the panels in sequence onto a larger, poster-sized paper.

### TEACHER NOTE

If the students are skilled with technology and/or have access to computers or tablets, offer them the option of creating their storyboards digitally. This can be done through any app that supports drawing, such as Notability, or through an app specifically for storyboard creation, such as Storyboardthat.

5. **Allow** at least 30 minutes for the groups to work. If possible, consider giving the students an entire class period (perhaps finishing the storyboards for homework) to allow for greater creativity, attentiveness to detail, and engagement with the text.
6. **Invite** each group to share their storyboard with the class in an oral presentation, or hang the storyboards around the classroom and invite the students to view their classmates' work in a "gallery tour." In either case, call particular attention to the two crucial required scenes noted above, prompting conversation with these or similar questions:
  - How did each group portray Jonah's call to preach to the people of Ninevah? To what extent did the group capture the people's response to Jonah (i.e., their belief in his message and their repentance)?
  - How did each group portray the king's response to Jonah? Is this response similar to or different from the Israelite kings' responses to the prophets? In what ways?
  - How does each group's use of symbols, colors, light and shading, abstraction, and other artistic devices help to highlight various aspects of the story?

Invite other questions, comments, and observations.



## 7. Conclude this learning experience using these or similar points:

- We are reminded of the uniqueness of Jonah's prophetic call: not only is he the only prophet who spends three days in the belly of a giant fish, but he is also one of the few prophets called to preach fidelity, repentance, and conversion to a foreign (non-Israelite) nation.
- To the great surprise of the original hearers and readers of this story, as we see in Jonah 3:5–8, the people of Ninevah, including the king, respond favorably to Jonah's message: they fast, pray, and renounce evil and violence.
- The story of Jonah taught the Israelites that God's love, and God's desire to be in a covenant relationship with people, extends beyond the nation of Israel to encompass even their enemies.
- Today, the story of Jonah can encourage us to broaden our narrow perspective and to the best of our ability, try to see the world—including our enemies—through God's eyes.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 9 quiz (TX006117), do so now, before moving on to chapter 10. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

### TEACHER NOTE

Learning experience 6 will take two full class sessions to complete. Please plan accordingly.

### Apply

## LEARNING EXPERIENCE 6 (Chapter 10)

### Prophetic Literature

Organize a two-day process that immerses the students in the prophetic literature of the southern kingdom. (U2, Q2, K5, K6, K7, S6)

1. **Prepare** by ensuring that all the students have read articles 42–45 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handouts "The Prophet Isaiah (First Isaiah: Chapters 1–39)" (TX005950), on page 185, "The Prophet Jeremiah" (TX005951), on page 186, and "The Prophet Ezekiel" (TX005952), on page 187, enough for each student to have one version of the handout. It may also be helpful for the students to have access to biblical dictionaries, either in print or online. For the second day of this learning experience, the students will need access to laptops, tablets, or your school's computer lab to prepare PowerPoint or Keynote presentations.



2. **Begin** by reminding the students that in the last chapter they learned about prophets who are associated with the northern kingdom, the nation of Israel that fell to the Assyrians in 721 BC. This chapter will turn our attention to three prophets of the southern kingdom: Isaiah, Jeremiah, and Ezekiel. In the years before and during the Babylonian Exile—years marked by sinfulness and suffering—these prophets challenged the people to reform, offered them hope, and reminded them of God’s enduring love.
3. **Arrange** the students into three groups, one for each of the prophets designated for this activity. If there are seven students per group, then each member of the group takes responsibility for one of the seven questions on the handout. If there are more than seven students per group, then some students can work with a partner to address one of the seven questions. Both the student book and the Bible will be needed for this task. If you have a classroom set of *Catholic Youth Bibles*, direct the students to the introductions to each of the biblical books. Bible commentaries may also be helpful.
4. **Convene** brief meetings with representatives from each group while the groups are working. First, meet with the students from all three groups who are working on question 1 (historical and biographical information). Then meet with all the students who are working on question 2 (call), and continue until you have met with students working on each question. In these meetings, check for the students’ understanding of their assigned task and the material, emphasizing the following information:
  - **For question 1 students:** Some prophetic literature contains biographical and historical information about the prophet and his context embedded in the text. However, for the most part, our knowledge of this material comes from secondary or ancillary sources, such as textbooks and biblical commentaries.
  - **For question 2 students:** The stories of God’s commissioning of people to be prophets are known as “call narratives.” Although each call narrative is unique, they have in common God’s direct contact with the prophet—through words and visions—as the prophet is summoned to this new ministry.
  - **For question 3 students:** Prophetic books—many of which are quite lengthy—often contain a multitude of themes and messages. The suggested passages for them to read highlight several of the more well-known messages from these prophets.
  - **For question 4 students:** Note the similarities and differences between the means by which the prophets delivered their messages. For example, most prophets, at least at times, delivered oracles (messages or pronouncements from God, often beginning with “Thus says the Lord”). Other prophets, such as Ezekiel, were known for frequently enacting their messages in symbolic actions that may seem peculiar to modern readers.

- **For question 5 students:** The prophets' role as intermediaries required them to speak God's Word to the people and to articulate the people's needs and concerns to God. Thus, the prophets were immersed in two realities: the sacred reality of God's presence and God's expectations, rooted in the covenant, and the secular reality of the family, the marketplace, and politics. In and through their prophetic ministry, they sought to unite these two realities so that the people's fidelity to the covenant would be expressed in the way they lived as families, as local communities, and as a nation.
- **For question 6 students:** Although all these prophets certainly proclaimed a fair amount of doom and gloom, particularly in the years immediately prior to the Babylonian Exile, they also offered tremendous hope to the people of Judah. They often used emotionally moving poetic imagery to reassure the people that God would always be near to them with compassion, mercy, and love.
- **For question 7 students:** The people to whom the prophets spoke react in various ways. Some people laugh and mock them. Others are angered to the point of having the prophet arrested. Many people don't believe and disregard the prophet's warnings.

After you have met with a particular "question group," the members of that group return to their original "prophet groups" and impart the information and understanding that you have shared with them. Once you have met with all the question groups, you may pause this learning experience until the next class session. You may wish to ensure the students complete the handout for homework if they did not complete it in class.

5. **Reconvene** the students in their prophet groups on the second day of this learning experience. Each group will need access to at least one computer or tablet. The students will spend at least 30 minutes preparing a PowerPoint presentation on their assigned prophet. This presentation must include the following:
  - as much information from the handout as possible
  - approximately twelve slides (approximately two slides per question from the handout) plus a title slide
  - at least one biblical reference or quote that applies to each question from the handout
6. **Circulate** among the groups to assist the students as they are working.
7. **Facilitate** the students' sharing of their PowerPoint presentations. You may wish to direct the students to take notes on the other two groups' presentations.



## TEACHER NOTE

If you can devote a portion of the third class session to this learning experience, you can give the students an entire class period to complete their PowerPoint presentations. Then, in the third session, the students can present their PowerPoints, take notes, and engage in the concluding reflection and discussion questions. Alternatively, if class time is very limited, the students can upload their PowerPoint presentations to a shared cloud-based drive in lieu of presenting them in class. The students can review the other two presentations (i.e., the two they did not help to create) for homework and share comments, questions, and reflections during a brief warm-up discussion at the start of the next class.

8. **Conclude** by posing these or similar questions, for reflection and discussion:

- Which of these three prophets—Isaiah, Jeremiah, or Ezekiel—would you most like to meet? Why?
- If you could meet one of these prophets, what would you most want to say to him, or ask him?
- Which of these three prophets do you think offered the greatest comfort or hope to the people of his time period? Which passage from that prophet supports your assertion?
- Which of these three prophets do you personally find to be the most hopeful, the most able to reassure you of God's enduring love? Which passage from this prophet do you think best expresses that message? Why?

## Reflect

## LEARNING EXPERIENCE 7 (Chapter 10)

## My Personal Babylonian Exile

Lead the students in reflecting on their own personal experiences as a means of understanding the Israelites' experience of the Babylonian Exile. (U2, Q2, K8, K9, K10, S5)

1. **Prepare** by ensuring that all the students have read chapter 10, particularly article 46 in the student book, prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout "Strangers in a Strange Land" (TX005953), on pages 188–189, one for each student.
2. **Tell** the students that in order to gain a better understanding of the Israelites' exile experience—especially how they found hope and faith in this time of great suffering—they will be asked to reflect on their own experiences of being "strangers in a strange land."



Article 46



Revelation and the Old Testament

Name \_\_\_\_\_

**Strangers in a Strange Land**

1. In the first column, list five experiences you have had of being a stranger or of being among strangers. Examples: moving to a new home, city, or state; visiting a new culture; travel experiences; being somewhere where you don't speak the language that everyone else is speaking.

2. In the middle column, write at least five emotions you felt during each of the five experiences. Examples: sad, lonely, excited, frustrated, surprised, self-conscious.

3. In the last column, write how you coped with each of the five experiences. Examples: pushing yourself to make new friends, keeping in touch with people at home, journaling or writing, seeking a sense of perspective, being open-minded and accepting, having a positive attitude.

Note: Leave the bottom row of the short blocks until your teacher gives you further directions.

EXPERIENCES: What happened?	EMOTIONS: How did you feel?	COPIED: How did you cope with this situation? What helped you?
1.		
2.		

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TX005953

3. **Distribute** the handout and read the directions aloud, offering clarification as needed.
4. **Provide** at least 10 minutes for the students to complete the handout individually. You may wish to create a quiet, reflective atmosphere in the classroom by playing soft music and turning off the lights.
5. **Arrange** the students into pairs. Direct the students to share at least two of their experiences—along with their emotions and coping strategies—with their partner, taking brief notes on the reverse side of the handout about similarities and differences between their experiences. They can also record any other interesting points they heard from their partner.
6. **Facilitate** large-group sharing of the students' experiences as time permits. Focus attention on how the students coped with their experiences of being strangers, especially on who helped them to cope. These individuals may include parents and other family members, friends, mentors, and God.
7. **Direct** the students' attention to the bottom row of the chart. Invite them to work with their partner to complete this row with respect to the Israelites' experience of the Babylonian Exile. The students will write facts about the Exile in the left-hand column, emotions that the Israelites experienced at this time in the middle column, and the Israelites' coping strategies in the right-hand column. The students may refer to their student books (particularly article 46) as needed.

The Israelites' experience of the Babylonian Exile	The emotions the Israelites experienced during the Exile	The Israelites' coping strategies
<p>The Babylonians first attacked Jerusalem in 597 BC. They installed a puppet king, Zedekiah.</p> <p>When Zedekiah rebelled against them, the Babylonians returned and completely conquered Judah in 587 BC. They killed thousands, destroyed Jerusalem and the Temple, and sent most of the survivors into exile in Babylon.</p> <p>The exiles were not exactly slaves or prisoners. However, they were not free to go home or to practice their religion publicly.</p>	<p>The Exile was an experience of great suffering for the Israelites because they were forcibly uprooted from their homeland—away from all that was familiar and sacred to them—and sent to a foreign land.</p> <p>They likely felt homesick, miserable, depressed, betrayed, angry (at themselves, at the Babylonians, and at God), hopeless, sad, and desperate.</p>	<p>The Israelites wrote much of the Old Testament during and after the Exile. Writing, editing, and organizing their sacred stories—stories of God's faithfulness through generation after generation—gave them a sense of religious identity, security, and hope for the future. It renewed their faith and strengthened their relationship with God. Surely, if God had been faithful to them through so many centuries, God had not and would not abandon them now.</p>



8. **Discuss** the students' responses in the large group. Ensure that the following, or similar points are shared:

The Babylonian Exile lasted about fifty years (587–538 BC). The prophets—including Second Isaiah, Jeremiah, and Ezekiel—helped the Israelites to renew their faith during the Exile. More than any other person or group of people, the prophets enabled the Israelites to manage this time of great suffering by offering them a message of hope and reassurance and by reminding them of God's faithful, enduring love. Passages from the prophetic books that illustrate this point (and that are quoted or referenced in chapter 10 of the student book) include the following:

- the New Covenant (Jeremiah 31:31–34)
- the dry bones coming to life (Ezekiel 37:1–14)
- the Temple newly reestablished in the holy city of Jerusalem (Ezekiel, chapter 41)
- God comforting the people and offering them mercy (Isaiah 40:1–2)

9. **Conclude** by reiterating this chapter's enduring understanding: *During times of great suffering and sinfulness, the prophets offered hope to the Israelites and reminded them of God's enduring love.* The Exile was one such time when the prophets' message of hope was crucial. When we find ourselves in a similar situation—whether something fairly ordinary, like starting a new school, or something much more difficult—we too can find hope in the message that the prophets offer: God's ever-faithful love will comfort and redeem us, until the day when “all the ends of the earth can see the salvation of our God” (Isaiah 52:10).

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 10 quiz (TX006119), do so now before moving on to chapter 11. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

Revelation and the Old Testament

Name \_\_\_\_\_

**Chapter 10 Quiz**

Write the letter that corresponds to the best or most choice in the blank space provided.

1. Which King of Judah refused to surrender to the Assyrians?
  - a. Hezekiah
  - b. Sargon
  - c. Josiah
  - d. Sennacherib
2. Which King of Judah initiated reforms to purify the people's worship?
  - a. Hezekiah
  - b. Sargon
  - c. Josiah
  - d. Sennacherib
3. What is the Hebrew word that means "God is with us"?
  - a. Messiah
  - b. Emmanuel
  - c. Eshel
  - d. Yeshua
4. Which of the following statements about God's call to the prophet Jeremiah is not true?
  - a. Jeremiah resists God's call.
  - b. Jeremiah tells God that he is too young to be a prophet.
  - c. Jeremiah tells God that he does not know how to speak.
  - d. Jeremiah eagerly embraces the calling from God for his life.
5. What strategy did King Zedekiah use to delay the Babylonians from entering Jerusalem?
  - a. Angria
  - b. Sargon
  - c. Persia
  - d. Syria
6. Which of the following symbols did the prophet Ezekiel use to protect the behavior of his "latter saints"?
  - a. speaking from an owl dung
  - b. making a lion's head
  - c. packing the bags and walking around town as if preparing to leave on a trip
  - d. all of the above

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### Apply

### LEARNING EXPERIENCE 8 (Chapter 11)

## Messiah Job Ad

Direct the students in using the messianic prophecies of the Old Testament both to create and to respond to a job advertisement for a Messiah (U3, Q3, K1, S7).

### TEACHER NOTE

This learning experience may work best if split into two class sessions: one in which the students create an ad and another in which the students craft a response to an ad. If your time is limited, you may choose to complete only the first half of the learning experience (i.e., creation of the ad).

Chapter 11: The Messiah, Prophecies 289

Article 48  
Old Testament, New Testament:  
Woven Together

One summer day, Max was bored, so he started looking through old family albums and found some black-and-white photos of his great-grandfather in his Army uniform. He asked his mother about them. She reminded Max that his grandfather was a soldier in World War II, in a division that had liberated the Buchenwald concentration camp in Germany in 1945. Max's mom said that the stories she had heard from her grandfather had a big impact on her life, and this is why she volunteers at the local Holocaust museum. It's also why she read Max all those Jewish holidays that he loved so much when he was younger.

Max felt a strong sense of pride, as well as a deeper connection to his family's history. He realized how one significant event in his great-grandfather's life had impacted his life and his mom's. Drawing both of them into the people they are today, Max understood how the past and the present are woven together and cannot be separated.



Understanding our past and learning about our ancestors can shed light on who we are.

Articles 48–50

Revelation and the Old Testament

Name \_\_\_\_\_

**Help Wanted: Messiah**

1. Divide the group that your teacher has assigned you to. Then read the passages assigned to your group, being sure to look up any unfamiliar words to help you understand the text's meaning.

Group A:	Group B:	Group C:	Group D:
• Jeremiah 23:5–6	• Micah 5:1–4	• Daniel 7:13–14	• Zechariah 9:9–10
• Isaiah 29:18–24	• Isaiah 35:1–10	• Isaiah 7:14	• Isaiah 6:1–4
• Isaiah 42:1–7	• Isaiah 49:1–6	• Isaiah 52:4–5	• Isaiah 52:13–53:12

2. Based on the passages you read, what kind of person is the Messiah supposed to be? List the characteristics, traits, and personal qualities that the Messiah should demonstrate or embody. Some of these may be explicitly stated in the text, while others may be implied.

3. Based on the passages you read, what is the Messiah supposed to DO? Write his complete actions or tasks for the Messiah as he fulfills his mission. Some may be explicitly stated in the text, while others may be implied.

4. Use your answers to questions 2 and 3 along with the "Help Wanted" ad for a Messiah. Your ad must describe the job that is available and list the qualifications, skills, experience, and personal characteristics needed to carry out the job responsibilities. Be sure your ad is based on the details from the passages you read. Use the back of this handout to organize your ideas, then copy your ad onto larger paper to post in the classroom.

Optional: If you wish to incorporate material regarding the Messiah from the Psalms and other Wisdom literature into your ad, see article 50 in the student book.

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TX005954

- 1. Prepare** by ensuring that all the students have read articles 48–50 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Help Wanted: Messiah” (TX005954), on page 190, one for each student. Gather four sheets of newsprint and four sets of markers.
- 2. Begin** with some brief introductory remarks that offer an overview of chapter 11, including the following points:
  - The Old Testament and the New Testament are inextricably linked. We cannot possibly understand the New Testament without the Old Testament. We need both for our lives of faith.
  - In particular, Christians see that certain patterns, themes, and ideas in the Old Testament point the way toward what God later accomplished through Jesus, as revealed in the New Testament.
  - Though many people and events of the Old Testament prefigure Jesus, the prophetic books are particularly significant in this regard; they often focus on the promised Messiah, an individual who would bring peace and justice to a people suffering in darkness, sin, and despair.

In this learning experience, the students will delve deeply into several of the messianic prophecies found in the Old Testament.

- 3. Distribute** the handout. Read through it aloud, and ensure that all the students understand the directions.
- 4. Arrange** the students into four groups, and assign each group one of the four sets of passages listed on the handout. (Note that each set of Scripture verses includes one of Isaiah’s suffering servant passages.) Give each group a sheet of newsprint and a set of markers.
- 5. Allow** at least 25–30 minutes for the students to read the passages, complete the handout, and create their ad. If you will be completing the second half of this learning experience during the next class session, pause here; otherwise proceed.

## TEACHER NOTE

If the students have easy access to a tablet, smartphone, or other device with video capability, offer them the option of creating a video résumé as a response to the ad. As video résumés are becoming a more common tool for job applicants to showcase their qualifications to potential employers, numerous examples are available online.

- 6. Collect** the ads and then redistribute them so that each group has an ad that is not their own. The students now craft a response to this ad. The responses must meet the following requirements:
  - They must be written in the first person from the perspective of Jesus, as if Jesus were responding to the ad and applying for the position of Messiah.

- They may be in the form of a cover letter or a résumé.
  - They must incorporate information from the Gospel passages that are referenced in chapter 11 of the student book, particularly in articles 49 and 50.
  - They should highlight Jesus' personal characteristics, experience, words, and actions that qualify him for the position of Messiah.
7. **Allow** at least 20 minutes for the groups to create their responses to the ad.
  8. **Facilitate** a process in which each group presents to the class:
    - the ad to which they are responding (i.e., not the ad they created), with particular attention to the messianic prophecies on which the ad is based
    - the cover letter or résumé (or video résumé) they created in response to this ad, with particular attention to the Gospel passages that resonate with and parallel these messianic prophecies

### TEACHER NOTE

To add an element of friendly competition to this process, you could pretend to be God's human resource department or hiring manager and determine which of the applications for Messiah you find to be most compelling.

9. **Conclude** by reminding the students of the image the student book uses to discuss the relationship between the Old and New Testaments: a unified, interwoven account of God's eternal plan of salvation. Though many Old Testament books prefigure the fulfillment of this plan in the person of Jesus Christ, the prophetic books are particularly significant in this regard. The messianic prophecies they contain serve to deepen our faith in Jesus and to renew our commitment to help create the world of peace, justice, love, and compassion for which he lived, suffered, died, and rose.

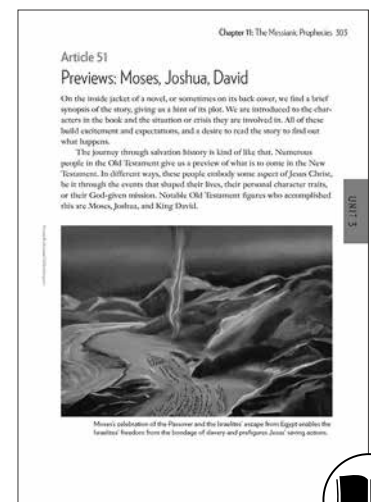


### LEARNING EXPERIENCE 9 (Chapter 11)

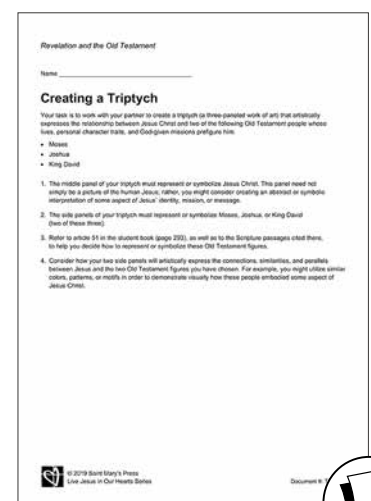
## Jesus and Old Testament Triptych

**Guide the students in creating a triptych that expresses the relationship between Jesus Christ and the Old Testament people who prefigure him. (U3, Q3, K12, S8)**

1. **Prepare** by ensuring that all the students have read article 51 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print handout "Creating a Triptych" (TX005955), on page 191, one for each student. Gather large sheets of paper (legal-sized, ledger-sized, or larger), one sheet for every two students, as well as a variety of art supplies.



Article 51



2. **Begin** by telling the students this chapter's enduring understanding: *Theologically, God's plan is prefigured in the people and events of the Old Testament and fulfilled in Jesus Christ as revealed in the New Testament.* Although numerous sections of the Old Testament prefigure God's plan of salvation through Jesus Christ—most notably the prophets, the psalms, and the Book of Wisdom—today's learning experience will focus on three Old Testament people who embody some aspect of Jesus Christ: Moses, Joshua, and David. The students will explore and artistically express the connections and parallels between Jesus and these three figures by working with a partner to create a triptych.
3. **Present** the characteristics of a triptych. You may wish to augment the following points by showing examples of triptychs from the Internet:
  - A triptych is a three-paneled work of art in which the images on each panel are thematically related to one another.
  - The image on the central panel expresses the theme or focus of the triptych.
  - The images on the side panels relate to the central image and to one another. For example, they may be two variations on the central theme, express two aspects of the central theme, or offer two interpretations of the central theme.
4. **Distribute** the handout and read the directions aloud to the students.
5. **Arrange** the students into pairs, giving each pair a large sheet of paper. The students will work for the remainder of the class period to create their triptychs, using the art supplies you have provided. Any students who do not finish during class should finish their triptychs for homework.
6. **Facilitate** the students' presentations of their triptychs during the following class session, noting similarities and differences in their work. Affirm their diverse artistic expressions that creatively symbolize one key way in which the Old and New Testaments are interwoven. You may wish to display some of the triptychs in the classroom so that you may easily refer back to them during unit 5, which examines more closely God's Revelation through Jesus and the Church.

Revelation and the Old Testament

Name \_\_\_\_\_

**Chapter 11 Quiz**

Determine whether each of the following statements is true or false. Write your choice in the blank space provided.

- \_\_\_\_\_ 1. The New Testament is intended to replace the Old Testament.
- \_\_\_\_\_ 2. Many of the Old Testament prophets used a crystal ball in order to see what Jesus would be like many centuries in the future.
- \_\_\_\_\_ 3. The Old Testament and the New Testament are interwoven in many ways.
- \_\_\_\_\_ 4. The Hebrew word *Emanuel* means "God will always look at us."
- \_\_\_\_\_ 5. Messiah and Christ are equivalent terms, just in different languages.
- \_\_\_\_\_ 6. The Old Testament figures Moses, Joshua, and David can be considered to be "shadows" of Jesus.
- \_\_\_\_\_ 7. The "suffering servant" prophesies describe a leader who seeks self-enrichment, status, and wealth.
- \_\_\_\_\_ 8. Some of the psalms describe a rejected king who will eventually be glorified.
- \_\_\_\_\_ 9. Only Old Testament figures who are perfectly ideal role models can prefigure Jesus.
- \_\_\_\_\_ 10. Many of the Messianic prophecies focus on the family tree and the birth of the Messiah.

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TX006121

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 11 quiz (TX006121), do so now, before moving on to "Concluding the Unit." (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

# CONCLUDING THE UNIT

## Using the Student Book “Unit 3 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

## Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the preassessment handout with which you began the unit. In particular, direct the students’ attention to the annotations they made on this handout as you invite them to both identify and to reflect on their learning during this unit:

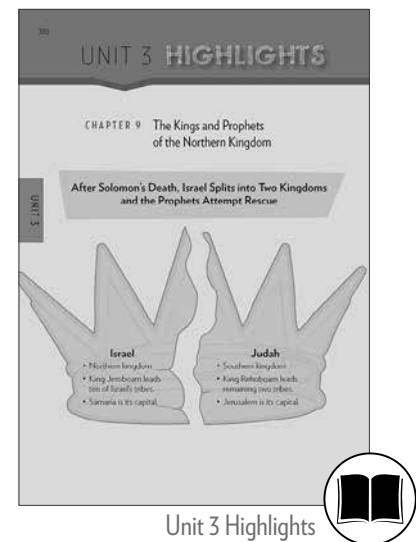
- **Regarding the people whose names they had circled (names that they had heard prior to the unit):** Who is one person they have learned additional information or gained a new insight about during this unit? What is that new information or insight?
- **Regarding the people with an X beside their names (names that were brand new to them at the start of the unit):** What have they learned about this person? Why do they think this person is significant to their personal and communal life of faith?
- **Regarding the starred person they most wanted to learn about during this unit:** Was their question about this person answered to their satisfaction? If so, what did they learn? If not, how might they go about finding an answer to this question?

## Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *Why do the kings and prophets matter?* Ask the students to consider the following:

- Having nearly concluded this unit, how would you answer the focus question?
- Which king or prophet that you encountered during this unit do you think matters most for a contemporary life of faith?

You may invite the students to journal quietly about this or to engage in conversation with a partner or small group.



Unit 3 Highlights



Bring It Home



# Answer Keys for Double-Check Questions

Each chapter in the student book ends with 7 to 9 double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 9 Double-Check Questions

1. *What reasons does the author of the First Book of Kings give to explain the split of the kingdom?*

The author of the First Book of Kings suggests that Solomon's sins—his oppression of the people and his idolatry—are the reason for the split of the kingdom.

2. *How does Rehoboam respond to Jeroboam's request to ease the oppression of the Israelites? Explain why he responds this way.*

Rehoboam responds with an even harsher and more brutal plan to oppress the Israelites. He comes to this decision by heeding the suggestions of his youthful advisors rather than the elders.

3. *Explain what a prophet is and how people often misunderstand the role of the biblical prophets.*

Many people often associate a prophet with someone who can foretell the future. Biblical prophets were people chosen by God to speak his message of salvation. They often communicated God's call for people to turn away from idolatry and injustice and embrace their covenant commitments to God once again.

4. *Offer two or three examples of how Jesus is a prophet.*

Jesus is a prophet because he speaks God's message. Throwing the money changers out of the Temple is a shock tactic that gets the people's attention and points out their sins. Also, Jesus' actions angers those in authority, which leads to his death.

5. *How does Elijah prefigure Jesus?*

Elijah prefigures Jesus in several ways: he ministers to a non-Israelite; he addresses a shortage of bread, which is then resolved miraculously; he is involved in raising someone from the dead.

6. *Describe John the Baptist's clothing. What does his clothing tell the audience about his role?*

John the Baptist is clothed in camel's hair with a leather belt around his waist. This is how Elijah is described, so this tells the audience that John the Baptist is a great prophet like Elijah.

7. *Why does Hosea marry a prostitute?*

Hosea uses his marriage to Gomer, a prostitute, as a metaphor to describe God's relationship with Israel. As Gomer is unfaithful to Hosea, Israel is unfaithful to God. As Hosea keeps accepting Gomer back, God is faithful in his commitment to Israel.

8. *Why does the prophet Amos deem the Israelites hypocritical?*

The Israelites' worship follows the ritual laws of the covenant, but their daily lives don't reflect faithfulness to the covenant. For example, rather than helping the poor, they spend money on worshipping God at the expense of the poor.

9. *What is the main point of the Book of Jonah?*

The main point of the Book of Jonah is that God loves all people—even Israel's enemies, the Ninevites.

### Answer Key for Chapter 10 Double-Check Questions

1. *What are the differences between the kings of Israel and the kings of Judah?*

The succession of the kings of Judah remained within a single family line—the descendants of King David; Israel's did not. Israel had a continuous succession of kings who were not faithful to God; there were several good kings in Judah who made important religious reforms.

2. *Describe the reigns of King Hezekiah and King Josiah.*

King Hezekiah and King Josiah were both good kings in Judah who trusted God and followed his Law. Hezekiah trusted the help of the prophet Isaiah and fought off the Assyrians. King Josiah reestablished the Law of the Covenant and began a great reform in which they removed the idols from the Temple, tore down the altars built to other gods, and abandoned all of the practices that had been taken on from other religions.

3. *Explain the difference between the three Isaiahs.*

First Isaiah composed the first thirty-nine chapters of the Book of Isaiah around 740–700 BC. About two centuries later, the other two authors addressed similar themes of “First Isaiah,” but they adapted their messages to fit the audience at the time of their writing. Second Isaiah wrote chapters 40–55 during or shortly after the Babylonian Exile. Third Isaiah composed chapters 56–66 after the Babylonian Exile.

4. *What significance does First Isaiah's writings on Emmanuel have for Christians?*

Isaiah reassures the king that the Lord will give a sign, a child named Emmanuel (which means “God is with us”), and explains how salvation will be granted through this child. Isaiah's prophecy of Emmanuel is fulfilled by Jesus Christ.

5. *Describe two tactics Jeremiah uses to get the people's attention.*

Jeremiah stands in front of the Temple and says that God will allow the Temple to be destroyed. He compares the people to a rotten dirty loin-cloth. Jeremiah tells the people they will have to eat their own children to survive the siege from the Babylonians. Then he smashes a potter's flask and tells them that their sinful behavior has done irreparable harm, and like the flask, it cannot be fixed. He also puts a yoke around his neck that symbolizes the slavery and bondage the Babylonians will inflict upon them. He walks around and tells the people to give up and serve the king of Babylon.



6. *Describe two tactics Ezekiel uses to get the people's attention.*

Ezekiel builds a model of Jerusalem and then sits silently and watches it for about fourteen months. This is meant to represent God doing nothing as Jerusalem is conquered. He cooks his food on cow excrement to represent the depths people will go to ease their starvation during the siege. Ezekiel packs his bags and walks around town as if he is ready to be taken away by Babylon. When his wife dies, he does not mourn her, just as the people of Jerusalem will not be able to mourn their loved ones as they head off into exile.

7. *Describe and explain Ezekiel's vision of the dry bones.*

In Ezekiel's vision, the wind/breath (or *ruah* in Hebrew) brings life to the dry bones laying in a valley. Ruah is the wind that split the waters of the Red Sea and the breath that gave Adam life. Ezekiel's vision of the dry bones offers the people in exile a hope of escaping their "death" of captivity and returning home. It also prefigures Christ's resurrection from the dead.

8. *How does the Babylonian Exile play a role in the development of the captives' faith?*

Because the captives cannot practice their faith in public, their religious life can no longer be centered on sacrificial offerings and Temple worship. They become focused on composing and editing the writings of the Old Testament. Their view of history is seen through the lens of their relationship with God, so the Deuteronomic history explains how the worship of false gods, the unjust treatment of those in need, and failure to follow the Law are all prominent causes as to why God's people ended up in exile. The people in exile are also inspired to create new works, such as the Book of Lamentations.

9. *What are the similarities between Second Isaiah and John the Baptist's messages?*

Just as Second Isaiah points toward God's saving hand for the people of the Babylonian Exile, John the Baptist points toward our savior, Jesus Christ, for those held in the captivity of sin. Just as the captives in Babylon needed hope for salvation, Jesus Christ is our reason to hope.

### Answer Key for Chapter 11 Double-Check Questions

1. *If Jesus most fully reveals God, then why do we still need the Old Testament?*

We need the Old Testament so we can understand the life and mission of Jesus Christ. Both the Old and New Testaments are vital to helping us see the big picture of God's gift of grace and redemption. "The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other; both are true Word of God" (*Catechism*, no. 140).

2. *What are messianic prophecies?*

Messianic prophecies are the visionary descriptions spoken by some of the prophets in the Old Testament that point to the coming of the Messiah,

Jesus Christ. These prophecies expressed comfort to those in darkness and despair who longed for peace and justice again.

3. *What are the similarities between Second Isaiah's description of the "Suffering Servant" and Jesus?*

Both Second Isaiah's "Suffering Servant" and Jesus model servant leadership, which is based on humble service to all God's people. Isaiah describes a servant who, like Jesus, was "seized and condemned . . . though he had done no wrong" (Isaiah 53:8–9). The Suffering Servant "was pierced for our sins" (verse 5), like Jesus was pierced with a sword on the cross. The Suffering Servant heals us with his wounds, just as Jesus' sacrifice on the cross saves us.

4. *In what ways do the Psalms point to the coming of Jesus as the Messiah?*

A number of Psalms point toward the coming of the Messiah by describing a king who will be glorified. Psalm 110 addresses a king who is also a priest "in the manner of Melchizedek" (verse 4), which points to Jesus Christ. The Psalms also point toward a Messiah who will suffer and be rejected, such as "The stone the builders rejected has become the cornerstone" (Psalm 118:22). Psalm 22 points toward the pain the Messiah will suffer. Jesus even quotes this psalm while he is dying on the cross: "My God, my God, why have you abandoned me?" (Psalm 22:2, Mark 15:34).

5. *Describe the messianic prophecy found in the Book of Wisdom.*

The prophecy pointing toward the Messiah in the Book of Wisdom is told from the perspective of those who would put him to death. He is annoying because he criticizes their behavior, and he is different from them. They plot to kill this "son of God" (Wisdom 2:18).

6. *How does Matthew's infancy narrative show that Moses prefigures Jesus?*

Matthew's infancy narrative highlights how Moses prefigures Jesus by capturing several common elements in their stories: (1) both were ordered to be killed by an authority who feared losing their power; (2) both were hidden in order to survive; (3) Moses and Jesus left their home country to flee persecution; (4) Moses and the Israelites came out of Egypt; Jesus and his family came out of Egypt.

7. *How does Joshua prefigure Jesus?*

Joshua prefigures Jesus in a number of ways. Their names come from the same Hebrew word meaning "God saves." They were both "filled with the Spirit" (Deuteronomy 34:9, Luke 4:1). Joshua was leader of the Twelve Tribes, while Jesus guided the Twelve Apostles. Both also cared for the people who seemed like "sheep without a shepherd" (Mark 6:34). Joshua led the Israelites into the Promised Land, and Jesus leads us toward our heavenly home.

Name \_\_\_\_\_

## Unit 3 Preassessment

# Kings and Prophets

Column 1—Name	Column 2—Description
<b>Rehoboam</b>	<b>King Solomon's son, who succeeds him as king</b>
<b>Jeroboam</b>	<b>A former servant in King Solomon's court who becomes king of the northern nation</b>
<b>Dorothy Day</b>	<b>A modern-day prophet who founded the Catholic Worker movement</b>
<b>Blessed Oscar Romero</b>	<b>A modern-day prophet who was murdered while serving as the Archbishop of San Salvador</b>



<b>Thomas Merton</b>	<b>A modern-day prophet who was a Trappist monk and well-known writer on spirituality and social issues</b>
<b>Queen Jezebel</b>	<b>The wife of King Ahab, who convinces her husband to worship false gods</b>
<b>Elijah</b>	<b>A prophet who successfully challenges the prophets of Baal and Asherah to a contest</b>
<b>Elisha</b>	<b>The prophet Elijah's successor</b>
<b>Hosea</b>	<b>A prophet who marries Gomer, a prostitute</b>



<b>Amos</b>	<b>A prophet who demonstrates a concern for people who are poor, oppressed, and vulnerable</b>
<b>Jonah</b>	<b>A prophet who is trapped in the belly of a giant fish for three days</b>
<b>Isaiah</b>	<b>The longest of the prophetic books, which contains the writings of possibly three different prophets</b>
<b>Jeremiah</b>	<b>A prophet, called by God while very young, who is jailed, mocked, and threatened with death</b>
<b>Ezekiel</b>	<b>A prophet who uses unusual symbolic acts, as well as accounts of vivid visions, to convey his message</b>



<p><b>King Hezekiah</b></p>	<p><b>A good king of Judah whose faith in God helps to protect the nation from the Assyrians</b></p>
<p><b>King Josiah</b></p>	<p><b>A good king of Judah who initiates a major religious reform</b></p>



Name \_\_\_\_\_

## Unit 3 Vocabulary

### Terms for Mastery

**Emmanuel** A Hebrew word meaning “God is with us.”

**Messiah** Hebrew word for “anointed one.” The equivalent Greek term is *christos*. We call Jesus the Christ and the Messiah because he is the Anointed One who brings salvation through his life, death, and Resurrection.

**messianic prophecy** A message, communicated on behalf of God by his messengers, that points toward the coming of the Savior, Jesus Christ. These were often expressed as words of hope and comfort to those living in times of darkness and despair.

**servant leadership** A type of leadership based on humble service to all God’s people.

**tribute** A payment by one ruler or state to another, usually as an acknowledgment of submission.

**typology** The discernment of God’s work in the Old Testament as a prefiguration of what he accomplished through Jesus Christ in the fullness of time. Typology illuminates the unity of God’s plan in the two Testaments but does not devalue the Old Covenant or its ongoing relevance and value for the Jewish people.

### Terms Introduced for Later Mastery

**beatified/beatification** This word (from the Latin *beatus*, meaning “blessed”) refers to a declaration by the Pope that a deceased person may be called “blessed” because of his or her holy life and so has been granted the happiness of Heaven.

**Son of Man** A messianic title from the Book of Daniel, used to describe a figure who receives authority over other nations from God; the only messianic title in the Gospels used by Jesus to describe himself.

### Terms Previously Mastered or for General Knowledge

**Babylonian Exile** The period in Israelite history during which the Israelites of the ancient kingdom of Judah were held in captivity in Babylon. The period began with the Babylonians’ destruction of the Temple and the city of Jerusalem in 587 BC and lasted until 539 BC.

**prophet** A person God chooses to speak his message of salvation. In the Bible, primarily a communicator of a divine message of repentance to the Chosen People, not necessarily a person who predicted the future.





Name \_\_\_\_\_

## The Prophet Isaiah (First Isaiah: Chapters 1–39)

Assign one person in your group to answer question 1, using the student book and the introduction to the Book of Isaiah found in the Bible. Then assign one or two people in your group to work on each of the other questions (numbers 2 through 7), using the listed biblical passages. You will have the opportunity to meet with your teacher during this process to check the accuracy of your understanding and work.

1. When and where (i.e., in what historical context) does Isaiah prophesy? What, if any, biographical details do we know about him?
  
2. Call: How is Isaiah called to be a prophet? (See 6:1–8.)
  
3. Message: What themes lie at the heart of Isaiah's prophetic message? (See 7:10–14, 9:1–8, and 11:1–9.)
  
4. Delivery of the message: Through what means is Isaiah's message delivered to the people? For example, it may be delivered through symbolic language, symbolic acts, oracles, or vision reports. You may list more than one means. (See 2:1–5 and 20:1–6.)
  
5. Intermediary: How do we see Isaiah functioning as an intermediary, that is, bringing God's Word to the people, as well as bringing the people's needs, concerns, and perspective to God? (See 1:2–20 and 38:1–8, 21.)
  
6. Hope: How does Isaiah offer the Israelites hope or remind them of God's love during times of suffering and sinfulness? (See 7:10–14 and 9:1–6.)
  
7. Reaction: How do you think the people would have reacted to hearing what Isaiah had to say about them in his prophecies? (See 1:21–25 and 3:16–26.)



Name \_\_\_\_\_

## The Prophet Jeremiah

Assign one person in your group to answer question 1, using the student book and the introduction to the Book of Jeremiah found in the Bible. Then assign one or two people in your group to work on each of the other questions (numbers 2 through 7), using the listed biblical passages. You will have the opportunity to meet with your teacher during this process to check the accuracy of your understanding and work.

1. When and where (i.e., in what historical context) does Jeremiah prophesy? What, if any, biographical details do we know about him?
  
2. Call: How is Jeremiah called to be a prophet? (See 1:4–10.)
  
3. Message: What themes lie at the heart of Jeremiah's prophetic message? (See 18:2–8 and 24:1–7.)
  
4. Delivery of the message: Through what means is Jeremiah's message delivered to the people? For example, it may be delivered through symbolic language, symbolic acts, oracles, or vision reports. You may list more than one means. (See 1:11–16 and 7:1–7.)
  
5. Intermediary: How do we see Jeremiah functioning as an intermediary, that is, bringing God's Word to the people, as well as bringing the people's needs, concerns, and perspective to God? (See 8:4–7 and 12:1–4.)
  
6. Hope: How does Jeremiah offer the Israelites hope or a remind them of God's love during times of suffering and sinfulness? (See 31:31–35.)
  
7. Reaction: How do the leaders and others react to Jeremiah's prophecies? (See 15:10,15 and 20:1–10.)



Name \_\_\_\_\_

## The Prophet Ezekiel

Assign one person in your group to answer question 1, using the student book and the introduction to the Book of Ezekiel found in the Bible. Then assign one or two people in your group to work on each of the other questions (numbers 2 through 7), using the listed biblical passages. You will have the opportunity to meet with your teacher during this process to check the accuracy of your understanding and work.

1. When and where (i.e., in what historical context) does Ezekiel prophesy? What, if any, biographical details do we know about him?
2. Call: How is Ezekiel called to be a prophet? (See 1:28–3:11.)
3. Message: What themes lie at the heart of Ezekiel's prophetic message? (See 34:1–16 and 37:1–14.)
4. Delivery of the message: Through what means is Ezekiel's message delivered to the people? For example, it may be delivered through symbolic language, symbolic acts, oracles, or vision reports. You may list more than one means. (See 4:1–6, 5:1–6, 6:1–7, and 12:1–16.)
5. Intermediary: How do we see Ezekiel functioning as an intermediary, that is, bringing God's Word to the people, as well as bringing the people's needs, concerns, and perspective to God? (See 5:1–6 and 15:1–8.)
6. Hope: How does Ezekiel offer the Israelites hope or remind them of God's love during times of suffering and sinfulness? (See 36:26, 37:1–14, and 43:1–7.)
7. Reaction: How do the people react to Ezekiel's prophecies? (See 12:21–28.)



## Revelation and the Old Testament

Name \_\_\_\_\_

# Strangers in a Strange Land

1. **In the first column**, list five **experiences** you have had of being a stranger or of being among strangers.  
*Examples:* moving to a new home, city, or state; starting a new school; travel experiences; being somewhere where you don't speak the language that everyone else is speaking.
2. **In the middle column**, write at least **two emotions** you felt during each of the five experiences.  
*Examples:* sad, lonely, scared, excited, frustrated, exhilarated, self-conscious.
3. **In the last column**, write **how you coped** with each of the five experiences.  
*Examples:* pushing yourself to make new friends, keeping in touch with people at home, journaling or praying, keeping a sense of perspective, being open-minded and adventurous, having a positive attitude.

**Note:** Leave the bottom row of the chart blank until your teacher gives you further directions.

<b>EXPERIENCES:</b> What happened?	<b>EMOTIONS:</b> How did you feel?	<b>COPING:</b> How did you cope with this situation? Who helped you?
1.		
2.		



## Strangers in a Strange Land

<b>EXPERIENCES:</b> What happened?	<b>EMOTIONS:</b> How did you feel?	<b>COPING:</b> How did you cope with this situation? Who helped you?
3.		
4.		
5.		



## Revelation and the Old Testament

Name \_\_\_\_\_

# Help Wanted: Messiah

1. Circle the group that your teacher has assigned you to. Then read the passages assigned to your group, being sure to look up any unfamiliar words to help you understand the text's meaning.

### Group A:

- Jeremiah 23:5–6
- Isaiah 29:18–24
- Isaiah 42:1–7

### Group B:

- Micah 5:1–4
- Isaiah 35:1–10
- Isaiah 49:1–6

### Group C:

- Daniel 7:13–14
- Isaiah 7:14
- Isaiah 50:4–9

### Group D:

- Zechariah 9:9–10
- Isaiah 9:1–6
- Isaiah 52:13–53:12

2. Based on the passages you read, what kind of person is the Messiah supposed to be? List the characteristics, traits, and personal qualities that the Messiah should demonstrate or embody. *Some of these may be explicitly stated in the text, while others may be implied.*

3. Based on the passages you read, what is the Messiah supposed to do? Name the concrete actions or tasks the Messiah is supposed to undertake. *Some may be explicitly stated in the text, while others may be implied.*

4. Use your answers to questions 2 and 3 above to create a “Help Wanted” ad for a Messiah. Your ad must describe the job that is available and list the qualifications, skills, experience, and personal characteristics needed to carry out the job responsibilities. *Be sure your ad is rooted in concrete details from the passages you read.* Use the back of this handout to organize your ideas; then copy your ad onto larger paper to post in the classroom.

**Optional:** If you wish to incorporate material regarding the Messiah from the Psalms and other Wisdom literature into your ad, see article 50 in the student book.



## *Revelation and the Old Testament*

Name \_\_\_\_\_

# Creating a Triptych

Your task is to work with your partner to create a triptych (a three-paneled work of art) that artistically expresses the relationship between Jesus Christ and two of the following Old Testament people whose lives, personal character traits, and God-given missions prefigure him:

- Moses
  - Joshua
  - King David
1. The middle panel of your triptych must represent or symbolize Jesus Christ. This panel need not simply be a picture of the human Jesus; rather, you might consider creating an abstract or symbolic interpretation of some aspect of Jesus' identity, mission, or message.
  2. The side panels of your triptych must represent or symbolize Moses, Joshua, or King David (two of these three).
  3. Refer to article 51 in the student book (page 303), as well as to the Scripture passages cited there, to help you decide how to represent or symbolize these Old Testament figures.
  4. Consider how your two side panels will artistically express the connections, similarities, and parallels between Jesus and the two Old Testament figures you have chosen. For example, you might utilize similar colors, patterns, or motifs in order to demonstrate visually how these people embodied some aspect of Jesus Christ.





Name \_\_\_\_\_

## Unit 3 Final Performance Task Options

The following is a list of the enduring understandings for unit 3. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- The relationship between a king and his prophet was an uneasy one. As God's mouthpiece, a prophet called the king, as well as the Israelites, back to fidelity to the covenant.
- During times of great suffering and sinfulness, the prophets offered hope to the Israelites and reminded them of God's enduring love.
- Theologically, God's plan is prefigured in the people and events of the Old Testament and fulfilled in Jesus Christ as revealed in the New Testament.

### Option 1: An Essay on the Prophets in a Modern-Day Situation

1. Choose any three of the following prophets, each of whom is discussed in this unit:
  - Elijah
  - Elisha
  - Amos
  - Hosea
  - Jonah
  - First Isaiah
  - Second Isaiah
  - Jeremiah
  - Ezekiel
2. Choose one situation in our world today that needs a faith-based response, in the form of acts of service and charity or advocacy for social justice and long-term change. Possibilities include poverty and hunger, homelessness, war, drug and alcohol addiction, gun violence, human trafficking, laws and policies related to immigrants and refugees, and health care.
3. Write a five-paragraph essay that encompasses the following:
  - a. In your first paragraph, introduce your three prophets with some basic biographical, historical, and literary information about them, and introduce your chosen situation.
  - b. In your three body paragraphs (one for each prophet), write about how you think that prophet, if alive and prophesying today, would respond to the situation you have chosen. Base your ideas on what you know of the prophet's ministry, writings, and response to his own historical circumstances. Be sure to include direct quotes from the Bible as well as responses to the following:
    - How do you think this prophet would call us back to fidelity to the covenant with regard to this issue? What symbolic actions or words would the prophet use to express God's message?
    - How do you think this prophet would offer us hope and remind us of God's enduring love?
  - c. In your last paragraph, discuss how one or more of the Old Testament messianic prophecies sheds further light on possible responses to your chosen situation. How do these prophecies, as fulfilled in Jesus Christ, give us direction and inspiration for a faith-based response to this situation? Include some reflection regarding the ways in which you might be moved to take action on this issue, based on the examples of the prophets and the message and person of Jesus.
4. Attach a bibliography listing all the sources you have consulted in writing your essay. Be sure to include your student book (but not the Bible) on this list.



## Option 2: An Art Show and Gallery Guide

Create an art show that illustrates all three of this unit's enduring understandings. Your art show may utilize digital media or traditional media and must contain eight images or objects—that is, two or three images or objects for each enduring understanding. You must actually make the images or objects for your show, not cut and paste them from the Internet. Create either an audio guide (digital audio file) or a written gallery guide to accompany your show. The guide should provide helpful commentary that assists the viewer in interpreting the images or objects and help in understanding how they reflect the enduring understandings.

## Option 3: An Exegesis Paper

*Note:* If you are completing the semester-long project for this course, you must choose this exegesis option for units 2–4.

1. Select one of the eight passages listed below. (If you wish to choose a different passage related to this unit, check with your teacher first.)
2. Using the seven-step method of biblical exegesis that you learned in unit 1 (see the handout “Making Sense of Old Stories in the Bible” [TX005929], on pages 67–68, which outlines the seven steps of exegesis), write a three-page (minimum) exegesis paper on this passage.
3. You must use at least five of the seven steps of exegesis (i.e., you may omit up to two steps if it seems they don't apply to your selected passage).
4. To the extent possible, incorporate this unit's enduring understandings into your paper. Even enduring understandings that do not connect directly to your passage could still be referenced briefly as background information.
5. In your research, use at least two reliable print or online sources other than the Bible and your textbook. You may need to ask your teacher or library media specialist for help in locating acceptable sources.
6. List these sources in a bibliography. Do not count this as one of your three pages.

### Passages from which to choose:

- 1 Kings 17:1–24 (Elijah and the widow during the drought)
- 2 Kings 5:1–17 (Elisha cures Naaman of leprosy)
- 3 Kings 22:1–2,8–20 (reign of King Josiah, discovery of the Book of the Law)
- Amos 8:1–7 (vision and proclamation of Israel's destruction)
- Lamentations 5:1–22 (heartbreak and suffering, with a prayer for the future)
- Isaiah 40:1–11 (comfort for the people of Judah)
- Isaiah 44:28–45:6 (King Cyrus of Persia, God's anointed)
- Psalm 22:1–22 (prayer of an innocent, suffering person)



## Revelation and the Old Testament

Name \_\_\_\_\_

# Unit 3 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
Essay demonstrates comprehension of enduring understandings for unit.	Essay demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Essay demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Essay does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Essay demonstrates little or no relevant comprehension of enduring understandings for unit.
Essay contains at least five paragraphs plus a bibliography.	Essay contains at least five paragraphs plus a bibliography.	Essay contains only four paragraphs or is missing the bibliography.	Essay contains only four paragraphs and is missing the bibliography.	Essay contains three or fewer paragraphs and is missing the bibliography.
Essay contains in-depth, substantive content that demonstrates creativity and attention to detail.	Essay is not only substantive and creative but also thought-provoking and insightful.	Essay is substantive and creative.	Essay is lacking in substance or in creativity.	Essay is simplistic and superficial.
Essay covers three prophets, one modern-day situation, and one messianic prophecy.	Essay contains all required elements in a way that is engaging, coherent, and innovative.	Essay contains all required elements.	Essay is missing one required element.	Essay is missing two or more required elements.
Essay integrates the academic content of unit with informed personal reflection on a modern-day problem.	Essay integrates academic content with informed personal reflection in an articulate, well-organized manner.	Essay integrates academic content with informed personal reflection in a satisfactory manner.	Essay integrates academic content with informed personal reflection in a limited or somewhat disorganized manner.	Essay does not coherently integrate academic content with informed personal reflection.
Essay utilizes proper spelling and grammar.	Essay has no errors in spelling or grammar.	Essay has one or two errors in spelling or grammar.	Essay has three or four errors in spelling or grammar.	Essay has five or more errors in spelling or grammar.



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## UNIT 3

## Unit 3 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Art show demonstrates comprehension of enduring understandings for unit.	Art show demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Art show demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Art show does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Art show demonstrates little or no relevant comprehension of enduring understandings for unit.
Art show contains at least eight images or objects created by student(s).	Art show contains at least eight images or objects created by student(s).	Art show contains only seven images or objects created by student(s).	Art show contains only six images or objects created by student(s).	Art show contains five or fewer images or objects created by student(s).
Art show and accompanying guide contain in-depth, substantive content that demonstrates creativity and attention to detail.	Art show and guide are not only substantive and creative but also thought-provoking and insightful.	Art show and guide are substantive and creative.	Art show and guide are lacking in substance or in creativity.	Art show and guide are simplistic and superficial.
Art show and accompanying guide are neatly presented and well organized.	Art show and guide are not only neat but also visually engaging and appealing.	Art show and guide are neatly done.	Art show and guide are generally neat but contain some disorganized elements.	Art show and guide are not neat.
Guide (audio or written) provides helpful commentary that assists viewer in interpreting and understanding images/objects in art show.	Guide provides commentary that is not only helpful but also insightful, relevant, and in-depth.	Guide provides good and helpful commentary but lacks insightful or in-depth analysis.	Guide provides adequate commentary but little that is insightful or in-depth.	Guide provides commentary that is irrelevant, superficial, and only minimally enhances viewers' understanding of art show.
Guide uses proper spelling, grammar, and diction.	Guide has no errors in spelling, grammar, or diction.	Guide has one or two errors in spelling, grammar, or diction.	Guide has three or four errors in spelling, grammar, or diction.	Guide has five or more errors in spelling, grammar, or diction.



Unit 3 Final Performance Task Rubrics

Option 3				
Criteria	4	3	2	1
Paper demonstrates comprehension of enduring understandings for unit.	Paper demonstrates a coherent, insightful, and clear comprehension of enduring understandings for unit.	Paper demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Paper does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Paper demonstrates little or no relevant comprehension of enduring understandings for unit.
Paper clearly utilizes at least five of the seven steps of exegesis.	Paper utilizes at least five of the seven steps of exegesis.	Paper clearly utilizes four of the seven steps of exegesis.	Paper clearly utilizes three of the seven steps of exegesis.	Paper clearly utilizes only one or two of the seven steps of exegesis.
Paper contains in-depth, substantive content that demonstrates creativity and attention to detail.	Paper is not only substantive and creative but also thought-provoking and insightful.	Paper is substantive and creative.	Paper is lacking in substance and/or in creativity.	Paper is simplistic and/or superficial.
Paper is professionally presented and well organized.	Paper is not only professionally presented and well organized but also engaging and appealing.	Paper is professionally presented and well organized.	Paper is generally well presented but contains some disorganized elements.	Paper is disorganized and not presented well.
Paper is at least three pages long and has a bibliography that contains at least three sources total (the textbook plus two others).	Paper is at least three pages long and has a bibliography that contains at least three sources total (the textbook plus two others).	Paper is missing one required element (i.e., is short one page or missing one source).	Paper is missing two required elements (i.e., is short one or two pages or missing one or two sources).	Paper is missing three or more required elements or missing the entire bibliography.
Paper uses proper spelling and grammar.	Paper contains no errors in spelling or grammar.	Paper contains one or two errors in spelling or grammar.	Paper contains three or four errors in spelling or grammar.	Paper contains five or more errors in spelling or grammar.



Name \_\_\_\_\_

## Unit 3 Test

# God Revealed through Kings and Prophets

### Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. According to the First Book of Kings, why does the united kingdom of Israel split into two kingdoms?
- The Assyrians invaded Israel.
  - There were religious differences among the Israelites.
  - Solomon was ineffective as a leader.
  - The people were faithless.
- \_\_\_\_\_ 2. What are the messianic prophecies?
- They point to the coming of the ideal Messiah, Jesus Christ.
  - They express comfort to those in darkness and despair.
  - They offer hope to those in need.
  - all of the above
- \_\_\_\_\_ 3. Why are the prophets often unpopular?
- They are usually government leaders and have control over the people.
  - They point out people's sins and call for them to change.
  - They just repeat what the religious leaders say.
  - They rarely practice what they preach.
- \_\_\_\_\_ 4. Which prophet challenges all the prophets of Baal and Asherah in a head-to-head battle of the prophets?
- Jezebel
  - Elisha
  - Elijah
  - Jonah
- \_\_\_\_\_ 5. What does Hosea's marriage represent?
- Judah's greed
  - Hosea's personal sins
  - Gomer's faithfulness to Hosea
  - Israel's lack of faithfulness to God



## Unit 3 Test

- \_\_\_\_\_ 6. After Solomon, how are the kingdoms split?
- a. the Babylonians in the north and the Assyrians in the south
  - b. Israel in the north and the Babylonians in the south
  - c. Judah in the north and Israel in the south
  - d. Israel in the north and Judah in the south
- \_\_\_\_\_ 7. What does Amos preach against?
- a. false and empty worship
  - b. religious hypocrisy
  - c. the wealthy who ignored the needs of the poor
  - d. all of the above
- \_\_\_\_\_ 8. What do Jonah's three days and nights in the fish prefigure?
- a. Jesus calling the fishermen to follow him
  - b. Jesus multiplying the loaves and fishes
  - c. Jesus' death and Resurrection
  - d. Jesus' agony in the garden
- \_\_\_\_\_ 9. What is unique about the Book of Isaiah?
- a. It's made up of two main sections: the Book of Prophecy and the Book of Renewal.
  - b. It very likely contains prophecies of three different prophets at three different time periods.
  - c. It continues where the Book of Deuteronomy left off.
  - d. all of the above
- \_\_\_\_\_ 10. What event does First Isaiah write about?
- a. the Babylonian Exile
  - b. the return of the exiles in Babylon
  - c. the Assyrian conquest
  - d. the split of the two kingdoms
- \_\_\_\_\_ 11. Why does Jeremiah first resist God's call to prophesy?
- a. He thinks he is too young.
  - b. He is not faithful enough.
  - c. He has more important things to do.
  - d. He does not know how to do what God asked.
- \_\_\_\_\_ 12. When Jeremiah walks through town wearing a yoke around his neck, what is he telling the people to do?
- a. to quit being led around by the Assyrians
  - b. to quit treating the poor like cattle
  - c. to let God lead you like men lead cattle
  - d. to surrender to the Babylonians instead of dying



## Unit 3 Test

- \_\_\_\_\_ 13. What or whom do the Babylonians destroy when they capture Jerusalem?
- the firstborn sons
  - the Temple
  - every living animal
  - the church
- \_\_\_\_\_ 14. What do Ezekiel's shock tactics include?
- building a model of Jerusalem and staring at it for fourteen months
  - walking around the city with his bags as if he is ready to be taken away
  - refusing to mourn his wife's death
  - all of the above
- \_\_\_\_\_ 15. What is one of Ezekiel's hopeful prophecies?
- a dream of a rising sun
  - a vision of the dry bones coming to life
  - a song about soothing rain
  - a poem about the chain shackles breaking
- \_\_\_\_\_ 16. Isaiah points to a future highlighted by the coming of what or whom?
- Zedekiah
  - Jeremiah
  - Hezekiah
  - Emmanuel
- \_\_\_\_\_ 17. When was Second Isaiah possibly written?
- centuries before the Babylonian Exile
  - just before the Babylonian Exile
  - during the Babylonian Exile
  - soon after the Babylonian Exile
- \_\_\_\_\_ 18. Who are the two servants of God Second Isaiah identifies who give hope to the people of Judah?
- the Suffering Servant and Cyrus, king of Persia
  - King Josiah and Jesus Christ
  - the servant of goodness and the servant of discipline
  - the prophets Jeremiah and Ezekiel
- \_\_\_\_\_ 19. What do Christians keep in mind when reading the Old Testament?
- the Apostles
  - the election of a new pope
  - Christ's life, death, and Resurrection
  - our understanding about slavery





## Unit 3 Test

## UNIT 3

- \_\_\_\_\_ 20. When Jesus quotes the Psalms, what does he refer to himself as?
- “the stone the builders rejected”
  - “the Way, the Truth, and the Life”
  - “May my name be forever; as long as the sun”
  - “the Son of God”
- \_\_\_\_\_ 21. What does Israel suffer from?
- numerous rebellions
  - leaders who encourage idolatry
  - civil wars
  - all of the above
- \_\_\_\_\_ 22. At our Baptism, all Christians are anointed to share in Christ’s ministry as what?
- priest, prophet, and king
  - leaders in our local churches
  - preachers
  - baptizers
- \_\_\_\_\_ 23. The relationship between Elijah and Elisha has numerous parallels to the relationship between whom?
- Adam and Cain
  - Abraham and Jacob
  - Moses and Joshua
  - Jesus and the Apostles
- \_\_\_\_\_ 24. To what does Jeremiah compare the people and why?
- his shoes, because they walk on the poor
  - a cart with a broken wheel, because they are good for nothing
  - a rotten loincloth, because they worship other gods
  - the Temple, because they will be destroyed
- \_\_\_\_\_ 25. To show the depths of which the people will suffer, what does Ezekiel use to cook his food?
- cow manure
  - pig fat
  - human dung
  - thistles



## Matching

Match the description in column A with the name in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. A Hebrew word meaning “anointed one.”
- \_\_\_\_\_ 27. The Greek translation of the Hebrew word meaning “anointed one.”
- \_\_\_\_\_ 28. The Greek form of the Hebrew name that means “God saves.”
- \_\_\_\_\_ 29. Started the Catholic Worker Movement which provided shelter, food, and clothing to those in need.
- \_\_\_\_\_ 30. Used his marriage as a metaphor to describe God’s relationship with his people.
- \_\_\_\_\_ 31. Good king of Judah who trusts in the Lord.
- \_\_\_\_\_ 32. Discovers the book of the Law in the Temple and begins a great religious reform.
- \_\_\_\_\_ 33. A Hebrew word meaning “God is with us.”
- \_\_\_\_\_ 34. A shepherd and tree trimmer who prophesied that the wealthy must care for the poor and vulnerable.
- \_\_\_\_\_ 35. Spoke up for the El Salvadorans suffering from numerous human rights violations at the hands of the Salvadoran regime.

### Column B

- a. Messiah
- b. Hosea
- c. Josiah
- d. Amos
- e. Oscar Romero
- f. Dorothy Day
- g. Jesus
- h. Hezekiah
- i. Emmanuel
- j. Christ



## True or False

Circle “T” if the statement is true and “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |   |   |   |
|---|---|---|
| T | F | 36. The <u>kings</u> were people chosen by God to call the people to repentance and hope. _____   |
| T | F | 37. <u>Beatification</u> refers to a declaration that a deceased person may be called “blessed” because of their holy life and so has been granted the happiness of Heaven. _____ |
| T | F | 38. Ezekiel and Jesus were both called “ <u>Son of Man</u> .” _____   |
| T | F | 39. <u>Classification</u> is the discernment of God’s work in the Old Testament as a prefiguration of what he accomplished through Jesus Christ. _____                            |
| T | F | 40. Nebuchadnezzar was the king of <u>Judah</u> when the Babylonians conquered Jerusalem. _____   |

## Essay

Respond to one of the following questions in complete sentences.

- A. Read Jeremiah, chapter 1, and use it to show how Jeremiah displays at least four of the general characteristics of a prophet. Include references to specific verses to support your answer.
- B. How does the Babylonian Exile motivate the Israelites to write many books that become part of the Old Testament? Include at least four supporting details.
- C. Choose one of the following Old Testament figures: Elisha, Jeremiah, Moses, Joshua, or King David. Give at least three specific supporting examples to explain how this person prefigured Jesus.



## Unit 3 Test Answer Key

## God Revealed through Kings and Prophets

## Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. d | 8. c  | 15. b | 22. a |
| 2. d | 9. b  | 16. d | 23. c |
| 3. b | 10. a | 17. c | 24. c |
| 4. c | 11. a | 18. a | 25. a |
| 5. d | 12. d | 19. c |       |
| 6. d | 13. b | 20. a |       |
| 7. d | 14. d | 21. d |       |

## Matching

- |       |       |       |
|-------|-------|-------|
| 26. a | 30. b | 34. d |
| 27. j | 31. h | 35. e |
| 28. g | 32. c |       |
| 29. f | 33. i |       |

## True or False

- |                  |                  |
|------------------|------------------|
| 36. F – prophets | 39. F – Typology |
| 37. T            | 40. F – Babylon  |
| 38. T            |                  |

## Essay

*Responses will vary but should include the following points:*

- A. Read Jeremiah, chapter 1, and describe how he displays at least five of the general characteristics of a prophet. Include references to specific verses to support your answer.

The first characteristic is that Jeremiah is a regular person. He is the son of Hilkiah, who was a priest from Anathoth (see verse 1). We can see the second characteristic of receiving a call, in verses 4–5. Jeremiah hears a call from God when God says, “A prophet to the nations I appointed you” (verse 5).

Like many of the other prophets, Jeremiah does not want the call (see verse 6). He complains, “I do not know how to speak. I am too young!” (verse 6). (This is the third characteristic.) Nonetheless, he accepts his mission and God initiates him (the fourth characteristic) by extending his hand, touching his mouth, and saying, “See, I place my words in your mouth! / Today I appoint you / over nations and over kingdoms” (verses 9–10).

A fifth characteristic in this passage is that Jeremiah’s message challenges people making him unpopular. In Jeremiah’s vision of the future, God tells him, “Do not be terrified on account of them” (verse 17) and “They will fight against you, but not prevail over you” (verse 19).



- B. How does the Babylonian Exile motivate the Israelites to write many books that become part of the Old Testament? Include at least four supporting details.

After the Babylonians conquer Jerusalem and destroy the Temple, they bring most of the survivors back to Babylon as captives. This period of captivity, called the Babylonian Exile, is a dark and sad period, but it also motivates the Israelites to reflect on their past and their relationship with God.

During their time in Babylon, they are not allowed to return home and cannot perform any of their religious practices in public. The exiled Israelites must create a new religious identity that is not centered on sacrificial offerings and Temple worship. They focus on their oral tradition and the need to record it. It is at this point that many books of the Old Testament are written.

The people in exile are also inspired to create new works, such as the Book of Lamentations. This book is a collection of highly emotional poems that grieve the destruction of Jerusalem and the difficulties the people face in Babylon. In particular, the Israelites begin to reflect on their past through the lens of their relationship with God. The Deuteronomic history explains why the kingdom failed and how God's people ended up in exile: through the worship of false gods, unjust treatment of those in need, and failure to follow the Law.

- C. Choose one of the following Old Testament figures and give at least three specific supporting examples to explain how this person prefigured Jesus.

Name	Examples
<b>Elisha</b>	<ul style="list-style-type: none"> <li>Elisha prefigures Jesus in many ways. Both Elisha and Jesus perform miraculous works. Elisha fills the empty vessels with oil, and Jesus similarly turns the jars of water into wine. Elisha brings the Shunammite's son back to life, and Jesus brings the widow's son back to life.</li> <li>Elisha feeds a hundred men with twenty barley loaves and has some left over. Similarly, Matthew's Gospel records that Jesus feeds four thousand with a few loaves and fishes and has some left over.</li> <li>Elisha cures Naaman of leprosy, and Jesus cures ten lepers at once. Elisha makes the blade of an ax float on the water, while Jesus himself walks on water (see Matthew 14:22–33).</li> </ul>
<b>Jeremiah</b>	<ul style="list-style-type: none"> <li>Like Jesus, Jeremiah calls the people to return to the Lord and to be faithful to him and his laws. The resemblance is strong enough that when Jesus asks his disciples who the people think he is, they respond that some think he is Jeremiah. There are a number of interesting similarities between the two.</li> <li>In God's call to Jeremiah, he is appointed a "prophet to the nations" (Jeremiah 1:5), while Mary is told that Jesus will be given the throne of David. Both Jesus and Jeremiah have some in their hometown who fight against them. Both cry over the fate of God's people, and both offer stark warnings about their future.</li> <li>Jeremiah calls the Temple a "den of thieves" (Jeremiah 7:11), and Jesus quotes him when he drives the moneychangers out of the Temple. Yet, Jeremiah can see ahead to when God will establish a new covenant with his people. Jesus fulfills that prophecy through his sacrifice on the cross.</li> </ul>



## Unit 3 Test Answer Key

<b>Moses</b>	<ul style="list-style-type: none"> <li>Throughout the Gospel, the author of Matthew offers his Jewish audience a portrayal of Jesus as the New Moses. He highlights all the ways in which Moses prefigures Jesus, including his position as mediator between God and humanity, as well as his role as lawgiver and guide. For example, just as Moses delivers God's Law from Mount Sinai, Jesus delivers the New Law in the Sermon on the Mount.</li> <li>Just as Moses goes up Mount Sinai to meet God, Jesus goes to the mountaintop to meet his Father in prayer.</li> <li>Moses's celebration of the Passover and the Israelites' escape from Egypt is another prefiguring of Jesus. Moses enables the Israelites' freedom from the bondage of slavery and so prefigures Jesus' saving activities. Jesus' celebration of the Last Supper, a Passover meal, leads into his Passion, death, and Resurrection, which frees us from the bondage of sin.</li> </ul>
<b>Joshua</b>	<ul style="list-style-type: none"> <li>Jesus is the Greek form of the Hebrew name Yeshua, or as we say it, Joshua, which means "God saves." Joshua—the successor to Moses—also prefigures Jesus Christ. Both Joshua and Jesus are "filled with the spirit."</li> <li>Joshua's leadership of the Twelve Tribes points toward Jesus' guidance of the Twelve Apostles. Joshua chooses twelve men to carry the Ark of the Covenant (the presence of God) across the Jordan River, while Jesus sends out the Apostles to carry God's message as they preach and heal others.</li> <li>When Moses talks with God about who will act as his successor, he asks that the Israelites will "not be like sheep without a shepherd" (Numbers 27:17). God replies by asking Joshua to shepherd the Israelites, which prefigures Jesus' shepherding of God's people. Though Moses sets the stage and prepares the people, it is actually Joshua who finally leads the Israelites into the Promised Land. This is a wonderful and significant event on its own terms, but it also hints at our own salvation and Christ's role as our Savior. Moses and the prophets have prepared for the Messiah, but it is Jesus who finally offers us salvation and entry into our heavenly Promised Land.</li> </ul>
<b>King David</b>	<ul style="list-style-type: none"> <li>King David's rule of Israel offers a hint as to Jesus' own leadership as the Messiah. Though he certainly was not perfect, David was faithful to God. His leadership of Israel gives a taste of what the Kingdom of God would be like with Jesus as king.</li> <li>When we first meet David, he is a boy tending to his sheep, long before he shepherds the entire flock of Israel. Jesus is also a good shepherd who would lay "down his life for the sheep" (John 10:11). David's battle against the Philistine giant, Goliath, hints at the confrontations Jesus will face against the Temple leadership and the Roman authorities. David's trust in God prefigures Jesus' trust in his Father's will.</li> <li>The kingdom that David governs includes land and a specific group of people, the Israelites. They are united by their faith and willingness to follow God. This is a wonderful moment in Israelite history, but it is just a small sign of the Messiah's Kingdom. Jesus' Kingdom is not a place at all, nor is Jesus' role as king an earthly authority. Jesus' role as king is different because rather than being served, he is a servant to others. And he does not serve just one group of people; Jesus is the servant king for all people, in every time and place.</li> </ul>



# UNIT 4

## God Revealed through Holy People and Worship

How do challenging times  
deepen our faith?

### OVERVIEW

#### Unit Summary

In this unit, the students explore the Old Testament’s post-exilic literature, including some books that are classified as historical (First and Second Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther, and First and Second Maccabees) and the wisdom books (Jobs, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach). The unit begins with the Jews’ return to Jerusalem following the Babylonian Exile and continues through the period of Greek rule, which lasts until about fifty years before the birth of Jesus.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Employ a variety of learning modalities to engage with biblical texts in a manner that is intellectually sound, theologically accurate, and spiritually nourishing for their journey of life and faith.	<b>USCCB Framework</b> The Revelation of Jesus Christ in Scripture: I.B2.b4; II.C3.c

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. Following the Babylonian Exile, the Jewish People rebuilt their religious identity by focusing on proper worship at the Temple in Jerusalem.</p> <p>U2. In challenging times characterized by violence and persecution, many Jews gave witness to their steadfast faith in God.</p> <p>U3. The Bible's wisdom literature helps us to explore profound questions regarding faith, suffering, and human relationships.</p>	<p>Q1. Why was rebuilding the Temple so important?</p> <p>Q2. How do people face big challenges in biblical times?</p> <p>Q3. How do I live a good life?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The Jews returning home after the Exile in Babylon faced the daunting task of rebuilding the city of Jerusalem, including the Temple.</p> <p>K2. Because the Temple was considered to be the very dwelling place of God, it was the most sacred place of the Jewish faith.</p> <p>K3. The Psalms played an important role in Temple worship.</p> <p>K4. Because the Psalms express the whole gamut of human emotions, they are a rich resource for personal and communal prayer and reflection.</p> <p>K5. The Books of Tobit, Judith, and Esther are historical fiction written to encourage the Jews who were struggling under Greek oppression.</p> <p>K6. During the Maccabean Wars, many Jews suffered martyrdom rather than commit apostasy.</p> <p>K7. The arts—including visual art and music—can give us further insights into biblical texts.</p> <p>K8. The Book of Job questions the Israelite belief in divine retributive justice.</p> <p>K9. In the wisdom literature, divine Wisdom is personified as a woman.</p> <p>K10. The wisdom literature invites us to remember God's faithful presence with us in both good times and bad.</p>	<p>S1. Articulate the significance of places that they experience as sacred; that is, as uniquely revelatory of God's presence.</p> <p>S2. Utilize the Psalms in personal and communal prayer.</p> <p>S3. Engage in <i>bevruta</i> with a partner as a means of delving deeply into a biblical text.</p> <p>S4. Interpret artistic images that portray biblical characters and stories.</p> <p>S5. Participate effectively in a Socratic seminar through attentive listening and thoughtful speaking.</p> <p>S6. Reflect, orally and/or in writing, on the profound questions raised by the wisdom literature.</p> <p>S7. Identify biblical themes present in music and other elements of popular culture.</p> <p>S8. Produce their own art and/or writing that demonstrates deep engagement with and personal appropriation of biblical themes.</p>



Revelation and the Old Testament

Name \_\_\_\_\_

**Unit 4 Vocabulary**

**Terms for Mastery**

**All Saints' Day** A feast day commemorating all of the saints of the Church, both known and unknown, celebrated on November 1. Also known as the Feast of All Saints.

**All Souls' Day** A holy day in the Church set aside for honoring the faithful departed, celebrated on November 2.

**apostasy** The act of renouncing one's faith.

**Diaspora** For the Jewish People, the dispersion or scattering away from their homeland.

**Hyperbolic** In the Old Testament, this refers to a sacrifice consumed by fire. In the twentieth century, Holocaust is the only word used to designate the attempted extermination of the Jews by the Nazis during the Second World War (1939-1945).

**hyperbole** Exaggerated statements or claims not meant to be taken literally.

**intercession** A prayer on behalf of another person or group.

**Jews** The term used to refer to all of the physical and spiritual descendants of Jacob (Israel) as well as to the spiritual Abraham and Isaac and their wives. Originally referred specifically to the members of the tribe of Judah.


**Judaism** This word (which has been traced to Judah, the fourth son of Jacob and the first descendant from him) refers to the monotheistic religion of the Jewish People who have been origin to America and whose religious observance is based on the Torah and Talmud.

**parable** The very nature of God, who is beyond understanding, or a specific doctrine revealed by God that is beyond full human understanding.

**parable** A short saying that is easy to repeat and communicates an idea as observable as human life or experience a religious truth.

**Psalter** The Book of Psalms of the Old Testament, which contains 150 Psalms.

**synagogue** This word (from the Greek synagogue, meaning "gathering" or "assembly") refers to the worship assemblies of Jews, who meet outside of Jerusalem, to celebrate the Sabbath. Jesus is depicted in the Gospel of Luke (see 9:10-18) as beginning his Galilee ministry in the synagogue at Nazareth.



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Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the hand-out “Unit 4 Vocabulary” (TX005961), on pages 242–243, one for each student.

Terms for Mastery

- All Saints' Day

All Souls' Day

apostasy

Diaspora

Holocaust

hyperbole

intercession
- Jews

Judaism

mystery

proverb

Psalter

synagogue

Terms Introduced for Later Mastery

- charism

Liturgy of the Hours

Liturgy of the Word
- Purgatory

resurrection of the dead

Samaritan

Terms Previously Mastered or for General Knowledge

- genocide

martyr
- saint

vanity

## Student Book Chapters

This unit draws on material from the *Revelation and the Old Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

### Chapter 12: Rebuilding Jerusalem and the Temple (pp. 318–339)

- Article 52: Leaving Babylon, Going Home
- Article 53: The Temple: Worship Central
  - Pre-read: 1 Kings, chapters 6–7
  - Pre-read: 1 Chronicles, chapter 22
  - Pre-read: 2 Chronicles, chapters 3–4
- Article 54: Rebuilding Jerusalem
  - Pre-read: Ezra 1:1–4, 3:1–4:5, chapters 9–10
  - Pre-read: Nehemiah, chapters 1–2 and 5–6
- Article 55: Psalms: Songs for Every Occasion
  - Pre-read: Psalms 23 and 42

### Chapter 13: Ordinary People Give Extraordinary Witness (pp. 340–363)

- Article 56: Tobit, Judith, Esther: A Happy Ending
  - Pre-read: The Book of Tobit, chapters 1–13
  - Pre-read: The Book of Judith
  - Pre-read: The Book of Esther (chapter A–chapter 9)
- Article 57: Maccabees Part 1: Fighting a Just War
  - Pre-read: 1 Maccabees, chapters 2–5
- Article 58: Maccabees Part 2: Witness Testimony
  - Pre-read: 1 Maccabees, chapter 7
- Article 59: Maccabees Part 3: Life after Death
  - Pre-read: 2 Maccabees 12:38–46
  - Pre-read: 2 Maccabees 15:6–20

### Chapter 14: The Wisdom Books (pp. 364–387)

- Article 60: Wisdom from Above
  - Pre-read: Wisdom, chapters 1 and 10
- Article 61: Job: Why Do Good People Suffer?
  - Pre-read: Job, chapters 1–3 and 38–42
- Article 62: Ecclesiastes: What's the Point?
  - Pre-read: Ecclesiastes, chapters 1, 3–4
- Article 63: Song of Songs: Love Poems
  - Pre-read: Song of Songs, chapters 7–8
- Article 64: Ben Sira: Wisdom Far from Home
  - Pre-read: Wisdom, chapters 2 and 8
  - Pre-read: Wisdom of Ben Sira foreword, chapters 1 and 24

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes
- Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the activities created by Saint Mary's Press to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 4 Preassessment” (TX005960), on page 241
- handout “Unit 4 Vocabulary” (TX005961), on pages 242–243
- handout “Unit 4 Final Performance Task Options” (TX005967), on pages 252–254
- handout “Unit 4 Final Performance Task Rubrics” (TX005968), on pages 255–257
- handout “Unit 4 Test” (TX005969), on pages 258–263
- handout “Unit 4 Test Answer Key” (TX005970), on pages 264–266
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of God's Revelation to the Chosen People. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

## UNIT 4

Explain

**LEARNING EXPERIENCE 1: Preassessment**

Preassess what the students already know and believe about key ideas expressed in the Old Testament's post-exilic writings to assist you in identifying points of emphasis for this unit of study.

Apply

**LEARNING EXPERIENCE 2: Final Performance Task Preview**

Preview the final performance tasks and their rubrics.

## CHAPTER 12

Interpret

**LEARNING EXPERIENCE 3: Sacred Places**

Explore the students' experiences of sacred places as preparation for creating a travel brochure or poster advertising post-exilic Jerusalem. (U1, Q1, K1, K2, S1, S8)

Perceive

**LEARNING EXPERIENCE 4: Getting Creative with the Psalms**

Facilitate the students' critical and creative engagement with the Book of Psalms. (U1, Q2, K3, K4, S2, S8)

## CHAPTER 13

Empathize

**LEARNING EXPERIENCE 5: *Hevruta* and Deuterocanonical Books**

Using the *hevruta* method, engage the students in a close reading of selections from the deuterocanonical books. (U2, Q2, K5, K6, S3)

Interpret

**LEARNING EXPERIENCE 6: Analyzing Artistic Biblical Stories**

Guide the students in locating and analyzing artistic depictions of biblical stories. (U2, Q2, K5, K6, K7, S4)

## CHAPTER 14

Perceive

**LEARNING EXPERIENCE 7: A Socratic Seminar**

Organize a Socratic seminar in which the students explore various issues, topics, and questions raised by the Bible's wisdom literature. (U3, Q3, K8, K9, K10, S5, S6)

Reflect

**LEARNING EXPERIENCE 8: The Book of Job**

Lead the students in exploring the Book of Job and reflecting on suffering. (U3, Q3, K8, K10, S6, S8)

Apply

**LEARNING EXPERIENCE 9: Wisdom Playlist**

Guide the students in compiling a class playlist that reflects key themes of the Wisdom Books. (U3, Q3, K7, K8, K9, K10, S6, S7)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of the unit. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament).

## Explain

### LEARNING EXPERIENCE 1 (Unit)

## Preassessment

**Preassess what the students already know and believe about key ideas expressed in the Old Testament's post-exilic writings to assist you in identifying points of emphasis for this unit of study.**

- Prepare** by downloading and printing handout “Unit 4 Preassessment” (TX005960), on page 241, one for each student. Also download the PowerPoint presentation “Learning Experience 1: Preassessment” (TX006129). Arrange to show the presentation in your classroom.
- Begin** by offering some introductory remarks to serve as a bridge from unit 3 to unit 4. These may include the following:
  - Unit 3 ended with the Israelites in exile in Babylon, and the prophets trying to provide the people with both courage and comfort in this time of great suffering.
  - Unit 4 begins where unit 3 left off, with the Israelites (now known as Jews) returning home to Jerusalem. It ends with the period of Greek rule, which lasts until about a century before the birth of Jesus.
  - Biblical writings we will study in this unit include:
    - accounts of the Jews’ efforts to rebuild Jerusalem and the Temple: the Books of Ezra, Nehemiah, and First and Second Chronicles
    - fictional novellas meant to inspire the Jews during the Greek oppression: the Books of Tobit, Judith, and Esther
    - accounts of Jewish bravery and fidelity to God during the revolt against the Greeks found in First and Second Maccabees
    - wisdom literature: the Books of Job, Proverbs, Wisdom, Psalms, Ecclesiastes, Sirach, and the Song of Songs
  - Although the genres of these writings vary greatly, all of them invite us to consider profound questions about the meaning of life, personal and communal identity, the role of religious worship, suffering, sacrifice, courage, and faith. As we begin this unit, we are going to explore where we stand regarding some of the issues and questions we’ll be studying in the next few weeks.

Revelation and the Old Testament

#### Unit 4 Preassessment

1. Everything—whether good or bad—happens for a reason.
2. In our anger, we should try to be completely honest with God—speak if we are angry at God, sad, hurt, or confused.
3. It is important to have a spiritual place that is the focal point of our prayer.
4. Some people seem to have it easy compared to others.
5. God wants us to enjoy the gift of our assembly.
6. The Bible contains powerful examples of strong female leaders.
7. It is easier to be faithful to God when things are going well.
8. Some beliefs and principles are so important that they are worth dying for.
9. It is possible to live a morally good life while also being happy.
10. There is no growth without struggle.
11. Proper worship is important for sustaining our relationship with God.
12. Having friends and family members who have different religious beliefs than we do can have an impact on our own faith.
13. Violent words can lead to violent actions.
14. No matter how hard we work, no how good we are, we still experience pain and suffering.
15. Wisdom is not the same as knowledge.
16. There are some aspects of life that humans will just never fully understand.

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LIVE JESUS IN OUR HEARTS

#### Preassessment

Revelation and the Old Testament  
Unit 4, Learning Experience 1

TX006129

3. **Arrange** the students into two groups, with one group on one side of the room and the other on the other side of the room. Invite all of the students to stand.
4. **Share** the following points, using these or similar words:
  - The PowerPoint presentation I'm using will provide directions for you to cross the room (i.e., simply walk to the other side of the room) based on your reaction to a statement displayed on the screen.
  - Sometimes you will cross if you agree, other times if you disagree, and other times if you have ever wondered about the statement.
  - Sometimes you will share your viewpoint with a partner.

### TEACHER NOTE

In this exercise, instead of students standing on one side of the room if they agree and the other side if they disagree, they will simply cross from one side to the other based on their reaction to the statement, resulting in mixed groups on both sides. This approach is intended to be a less adversarial way of promoting dialogue, collaboration, and genuine listening.

5. **Show** the PowerPoint presentation. Move through the slides rather quickly, noting the students' reactions to the various statements to guide your future planning. Pause where indicated for pair-shares and brief all-class discussions, each of which should be limited to a maximum of 2-3 minutes.
6. **Invite** the students to return to their seats as the PowerPoint presentation concludes.
7. **Distribute** the handout, one to each student, which lists all of the statements that appear in the PowerPoint presentation. Direct the students to annotate the handout according to the following directions:
  - Draw a smiley face next to the statement you agree with most strongly.
  - Draw a sad face next to the statement you disagree with most strongly.
  - Put a question mark next to the statement about which you are most uncertain whether you agree or disagree.
  - Draw a star next to the statement you are most interested in exploring in this unit.
8. **Invite** a few volunteers to share some of their annotations aloud.
9. **Tell** the students that the Old Testament books that are subject of this unit examine all the ideas on this handout. If you wish, provide examples, such as these:
  - The Book of Job focuses on whether there is some meaning or purpose in suffering, particularly the suffering of a good person.
  - The Song of Songs affirms the goodness of the gift of human sexuality.

- The Books of Ezra, Nehemiah, and First and Second Chronicles explore the questions of where and how we should offer God our prayer and worship.
- The Books of First and Second Maccabees contain stories of people whose Jewish faith was so important to them that they were willing to die rather than renounce it.

**10. Conclude** by stating that the Bible's human authors wrestled and struggled with these questions in much the same ways as we do. The inspired writings they produced can provide us with guidance, help, and direction while also strengthening our faith in God's lively presence and sustaining love.

### Apply

## LEARNING EXPERIENCE 2 (Unit)

# Final Performance Task Preview

Preview the final performance tasks and their rubrics.

- 1. Prepare** by photocopying or downloading and printing the handouts “Unit 4 Final Performance Task Options” (TX005967), on pages 252–254, and “Unit 4 Final Performance Task Rubrics” (TX005968), on pages 255–257, one for each student.

## TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
- 3. Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose any of the options. If you wish to work with a partner, choose option 2.
  - If you wish to complete the semester-long project for this course, you must choose option 3 (an exegesis paper) as your final performance task for units 2–4.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.

### Revelation and the Old Testament

Name \_\_\_\_\_

#### Unit 4 Final Performance Task Options

The following is a list of the enduring understandings for unit 4. Understanding your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- Following the Bereans' Example, many Jewish people sought their religious identity by looking to proper worship at the Temple in Jerusalem.
- In challenging times characterized by violence and persecution, many Jews gave witness to their steadfast faith in God.
- The Bible's wisdom literature helps us to explore profound questions regarding faith, suffering, and human responsibility.

#### Option 1: An Interview with a Person of Faith

- Interview an adult you would identify as a person of faith. Ask the person questions that are related to this unit's enduring understandings. Sample questions may include the following:
  - In what way(s) have challenges or struggles you have encountered deepened your faith?
  - What have been the biggest challenges for you in your journey of faith?
  - What biblical people and biblical stories are especially inspiring and important to you? Why, or in what way(s)? You may want to ask specifically about the biblical people and stories you have studied during this unit.
  - What role does personal scriptural study play in cultivating your relationship with God? What about communal worship? Do praying and worshipping in a particular place help you feel close to God? If so, what is that about?
  - In what ways has your faith grown and changed over the years? Under what circumstances has your faith become stronger? When has it become weaker?
  - If someone were to ask you the following question, how would you respond? “If God looks us too much, why is there suffering?”
  - What advice would you give to a young person who is trying to develop and nurture a relationship with God?
- Record the interview as either an audio or video file.
- Choose one of the following formats to present the information you discovered during the interview. Regardless of which format you choose, you must include at least three direct quotes from your interviewee.
  - a. Write a substantive essay (minimum five paragraphs) in which you report the results of the interview.
  - b. Record a podcast in which you report the results of the interview in a formal script to a news broadcast.
  - c. Make a video in which you report the results of the interview in a formal script to a news show.

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### Revelation and the Old Testament

Name \_\_\_\_\_

#### Unit 4 Final Performance Task Rubrics

	Option 1	Option 2	Option 3
<b>Enduring Understanding 1</b>	1. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	2. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	3. The student identifies a person of faith and asks questions related to the unit's enduring understandings.
<b>Enduring Understanding 2</b>	1. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	2. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	3. The student identifies a person of faith and asks questions related to the unit's enduring understandings.
<b>Enduring Understanding 3</b>	1. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	2. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	3. The student identifies a person of faith and asks questions related to the unit's enduring understandings.

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4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

### TEACHER NOTE

For more information regarding the semester-long project that invites the students to write an exegesis paper for three of their final performance tasks, see appendix 1. The students who select this option may need a copy of the unit 1 handout “Making Sense of Old Stories in the Bible” (TX005929), on pages 67–68, which outlines the seven steps of exegesis.

5. **Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

### Interpret

### LEARNING EXPERIENCE 3 (Chapter 12)

## Sacred Places

Explore the students’ experiences of sacred places as preparation for creating a travel brochure or poster advertising post-exilic Jerusalem. (U1, Q1, K1, K2, S1, S8)

- Prepare** by ensuring that all the students have read articles 52–54 in the student book prior to this learning experience and that they will have access to their student books (print or digital) in class. Photocopy or download and print the handout “A Rebuilt Jerusalem Travel Brochure or Poster” (TX005962), on page 244, one for each student. Gather art supplies, such as paper, poster board, markers, crayons, and colored pencils.
- Begin** by reminding the students of the historical context of this unit, using these or similar remarks:
  - When King Cyrus of Persia conquered Babylon in 537 BC, he allowed the Israelite (Jewish) exiles to return home to Judah and to the city of Jerusalem. They had been gone for about fifty years.
  - Upon returning, they set out to reconstruct their ancestral homeland. In particular, they were determined to rebuild the Temple in Jerusalem: The Temple that King Solomon had built and was later destroyed by the Babylonians in 587 BC.
  - For us to understand why rebuilding the Temple was such a priority for those returning from exile, we must consider what qualities and characteristics make a particular place special or sacred to an individual or group.

Revelation and the Old Testament

Name \_\_\_\_\_

### Making Sense of Old Stories in the Bible

Circle the passage your group has been assigned:

- Exodus 20:1–17
- 1 Samuel 3:1–12
- Luke 10:29–37
- 1 Corinthians 12:12–31

Read your assigned passage. Then work with your group to interpret the passage, making notes regarding each of the steps of biblical interpretation. Your teacher will provide further structure regarding sharing your findings with your classmates.

Step of Biblical Interpretation	Notes
Literal sense: What is the basic message the human author is trying to convey?	
Literal sense (cont.)	
Symbolic, cultural, and historical context	

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Chapter 12: Rebuilding Jerusalem and the Temple 399

### Article 52

#### Leaving Babylon, Going Home

Right before her freshman year of high school, Demetri's family had to pack up and move. Her mom had been promoted, and her new job was in another state. During winter break, Demetri's mom let her fly back home to visit her friends. Even though she had only been gone a few months, things had changed a lot. People who used to be close with one another were not anymore. Many had new friends whom Demetri had never met. Some had become involved in activities she would have never guessed.

When Demetri returned from her trip, she told her mom that she had a great time and was glad she went, but then she added, "Home had never felt so unfamiliar to me before."

After almost fifty years of exile in Babylon, most of the Israelites—now called Jews—returned home to Jerusalem. But most of them were born and raised in Babylon. Jerusalem felt foreign to them, despite the fact that it was the home of their ancestors. For those who could remember the days before the Exile, Jerusalem looked and felt very different. In many ways it was still a city in ruins. They had a lot of work ahead of them to make the beloved city their home again.

How do you feel about the city you used to live in, or back to your former neighborhood, or even back to your old neighborhood? What seemed different to you?

Jews: The time used to make up all of the physical and spiritual dimensions of each (family) as well as the personal, communal and their lives. Originally referred specifically to the members of the tribe of Judah.

UNIT 4

Articles 52–54

Revelation and the Old Testament

Name \_\_\_\_\_

### A Rebuilt Jerusalem Travel Brochure or Poster

Imagine you are among the Jews who have returned to Jerusalem following the Babylonian Exile. You are trying to advertise to Jews of the Diaspora what the exciting activities have accomplished in rebuilding the ruined city, especially the Temple. To encourage Jews from around the Mediterranean world to visit the newly rebuilt Jerusalem, please design a travel brochure or poster using these steps:

- The brochure or poster must emphasize:
  - the city's newly reconstructed walls
  - the many rebuilt Temples, including:
    - details about its magnificent appearance
    - the opportunity to engage in proper worship at the sacred place that is the focal point of Jewish religious identity
    - the importance of the Temple as God's dwelling place
  - other improvements that are making Jerusalem even better than it was before the Babylonians destroyed it
- Refer to chapter 12 in the student book for ideas for material to incorporate into your brochure or poster.
- Use the back of this handout to sketch out your ideas. Your teacher will provide you with art supplies for creating your final product.
- Talk with your teacher if you would like to create your brochure or poster electronically, or if you would like to make a brief video instead of a brochure or poster.

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3. **Pose** these questions to the students:

- What are two or three of your very favorite places? These could be places that you enjoy, that you find beautiful, that allow you to relax by yourself or with others, and so on.
- What characteristics or qualities make those places special to you?
- How does being in these places have a positive impact on you?

Allow the students to think quietly for a moment and then to share their reflections in a brief conversation with a partner. *Note:* The students' responses should be places they have actually been, not places that they one day wish to visit.

4. **Invite** volunteers to name and briefly describe their favorite places aloud while you (or a student volunteer) list them on the board. Note similarities or patterns in the students' responses. For example, perhaps many of the students enjoy relaxing in their bedroom at home, eating in a favorite restaurant, walking in a park or other nearby beautiful place, hanging out at a particular spot on campus, and so on. These places may help them to feel happy, peaceful, and at ease, or give them an overall sense of well-being and belonging.

#### TEACHER NOTE

If all the students have tablets or smartphones in class, consider asking them to share their responses using a collaborative app like Padlet. You can project the Padlet on your screen so that all the students can view their peers' responses in real time. Padlet also allows the students to draw (rather than write) their response, to upload a picture or video (from their photo library or from the internet), or to map a location. The map feature bears relevance for this learning experience because of its focus on special, sacred places.

5. **Pose** these questions to the students:

- What are two places where you feel or have felt especially close to God? Where do you go, or where have you gone, when you want or need to connect with God in a focused and intentional way? In other words, what are two places you consider to be holy or sacred? These places may be the same as the special places you mentioned earlier, or different.
- What makes these places sacred to you? In what way or ways do they enable you to feel close to God when you are there?

The students may think quietly for a moment and then share with a partner. Again, the students' responses should be real places that they have visited.

6. **Invite** volunteers to name and describe these sacred places aloud while you (or a student volunteer) list them on the board. Alternatively, the students may respond on Padlet. Note similarities or patterns in the students' responses. In particular, focus on the

characteristics or qualities of these places that make them sacred to the students. For example, perhaps the students mentioned:

- places of quiet and peace, like a chapel or church
- places of awe-inspiring majesty, like a cathedral
- places that remind us of God's creativity in nature, like a beach, forest, or mountain range
- places that help us to remember and honor our loved ones, like a cemetery, memorial, or monument
- places where we serve the suffering Christ today, like a nursing home or food pantry

Emphasize that sacred places not only connect us with God in a profoundly meaningful way but also remind us of our true identity (both personal and communal), and bring us comfort, courage, inspiration, and joy.

7. **Shift** the students' attention to the Jewish exiles returning to Jerusalem from Babylon, using these or similar remarks:
  - The city of Jerusalem had been sacred to the Israelites at least since the days of King David, when he established it as the capital of the united nation, formed by all twelve tribes.
  - The Temple, built by King Solomon, literally solidified Jerusalem's status as the center of the Israelites' political and religious identity. Within this holy city, the Temple was the most sacred place, the place where God's own self dwelled, in the Ark of the Covenant in the Holy of Holies.
  - The Babylonians' destruction of the city of Jerusalem, including the Temple, brought the Israelites not only physical devastation but also emotional heartbreak and spiritual crisis: How would they connect with God without the Temple?
  - When the Israelites (now known as Jews) were able to return to the ravaged city of Jerusalem, they faced many practical struggles, like constructing housing and ensuring access to water and food. Yet, rebuilding the Temple was a priority. They wanted and needed that sacred place to worship God and to remind them of their religious identity as God's Chosen People.
8. **Tell** the students they will now work in groups to create a travel brochure or poster that advertises the newly rebuilt city of Jerusalem and the Temple.

### TEACHER NOTE

If time is short, consider dividing this learning experience into two class sessions, with the discussion of special and sacred places during the first session and the creation of the travel brochure or poster during the following session. Alternatively, the students could begin work on the brochure or poster in class and finish for homework.

9. **Arrange** the students into groups of four or five. Distribute the handout, one to each student. Read the directions aloud together. Distribute art supplies to each group and direct the students to begin working.

### TEACHER NOTE

If the students are tech-savvy and have easy access to tablets or other devices, offer them the option of creating their brochure or poster electronically. Some students may enjoy producing a brief travel video (using iMovie, Adobe Spark Video, or a similar app) instead of making a brochure or poster.

10. **Circulate** among the students to monitor their work and to answer questions. Affirm and support their creativity while also reminding them of the required content and of the importance of utilizing material from chapter 12 of the student book.
11. **Reconvene** the class as the groups finish their work. Time permitting, the students may briefly present their brochures or posters to the class, or they may take a “gallery tour” to view their classmates’ work.
12. **Conclude** by emphasizing the human need for special, sacred places that solidify our personal and communal religious identity and that strengthen our relationship with God. This is why rebuilding the Temple—the focal point of the Jews’ prayer, worship, and faith community—was a key priority for the Jews returning from exile.

### Perceive

### LEARNING EXPERIENCE 4 (Chapter 12)

## Exploring the Psalms

Facilitate the students’ critical and creative engagement with the Book of Psalms. (U1, Q2, K3, K4, S2, S8)

1. **Prepare** by ensuring that all the students have read article 55 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class.
2. **Begin** by inviting the students to recall some of the material from article 55 in the student book, particularly that the Book of Psalms (also known as the Psalter) is a book of religious songs or hymns. The psalms were a key expression of Jewish religious identity and an important element of Jewish worship at the Temple in Jerusalem, both before and after the Babylonian Exile.
3. **Tell** the students that this learning experience will enable them to investigate the various categories of psalms and to explore how the Psalms may nurture our own relationship with God today.

352 Chapter 12: Rebuilding Jerusalem and the Temple

Article 55

#### Psalms: Songs for Every Occasion

What would a birthday party be like without everyone singing “Happy Birthday”? How would it feel to go to a professional basketball game and not sing “Like Me Out to the Ball Game” during the seventh-inning stretch? Or how about July 4th without the “Star-Spangled Banner”? Songs are one of the ways we express ideas, hopes, and dreams for ourselves or for others. For thousands of years, cultures all around the world have marked times and traditions with music. The Jewish People were no different.

In the Bible, that musical expression is found in the Book of Psalms, also known as the Psalter. Just as we sing hymns during Mass today, the Jewish People sang hymns in their Temple worship. The Hebrew name for this book is *Shema*, which means “praise” or “hymns of praise to God.” These hymns of praise are emotional and poetic expressions to God during some of the most poignant times in our lives. Even Jesus turned to the Psalms for comfort when he was on the cross (see Matthew 27:46; Psalm 22).

#### Time for a Song!

Our culture has all sorts of songs: love songs, dance songs, patriotic songs, protest songs, and more. Similarly, the Jewish psalms address different occasions. Some are specific to religious feast days. Others are emotional expressions that address the ups and downs of life and our relationship with God.



Singing the “Happy Birthday” song is a way to express our hopes and dreams for others in our culture.

Picture ► The Book of Psalms of the Old Testament, which contains 151 Psalms.

Article 55



4. **Instruct** the students to page through the Book of Psalms in their Bibles. Invite them to make informal observations about the contents of this book, such as these:
  - The book contains a total of 150 psalms.
  - The length of individual psalms varies greatly. Some are just a few verses, and others go on for several pages.
  - The layout of the psalms on the page helps us to see clearly that they are poems or songs, rather than narrative or prose.
5. **Direct** the students to work with a partner seated near them to find an interesting or appealing quote from any one of the psalms. The quote should be brief—just a verse or two—and can be something they find beautiful, intriguing, puzzling, comforting, or otherwise notable. When each pair of students has found their quote, they will write it on the board, with the scriptural citation.

### TEACHER NOTE

If the students have tablets or smartphones in class, they could use Padlet, Google Docs, or a similar online app to share their quotes. Project the Padlet or Google Doc on the screen so the students may see their peers' responses in real time.

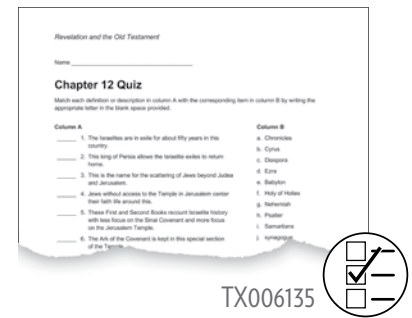
6. **Allow** the students a few minutes to read the quotes selected by their classmates. Using the quotes as examples, review the classifications of psalms, as explained in article 55 in the student book:
  - Psalms of lament or petition seek God's saving help during harsh and difficult circumstances. The authors of these psalms seem to have experienced a keen sense of God's absence, and they longed for God to bring light to the darkness of their pain and anguish.
  - Historical psalms thank God for specific acts of deliverance or vindication; that is, for occasions in which God has directly and definitively intervened in human life and history on behalf of the Israelites.
  - Psalms of praise and thanksgiving offer gratitude for God's creative power, saving name, and constant fidelity.
  - Wisdom psalms offer practical advice and inspiration for leading a virtuous and holy life.
  - Liturgical or worship psalms accompanied communal worship activities at the Temple in Jerusalem.
7. **Arrange** the students into groups of three or four. Each group will read and study three psalms: one example from three of the five categories described in the text. You may assign particular psalms or psalm categories to each group (perhaps using, as a starting point, the psalms from which the quotes on the board were drawn), or you may simply allow the groups to choose from the psalms listed in article 55.

8. **Write** the following questions on the board or project them on a screen:
  - What is the situation of the author of the psalm? For example, what is he or she experiencing, feeling, anticipating, or dreading?
  - How does the psalm express the author's relationship with God? For example, what is the author's attitude toward God, feelings about God, or beliefs about God?
  - What aspects of the psalm are relevant to our lives today? Why?
9. **Direct** the students work in their groups to read their three assigned or selected psalms and to write answers to these questions for each of the three psalms. Give them 20–25 minutes to work.
10. **Engage** the students in a conversation regarding the results of their study of these psalms. Discuss at least one or two examples of psalms from each category. You might share with the students Saint Athanasius's observation that the Psalms are like a mirror of the soul; that is, the Psalms, considered collectively, express the whole gamut of human emotions. When we study and pray the Psalms, we see in them our own struggles, doubts, faith, identity, sadness, uncertainty, and joyful hope.
11. **Explain** that the students will each compose an original psalm, either a psalm of lament or petition or a psalm of praise or thanksgiving. They may write as themselves, expressing their own lament or praise based on the present circumstances of their own lives, or they may use their imagination to write from the perspective of someone in need (for example, undocumented immigrants, refugees, victims of human trafficking, or people who are homeless or unemployed). The students may start this work in class and finish it at home.
12. **Invite** volunteers to read their psalms aloud on the due date (ideally, several examples each of psalms of lament and psalms of praise). Affirm the extent to which the students' psalms, like the biblical psalms, not only reflect the historical circumstances of a particular person or group but also draw our attention and reflection to the span of God's ongoing presence, love, and care throughout salvation history.
13. **Conclude** by emphasizing that for the Jews returning from the Babylonian Exile, the psalms were an important element in rebuilding their religious identity. Although they likely had prayed the psalms even in Babylon, nothing could compare to singing them as an act of worship at the focal point of the Jewish faith community, the Temple in Jerusalem.
14. **Develop** a plan for displaying and sharing the students' psalms through one or more of the following means:
  - Invite the students to rewrite their psalms in an artistic or decorative manner, and display these in your classroom. Go online and show them a few examples of illuminated manuscripts of the Bible or a Psalter. You may wish to award extra credit to the students who undertake this.

- Use the students' psalms as prayers to begin class each day.
- Compile the students' psalms into a booklet or e-book that can be shared, as a print or digital prayer resource, with the larger school community.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 12 quiz (TX006135), do so now, before moving on to chapter 13. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

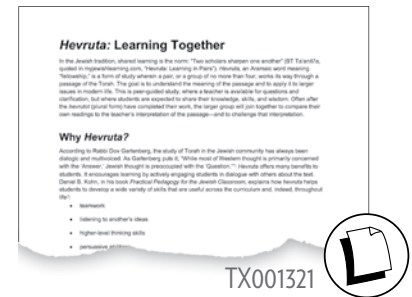


### Empathize

### LEARNING EXPERIENCE 5 (Chapter 13)

## Hevruta and Deuterocanonical Books

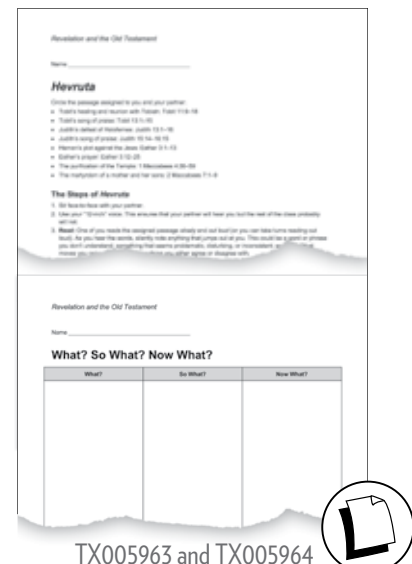
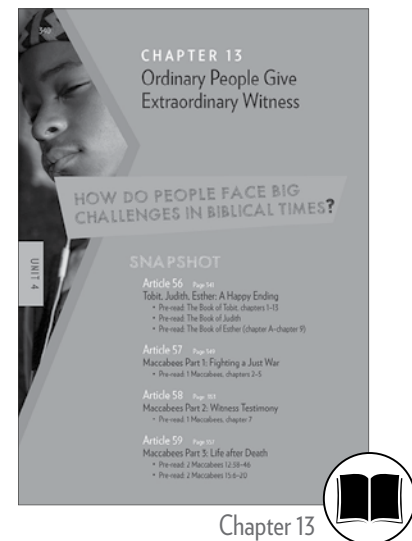
Using the *hevruta* method, engage the students in a close reading of selections from the deuterocanonical books. (U2, Q2, K5, K6, S3)



### TEACHER NOTE

For more information about *hevruta* and how to use it, read "Hevruta: Learning Together" (TX001321) at [smp.org/resourcecenter/resource/4324/](http://smp.org/resourcecenter/resource/4324/).

1. **Prepare** by ensuring that all the students have read chapter 13 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "Hevruta" (TX005963), on page 245, one for each student, and the handout "What? So What? Now What?" (TX005964), on page 246, one for each of four groups. Gather four large sheets of newsprint or poster board and several markers.
2. **Begin** by inviting the students to recall the biblical books that chapter 13 explores: Tobit, Judith, Esther, and First and Second Maccabees. In addition, remind the students of the following:
  - Tobit, Judith, and Esther are historical fiction novellas (short novels) meant to teach and inspire. At a time when the Jews were often subject to violent persecution at the hands of their Greek oppressors, these books offered them hopeful portraits of people who were faithful to God during challenging circumstances.
  - First and Second Maccabees recount the Jews' sufferings under Greek rule as well as their successful revolt against the Greeks, led by the great warrior Judas Maccabeus.





- All of these books give us insight into the Jews' steadfast fidelity to God—both as individuals and collectively as a people. Analyzing and reflecting on selected passages from these books can also strengthen and deepen our own faith.
3. **Explain** to the students that they will be engaging in a close reading of selected passages from these books using an ancient Jewish method of studying texts called *hevruta*. Share the basic concepts of *hevruta* in these or similar words:
    - *Hevruta* is a Hebrew word that means “friendship,” “connection,” or “partner.”
    - It is an ancient Jewish method of studying a text (in this case, a biblical passage) with a partner. The two of you work together to understand the text's essential ideas and the questions it raises.
    - *Hevruta* is based on the idea that no one person has a complete understanding of anything; we need one another if we are to find the truth.
    - *Hevruta* is student-driven learning, which means that the responsibility for learning is placed on you, the student, with your teacher there to guide and assist.
  4. **Arrange** the students into pairs. Distribute the “*Hevruta*” handout. Read the directions aloud together and answer any questions the students may have about the *hevruta* process.
  5. **Assign** each pair one of the passages listed on the handout, and direct the students to begin working. If needed, they may refer to their student books to review the broader context of the biblical book in which their assigned passage appears. Otherwise, the passage may not make sense.
  6. **Allow** at least 15–20 minutes for the students to work. If any pairs indicate they are done before this time has elapsed, encourage them to continue probing the passage for further questions, insights, and contemporary applications. In fact, in *hevruta*, we are never really “done,” as there is always more a text can teach us.
  7. **Draw** the students' attention back to the large group. Explain that they will now meet in groups according to the biblical passage they have been discussing with their partners.
  8. **Give** each of these four groups one copy of the handout “What? So What? Now What?” along with a piece of newsprint (or butcher paper or poster board) and a couple markers.
  9. **Explain** that the groups will now use the insights they gained in the *hevruta* process to respond to the following questions regarding their assigned passage. (You may wish to write these on the board or project them on a screen.)
    - **What?** What did you learn from this passage, particularly about how biblical people responded to challenging circumstances? In what ways did they remain faithful to God even during various struggles, including violence and persecution?

- **So what?** Why does the information listed in the “What” column matter? For example, what does this information teach us about how we are to live? How does it inspire us? How might it shape our decisions, values, or priorities?
  - **Now what?** What concrete actions can we take to live out the message of this passage? What commitments can we make? How can we respond to our own challenges (both individually and collectively, as a church and/or society) in ways that embody this passage’s meaning?
- 10. Direct** the students to use the handout to brainstorm and organize their ideas and then copy the final version onto the newsprint. They will share this larger version with their classmates.
  - 11. Reconvene** the class after the four groups finish working. Time permitting, each group may present its “What? So what? Now what?” posters to the class, or you may wish to simply display the posters and allow the students a few minutes to view their peers’ work. Draw the students’ attention to any points on the posters that particularly support this unit’s second enduring understanding: *In challenging times characterized by persecution and violence, many Jews gave witness to their steadfast faith in God.*
  - 12. Conclude** by affirming the students’ willingness to explore the ways in which these difficult and thought-provoking texts can be profoundly meaningful for people of faith today. Although we may never struggle or suffer in the same way as Tobit, Judith, Esther, or the Jews of the Maccabean era, their examples teach us that when we rely on God’s infinite mercy and boundless love, challenging times can indeed deepen our faith.

## TEACHER NOTE

Learning experience 6 may work best when conducted over two class sessions. The students will find and analyze the images and prepare their presentation in one session and present their work to their classmates in the next session. Plan accordingly.

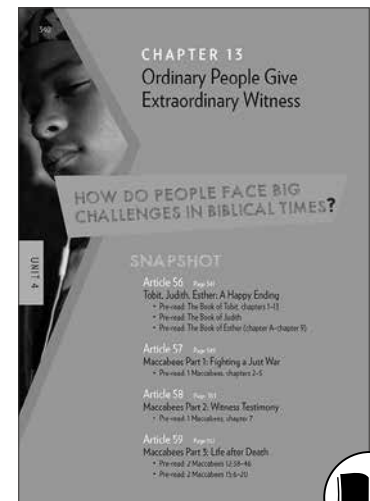
## Interpret

### LEARNING EXPERIENCE 6 (Chapter 13)

## Analyzing Artistic Biblical Stories

Guide the students in locating and analyzing artistic depictions of biblical stories. (U2, Q2, K5, K6, K7, S4)

- 1. Prepare** by ensuring that all the students have read chapter 13 in the student book prior to this learning experience and that they will have access to their student books (print or e-book) during class. Photocopy or download and print the handout “Artistic Interpretations and the Bible” (TX005965), on pages 247–248, one for each student.



Chapter 13

UNIT 4

Revelation and the Old Testament

Name \_\_\_\_\_

**Artistic Interpretations and the Bible**

- Circle the team your group has been assigned:
  - Book of Tobit
  - Book of Judith
  - Book of Esther
  - Books of First and Second Maccabees
- Find five art depictions of the people or events of your group's assigned biblical book. You may use a Google image search and online image databases for related art or religious art. (Note: You may not use any images that appear in your student book.)
- Ensure that the images you select are substantially different from one another. Write the images on a 5x7-inch index card.
  - time periods
  - styles of art
  - countries of origin
  - artists
  - materials or mediums
  - surfaces
  - media (sculpture, painting, etc.)
- Study and analyze each image you select, using the following questions as a guide. Take notes on your responses, which should be your group's interpretations of the artwork (presenting you don't need to research your answers).
 

**Required Questions Part 1: Basic Facts**

  - What is the title of the piece? (Include if untitled.)
  - Where is the piece located? (For example, is it in a museum or church? It is okay to say "unknown.")
  - What is the artist? (It is okay to say "anonymous or unknown.")
  - When (approximately) was it created?
  - In what medium (oil, pen and ink, fresco, marble, etc.) was the piece created?

**Required Questions Part 2**

  - How does the image depict the biblical story or event? Is it accurate? What is missing? What has been added?
  - To what extent does the image portray those who give witness to their faith in the midst of violence, persecution, or other challenges and struggles?

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TX005965



The students will need access to computers or tablets (at least one for every four students) to conduct an online image search and to prepare a PowerPoint (or Google Slides or Keynote) presentation.

2. **Begin** by inviting the students to recall the biblical books that chapter 13 explores: Tobit, Judith, Esther, and First and Second Maccabees. In addition, remind them of the following, using these or similar words:

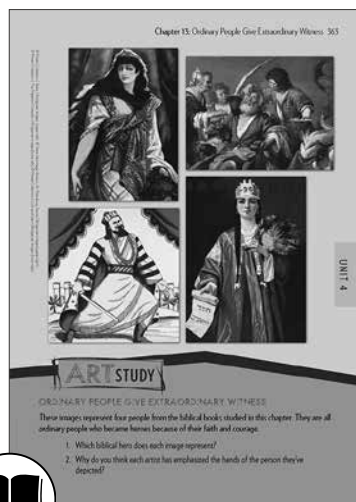
- Tobit, Judith, and Esther are historical fiction: novellas (short novels) meant to teach and inspire. At a time when the Jews were often subject to violent persecution at the hands of their Greek oppressors, these books offered them hopeful portraits of people who were faithful to God in the midst of challenging circumstances.
- First and Second Maccabees recount the Jews' sufferings under Greek rule as well as their successful revolt against the Greeks, led by the great warrior Judas Maccabeus.
- All these books give us valuable insight into the Jews' steadfast fidelity to God—both as individuals and collectively, as a people.
- For centuries, the stories of Tobit, Judith, Esther, and the Maccabees have provided rich material for visual artists. Investigating artistic depictions of these books is one way to delve more deeply into their themes and lessons and to allow them to strengthen and deepen our own faith.

3. **Direct** the class to turn to page 363 in the student book and to examine the four images that appear there. Ask them to identify which biblical story each image portrays (i.e., clockwise from top left: Judith, Judas Maccabeus, Esther, and Tobit).

4. **Introduce** the idea that artists do not simply represent a subject; rather, every decision an artist makes conveys some information about or interpretation of that subject. For example, an artist decides on:

- a medium, like oil painting, pen and ink drawing, or sculpting in marble or clay
- the size of the artwork
- the facial expressions of any people they will depict
- cultural elements to include
- a color palette, which can convey a mood or set of emotions
- an artistic style, including whether to create something that is primarily natural/realistic or primarily symbolic, stylized, or abstract

When we look at a piece of art and consider some of these elements, we gain a greater understanding of both the artists' intentions and of what meaning the artwork may convey to us. In the case of religious artwork, we gain a sense of how the artwork may move us to greater faith or invite us to consider our faith from a new, fresh perspective.



Page 363

5. **Arrange** the students into pairs and invite them to look more closely at the four images on page 363. Each pair writes down two or three aspects of each image that are particularly interesting or striking to them. Allow 5–10 minutes for this.
6. **Reconvene** the class, but keep the students seated with their partners. Invite volunteers to share the elements of each image they discussed with their partners. Possible responses may include:

JUDITH	JUDAS MACCABEUS	ESTHER	TOBIT
<ul style="list-style-type: none"> <li>Although Holofernes's face is obscured in the bottom right corner of the image, the drapery of Judith's clothing draws our eye to that corner, where we see that she is holding his head by its hair.</li> <li>Her facial expression is serene, even though she has just committed a violent act!</li> <li>Her clothing is richly detailed brocade. This both demonstrates the artist's skill and reminds us that Judith was a wealthy widow (see Judith 8:7).</li> </ul>	<ul style="list-style-type: none"> <li>This image uses a much more limited color palette than the other three, primarily red, blue, yellow, black, and green.</li> <li>The image is stylized: the red draperies in the upper corners almost make it appear that Judas Maccabeus is on a stage.</li> <li>This is actually two scenes. A portrait of Judas Maccabeus dominates the piece, but another scene appears below this with Greek writing in the bottom left corner.</li> <li>Particularly astute students may be able to deduce that the Greek writing is "Bacchus," the god of wine who is depicted to the right of the writing holding a goblet.</li> </ul>	<ul style="list-style-type: none"> <li>Her crown indicates her royal status.</li> <li>She appears serene and calm.</li> <li>She holds a scroll with Hebrew writing in her right hand; it seems she may be pointing to the scroll with the fan/feathers she holds in her left hand. The viewer's eye is drawn from the upper right of the image down to the lower left.</li> <li>The students may speculate about the possible symbolic meanings of her braids or the peacock feathers.</li> </ul>	<ul style="list-style-type: none"> <li>This is clearly the most dynamic of the four images, depicting the moment of Tobit's healing.</li> <li>Three people are present—Anna, Tobit, and Tobiah—plus Raphael, the archangel.</li> <li>There is a fish in the bottom right corner—meant to remind us of the fish that provided the gall to cure Tobit's blindness—and a dog in the lower left corner. In the biblical story, the dog had journeyed with Tobiah and Raphael (see Tobit 6:2 and 11:5).</li> </ul>

7. **Affirm** the students' willingness to engage with these images through making observations, offering theories, and posing questions. Explain that today's learning experience will allow them to continue developing these skills as they explore more artwork inspired by these biblical stories.
8. **Distribute** the handout. Read through the directions aloud together, answering any questions the students may have.
9. **Merge** the pairs of students to form groups of four, assigning each group one of the biblical books that is the focus of this learning experience (more than one group may work with the same book). Direct the students to begin conducting their online image search and selecting the five images they will analyze for their presentation.
10. **Circulate** among the groups to assist them as they work. Ensure that for each of the five images they select, they prepare responses to the following:
  - both sets of required questions
  - at least three of the five additional questions
  - the final question that appears at the end of the handout
11. **Facilitate** the students' presentations on the due date. Draw the students' attention to the myriad ways in which artists' diverse interpretations of Scripture can enrich our understanding of biblical stories, broaden our perspective, and enliven our faith.
12. **Reiterate** that the books of Tobit, Judith, Esther, and First and Second Maccabees highlight steadfast Jewish faith in the midst of violence, persecution, and other challenges. The insights we gain from these books—both from the written texts themselves and from artists' interpretations of them—can shape our own response to struggles, trials, and suffering.
13. **Conclude** by asking the students to write a personal reflection on an index card by responding to one last question:
  - Which image did you find to be most inspiring for your own faith? Why?
14. **Collect** the index cards when the students have finished writing their response. Also, collect the notes at the conclusion of the learning experience, if you wish.

Revelation and the Old Testament

Name \_\_\_\_\_

**Chapter 13 Quiz**

Determine which of the following biblical books each statement describes. Write your answer choice in the blank space provided. You will use each answer choice two to four times.

a. Tobit      b. Judith      c. Esther      d. Maccabees (1 and/or 2)

1. This book explains the origins of the Jewish holiday of Purim.
2. This book explains the origins of the Jewish holiday of Hanukkah.
3. In this book, two people's lives are so sad that they wish they were dead.
4. The title character of this book is a General.
5. In this book, Jewish rebels successfully defeat the Greek army.
6. This book tells the story of a prophet.
7. This book was originally written in Hebrew, but a later Greek version includes additional chapters.
8. A widow saves her life in this book.
9. One character in this book is an unfortunate young woman whose seven husbands have all died on their wedding night.
10. In this book, a brave queen saves her people from genocide.

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TX006137

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 13 quiz (TX006137), do so now, before moving on to chapter 14. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

## Perceive

## LEARNING EXPERIENCE 7 (Chapter 14)

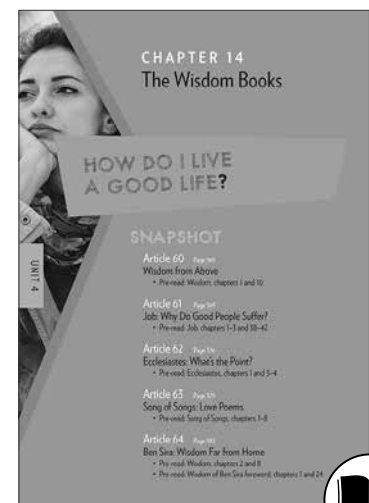
## A Socratic Seminar

Organize a Socratic seminar in which the students explore various issues, topics, and questions raised by the Bible's wisdom literature. (U3, Q3, K8, K9, K10, S5, S6)

## TEACHER NOTE

Depending on the length of your school's class sessions or the speed at which the students typically work, you may wish to divide learning experience 7 into two class sessions: the first devoted to preparation for the Socratic seminar and the second devoted to the seminar itself.

- 1. Prepare** by ensuring that all the students have read chapter 14 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. It may be helpful to direct them to take notes on this reading material (including questions they have) and to bring these notes to class. Photocopy or download and print the handout “The Socratic Seminar” (TX005966), on pages 249–250, one for each student.
- 2. Begin** by reviewing some basic information about the Wisdom Books, using these or similar points:
  - The Wisdom Books are one of the four main categories of books in the Old Testament. They are different from the rest of the Old Testament in that they are only minimally concerned with the Law and with Israelite history. They focus on the joys and challenges of everyday life, seeking to impart wisdom that can be applied in concrete situations.
  - The Wisdom Books contain diverse literary forms, including poems, songs, proverbs, symbolic language, and well-developed personifications of God.
  - There are seven Wisdom Books in Catholic Bibles: Proverbs, Job, Ecclesiastes, the Song of Songs, Wisdom, Sirach, and Psalms. Protestant Bibles do not contain the Books of Wisdom and Sirach. Because the psalms were such an integral aspect of Temple worship, we studied the psalms earlier in this unit, in chapter 12. We'll be examining the remaining six Wisdom Books in this chapter.
  - The Wisdom Books explore profound, philosophical questions that humans have always pondered, such as: What is the nature of good and evil? Why do we suffer? Why do bad things happen to good people? What is the meaning of life? What is true happiness? What is love? What happens to us when we die?
  - In today's learning experience, we will explore some of these profound questions through a structured, intellectual conversation called a Socratic seminar.



Chapter 14



UNIT 4

Revelation and the Old Testament

Name \_\_\_\_\_

### The Socratic Seminar

This class seminar will give you the opportunity to test your analytical and discussion skills through a structured conversation.

#### The Process

- Before the seminar, your teacher will form the class into two groups and direct the groups to prepare for the seminar by reviewing either material, generating questions, and writing answers to questions.
- Your teacher will arrange the classroom chairs into an inner circle and an outer circle. There will be one extra chair in the inner circle, one extra in the outer circle.
- Half of the class will sit in the inner circle (facing the half not sitting) and the other half in the outer circle. When you are in the inner circle, you are participating in the conversation; when you are in the outer circle, you are observing and taking notes on the conversation.
- If, as an outer circle student, you would like to enter into the conversation of the students in the inner circle, you may choose to do so in the first 10 minutes and will be invited to speak by a moderator in the inner circle. When called on, you may briefly discuss or move on to the next topic.
  - Ask an inner circle student to clarify or support a statement.
  - Respectfully correct an incorrect statement.
  - Raise an important point that has not yet been addressed.
  - Restate the seminar topic to the original topic.
- Your teacher will be observing the seminar, not actively participating in it.
- Following through the seminar, the inner circle and outer circle students will switch places.

#### Positive Contributions to the Seminar

Your teacher will consider your contribution to the Socratic seminar to be positive if you do the following:

- participates in conversation.
- demonstrates critical thinking in analyzing the background text (either Scripture, the student book, or another source).
- makes an insightful point.
- articulates a connection to earlier class material or to material from another academic subject.
- poses a good question.
- allows another student to speak before you.
- focuses the group back on topic.
- invites someone to participate.
- provides support for your arguments from Scripture, the student book, or other relevant sources.

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3. **Arrange** the students into two groups. Although these groups will later constitute the “inner circle” and “outer circle” of the Socratic seminar, it is fine, for now, for these two groups to divide into smaller subgroups to facilitate productivity.
4. **Direct** each group to refer to chapter 14 of the student book, their notes on this material, and their Bibles to generate questions about each of the six Wisdom Books that are the focus of this chapter. The questions should raise substantive issues that can later be discussed and debated during the Socratic seminar.
5. **Circulate** among the groups to assist them in generating questions. Sample questions for each of the Wisdom Books may include:
  - Proverbs
    - What is interesting or appealing about personifying wisdom as a woman?
    - Why might having a sense of awe and reverence for God (in biblical language, “fear”) be important or helpful for our life of faith?
  - Job
    - What are some of the causes of human suffering? Is God one of those causes? Why or why not?
    - Is it easier to be faithful to God when things are going well for us, or when we are suffering? Why?
    - What do you think about how God is portrayed in the Book of Job? Do you find this portrayal to be awe-inspiring, frustrating, comforting, or something else? Why?
  - Ecclesiastes
    - Why does life seem to be so unfair at times? Is this part of God’s plan? Why or why not?
    - If we are still going to experience pain and suffering no matter how good we are, what is the point of trying to be good?
    - Qoheleth states that “the path to wisdom is through sorrow.” Has this been true in your own experience? If so, in what ways?
  - Song of Songs
    - Do you think most people would be surprised to find sexually explicit poetry in the Bible? Why or why not?
    - How can the Song of Songs help us to see our sexuality as a gift from God to be treasured and enjoyed?
  - Wisdom
    - What is one concrete situation you have encountered that has called for you to utilize the gift of wisdom?
    - Why do you think the Jewish People took a while to develop a firm belief in life after death?
  - Ben Sira
    - How should we respond or react to biblical passages that, reflecting the patriarchal culture of the human author, portray women in a negative manner?

- Why might it be important for the Bible's wisdom books to address practical issues, like how to deal with anger, manage money, and raise children? Do you think the Bible's advice on such matters is still applicable today? Why or why not?

Emphasize that the students must be prepared to discuss and debate the questions they generate. They need not write out formal answers to the questions, but they may wish to note key talking points they can bring to the seminar.

### TEACHER NOTE

Resist the temptation to involve yourself in the Socratic seminar beyond the logistics of orchestrating this experience. Simply sit to the side, noting both the quantity and the quality of the students' individual and collective levels of participation.

- Distribute** the handout, one to each student. If the two halves of the class subdivided during the previous step of this learning experience, reorganize them back into two large groups. Read through the handout aloud with the students, addressing any questions that surface.
- Arrange** the classroom desks into an inner circle and an outer circle, with the seats in both circles facing inward toward the center. The inner circle must have one extra seat that will remain empty; this is the "hot seat."
- Seat** one group of students in the inner circle and one group in the outer circle, leaving the hot seat empty. The students should take their student books and the questions they generated in their groups with them into the circles.
- Explain** that the students that the inner circle participates in the conversation, while the outer circle observes and takes notes on points that are raised. Outer-circle students who wish to join in the conversation may briefly sit in the hot seat.
- Explain** that this first round of the seminar will focus on the books of Proverbs, Job, and Ecclesiastes. Ask an inner-circle student to initiate the discussion with one of the questions generated by their subgroup. Allow the discussion to continue for about 15 minutes.
- Invite** the two groups to switch circles for the second round, which will focus on the Song of Songs and the Books of Wisdom and Ben Sira. Again, ask an inner-circle student to initiate the discussion, which will continue for about 15 minutes as time permits.
- Conclude** by reconvening the large group and reviewing key points about each of the Wisdom Books that surfaced during the seminar. Then pose this question to the class:
  - How has the experience of participating in a Socratic seminar given you greater insight into one or more of the profound questions raised by the wisdom literature? In other words, what have you learned about one or more of these questions that you are unlikely to have learned on your own?



Remind the students that although it is certainly possible to reflect on, study, and pray with Scripture (including the Wisdom Books) on our own, we gain a great deal by engaging in this work with a community of faith. A Socratic seminar—characterized by intellectual engagement, critical thinking, attentive listening, and thoughtful response—can draw us deeply into the mysteries of life and faith that captivated the human authors of the Wisdom Books.

## TEACHER NOTE

As an alternative, make step 12 an exit strategy. Ask the students to respond individually on an index card to the questions in step 12. Collect the cards at the end of class.

## LEARNING EXPERIENCE 8 (Chapter 14)

### Reflect

## Reflecting on Suffering

Lead the students in exploring the Book of Job and reflecting on suffering. (U3, Q3, K8, K10, S6, S8)

- 1. Prepare** by ensuring that all the students have read article 61 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Reflecting on Suffering” (TX006060), on page 251, one for each student. Gather paper and art supplies. You may also want to have a candle and matches and some reflective music available.
- 2. Begin** by reminding the students that the Bible’s Wisdom Books help us to explore profound questions regarding faith, suffering, and human relationships. One well-known Wisdom Book is the Book of Job, which addresses the question of why good and innocent people suffer. We will study brief excerpts from this book today and use it as the basis for reflecting on our own experiences of suffering.
- 3. Read** the beginning of the Book of Job (1:1–2:10) aloud together, assigning the following roles to the students: narrator, the Lord, Satan, messenger, Job, and Job’s wife. Emphasize that this early part of the book makes clear that God is not directly causing or willing Job’s suffering. Moreover, although Satan questions Job’s goodness, God never does.
- 4. Explain** the following:
  - The lengthy middle chapters of Job (approximately chapters 3–37) consist of an extended debate (also known as a poetic diatribe) about the nature, meaning, purpose, and causes of human suffering.

Chapter 14: The Wisdom Books 369

### Article 61

#### Job: Why Do Good People Suffer?

Hurricanes, murders, car accidents. Sometimes people lose their lives in the most unlikely and unjust ways. Family and friends are devastated and may agonize over why God would allow this to happen. The same goes for those who have experienced suffering through disease, illness, poverty, and the like. What did they or those left behind do to justify such suffering? It’s a very good question, one that has perplexed human beings probably for as long as our species has walked the Earth.

The Book of Job (pronounced jób), which rhymes with glory) explores the mystery of suffering. It provides a different take on the generally accepted heretofore belief that God punishes the wicked and rewards the good in this life, and it offers a startling response to the question “Why do bad things happen to good people?”

But before going any further, let’s take a step back to review a few key hearings from previous chapters that will help you better understand and appreciate this unique story.



Why do bad things happen to good people? This is one of the questions addressed in the Book of Job.

UNIT 4

### Article 61

#### Revelation and the Old Testament

Name \_\_\_\_\_

#### Reflecting on Suffering

Answer these questions on this paper or in a journal, according to your teacher’s directions. Write substantive answers using complete sentences—about one paragraph for each question.

1. Describe a situation of human suffering you have heard about but not directly experienced. This may be an historical event, a current event of national or international scope, or a recent natural disaster. What do you know about this situation? Who suffered, and in what ways? What do you think caused this suffering? What happens does this situation do to you? Do you think something good has come or will ultimately come out of this situation? Why or why not?
2. Describe a situation of suffering you personally have witnessed. What happened? In what ways did you suffer? How did you feel? What do you think caused this suffering? What, if anything, did you learn from this experience? Did you have thoughts your experience of suffering? If so, in what ways? If you haven’t yet learned, what do you think could help you learn?
3. If you were to give advice to a suffering person who is wondering about whether God caused the suffering or wanted him or her to suffer, what would you say?

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- Job is visited by three friends who insist that Job must have done something to deserve all that happened to him. In this way, the friends reflect the common belief of the time in which this book was written, namely, a belief in divine retributive justice.
  - Job's friends maintain that God rewards the righteous and punishes the unjust, and, therefore, would never allow individuals or communities to suffer unless they had sinned in some way.
  - Throughout these exchanges, Job steadfastly, and correctly, maintains his innocence.
5. **Read** the following excerpts from the conclusion to the Book of Job aloud together:
- Job 38:1–11 (God's response to Job)
  - Job 42:1–6 (Job's response to God)

Help the students to understand the following in these or similar words:

- God's response to Job invokes the concept of holy mystery: that God's divine ways, and the divine plan, are beyond the grasp of humans. Suffering, therefore, is a mystery that on some level, we must simply accept without completely understanding it.
  - When we are suffering, this may not be a fully satisfactory answer to our concerns about why difficult things are happening to us. Nonetheless, it invites us to grow both in trust and in humility and to pray that whatever suffering we endure may be an occasion for us to grow in faith.
6. **Distribute** the handout. Allow about 15 minutes for the students to write their answers to the questions on the handout. You may wish to create a reflective atmosphere by playing soft music and lighting a candle. Explain that the students will share only selected aspects of their answers with a partner; however, you, as the teacher, will read their answers when you collect their papers.
7. **Arrange** the students into pairs, giving them about 10 minutes to share their handout with their partner. The students should share their answers to questions 1 and 3, along with whatever aspects of question 2 they are comfortable discussing. Encourage the students to notice similarities and differences in their beliefs about suffering or in their approaches to suffering.

### TEACHER NOTE

It is essential that you collect and read this handout once the students have completed it. If any students write about abuse, molestation, self-harm, suicidal ideation, or similar experiences, be aware of your legal and moral obligations for reporting such situations to the appropriate school and civil authorities.

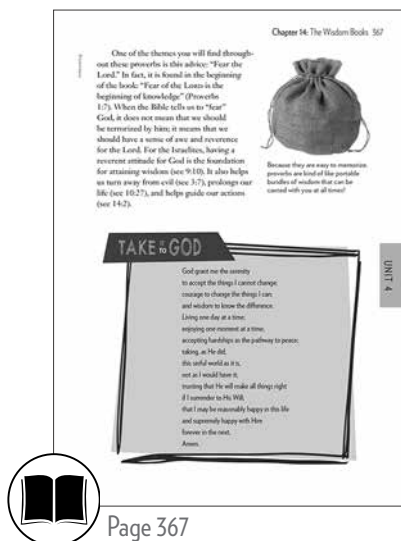


- 8. Merge** the pairs to form groups of four or six. Give each group several sheets of paper and some markers and other art supplies. Drawing on their responses to question 3 on the handout, each group will design a bumper sticker that captures a faith-filled, theologically accurate approach to suffering. The bumper sticker should incorporate a short phrase as well as an illustration or graphic element. Depending on the time remaining in this class, you may wish to ask the students to finish the bumper stickers for homework.

### TEACHER NOTE

If you wish, offer the students the option of creating an internet meme instead of a bumper sticker.

- 9. Allow** the students to share their bumper stickers (or memes) through brief presentations or through a gallery tour. Place the bumper stickers on a table or wall (display memes on a laptop or tablet), and give the students time to examine them.
- 10. Conclude** by reminding the students that the Wisdom Books in general, and the Book of Job in particular, make clear that God does not desire our suffering or punish us with suffering. Moreover, God is faithfully present with us in our times of distress and anguish. You may wish to end by having a student read aloud the “Take It to God” prayer on page 367 in the student book.



Page 367

### LEARNING EXPERIENCE 9 (Chapter 14)

#### Apply

### Wisdom Playlist

Guide the students in compiling a class playlist that reflects key themes of the Wisdom Books. (U3, Q3, K7, K8, K9, K10, S6, S7)

- 1. Prepare** by ensuring that all the students have read articles 60–64 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or e-digital) during class. The students will need to access the internet in pairs or groups of three.

### TEACHER NOTE

Prior to this learning experience, determine the app to which you want the students to upload the songs they select, such as iTunes, Pandora, Spotify, Windows Audio. Another option is for the students to locate the songs on YouTube and upload these links using the “class jukebox” feature on the Tes Teach website. A tech-savvy student may enjoy helping you organize these logistics.



Articles 60–64

2. **Begin** by directing the students to refer to chapter 14 in the student book (and their Bibles) to brainstorm a list of key themes, ideas, or insights found in the Bible's Wisdom Books. The brainstorming may be a whole class exercise, or you may choose to divide the class into five groups and assign each group one of the chapter 14 articles. In either case, list the students' responses on the board. Try to generate about ten statements that reflect themes of the Wisdom Books. Sample statements include the following:
  - Suffering can be redemptive.
  - Suffering is a mystery that humans will never fully understand.
  - Suffering is not a punishment from God.
  - Human sexuality is a gift from God.
  - God is faithfully present with us both in good times and in bad.
  - When we experience difficulties and struggles, we should keep a sense of perspective, remembering that life always has ups and downs.
  - Life is a gift from God that we are meant to enjoy.
  - Greedy people will never be truly happy.
3. **Arrange** the students into pairs or groups of three, assigning each pair or group one of the statements listed on the board.
4. **Explain** that the students will be working to create a class playlist that reflects the insights and themes of the Wisdom Books that are listed on the board, according to these directions:
  - Each pair of students will find one or two songs with lyrics that seem to reflect or capture the meaning of their assigned statement.
  - Ideally, the students should *not* look for religious songs (liturgical songs, hymns, Gospel music, etc); rather, they should consider how contemporary or popular music that is not overtly religious may still express a biblical theme in a symbolic, indirect, or evocative manner.
  - The students may select songs from any genre as long as the lyrics are appropriate to hear in a classroom. If the students have any doubts about this, they should check with you first.
  - Provide directions as to how the students are to upload their song selections to create the class playlist (depending on the apps and hardware available in your classroom).
  - Once each pair or group has selected their song(s), they will write a brief paragraph explaining how the song(s) reflect(s) their assigned themes from the Wisdom Books.
5. **Circulate** among the students to monitor their progress and offer assistance. In addition, monitor the growing playlist to avoid duplication of songs (some songs could plausibly support more than one Wisdom theme).

6. **Reconvene** the large group. Time permitting, play at least a brief excerpt from each song and allow the students who selected the song to explain how it illustrates their assigned theme from the Wisdom Books.
7. **Conclude** by sharing these or similar remarks:
  - The Bible's Wisdom Books help us to explore profound questions regarding faith, suffering, and human relationships. When we examine these questions with hearts and minds that are open to God's grace, we can find valuable guidance for leading a good and holy life.
  - Sometimes we can broaden and deepen our understanding of biblical themes by exploring these themes through an artistic lens. In this learning experience, contemporary and popular music helped us to probe the meaning of the Wisdom Books more deeply.
  - Along with music, the visual and performing arts, film, and other means of artistic expression can also help us to break open God's Word in life-giving, revelatory ways.
8. **Collect** the students' written paragraphs, if you wish.
9. **Save** the class playlist. You may want to use some of these songs as background music during a class activity, as part of prayer to begin or end class, or as the basis for a warm-up or review exercise in a future class session.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 14 quiz (TX006139), do so now, before moving on to "Concluding the Unit." (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

#### Revelation and the Old Testament

Name \_\_\_\_\_

#### Chapter 14 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What do the Bible's wisdom and poetry books mostly focus on?
  - a. helping us to live a good and virtuous life
  - b. a comprehensive reading of biblical history
  - c. exploring the Ten Commandments
  - d. the life of King Solomon
2. What are proverbs?
  - a. short, wise sayings
  - b. easy-to-remember
  - c. insightful observations about human life and faith
  - d. all of the above
3. What is the biblical belief that God rewards the good and punishes the bad during this lifetime called?
  - a. religious mystery
  - b. providential justice
  - c. divine retributive justice
  - d. retribution
4. What is the main question the Book of Job explores?
  - a. Who created the world?
  - b. Why do bad things happen to good people?
  - c. What is the meaning of Jesus' death?
  - d. Who is Satan?
5. Who is the author of the book of Ecclesiastes?
  - a. Genesis
  - b. Job
  - c. Isaiah
  - d. Solomon
6. What is so surprising about the content of the Song of Songs?
  - a. It explains why God married a prostitute.
  - b. It provides helpful dating advice for teenagers.
  - c. It contains a lot of sexual imagery.
  - d. none of the above

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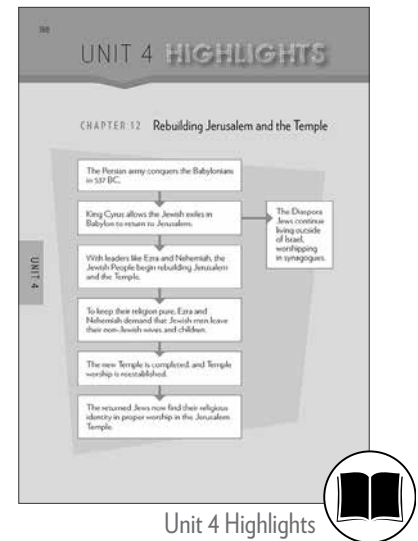
# CONCLUDING THE UNIT

## Using the Student Book “Unit 4 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.



## Using the Preassessment

In addition, consider spending some portion of a class period near the end of the unit to return to the preassessment exercise with which you began the unit. In particular, direct the students to consider again the annotations they made on this handout:

- The statement with which they agreed most strongly (marked with a smiley face):
  - To what extent does the material support their agreement with this statement?
  - After having studied the unit, do they feel or think differently about this statement now? If so, in what way?
- The statement with which they disagreed most strongly (marked with a sad face):
  - To what extent does the material support their disagreement with this statement?
  - After having studied this unit, do they feel or think differently about this statement now? If so, in what way?
- The statement about which they were most uncertain of their viewpoint (marked with a question mark):
  - What further insight into this statement have they gained? What biblical book and/or learning experience gave them this insight?
  - Do they have a clear viewpoint on this statement now? If so, do they agree or disagree with it? Why?
- The statement they were most interested in exploring (marked with a star):
  - Did the unit enable them to explore this statement to their satisfaction? If so, in what way? If not, how might they go about learning more about this topic on their own?



Bring It Home



### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *How do challenging times deepen our faith?*

- Having nearly concluded this unit, how would you answer the focus question?
- How will you respond the next time you encounter a challenge, struggle, or trial?
- Using this unit’s biblical characters as guides, how open will you be to the transformative power of such experiences to deepen and strengthen your faith?

You may invite them to journal quietly about these questions or to engage in conversation with a partner or small group.

# Answer Keys for Double-Check Questions

Each chapter in the student book ends with seven to nine double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 12 Double-Check Questions

1. *Who is Cyrus, and why is he an unexpected savior to the Jewish People?*

Cyrus is the King of Persia who conquers the Babylonians and allows the Jewish People to return to Jerusalem and rebuild the Temple. Cyrus is an unexpected savior not only because he is not Jewish but also because he is the king of another country.

2. *What effects does the Babylonian Exile have on Judaism?*

The Babylonian Exile triggers an examination of the Jewish People's history and relationship with God. This in turn brings about new writings and the formation of most of the Old Testament. *The Jewish People* who are no longer bound to a particular place, so those without the Temple center their faith life around the synagogues.

3. *In what ways does the Chronicler view Israel's past history differently than the Deuteronomist writers?*

The Deuteronomist authors view their history through the lens of faithfulness to the Law and God's covenant, but the Chroniclers emphasizes that faithfulness to proper worship in the Temple is necessary for the people's well-being.

4. *What is the Ark of the Covenant, and why is it so important to the Jewish People?*

The Ark of the Covenant is a container that allows the Israelites to carry the tablets and other sacred items as they travel through the desert toward the Promised Land. The Ark of the Covenant is considered the dwelling place of God by the Israelites. To be in its presence is to be in the presence of God.

5. *Why do the Jewish People have such dislike for the Samaritans?*

When the Assyrians conquer the northern kingdom of Israel in 721 BC, some of the Israelites remain in Samaria, where they intermarry with foreigners from other religions. They become known as the Samaritans. Their worship of the one true God, Yahweh, is mingled with other outside religious practices. They also reject the idea that worship is to be done at the Jerusalem Temple only and thus begin worshipping instead at Mount Gerizim.

6. *Why does Ezra demand that the men who have married foreign women abandon their wives and children?*

Ezra demands that the Jewish men who have married foreign women leave their wives and children because he wants to preserve their religion and way of life. He knows that intermarriage weakens the Jewish faith by introducing beliefs and practices from other religions. He feels that the only way to stop this is by removing all foreign influences.

7. *What role do the Psalms play in the communal life of the Church today?*

The Psalms are used in the Liturgy of the Word at Mass. The chanting or recitation of the Psalms play a major role in the Liturgy of the Hours too.

8. *Describe some of the different types of psalms and how the ancient Israelites used them.*

The Jewish People sing psalms in their Temple worship. Because psalms address different occasions as well as the ups and downs of life, we sometimes group them into categories like these:

- hymns of praise or thanksgiving
- songs of lament (sorrow) or petition
- wisdom hymns
- liturgical or worship psalms
- historical psalms

### Answer Key for Chapter 13 Double-Check Questions

1. *Explain why Judith and Esther are such unique Old Testament heroes.*

The Jewish community is very patriarchal. Men are the leaders, hold the power, and have authority over the women and children. Judith and Esther are unexpected heroes because they are powerful and courageous women who overcome their male enemies.

2. *How do the Books of Tobit, Judith, and Esther offer hope to the Jewish People of the second and first century BC?*

The Jewish People of the second and first century BC are suffering under the hands of an oppressive Greek ruler. The happy endings provided by the Books of Tobit, Judith, and Esther offer its listeners hope and a reason to persevere. They encourage faithfulness to God's commandments; the value of marriage and family; God's special care for the lowly; and the importance of prayer, fasting, and trust in God.

3. *How does the Greek King Antiochus IV treat the Jewish People?*

King Antiochus IV comes into power in 175 BC and begins a period of harsh persecution of the Jews. He forbids the practice of Jewish religion and forces the Jews to embrace his religion, desecrates and robs the Temple, and murders the families who have circumcised their children.



4. *Who are the Maccabees, and what do they do?*

The Maccabees are a Jewish family who lead a successful revolt against their Greek oppressors. A faithful Jewish priest named Mattathias and his five sons form an army to fight the Greeks. Judas is the original leader. He wins many battles, thus allowing the Jewish People to go to Jerusalem and rededicate the Temple. His brother Jonathan succeeds Judas, is made governor of the province by Alexander, son of Antiochus, and is able to garner some independence for the Jewish People. The Maccabees family makes it possible for Judaism to survive.

5. *What are some differences between the First and Second Books of Maccabees?*

The First Book of Maccabees offers a broader historical look at that time period, while the Second Book of Maccabees delves into the variety of ways the Jewish People face their persecution. The Second Book also emphasizes following the Law, and it honors the faithful ones who accept death rather than break the Law.

6. *Describe why Eleazar is honored among the Jewish People.*

Eleazar is an old man and a faithful Jew who wants to be a good role model to the young people. Instead of eating the pork, he chooses to be tortured and die. He is an example of virtue for the whole nation.

7. *How does the Second Book of Maccabees address the belief of life after death?*

Second Maccabees describes the belief in the resurrection of the dead in the account of the martyrdom of the mother and her seven sons. Before they die, almost all of the sons confidently profess their faith in the resurrection of the dead.

8. *Explain how the Second Book of Maccabees presents prayer as a “two-way street” between the living and the dead.*

Second Maccabees tells the account of Judas and his army gathering up the bodies of their fellow soldiers and finding idols to false gods in their tunics. Instead of writing them off as pagans, Judas leads his people to pray for them, and they make an offering to God on behalf of these dead soldiers. Judas also relates a vision in which both the former high priest and the prophet Jeremiah are praying for the Jewish community.

### Answer Key for Chapter 14 Double-Check Questions

1. *How are the Wisdom and Poetry Books different from the rest of the writings of the Old Testament?*

Other Old Testament books focus on Israel’s history, laws, and religious values, while the Wisdom and Poetry Books explore the mysteries for which there are no easy answers. They offer moral lessons and sage advice, and they guide us in our search for happiness and harmony in life.



2. *What is meant by “fear of the Lord,” and why is it useful?*

“Fear of the Lord” refers to the sense of awe and reverence we should have for the Lord. “Fear of the Lord” is the foundation for attaining wisdom; it helps us turn away from evil, prolongs life, and helps guide our actions.

3. *What belief does the Book of Job address?*

The Book of Job challenges the Israelites’ belief in divine redemptive justice: God rewards those who do good and punishes those who do wrong during this lifetime.

4. *How does the Book of Job respond to the question of why good people suffer?*

In regard to why good people suffer, the Book of Job suggests that there are some things humans cannot completely understand because we are not God. Some things will always be a mystery, including why bad things happen to good people. It is not a mystery to be solved but a mystery to be accepted.

5. *What does the author of Ecclesiastes suggest we do in the face of the constantly repetitive cycles of good and bad times?*

The author of Ecclesiastes suggests that despite our sufferings, we should do everything we can to enjoy the life God has given us. We can walk around with a sour face and complain, or we can accept our struggles, continue to do good, and enjoy the good things present in our life.

6. *What two things might the imagery in Song of Songs symbolize?*

Song of Songs affirms the goodness of human sexuality, and the sexual imagery also symbolizes the intimate and passionate relationship between God and his people. As a husband and wife are bound in the covenant of marriage, we have a covenant with God and we are called to be faithful to him as he is to us.

7. *Describe the historical situation in which the Book of Wisdom and the Wisdom of Ben Sira were written.*

The Book of Wisdom and the Wisdom of Ben Sira were written during a time when the Jewish communities began to spread in the countries surrounding the Mediterranean Sea. These communities were facing cultural conflicts with the dominant Greek culture. Wisdom and Ben Sira encouraged them to maintain their Jewish culture and wisdom.

8. *What might have been a factor in leading to the Jewish People’s growing belief in the afterlife?*

The Jewish People’s newly found belief in the afterlife may have sprouted from their experiences in the Babylonian Exile and their persecution from the Greeks. Because many faithful Jewish People died for refusing to give up their faith, it became harder to believe that their suffering in this life was God’s punishment. So if they were not rewarded for their faithfulness in this life, there must have been an afterlife in which they would be rewarded.

## *Revelation and the Old Testament*

Name \_\_\_\_\_

### Unit 4 Preassessment

## Cross the Room

1. Everything—whether good or bad—happens for a reason.
2. In our prayer, we should try to be completely honest with God—even if we are angry at God, sad, hurt, or confused.
3. It is important to have a physical place that is the focal point of our prayer.
4. Some people seem to have it easy compared to others.
5. God wants us to enjoy the gift of our sexuality.
6. The Bible contains powerful examples of strong female leaders.
7. It is easier to be faithful to God when things are going well.
8. Some beliefs and principles are so important that they are worth dying for.
9. It is possible to live a morally good life while also being happy.
10. There is no growth without struggle.
11. Proper worship is important for sustaining our relationship with God.
12. Having friends and family members who have different religious beliefs than we do can have an impact on our own faith.
13. Violent words can lead to violent actions.
14. No matter how hard we work, or how good we are, we still experience pain and suffering.
15. Wisdom is not the same as knowledge.
16. There are some aspects of life that humans will just never fully understand.



Name \_\_\_\_\_

## Unit 4 Vocabulary

### Terms for Mastery

**All Saints' Day** A feast day commemorating all of the saints of the Church, both known and unknown, celebrated on November 1. Also known as the Feast of All Saints.

**All Souls' Day** A holy day in the Church set aside for honoring the faithful departed, celebrated on November 2.

**apostasy** The act of renouncing one's faith.

**Diaspora** For the Jewish People, the dispersion or scattering away from their homeland.

**Holocaust** In the Old Testament, this refers to a sacrifice consumed by fire. In the twentieth century, *Holocaust* is the widely used term to designate the attempted extermination of the Jews by the Nazis during the Second World War (1939–1945).

**hyperbole** Exaggerated statements or claims not meant to be taken literally.

**intercession** A prayer on behalf of another person or group.

**Jews** The term used to refer to all of the physical and spiritual descendants of Jacob (Israel) as well as to the patriarchs Abraham and Isaac and their wives. Originally referred specifically to the members of the tribe of Judah.

**Judaism** This word (which has been traced to Judah, the fourth son of Jacob and the tribe descended from him) refers to the monotheistic religion of the Jewish People who trace their origin to Abraham and whose religious observance is based on the Torah and Talmud.

**mystery** The very nature of God, who is beyond understanding; or a specific doctrine revealed by God that is beyond full human understanding.

**proverb** A short saying that is easy to recall and communicates an astute observation on human life or expresses a religious truth.

**Psalter** The Book of Psalms of the Old Testament, which contains 150 Psalms.

**synagogue** This word (from the Greek *synagōgē*, meaning “meeting” or “assembly”) refers to the worship assemblies of Jews, who lived outside of Jerusalem, to celebrate the Sabbath; Jesus is depicted in the Gospel of Luke (see 4:14–30) as beginning his Galilean ministry in the synagogue at Nazareth.



## Terms Introduced for Later Mastery

**charism** A special grace of the Holy Spirit given to an individual Christian or community, for the benefit and building up of the entire Church.

**Liturgy of the Hours** Also known as the Divine Office, the official public, daily prayer of the Catholic Church. The Divine Office provides standard prayers, Scripture readings, and reflections at regular hours throughout the day.

**Liturgy of the Word** This term refers to the first part of the Mass that includes the introductory rite, the readings from Scripture, the homily, and the prayers of the faithful.

**Purgatory** A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

**resurrection of the dead** The raising of the righteous on the last day, to live forever with the Risen Christ. The resurrection of the dead means that not only our immortal souls will live on after death but also our transformed bodies.

**Samaritan** An inhabitant of Samaria. The Samaritans, an interreligious and interracial people (Jewish and Assyrian), rejected the Jerusalem Temple and worshipped instead at Mount Gerizim. The hostility between Jews and Samaritans is often recounted in the New Testament.

## Terms Previously Mastered or for General Knowledge

**genocide** The systematic and planned extermination of a national, racial, ethnic, or cultural group.

**martyr** A person who suffers death because of his or her beliefs. The Church has canonized many Christian martyrs as saints.

**saint** Someone who has been transformed by the grace of Christ and who resides in full union with God in Heaven.

**vanity** Something worthless, trivial, or pointless.



Name \_\_\_\_\_

## A Rebuilt Jerusalem Travel Brochure or Poster

Imagine you are among the Jews who have returned to Jerusalem following the Babylonian Exile. You are trying to advertise to Jews of the Diaspora what the returning exiles have accomplished in rebuilding the ruined city, especially the Temple. To encourage Jews from around the Mediterranean world to visit the newly rebuilt Jerusalem, please design a travel brochure or poster using these steps.

1. The brochure or poster must emphasize:
  - the city's newly reconstructed walls
  - the newly rebuilt Temple, including:
    - details about its magnificent appearance
    - the opportunity to engage in proper worship at the sacred place that is the focal point of Jewish religious identity
    - the importance of the Temple as God's dwelling place
  - other improvements that are making Jerusalem even better than it was before the Babylonians destroyed it
2. Refer to chapter 12 in the student book for ideas for material to incorporate into your brochure or poster.
3. Use the back of this handout to sketch out your ideas. Your teacher will provide you with art supplies for creating your final product.
4. Talk with your teacher if you would like to create your brochure or poster electronically, or if you would like to make a brief video instead of a brochure or poster.



## Revelation and the Old Testament

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### Hevruta

Circle the passage assigned to you and your partner:

- Tobit's healing and reunion with Tobiah: Tobit 11:9–18
- Tobit's song of praise: Tobit 13:1–15
- Judith's defeat of Holofernes: Judith 13:1–16
- Judith's song of praise: Judith 15:14–16:15
- Haman's plot against the Jews: Esther 3:1–13
- Esther's prayer: Esther 3:12–25
- The purification of the Temple: 1 Maccabees 4:36–59
- The martyrdom of a mother and her sons: 2 Maccabees 7:1–9

### The Steps of Hevruta

1. Sit face-to-face with your partner.
2. Use your "12-inch" voice. This ensures that your partner will hear you but the rest of the class probably will not.
3. **Read:** One of you reads the assigned passage *slowly* and *out loud* (or you can take turns reading out loud). As you hear the words, silently note anything that jumps out at you. This could be a word or phrase you don't understand; something that seems problematic, disturbing, or inconsistent; something that moves you or touches you; or something you either agree or disagree with.
4. **Question:** You and your partner take turns coming up with *questions* about the passage *out loud*. Look at what the passage **says** and think about what it might **mean**. To begin, you might look for words or phrases that repeat throughout the passage, for areas that seem confusing or inconsistent, for metaphors or symbols, and for both literal and spiritual meanings.
5. **Discuss:** You and your partner try your best to answer at least some of the questions you have generated. Don't be afraid to make educated guesses as to what an unfamiliar word or phrase or weird or funny part of the passage may mean. Keep in mind that some questions do not have easy answers, and some questions have no answers at all. In *hevruta*, that's okay!
6. **Apply:** You and your partner share what has come to mind from your own life experience as you work on this passage. For example, you might consider how the passage relates to your own life, what other writings or stories this passage reminds you of, and what this passage could teach you.

Take some notes during your *hevruta* conversation so that you can later share your insights with other students in your class.



Name \_\_\_\_\_

What? So What? Now What?

What?	So What?	Now What?

UNIT 4



## Revelation and the Old Testament

Name \_\_\_\_\_

# Artistic Interpretations and the Bible

- Circle the topic your group has been assigned:
  - Book of Tobit
  - Book of Esther
  - Book of Judith
  - Books of First and Second Maccabees
- Find five art depictions of the people or events of your group's assigned biblical book. You may use a Google image search and online image databases like *wikiart.org* or *abcgallery.com*. (Note: You may not use any images that appear in the student book.)
- Ensure that the images you select are substantially different from one another. Ways that images can be different include:
  - time periods
  - artists
  - media (painting, sculpture, etc.)
  - styles of art
  - realistic or abstract
  - countries of origin
  - cultures
- Study and analyze each image you select, using the following questions as a guide. Take notes on your responses, which should be your group's interpretations of the artwork (meaning you don't need to research your answers).

### Required Questions Part 1: Basic Facts

- What is the title of the piece? (Indicate if untitled.)
- Where is the piece located? (For example, is it in a museum or church? It is okay to say "unknown.")
- Who is the artist? (It is okay to say "anonymous or unknown.")
- When (approximately) was it created?
- In what medium (oil, pen and ink, fresco, marble, etc.) was the piece created?

### Required Questions Part 2: Evaluation

- How does the image depict the biblical story on which it is based? Is it accurate? What is missing? What has been added?
- To what extent does the image portray Jews who give witness to their faith in the midst of violence, persecution, or other challenges and struggles?





**Additional Questions** (Choose at least three.)

- a. How are the characters in the image depicted? What emotions are expressed? What attitude is reflected in their body positioning? Are they static or in motion?
  - b. How would you describe the mood of the image? Notice color, shapes, forms, textures, and lines.
  - c. How does the image use light and shadow? What dramatic emphasis do these create?
  - d. What do you think the artist wants us to focus on?
  - e. How does the image depict the passage of time? For example, is it like a snapshot of a single moment, or is it like a storyboard, depicting many moments at once?
5. Prepare a visual and oral presentation that will help your classmates understand how these images portray and interpret the biblical books on which they are based.
- Your visual presentation will consist of slides of your selected images (one image per slide, as large as possible to be seen clearly when projected in the classroom).
  - As each image is displayed, you will share your insights about it (your responses to the questions in step 4). It is okay to refer to print or electronic notes.
  - Each member of your group should speak in the oral presentation.



## Revelation and the Old Testament

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# The Socratic Seminar

This class seminar will give you the opportunity to test your analytical and discussion skills through a structured conversation.

## The Process

1. Before the seminar, your teacher will form the class into two groups and direct the groups to prepare for the seminar by reviewing written material, generating questions, and writing answers to questions.
2. Your teacher will arrange the classroom chairs into an inner circle and an outer circle. There will be one extra chair in the inner circle; this chair is called the “hot seat.”
3. Half of the class will sit in the inner circle (leaving the hot seat empty) and the other half in the outer circle. When you are in the inner circle, you are participating in the conversation; when you are in the outer circle, you are observing and taking notes on the conversation.
4. If, as an outer-circle student, you would like to enter into the conversation of the students in the inner circle, you may choose to sit in the hot seat and wait to be invited to speak by a classmate in the inner circle. When called on, you may briefly do one or more of the following:
  - Ask an inner-circle student to clarify or support a statement.
  - Respectfully correct an incorrect statement.
  - Raise an important point that has not yet been addressed.
  - Redirect the seminar back to the original topic.
5. Your teacher will be observing the seminar, not actively participating in it.
6. Halfway through the seminar, the inner circle and outer circle students will switch places.

## Positive Contributions to the Seminar

Your teacher will consider your contribution to the Socratic seminar to be positive if you do the following:

- participate in conversation
- demonstrate critical thinking in analyzing the background text (whether Scripture, the student book, or another source)
- make an insightful point
- articulate a connection to earlier class material or to material from another academic subject
- pose a good question
- allow another speaker to speak before you
- focus the group back on topic
- invite someone to participate
- provide support for your arguments from Scripture, the student book, or other relevant sources



## Negative Contributions to the Seminar

Your teacher will consider your contribution to the Socratic seminar to be negative if you do the following:

- interrupt another student
- challenge other students' statements in a disrespectful or dismissive manner
- repeat points without adding new ideas or material
- derail the conversation
- dominate the conversation



Name \_\_\_\_\_

## Reflecting on Suffering

Answer these questions on this paper or in a journal, according to your teacher's directions. Write substantive answers using complete sentences—about one paragraph for each question.

1. Describe a situation of human suffering you have heard about but not directly experienced. This may be an historical event, a current event of national or international scope, or a recent natural disaster. What do you know about this situation? Who suffered, and in what ways? What do you think caused this suffering? What feelings does this situation stir up in you? Do you think something good has come or will ultimately come out of this situation? Why or why not?
2. Describe a situation of suffering you personally have endured. What happened? In what ways did you suffer? How did you feel? What do you think caused this suffering? What, if anything, did you learn from this experience? Did you heal following your experience of suffering? If so, in what way(s)? If you haven't yet healed, what do you think could help you heal?
3. If you were to give advice to a suffering person who is wondering about whether God caused the suffering or wanted him or her to suffer, what would you say?



Name \_\_\_\_\_

## Unit 4 Final Performance Task Options

The following is a list of the enduring understandings for unit 4. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- Following the Babylonian Exile, the Jewish People rebuilt their religious identity by focusing on proper worship at the Temple in Jerusalem.
- In challenging times characterized by violence and persecution, many Jews gave witness to their steadfast faith in God.
- The Bible's wisdom literature helps us to explore profound questions regarding faith, suffering, and human relationships.

### Option 1: An Interview with a Person of Faith

1. Interview an adult you would identify as a person of faith. Ask this person questions that are related to this unit's enduring understandings. Sample questions may include the following:
  - In what way(s) have challenges or struggles you have encountered deepened your faith?
  - Who have been role models for you on your journey of faith?
  - What biblical people and biblical books are especially inspiring and important to you? Why, or in what way(s)? *You may want to ask specifically about the biblical people and books you have studied during this unit.*
  - What role does personal prayer play in cultivating your relationship with God? What about communal worship? Do praying and worshipping in a particular place help you feel close to God? If so, what is that place?
  - In what ways has your faith grown and changed over the years? Under what circumstances has your faith become stronger? When has it become weaker?
  - If someone were to ask you the following question, how would you respond? "If God loves us so much, why is there suffering?"
  - What advice would you give to a young person who is trying to develop and nurture a relationship with God?
2. Record the interview as either an audio or video file.
3. Choose one of the following formats to present the information you discovered during the interview. Regardless of which format you choose, you must include at least three direct quotes from your interviewee.
  - a. Write a substantive essay (at least five paragraphs) in which you report the results of the interview.
  - b. Record a podcast in which you report the results of the interview in a format similar to a radio broadcast.
  - c. Make a video in which you report the results of the interview in a format similar to a news show.



4. Conclude your essay, podcast, or video with a brief personal reflection on what you have learned from the person you interviewed, particularly any further insights you have gained into this unit's enduring understandings.
5. Turn in both the audio or video recording of the entire interview and your essay, podcast, or video to your teacher.

## Option 2: A Talk Show with Biblical Figures

1. Imagine you have been invited by the BNN (Biblical News Network) to produce a talk show called "Hidden Figures: Lessons from Lesser-Known Biblical Characters."
2. Choose three biblical characters from this list to be guests on the show.
  - Ezra
  - Nehemiah
  - Tobit (or another character from the Book of Tobit)
  - Judith
  - Esther
  - Judas Maccabeus
  - Eleazar (or other Jewish martyr from the Maccabean wars)
  - Job
  - Lady Wisdom
3. Write a script for the show (minimum of four typed, double-spaced pages). As the interviewer, pose questions to your guests about these or similar topics:
  - their religious identity
  - the struggles and joys they encountered in their lives
  - their understanding and experience of the power of prayer and worship
  - the ways in which challenging times deepened their faith in God
  - the importance of sharing our faith with others
  - their beliefs about the meaning of life
  - their thoughts about the causes of evil and suffering
  - advice they would share with young people trying to live a good and holy life

The biblical figures may interact and converse with one another as well as with you. For example, perhaps they compare their life experiences, their relationships with God, and the historical context in which they lived. Because this is an imaginative exercise, even fictional characters like Job, or a personification like Lady Wisdom, can reflect on and share insights about their lives.

4. Conclude your script with a one- to two-paragraph personal reflection on what you, as the interviewer, have learned from spending time with these biblical figures. (*Note:* If you are completing this task with a partner, you must each write your own personal reflection.)
5. In consultation with your teacher, do one of the following:
  - a. Arrange to film your talk show. Upload the video to a site your teacher can access.
  - b. Perform your talk show "live" for your class.
6. In either case, you will play the host. You will need to recruit other willing friends or classmates to read the roles of the biblical figures. Your teacher can help you with these logistics.
7. Turn in the written script to your teacher.



## Option 3: An Exegesis Paper

*Note:* If you are completing the semester-long project for this course, you must choose this exegesis option for units 2–4.

1. Select one of the following eight passages. (If you wish to choose a different passage related to this unit, check with your teacher first.)
  - Ezra 1:1–11 (the decree of Cyrus ending the Babylonian Exile)
  - Psalm 42:1–12 (a psalm of lament)
  - Tobit 3:7–17 (Sarah’s sufferings)
  - Judith 8:1–14 (Judith’s background story and words to the city elders)
  - Esther 1:5–22 (King Ahasuerus’ banquet and the deposal of Queen Vashti)
  - 2 Maccabees 12:38–46 (Judas Maccabeus and his army praying for the dead)
  - Song of Songs 7:1–14 (the beauty of love)
  - Wisdom 7:22b–8:1 (Lady Wisdom)
2. Using the seven-step method of biblical exegesis that you learned in unit 1 (see the handout “Making Sense of Old Stories in the Bible” [TX005929], on pages 67–68, which outlines the seven steps of exegesis), write a three-page (minimum) exegesis paper on this passage.
3. You must use at least five of the seven steps of exegesis. (You may omit up to two steps if it seems they don’t apply to your selected passage.)
4. To the extent possible, incorporate this unit’s enduring understandings into your paper. Even enduring understandings that do not connect directly to your passage could still be referenced briefly as background information.
5. In your research, use at least two reliable, accurate print or online sources other than the Bible and your student book. You may need to ask your teacher or library media specialist for help in locating acceptable sources.
6. List these sources in a bibliography. (*Note:* The bibliography does not count as one of your three pages.)



*Revelation and the Old Testament*

Name \_\_\_\_\_

**Unit 4 Final Performance Task Rubrics**

Option 1				
Criteria	4	3	2	1
<b>Work demonstrates comprehension of enduring understandings for unit.</b>	Work demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Work sometimes demonstrates inconsistent but clear comprehension of enduring understandings for unit.	Work does not always demonstrate a coherent or clear comprehension of enduring understandings for unit.	Work demonstrates little or no relevant comprehension of enduring understandings for unit.
<b>Essay, podcast, or video contains at least three direct quotes from interviewee.</b>	Essay, podcast, or video contains at least three direct quotes from interviewee.	Essay, podcast, or video contains only two direct quotes from interviewee.	Essay, podcast, or video contains only one direct quote from interviewee.	Essay, podcast, or video does not contain direct quotes from interviewee.
<b>Essay, podcast, or video contains in-depth, substantive content that demonstrates creativity and attention to detail.</b>	Essay, podcast, or video is not only substantive and creative but also thought-provoking and insightful.	Essay, podcast, or video is substantive and creative.	Essay, podcast, or video is lacking in substance or in creativity.	Essay, podcast, or video is simplistic and superficial.
<b>Personal reflection that concludes work demonstrates genuine engagement with, and personal appropriation of, unit material.</b>	Personal reflection that concludes work demonstrates genuine engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates some genuine engagement with, and personal appropriation of, unit material, but is lacking in one or both areas.	Personal reflection that concludes work demonstrates limited engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates neither genuine engagement with, nor personal appropriation of, unit material.
<b>Focus of interview is relevant to academic content of unit.</b>	Focus of interview is relevant to academic content of unit.	Focus of interview is mostly, but not entirely, relevant to academic content of unit.	Focus of interview is relevant to academic content of unit in very limited manner.	Focus of interview is not relevant to academic content of this unit.
<b>Essay, podcast, or video utilizes proper spelling, grammar, and diction.</b>	Essay, podcast, or video has no errors in spelling, grammar, or diction.	Essay, podcast, or video has one or two errors in spelling, grammar, or diction.	Essay, podcast, or video has three or four errors in spelling, grammar, or diction.	Essay, podcast, or video has five or more errors in spelling, grammar, or diction.





# Unit 4 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Script demonstrates comprehension of enduring understandings for unit.	Script demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Script demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Script does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Script demonstrates little or no relevant comprehension of enduring understandings for unit.
Script features three biblical figures from list and is at least four typed pages long.	Script features three biblical figures from list and is at least four typed pages long.	Script is missing one required element (i.e., is missing one biblical figure or is only three pages long).	Script is missing two required elements.	Script is missing three or more required elements.
Script contains in-depth, substantive content that demonstrates creativity and attention to detail.	Script is not only substantive and creative but also thought-provoking and insightful.	Script is substantive and creative.	Script is lacking in substance or in creativity.	Script is simplistic and superficial.
Personal reflection that concludes work demonstrates genuine engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates genuine engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates some genuine engagement with, and personal appropriation of, unit material, but is lacking in one or both of these areas.	Personal reflection that concludes work demonstrates limited engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates neither genuine engagement with, nor personal appropriation of, unit material.
Focus of script is relevant to academic content of unit.	Focus of script is relevant to academic content of unit.	Focus of the script is mostly, but not entirely, relevant to the academic content of this unit.	Focus of script is relevant to academic content of unit in a limited manner.	Focus of script is not relevant to academic content of unit.
Script and video or live performance demonstrate proper use of spelling, grammar, and diction.	Script and video or live performance have no errors in spelling, grammar, or diction.	Script and video or live performance have one or two errors in spelling, grammar, or diction.	Script and video or live performance have three or four errors in spelling, grammar, or diction.	Script and video or live performance have five or more errors in spelling, grammar, or diction.



## Unit 4 Final Performance Task Rubrics

Option 3				
Criteria	4	3	2	1
Paper demonstrates comprehension of enduring understandings for unit.	Paper demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Paper demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Paper does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Paper demonstrates little or no relevant comprehension of enduring understandings for unit.
Paper clearly utilizes at least five of the seven steps of exegesis.	Paper utilizes at least five of the seven steps of exegesis.	Paper clearly utilizes four of the seven steps of exegesis.	Paper clearly utilizes three of the seven steps of exegesis.	Paper clearly utilizes only one or two of the seven steps of exegesis.
Paper contains in-depth, substantive content that demonstrates creativity and attention to detail.	Paper is not only substantive and creative but also thought-provoking and insightful.	Paper is substantive and creative.	Paper is lacking in substance or in creativity.	Paper is simplistic and superficial.
Paper is professionally presented and well organized.	Paper is not only professionally presented and well organized but also engaging and appealing.	Paper is professionally presented and well organized.	Paper is generally well presented but contains some disorganized elements.	Paper is disorganized and not well presented.
Paper is at least three pages long and includes bibliography with at least three sources (student book plus two others).	Paper is at least three pages long and includes bibliography with at least three sources (student book plus two others).	Paper is missing one required element (i.e., is short one page or missing one source).	Paper is missing two required elements (i.e., is short one or two pages and/or is missing one or two sources).	Paper is missing three or more required elements or is missing entire bibliography.
Paper utilizes proper spelling and grammar.	Paper contains no errors in spelling or grammar.	Paper contains one or two errors in spelling or grammar.	Paper contains three or four errors in spelling or grammar.	Paper contains five or more errors in spelling or grammar.



Name \_\_\_\_\_

## Unit 4 Test

# God Revealed through Holy People and Worship

### Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. What happened after the Babylonian Exile ended?
- All of the Jews were reunited in Jerusalem.
  - Only a few of the Jewish People were allowed to return home.
  - The Jewish People were still split between Jerusalem and Babylon.
  - One could find Jewish communities dispersed all around the Mediterranean Sea.
- \_\_\_\_\_ 2. Because Jews did not have access to the Temple after the Babylonians destroyed it, what happened to their religious activities?
- They abandoned them completely.
  - They no longer prayed the Psalms.
  - Their religious activities were practiced in synagogues.
  - They had to get married in pagan temples.
- \_\_\_\_\_ 3. What did the author of the First and Second Books of Chronicles emphasize as the most important thing the Jewish People did to sustain their relationship with God?
- adhere to the Law
  - practice proper worship in the Temple
  - listen to the prophets
  - teach the children
- \_\_\_\_\_ 4. What were the Jews who intermarried with the Assyrians called?
- Ashkenazi Jews
  - Sumerians
  - Samaritans
  - Levites
- \_\_\_\_\_ 5. For fear of losing their religious identity, the Jewish People were no longer allowed to do what?
- travel far from home
  - marry foreigners
  - study other religious faiths
  - talk to pagan believers



## Unit 4 Test

- \_\_\_\_\_ 6. What are the Books of Tobit, Judith, and Esther considered to be?
- mainly hymns of praise
  - short novels of historical fiction
  - war stories that were passed down from the time of Abraham
  - written by non-Jewish authors
- \_\_\_\_\_ 7. What does Judith use in a plot to kill the Assyrian king?
- beauty and bravery
  - understanding of Assyrian culture and knowledge of weaponry
  - ability to memorize names and her speed
  - housekeeping and cooking skills
- \_\_\_\_\_ 8. Esther hid her Jewish heritage to become what?
- the queen of Persia
  - the slave of Haman
  - a leader of women's rebellion
  - a spy dressed like a homeless woman
- \_\_\_\_\_ 9. What Greek influence became a major challenge for the Jewish community?
- women
  - weaponry and battle tactics
  - philosophy, science, and literature
  - all of the above
- \_\_\_\_\_ 10. To weaken the Jewish faithful, what did the Greeks force them to do or die?
- eat pork
  - sacrifice their children to Yahweh
  - join their army
  - speak the Greek language
- \_\_\_\_\_ 11. What did the Greek king Antiochus IV do?
- forbade the practice of Jewish religion and forced them to embrace his pagan religion
  - desecrated and robbed the Temple
  - murdered the families who circumcised their children
  - all of the above
- \_\_\_\_\_ 12. Mattathias, his five sons, and their followers become known as the what?
- Maccabees
  - Antiochisites
  - Mattathusians
  - Ashkenazi Jews



## Unit 4 Test

- \_\_\_\_\_ 13. What does the Second Book of Maccabees highlight that was new to Judaism?
- the use of the Psalms in worship
  - the belief in the resurrection of the dead
  - stoning sinners
  - an understanding of God as a warrior
- \_\_\_\_\_ 14. After the Babylonian Exile, what kind of city did most of the Jews come home to?
- one they had never seen before
  - one that some did not recognize
  - one populated by foreigners
  - all of the above
- \_\_\_\_\_ 15. What is one of the main themes of the Book of Proverbs?
- "Fear the Lord"
  - "Sin no more"
  - "Offer your first fruits"
  - "Jesus Christ is the Lord"
- \_\_\_\_\_ 16. What question does the Book of Job address?
- Why do bad things happen to good people?
  - Where is God when you need him?
  - Does God really exist?
  - Why do people sin?
- \_\_\_\_\_ 17. What does the author of Ecclesiastes encourage us to recognize?
- that greedy people are never satisfied
  - that all the good comes from our hard work
  - that if we accept the good, then we should accept the bad too
  - both a and c
- \_\_\_\_\_ 18. What is the Song of Songs?
- love poetry
  - a collection of hymns of praise
  - the account of a prophet who used music to convey God's message
  - a collection of proverbs set to music
- \_\_\_\_\_ 19. What does the imagery of a bride and groom in the Bible express?
- how we can avoid sin
  - the relationship between God and his people
  - how groups of people are supposed to interact with one another
  - none of the above



- \_\_\_\_\_ 20. What is the Book of Wisdom about?
- a. the successor to Moses
  - b. a collection of laws to guide the Jewish People
  - c. practical advice to guide its readers toward goodness and happiness
  - d. a collection of sayings of Jesus Christ
- \_\_\_\_\_ 21. For the Jewish People, where was the dwelling place of God and where was it kept?
- a. the Ark of the Covenant, kept in the Holy of Holies
  - b. the Book of the Law, kept in the Temple
  - c. in their heart, kept through constant prayer
  - d. in their homes, kept through ritual cleanliness
- \_\_\_\_\_ 22. Which Jewish leader focused on religious reform?
- a. Ezra
  - b. Ahab
  - c. Pelazar
  - d. Cyrus
- \_\_\_\_\_ 23. The Book of Tobit was written to encourage the Jewish People to do what?
- a. fight against the pagan Ninevites.
  - b. be faithful during the Babylonian Exile
  - c. overthrow the Babylonian king
  - d. persevere and trust in God during the period of Greek oppression
- \_\_\_\_\_ 24. In the Book of Wisdom, what is Wisdom often personified as?
- a. a warrior
  - b. a child
  - c. a priest
  - d. a woman
- \_\_\_\_\_ 25. What is the very nature of God?
- a. able to be fully understood
  - b. only understood by Gnostics
  - c. attained by reason
  - d. a mystery



## Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. Refers to the monotheistic religion of the Jewish People.
- \_\_\_\_\_ 27. The building that served as the assembly place and center of worship for Jews living outside of Jerusalem.
- \_\_\_\_\_ 28. The official public daily prayer of the Catholic Church.
- \_\_\_\_\_ 29. Someone who has been transformed by the grace of Christ and who resides in full union with God in Heaven.
- \_\_\_\_\_ 30. A prayer on behalf of another person or group.
- \_\_\_\_\_ 31. Refers to the first part of the Mass that includes the introductory rite, the readings from Scripture, the homily, and the prayers of the faithful.
- \_\_\_\_\_ 32. A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.
- \_\_\_\_\_ 33. A special grace of the Holy Spirit given for the benefit and building up of the entire Church.
- \_\_\_\_\_ 34. For the Jewish people, the dispersion or scattering away from their homeland.
- \_\_\_\_\_ 35. Hebrew word for “praises” or “hymns of praise to God.”
- \_\_\_\_\_ 36. Hebrew word for “Jewish woman.”
- \_\_\_\_\_ 37. Comes from the Hebrew word for “hammer.”
- \_\_\_\_\_ 38. Means “witness”; a person killed because of his or her beliefs.
- \_\_\_\_\_ 39. The author of Ecclesiastes.
- \_\_\_\_\_ 40. The collection of hymns used in Temple worship.

### Column B

- a. saint
- b. synagogue
- c. Tehillim
- d. Purgatory
- e. Judaism
- f. Liturgy of the Word
- g. Judith
- h. Psalter
- i. charism
- j. intercession
- k. Diaspora
- l. Liturgy of the Hours
- m. Maccabees
- n. Qoheleth
- o. martyr



## Essay

Respond to one of the following questions in complete sentences.

- A. How did the stories of their great heroes offer the Jewish People hope in difficult times? Use Tobit, Judith, or Esther as an example.
- B. How did the Babylonian Exile affect the Jewish People and their faith?
- C. What issue does the Book of Job address? What is its main point? In your answer, include an explanation of God's response to Job's questioning.





## Unit 4 Test Answer Key

# God Revealed through Holy People and Worship

### Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. d | 8. a  | 15. a | 22. a |
| 2. c | 9. c  | 16. a | 23. d |
| 3. b | 10. a | 17. d | 24. d |
| 4. c | 11. d | 18. a | 25. d |
| 5. b | 12. a | 19. b |       |
| 6. b | 13. b | 20. c |       |
| 7. a | 14. d | 21. a |       |

### Matching

- |       |       |
|-------|-------|
| 26. e | 34. k |
| 27. b | 35. c |
| 28. l | 36. g |
| 29. a | 37. m |
| 30. j | 38. o |
| 31. f | 39. n |
| 32. d | 40. h |
| 33. i |       |



## Essay

*Responses will vary but should include the following points:*

- A. How did the stories of their great heroes offer the Jewish People hope in difficult times? Use Tobit, Judith, or Esther as an example.

The Old Testament includes three short novels, or novellas: the Books of Tobit, Judith, and Esther. They emphasize the importance of prayer, courage in times of trouble, trust in God, and God's special care for the vulnerable. They were written during times when the Jewish People needed encouragement to be faithful during the Greek Domination.

Tobit	Judith	Esther
<ul style="list-style-type: none"> <li>• The story of Tobit is set in the eighth century BC, when the northern kingdom of Israel was conquered by the Assyrians. Tobit was taken far from home to the Assyrian city of Nineveh. The book begins with two people whose lives are so bad that they would rather be dead.</li> <li>• Tobit, a good and faithful Jewish man, is blinded by a freak accident. He is completely frustrated and begs God to end his life.</li> <li>• Sarah, a young woman who is from another town, is a good person who has experienced terrible misfortune. Every single one of her seven husbands died on their wedding night before the marriage could be consummated. Like Tobit, Sarah prays to God, asking for her death.</li> <li>• The Book of Tobit addresses the mysterious ways in which God works in the lives of those who are open and faithful to him in ways we cannot foresee. It insists on God's caring presence in our lives. God's concern for those who suffer is just as important for us today as it was for the Israelites.</li> </ul>	<ul style="list-style-type: none"> <li>• Judith, a woman and a widow, saves her city and the nation from destruction by the Assyrians. In Hebrew, <i>Judith</i> means "Jewish woman," so she could represent all Jewish women of the past who have served God through their faith, courage, and decisive action.</li> <li>• Judith is a hard worker and a good, beautiful woman. She comes up with a plot to kill the Assyrian general, which requires shrewd use of her beauty and a lot of bravery. Because she is a woman, Judith is able to do something that a man cannot do. It's quite an astonishing story considering that the Israelites were a patriarchal society in which men had all the power.</li> <li>• Judith's actions allow the Israelites to drive away and plunder the Assyrians. Leaders from Jerusalem even come to congratulate Judith. It is a sign of Judith's humility that her song (see 16:1–17) praises God, whom she acknowledges as the true hero of this story.</li> </ul>	<ul style="list-style-type: none"> <li>• Written during the period the Jews were oppressed by the Greeks, the Book of Esther is set in the years after the Babylonian Exile, when Persia reigns over Israel. Esther is a beautiful Jewish woman who becomes the Persian queen while keeping her Jewish heritage a secret from the king.</li> <li>• Esther's cousin, Mordecai, has a conflict with a powerful man in the king's court. Humiliated by the conflict, this man seeks to eliminate all the Jewish People, and convinces the king to do so. Because they view this as a sign of God's displeasure with them, Mordecai, Esther, and all the Jews begin to fast in order to purify themselves of whatever sins they have committed.</li> <li>• In an effort to save her people, Esther takes a chance that could cost her her life. Even as queen, she cannot approach the king unbidden. So she uses her power to host royal banquets that will create an opportunity to tell the king the truth. In the end, she defeats Haman, and her people are saved from annihilation.</li> </ul>

- B. How did the Babylonian Exile affect the Jewish People and their faith?

After almost fifty years of exile in Babylon, most of the Israelites—now called Jews—returned home to Jerusalem. The Babylonian Exile was a crisis for the Jewish People, and like most people, when they faced crisis moments, they began to question who they were and what they believed. The Babylonian Exile was the crisis that triggered the Jewish People to examine their history and their relationship with God. This in turn brought about new writings and the formation of most of the Old Testament.



After the Exile, most of the remaining Israelites lived in the southern kingdom of Judah, so they became known as Judeans or Jews. This is where we also get the term for the religious faith of Judaism. Many of the exiled Jews returned to Jerusalem, but not all of them. Some were already living in other thriving Jewish communities in cities surrounding the Mediterranean Sea. All of these communities, called the Jews of the Dispersion, once sought unity by living together in a single homeland.

The Diaspora Jews did not have access to the Temple in Jerusalem, so they centered their faith life around synagogues. A synagogue, at this time, was a building that served as the assembly place and center of worship for Jews who lived outside of Jerusalem.

Some Jews remained in Jerusalem during the Babylonian Exile. When their families returned from Babylon, together they faced the task of rebuilding the Temple and the ruined city. However, their biggest undertaking was to restore their identity as a faith community and strengthen their relationship with God.

- C. What issue does the Book of Job address? What is its main point? In your answer, include an explanation of God's response to Job's questioning.

The Book of Job explores the mystery of suffering. It provides a different take on the generally accepted Israelite belief that God punishes the wicked and rewards the good in this life, and it offers an unsettling response to the question "Why do bad things happen to good people?"

The beginning of the Book of Job offers a short description of Job, whose life seems perfect. In the eyes of the ancient Israelites, these are all signs that God has rewarded Job. He must be someone who is faithful to God and follows the Law, and therefore nothing bad should happen to him. But then bad things start happening to him. His life has been turned completely upside down.

Three of Job's friends hear about his misfortunes and travel long distances to comfort him. Job and his three friends begin to debate, and his friends argue that he must have done something to bring on his misfortunes. Job continues to proclaim his innocence.

Near the end of the debate, Job challenges God himself, and God bursts out of the storm and repeatedly asks Job questions to which Job has no good answers. Ultimately, Job faces this great mystery, and he realizes that this is a question he can never really answer. The reason bad things happen to good people is a mystery that is beyond human understanding.



# UNIT 5

## God Revealed through Jesus and the Church

How is Jesus' mission kept alive?

### OVERVIEW

#### Unit Summary

The final unit of this course offers a basic overview of New Testament writings: the Gospels, the Acts of the Apostles, the epistles, and the Book of Revelation. This material is intended to provide the students with a brief yet comprehensive survey of the New Testament as a foundation for further Scripture study in future courses. The unit's final chapter introduces the students to the Church's rich tradition of praying with Scripture individually, communally, and liturgically.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Develop and deepen their relationship with Jesus Christ through prayerful, informed, reflective engagement with the writings of the New Testament.	<b>USCCB Framework</b> The Revelation of Jesus Christ in Scripture: I.B3.a–c; II.C1–3; V.A–D

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Gospels offer four portraits of Jesus—each with a unique perspective—that together proclaim one message of salvation.</p> <p>U2. As recounted in the Acts of the Apostles, the epistles, and the Book of Revelation, the growth of the early Church was fueled by the preaching of the Apostles and the passion of the early missionaries.</p> <p>U3. In both individual and communal prayer, Scripture nourishes our faith through a transformative encounter with Jesus, the Word Made Flesh.</p>	<p>Q1. Don't the four Gospels say the same thing?</p> <p>Q2. Who got the Church going after Jesus' Ascension?</p> <p>Q3. How can I use the Bible to pray?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The synoptic Gospels—Matthew, Mark, and Luke—contain many similar accounts of Jesus' public life and ministry.</p> <p>K2. The Gospel of John differs from the synoptic Gospels in its language, tone, thematic emphases, and portrayal of Jesus.</p> <p>K3. All four Gospels emphasize the events of the Paschal Mystery.</p> <p>K4. Saint Paul traveled throughout the Mediterranean world to spread the Gospel.</p> <p>K5. In Saint Paul's letters to the early Christian communities, he offered practical advice, encouragement, and guidance.</p> <p>K6. The non-Pauline New Testament letters are the Catholic epistles.</p> <p>K7. The Book of Revelation offered hope to early Christians who were suffering persecution because of their faith.</p> <p>K8. The Liturgy of the Hours is the official, public, daily prayer of the whole People of God, the Church.</p> <p>K9. <i>Lectio divina</i>, or holy reading, is a way of praying with Scripture that fosters deep contemplation and closer union with God.</p> <p>K10. Many traditional devotional prayers—such as the Stations of the Cross and the Rosary—are rooted in Scripture.</p>	<p>S1. Describe the unique portrait of Jesus that emerges from each of the four Gospels.</p> <p>S2. Explain why the passion narratives and resurrection narratives are detailed, consistent, and prominent in all four Gospels.</p> <p>S3. Identify several distinctive elements of the Gospel of John.</p> <p>S4. Articulate Saint Paul's importance to the growth of the early Church.</p> <p>S5. Analyze New Testament passages with attention to both their original context and their contemporary relevance.</p> <p>S6. Pray the Liturgy of the Hours, individually and communally.</p> <p>S7. Identify the four stages of <i>lectio divina</i>.</p> <p>S8. Specify at least two examples of scripturally based devotional prayers.</p> <p>S9. Articulate the ways in which praying with Scripture is a privileged means of coming to encounter, know, and love Jesus.</p> <p>S10. Utilize Scripture to create and to participate in both individual and communal prayer experiences.</p>

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the hand-out “Unit 5 Vocabulary” (TX005972), on pages 307–311, one for each student.

### Terms for Mastery

apocalyptic literature  
Apostolic Succession  
Ascension  
Beatitudes  
Beloved Disciple  
Body of Christ  
breviary  
Catholic letters  
Deposit of Faith  
devotional prayers  
Doctor of the Church  
dogma  
Ecumenical Council  
epistle  
Eucharistic Prayer  
Evangelists  
Gentile  
Gospel  
homily  
Incarnation  
infancy narratives

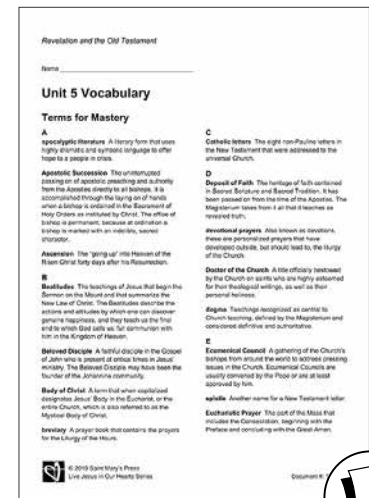
*kerygma*  
Kingdom of God  
*lectio divina*  
liturgy  
Liturgy of the Eucharist  
Liturgy of the Hours  
Magisterium  
morality  
miracles  
parables  
Paschal Mystery  
prayer  
Quelle  
Rosary  
ruminate  
Sacred Tradition  
Sanhedrin  
Stations of the Cross  
synoptic Gospels  
Via Dolorosa

### Terms Introduced for Later Mastery

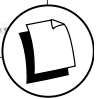
Passion  
pastoral  
Pauline letters  
Pharisee  
prologue  
Trinity

### Terms Previously Mastered or for General Knowledge

All Saints' Day  
All Souls' Day  
apostasy  
Diaspora  
genocide  
Holocaust  
Holy of Holies  
intercession  
Jews  
Judaism  
Liturgy of the Word  
martyr  
mystery  
proverb  
Psalter  
Purgatory  
redemption, redemptive  
resurrection of the dead  
saint  
Samaritan  
synagogue  
vanity



TX005972



## Student Book Chapters

This unit draws on material from the *Revelation and the Old Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows.

### Chapter 15: The Gospels (pp. 396–429)

- Article 65: Sharing the Story
- Article 66: The Synoptic Gospels: Similar but Different
  - Pre-read: Matthew 5:3–12, 21:1–9
  - Pre-read: Luke 6:20, 19:28–38
  - Pre-read: Mark 11:1–10
- Article 67: Major Events in the Synoptic Gospels
- Article 68: Jesus: Storyteller and Miracle Worker
  - Pre-read: Luke 15:11–32
  - Pre-read: Mark 5:21–34
  - Pre-read: Matthew 14:22–32
- Article 69: From a Beloved Friend: The Gospel of John
  - Pre-read: John 1:1–18, 2:1–12, 6:22–59, 13:1–20
- Article 70: Jesus: God in the Flesh
  - Pre-read: John 14:1–14
  - Pre-read: Colossians 1:15–23

### Chapter 16: The Acts of the Apostles and the Letters (pp. 430–455)

- Article 71: Acts of the Apostles: Passing the Baton
  - Pre-read: Acts of the Apostles, chapters 1–4, 7–9, 15
- Article 72: Paul's Letters: Time Machine and Guidebook
  - Pre-read: Galatians 1:11–2:14
  - Pre-read: Romans 3:21–31
  - Pre-read: Philippians 4:4–9
  - Pre-read: Colossians 1:15–20
  - Pre-read: 1 Timothy 4:6–16
- Article 73: Letters to Everyone: The Non-Pauline Letters
  - Pre-read: Hebrews 4:14–16
  - Pre-read: James 1:19–27, 2:14–26
  - Pre-read: 1 John 4:7–21
- Article 74: The Book of Revelation: A Message of Hope
  - Pre-read: Revelation 1:1–20, 12:1–6, 13:11–18, 17:1–18, 21:1–27
- Article 75: Passing It On
  - Pre-read: Matthew 28:16–20

## Chapter 17: Scripture in the Life of the Church (pp. 456–483)

- Article 76: Sacred Scripture: Food for the Soul
  - Pre-read: 2 Timothy 3:16–17
- Article 77: The Prayer of the Church: Getting into the Rhythm
- Article 78: The Lord’s Prayer: An Essential Conversation
  - Pre-read: Matthew 6:5–15
  - Pre-read: Luke 11:1–4
- Article 79: The Right Thing to Do: Morality in the Bible
  - Pre-read: Exodus 20:1–17
  - Pre-read: Matthew 5:1–7:29
  - Pre-read: John 15:1–17
- Article 80: *Lectio Divina*: Listening to the Word
- Article 81: Common Catholic Devotions

## Additional Online Resources for Teaching This Unit

Visit [smp.org/resourcecenter/books](http://smp.org/resourcecenter/books) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes
- downloadable handouts
- links to app-based games and quizzes
- Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the activities created by Saint Mary’s Press to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 5 Preassessment” (TX005971), on page 306
- handout “Unit 5 Vocabulary” (TX005972), on pages 307–311
- handout “Unit 5 Final Performance Task Options” (TX005980), on pages 324–327
- handout “Unit 5 Final Performance Task Rubrics” (TX005981), on pages 329–331
- handout “Unit 5 Test” (TX005984), on pages 332–337
- handout “Unit 5 Test Answer Key” (TX005985), on pages 338–339
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament))



## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of how God is revealed through Jesus and the Church. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding.

### UNIT 5

**Explain**

#### LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about Jesus and the New Testament to assist you in identifying points of emphasis for this unit of study.

**Apply**

#### LEARNING EXPERIENCE 2: Final Performance Task

Preview the final performance tasks and their rubrics.

### CHAPTER 15

**Interpret**

#### LEARNING EXPERIENCE 3: The Four Portraits of Jesus

Conduct a jigsaw process through which the students will explore the four portraits of Jesus presented in the Gospels. (U1, Q1, K1, K2, S1, S5)

**Reflect**

#### LEARNING EXPERIENCE 4: The Passion and Resurrection Narratives

Engage the students in a carousel activity focused on the Gospels' Passion narratives and Resurrection narratives. (U1, Q1, K3, S2, S5)

**Perceive**

#### LEARNING EXPERIENCE 5: The Gospel of John: "I Am"

Use visual and nonverbal means to explore characteristic elements of the Gospel of John. (U1, Q1, K2, S1, S3, S5)

### CHAPTER 16

**Perceive**

#### LEARNING EXPERIENCE 6: Paul's Missionary Journeys

Facilitate a process through which the students will learn about Paul's missionary journeys. (U2, Q2, K4, S4, S5)

**Empathize**

#### LEARNING EXPERIENCE 7: Paul's Letters Support the Early Church

Develop the students' understanding of how Paul's letters supported the early Church by responding to specific problems and needs of early Christian communities. (U2, Q2, K5, S4, S5)

**Interpret****LEARNING EXPERIENCE 8: Interpreting the Non-Pauline Letters and the Book of Revelation**

Lead the students in examining and interpreting key passages from the non-Pauline letters and the Book of Revelation.  
(U2, Q2, K6, K7, S5)

**CHAPTER 17****Apply****LEARNING EXPERIENCE 9: Praying the Liturgy of the Hours**

Offer the students an experience of praying the Liturgy of the Hours. (U3, Q3, K8, S6, S9, S10)

**Reflect****LEARNING EXPERIENCE 10: *Lectio Divina***

Guide the students through an experience of *lectio divina*.  
(U3, Q3, K9, S7, S9, S10)

**Empathize****LEARNING EXPERIENCE 11: Contemporary Stations**

Engage the students in a process of developing and praying a creative, contemporary version of the scriptural Stations of the Cross. (U3, Q3, K10, S8, S9, S10)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of the unit. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament).



## LEARNING EXPERIENCE 1 (Unit)

### Preassessment

**Preassess what the students already know about Jesus and the New Testament to assist you in identifying points of emphasis for this unit of study.**

Revelation and the Old Testament

Name \_\_\_\_\_

Unit 5 Preassessment

I Know, I Think I Know, I Want to Know

I Know	I Think I Know	I Want to Know

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Live Jesus in Our World Series  
Handout K TX005971



TX005971

- Prepare** by downloading and printing the handout “Unit 5 Preassessment” (TX005971), on page 306, one for each student. Gather three pieces of newsprint, and write the following headings, one on each piece: “I know,” “I think I know,” and “I want to know.” Hang the three papers in three different areas of your classroom. You will also need several pairs of scissors and glue sticks.
- Introduce** the topic of this final unit for the course: Jesus, the New Testament, and the important role Scripture plays in the life of the Church. You may wish to introduce the unit, and this preassessment experience, using these or similar remarks:
  - This unit will be a brief overview of the major themes of the New Testament books. You will have the opportunity for more in-depth study of the New Testament in future courses.
  - Because of the many ways in which the Old and New Testaments are interwoven as one story of salvation history, you have already learned a great deal about Jesus throughout this course. However, this unit will focus explicitly on events that are recounted in the New Testament, namely Jesus’ earthly ministry, his Paschal Mystery, and the growth of the early Church.
  - This preassessment experience will enable you to identify what you already know about Jesus and the New Testament and what you are most interested in learning during this unit.

3. **Distribute** the handout to the students. Explain the following instructions:
- In the first column, the students should list things they already know about Jesus and the New Testament: events, people, places, stories, etc. For example, they may list “the Gospels are in the New Testament,” “Jesus was born of the Virgin Mary,” or “the Parable of the Prodigal Son.”
  - In the second column, the students should list things they think they know but may not be completely sure of, or that they only know partially or vaguely. For example, they may list “I think Saint Paul plays some role in the New Testament” or “I think the Gospels are similar to one another in some ways, but are different in others.”
  - In the third column, the students should list questions they have about Jesus and the New Testament. For example, they may list “Are women important in the Gospels and the early Church?” or “Why did Jesus have to suffer and die?”

Give the students about 10 minutes to work, encouraging them to list a total of ten items on the handout, with at least two items in each of the three columns.

4. **Arrange** the students into pairs. Give the students about 5 minutes to compare their handout with their partner’s. Invite them to notice commonalities among the items they listed, as well as the way in which the same item may appear in different columns on different students’ papers.
5. **Discuss** the handout briefly in the large group, soliciting a few examples of items for each of the three columns. Be sure to affirm the students’ prior knowledge, to correct any glaring inaccuracies that surface in the conversation, and to encourage their intellectual curiosity in posing questions.
6. **Distribute** the scissors and glue sticks. Direct the students to cut apart the three columns of their handout and to glue each column to the appropriately labeled piece of newsprint. Keep these posters displayed for the duration of the unit, referring to them as the students’ knowledge is expanded and clarified, and as their questions are addressed. In addition, you may want to refer to the posters at the end of the unit, to help the students synthesize their learning.

### TEACHER NOTE

To extend this learning experience, type the students’ “I want to know” items into a Google Doc (or other cloud-based platform), which the students can both view and edit. As you proceed through this unit, encourage, or perhaps require, the students to visit this document online to answer either some of their own questions or those of their classmates.

## Apply

LEARNING EXPERIENCE 2 (Unit)  
Final Performance Tasks

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts “Unit 5 Final Performance Task Options” (TX005980), on pages 325–328, and “Unit 5 Final Performance Task Rubrics” (TX005981), on pages 329–331, one of each for each student.

## TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize there is more than one way to successfully complete the tasks.

2. **Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose any of the options. If you wish to work with a partner, choose option 2.
  - If you wish to complete the semester-long project for this course, you must choose option 3 (a synthesis reflection project) as your final performance task.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.

## TEACHER NOTE

For more information regarding the semester-long project that invites the students to create an exegetical portfolio for their final performance tasks in this course, see appendix 1.

## Revelation and the Old Testament

Name \_\_\_\_\_

## Unit 5 Final Performance Task Options

The following is a list of the enduring understandings for unit 5. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. Use the descriptions below to understand the specific elements that will be required for each option.

- The Gospels offer four portraits of Jesus—each with a unique perspective—that together provide one message of salvation.
- As recorded in the Acts of the Apostles, the epistles, and the Book of Revelation, the growth of the early Church was fueled by the preaching of the Apostles and the passion of the early missionaries.
- In both individual and communal prayer, Scripture inspires our faith through a transformative encounter with Jesus, the Word Made Flesh.

## Option 1: Three Scripturally Based Prayer Experiences

1. Choose any three of the following scripturally based prayer experiences in which to engage in the course of the unit.

- A Eucharistic liturgy
- A Liturgy of the Word or prayer service that incorporates Scripture
- Another sacramental celebration, such as a baptism, wedding, or Confirmation
- Liturgy of the Hours (morning or evening prayer)
- Audio drama, based on any New Testament passage
- The Stations of the Cross
- The Rosary

Please note the following:

- Some of these experiences are liturgical and communal, while others could be prayed either individually or communally.
- You must choose three different experiences. That is, even if you go to Mass three times during this unit, that only counts as one experience.
- You must engage in these experiences at your own initiative. They must be in addition to any prayer experiences that your teacher may offer or require in class during this unit.

2. Following each prayer experience, write a short (one paragraph) reflection about it, including your honest thoughts, feelings, and reactions. Once you have completed all three, write a three-to-four-page reflection paper. Use the following as writing prompts, and be sure to demonstrate your grasp of this unit's enduring understandings.

- Compare and contrast the three different prayer experiences.
- How did each prayer experience inspire you, especially the New Testament?

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## Revelation and the Old Testament

Name \_\_\_\_\_

## Unit 5 Final Performance Task Rubrics

Criteria	A	Option 1	B	C
Understanding of the unit's enduring understandings				
Understanding of the unit's learning objectives				
Understanding of the unit's key concepts				
Understanding of the unit's key vocabulary				
Understanding of the unit's key themes				
Understanding of the unit's key questions				
Understanding of the unit's key passages				
Understanding of the unit's key events				
Understanding of the unit's key figures				
Understanding of the unit's key locations				
Understanding of the unit's key time periods				
Understanding of the unit's key historical context				
Understanding of the unit's key theological context				
Understanding of the unit's key cultural context				
Understanding of the unit's key social context				
Understanding of the unit's key political context				
Understanding of the unit's key economic context				
Understanding of the unit's key environmental context				
Understanding of the unit's key technological context				
Understanding of the unit's key artistic context				
Understanding of the unit's key literary context				
Understanding of the unit's key historical context				
Understanding of the unit's key theological context				
Understanding of the unit's key cultural context				
Understanding of the unit's key social context				
Understanding of the unit's key political context				
Understanding of the unit's key economic context				
Understanding of the unit's key environmental context				
Understanding of the unit's key technological context				
Understanding of the unit's key artistic context				
Understanding of the unit's key literary context				

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## LEARNING EXPERIENCE 3 (Chapter 15)

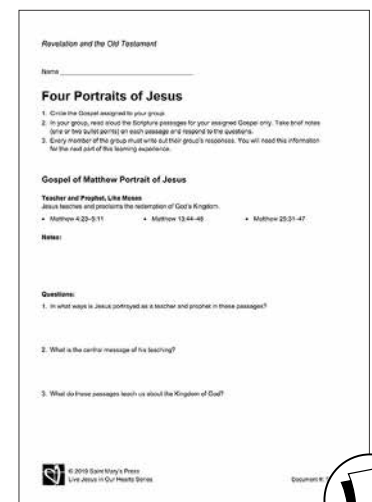
## The Four Portraits of Jesus

Conduct a jigsaw process through which the students will explore the four portraits of Jesus presented in the Gospels. (U1, Q1, K1, K2, S1, S5)

- 1. Prepare** by ensuring that all the students have read articles 65–69 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print copies of the handout “Four Portraits of Jesus” (TX005973), on pages 312–314, one for each student, and gather art supplies, including poster board (one piece for every four students), markers, and crayons.
- 2. Begin** by inviting the students to recall some key points from chapter 15, including the following:
  - The narratives of the Bible are like the family history of our ancestors in faith. This history comes to its climax in the life and ministry of Jesus Christ, especially his death and Resurrection.
  - The four Gospels are the fullest revelation of Jesus’ teachings and saving deeds. Therefore, reading, studying, and praying with them is one of the best ways we have for coming to know and love Jesus.
  - The Gospels developed in much the same way as other biblical books. First, events happened—in this case, events in the life of Jesus. Then those events were shared through oral tradition. Finally, the Gospel writers, known as Evangelists, wrote down key elements of the oral tradition. These writings became the Gospels we have today.
  - The four Gospels are remarkably consistent in proclaiming one message of salvation through the life, death, and Resurrection of Jesus. Yet, because each Gospel was written to respond to the needs of a particular community or audience, each Gospel is unique.
  - This learning experience will enable you to explore each Gospel’s unique perspective, especially in presenting the person of Jesus Christ.
- 3. Arrange** the students into four groups, designating one of the four Gospels for each group: Matthew, Mark, Luke, and John. Distribute the handout, one to each student.
- 4. Direct** the groups to read their assigned passages aloud together and to complete the portion of the handout that corresponds to their Gospel. All students should write out their group’s responses, as they will need to take their papers to their new groupings during the second half of the jigsaw process.
- 5. Rearrange** the students into groups of four, with these new groups composed of one person from each of the four original groups. Give the groups about 10 minutes for each student to share the findings for their assigned Gospel in these new groups.



Articles 65–69



TX005973



6. **Distribute** the art supplies, giving one piece of poster board to each group of four. Direct the students to work in their groups to create a four-panel piece of art (i.e., divide their one poster paper into four quadrants) that reflects each of the four images or portraits of Jesus found in the Gospels. Each panel should incorporate what they have learned in reading and discussing their Gospel passages.
7. **Display** the completed posters on the wall, or simply lay them on the floor so that the students can take a “gallery tour” and view one another’s work.
8. **Conclude** by inviting the students to respond to this question: Which of these images of Christ do you find to be most meaningful or appealing, and why? In this concluding conversation, emphasize the centrality of the Gospels to our life of faith as well as the rich resource for prayer, reflection, and study that these four unique portraits of Jesus offer to us.

### TEACHER NOTE


You may choose to assign as homework a written reflection on this question. Alternatively, time permitting, you may choose to have the students discuss this question in their small groups and present their responses, as a group, to the entire class.

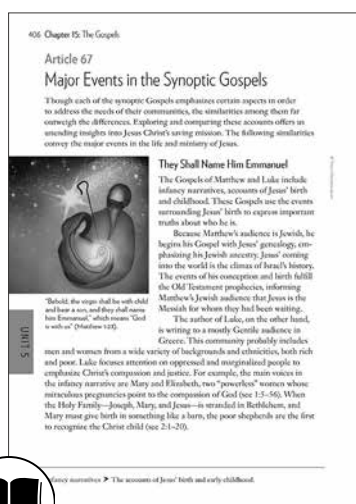
### Reflect

#### LEARNING EXPERIENCE 4 (Chapter 15)

### The Passion and Resurrection Narratives

Engage the students in a carousel activity focused on the Gospels’ Passion narratives and Resurrection narratives. (U1, Q1, K3, S2, S5)

1.  **Prepare** by ensuring that all the students have read articles 67–69 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Gather markers in four different colors, and eight sheets of newsprint. At the top of each sheet of newsprint, write one of the following scriptural citations:
  - Matthew 26:47–56
  - Mark 14:32–36
  - Luke 23:33–34
  - John 13:3–5
  - Matthew 28:16–20
  - Mark 16:1–7
  - Luke 24:13–31
  - John 20:11–18



Articles 67–69



For your reference, note that the first four citations are from the Passion narratives; the following four are from the Resurrection narratives. Under each citation, write the following questions:

- How does this passage portray Jesus?
- What does this passage teach us about the Paschal Mystery?

Hang up the first four posters only (i.e., the four Passion narrative posters) in four areas or corners of your classroom.

2. **Begin** by reviewing the basic information about the Gospels that appears in articles 67–69 of the student book, including the following points:
  - Each of the four Gospels offers a unique portrait of Jesus, emphasizing various events, themes, teachings, and personal characteristics that receive less emphasis in the other Gospels.
  - Notwithstanding this uniqueness, the Gospels proclaim one message of salvation through Jesus Christ.
  - Throughout his life and ministry, Jesus preached about the Kingdom of God, extended mercy and compassion to all those in need, and taught us to love one another.
  - Jesus' mission reaches its fulfillment in his Passion, death, Resurrection, and Ascension. These saving events are called the Paschal Mystery.
  - All four Gospels devote several chapters to the events of the Paschal Mystery. The Gospel accounts of Jesus' Passion and death on the cross are called the Passion narratives. The accounts of his Resurrection are called the Resurrection narratives.
  - Because the Paschal Mystery lies at the heart of our faith, we are going to spend some time looking closely at excerpts from the Passion narratives and Resurrection narratives.

### TEACHER NOTE

If your school follows a block schedule, you may complete this entire learning experience in one class session. If your school uses a traditional schedule, you will likely need to divide it into two class sessions, one focused on the Passion narratives and one on the Resurrection narratives.

3. **Arrange** the students into four groups and assign each group one of the four Passion narrative posters as a starting point. Give each group a different color marker and ask the students to take their Bibles with them to their first station. The students in each group will read the passage and respond to the questions on the poster at their first station. Ask the students to write small enough to allow for the subsequent responses of the three other groups. Allow 3–5 minutes for the groups to work. If a group finishes before the other groups, ask them to wait patiently until all the groups are ready to move to the next station.



4. **Play** music (or use a bell, chime, or other sound effect) to indicate that all groups should move clockwise to the next station. At the second and subsequent stations, the students may comment or elaborate on previous groups' responses *in addition to* (not instead of) writing their own responses to the questions. Because each group is using a different colored marker, you will be able to easily track each group's contributions to the posters.
5. **Repeat** this process until all four groups have visited all four stations.
6. **Direct** the students to return to their seats and engage them in a brief conversation regarding these four Passion narrative passages. Key points regarding how these passages portray Jesus and what they teach us about the Paschal Mystery are listed here:
  - Matthew 26:47–56 (Jesus' arrest):
    - Even amidst his betrayal and arrest, Jesus teaches his disciples about nonviolence and about the meaning of the events that are about to transpire.
    - Jesus is faithful to his mission to save us, even though that fidelity involves both physical and emotional suffering.
  - Mark 14:32–36 (the agony in the garden):
    - Jesus experiences human emotions, including distress, sorrow, suffering, and sadness. He surrenders to the divine will even as he asks God to spare him further suffering if that is possible.
    - Jesus truly suffered through the events of the Paschal Mystery. He was not simply “going through the motions” of an act or a charade, knowing that everything would turn out well in the end.
  - Luke 23:33–34 (Jesus forgives his killers):
    - Jesus looks beyond his own suffering and extends mercy and compassion to those who are torturing him.
    - The Paschal Mystery teaches us that mercy and love can still be present even in the midst of great suffering. Indeed, sometimes it is suffering itself that moves us to mercy and love.
  - John 13:3–5 (the washing of the feet):
    - Jesus is fully aware of all that is happening to him, that he “had come from God and was returning to God.” In this sure knowledge of God's plan and his mission, he gives the disciples an example of self-sacrificial, loving service by washing their feet.
    - The Paschal Mystery is God's divine plan for our salvation. Jesus' example of self-sacrifice, both in washing the disciples' feet and in dying on the cross, should inform and shape our own lives of faith.
7. **Place** the Passion narratives posters aside and put up the Resurrection narratives posters in their place.
8. **Invite** the students to return to their groups and to begin the second part of this learning experience, this time focusing on the Resurrection narratives. Follow the same procedure as in the first part: each group begins at one poster and then rotates through all four according to your prompts.

**9. Direct** the students to return to their seats and engage them in a brief conversation regarding these four Resurrection narrative passages. Key points regarding how these passages portray Jesus and what they teach us about the Paschal Mystery are listed here:

- Matthew 28:16–20 (the Great Commissioning):
  - Like Moses, Jesus teaches his disciples on a mountaintop. He makes clear that his mission has now become the disciples' mission.
  - Jesus calls and commissions all of us to participate in his saving work by sharing the Good News of the Paschal Mystery with others.
- Mark 16:1–7 (the women at the empty tomb):
  - As he predicted several times in Mark's Gospel, Jesus has been raised three days after he suffered and died.
  - The Paschal Mystery teaches us that the new life and hope of resurrection always lie on the other side of suffering. Death never has the last word.
- Luke 24:13–31 (the disciples on the road to Emmaus):
  - Jesus accompanies these disciples on their journey, even though they do not recognize him. He patiently explains to them the meaning of his suffering and death and, in a spirit of compassionate hospitality, he shares a meal with them.
  - The Paschal Mystery invites us to recognize the Risen Jesus in all those we meet, both friends and strangers.
- John 20:11–18 (Mary Magdalene's encounter with the Risen Jesus):
  - Jesus is the Incarnate Word who has come from God and will be returning (ascending) back to God: "to my Father and your Father" (20:17).
  - The Paschal Mystery reminds us that even though we cannot physically see the Risen Jesus, he is present with us. He invites us to share the Good News of the Resurrection with others.

**10. Conclude** by reiterating the following points:

- All four Gospels proclaim one consistent message of salvation through the events of the Paschal Mystery.
- The events of the Paschal Mystery are primarily recounted in the Gospels' Passion narratives and Resurrection narratives. Across all four Gospels, these accounts are remarkably detailed and consistent.
- Yet, these narratives also highlight and support each Gospel's unique portrait of Jesus and perspective on his saving mission.



## Perceive

### LEARNING EXPERIENCE 5 (Chapter 15)

## The Gospel of John: "I Am"

Use visual and nonverbal means to explore characteristic elements of the Gospel of John. (U1, Q1, K2, S1, S3, S5)

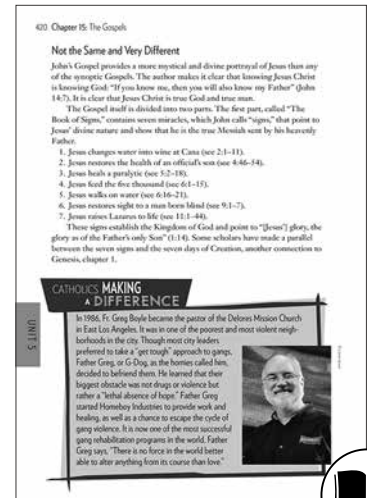
1. **Prepare** by ensuring that all the students have read articles 66–70 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Gather seven pieces of newsprint and markers, crayons, colored pencils, and other art supplies.

### TEACHER NOTE

If all or most of the students have tablets in class, they could complete this learning experience using a drawing app. In this case, you will not need the newsprint and the art supplies. At the end, arrange for the students to present their digital work by projecting it on a screen in your classroom.

2. **Begin** by inviting the students to recall the following information from chapter 15 of the student book:
  - The Gospels of Matthew, Mark, and Luke are called the synoptic Gospels because they are similar to one another. In the synoptic Gospels, Jesus teaches about the Kingdom of God through his words (especially through short, powerful stories called parables) and through his actions (especially through his miracles).
  - Like the synoptic Gospels, the Gospel of John proclaims a message of salvation through Jesus Christ. Yet, it is unique in many ways, including the following:
    - In John's Gospel, Jesus rarely mentions the Kingdom of God.
    - Jesus does not teach in parables; rather, he gives long speeches about his identity and his mission.
    - He performs only seven miracles. John calls these "signs," emphasizing their power to reveal Jesus' divinity and to lead people to faith.
    - John emphasizes Jesus' divinity more than the synoptic Gospels do. One way he does this is through the seven "I am" statements, which echo God's revelation to Moses in the Book of Exodus: "I am who am." These seven statements appear only in John's Gospel.
    - John's Gospel contains more poetic, symbolic language than the synoptic Gospels.
  - This learning experience will allow you to explore two characteristic features of John's Gospel: the seven signs and the seven "I am" statements.

3. **Arrange** the students into seven groups. Assign each group one of the seven signs listed on page 420 in the student book, and one of the seven “I am” statements listed on page 421 in the student book. Give each group a sheet of newsprint and some markers and other art supplies.
4. **Direct** the students to divide their newsprint in half, designating one half for the sign and one half for the “I am” statement. For each of their assigned passages (i.e., the sign and the “I am” statement), the students will read the passage and determine a primary theme or idea that emerges. Ideally, this theme or idea should be connected to Jesus’ mission, identity, or saving work. The students will then use the art supplies provided to express that theme in three ways on the designated half of the poster:
  - They will express the theme through a **color**.
  - They will express the theme through a **symbol or image**.
  - They will express the theme through an **emotion** (they may either write the emotion or draw an emoji).
5. **Allow** at least 15–20 minutes for the students to work, completing a color, a symbol or image, and an emotion for each of their two assigned passages.
6. **Circulate** among the groups to offer assistance and to monitor their work, as needed. Help the students understand that this learning experience is inviting them to engage with these Gospel texts on a nonverbal, visceral, metaphorical level.
7. **Direct** the students to share their work with the class when all groups have finished. For the “I am” statement, they may read the statement aloud; for the sign, they should simply offer a summary of the story. Help them to articulate how their chosen color, symbol or image, and emotion capture a central theme in their assigned passages.
8. **Conclude** by affirming the students’ willingness to delve deeply into these complex, deeply symbolic Gospel passages. Reiterate that John’s Gospel, although proclaiming the same message of salvation as the synoptic Gospels, has many unique features. These include those highlighted in this learning experience: the signs and the “I am” statements. In addition, you may wish to invite the students to write a personal reflection on their experience of engaging with Gospel passages in a nonverbal, nonlinear, and evocative manner. To what extent did they find this approach to be interesting, intriguing, or liberating? To what extent did they find it to be strange, frustrating, or challenging?



Page 420



Page 421



## TEACHER NOTE

You may wish to pose this final reflection question as an “exit ticket” (i.e., the students must respond to this question on an index card that they hand to you prior to exiting the classroom). Alternatively, if all students have electronic devices in class, you may wish to create a Google form to which the students must respond as an exit e-ticket.

## Revelation and the Old Testament

Name \_\_\_\_\_

## Chapter 15 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What is the vision of the whole Bible (kind of all of salvation history)?
  - a. Abraham's righteousness of faith
  - b. the angel Gabriel's visit to the Virgin Mary
  - c. the life, death, and Resurrection of Jesus
  - d. Saint Paul's labor-writing
2. What does the word "disaster" mean?
  - a. something
  - b. good news
  - c. salvation
  - d. be not afraid
3. Which Gospels are the synoptic Gospels?
  - a. Matthew, Mark, and Luke
  - b. Matthew, Mark, and John
  - c. Matthew, Mark, and Romans
  - d. none of the above
4. What sources do biblical scholars believe Matthew and Luke might have used to write their Gospels?
  - a. Mark and John
  - b. John and Q
  - c. Mark and Synoptics
  - d. Mark and Q
5. Which of the following events does not appear in all of the synoptic Gospels?
  - a. Jesus' birth
  - b. Jesus' Baptism
  - c. Jesus' temptation in the desert
  - d. Jesus' death and Resurrection
6. What are the Passion, death, Resurrection, and Ascension of Jesus Christ together known as?
  - a. Gethsemane
  - b. Paschal Mystery
  - c. Samaritan
  - d. Resurrection

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## Chapter 16: The Acts of the Apostles and the Letters &lt;3&gt;

## Article 71

## Acts of the Apostles: Passing the Baton

You are probably familiar with the relay race, a track and field team sport consisting of four athletes who run a preset distance. As they run, they carry a baton. Running a good relay race depends on the commitment of all the team members to go their required distance and efficiently pass the baton to the next runner.

Passing on the faith isn't a race, but in some ways, it can be likened to a relay. Before his Ascension into Heaven, Jesus passed his saving mission to the Apostles. The "Baton" was now in their hands; it was their turn to pass on the Good News of our salvation. The accounts of where, when, and how the early Church picked up where Jesus left off are told in the Acts of the Apostles.

## We Are Not Alone

When you read the first line of Acts of the Apostles, do you notice to whom the book is written? If you go back and read the first verse of the Gospel of Luke, you will see that it is addressed to the same person, Theophilus. This is because the Acts of the Apostles is part



Jesus passed the "Baton" of the saving mission to the Apostles, who in turn, passed it on to others. How do you pass on the Good News of our salvation?

two of Luke's account. Acts picks up where Luke left off. It describes the main events of the early Church, starting with the Church's humble beginnings as a small, mainly Jewish community in Palestine. By the end of Acts, the Church has grown to include thousands of believers in numerous communities all around the Mediterranean Sea.

Although the author of Luke already briefly addressed Jesus' Ascension at the end of the Gospel, he covers it in a little more detail in Acts. As the Apostles see Jesus taken into Heaven, we can almost hear them asking, "Now what do we do?" Two men dressed in white mysteriously appear and talk them, "Men of Galilee, why are you standing here looking at the sky?" (Acts 1:11). In other words, "Pick up the baton and go!"

Articles 71, 72, and 75

## Revelation and the Old Testament

Name \_\_\_\_\_

## Paul's Missionary Journeys

Circle the journey your group has been assigned.

- Journey 1: Acts 13:4-14:28
- Journey 2: Acts 15:36-18:22
- Journey 3: Acts 19:1-21:40
- Journey 4: Acts 27:1-28:16

Read the passage that describes your assigned journey.

1. Writing in the first person as if you were Paul, create five travel log entries related to your assigned journey.
  - Each of the five entries must be a substantial paragraph (about five or six complete sentences).
  - Follow your teacher's directions regarding the inclusion of photos or videos in your entries. (You may be designated as recorded entries or as captions.)
2. The log entries must convey the following information:
  - Place's location
  - the people he has met on this journey and how they view or trust him
  - the challenges, dangers, and concerns he has encountered
  - how he is trying to spread the Good News of Jesus Christ
  - his own thoughts, feelings, and reflections regarding his faith and his mission

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## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 15 quiz (TX006153), do so now, before moving on to chapter 16. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

## Perceive

## LEARNING EXPERIENCE 6 (Chapter 16)

## Paul's Missionary Journeys

Facilitate a process through which the students learn about Paul's missionary journeys. (U2, Q2, K4, S4, S5)

1. **Prepare** by ensuring that all the students have read articles 71, 72, and 75 in the student book prior to this learning experience and that they will have access to their Bibles (print or digital) and student books during class. Photocopy or download and print copies of the handout "Paul's Missionary Journeys" (TX005975), on page 316, one for each student.
2. **Begin** by reviewing the following information regarding the Acts of the Apostles and Saint Paul, which appears in chapter 16 of the student book.

## TEACHER NOTE

Be sure to clarify that Luke writes about Paul in Acts, but Paul himself wrote some of the New Testament epistles. In other words, Paul is both a *character* in the Acts of the Apostles and the *author* of other New Testament books. Say the following:

- The Acts of the Apostles is the second volume in the two-volume work known as Luke-Acts. Written by the same author as the Gospel of Luke, the Acts of the Apostles begins where the Gospel ends. Acts recounts the Ascension of Jesus and then discusses the growth of the early Church throughout the Mediterranean world.
- Two significant events form the backdrop of Acts: the coming of the Holy Spirit at Pentecost and the evangelization and missionary efforts of the early Christian communities.
- Saint Paul embodies the efforts of the early Church to share the Good News, especially with Gentiles (non-Jews).
- Following his encounter with the Risen Christ on the road to Damascus, Paul embarked on missionary journeys to found new Christian communities and share the Good News. After each community was formed, he remained in contact with them by writing letters of advice, encouragement, and teaching.
- In this learning experience, you will delve deeply into Paul's missionary journeys through a creative process of interpretation.

3. **Arrange** the students into four groups. Distribute the handout, one to each student, and assign each group one of Paul's four missionary journeys as listed on the handout. Share your expectations regarding the inclusion (or not) of photos and videos in the students' blog entries.
4. **Circulate** among the groups to offer assistance as they work to complete the assignment.

#### TEACHER NOTE

If all or most of the students have smartphones or tablets in class, consider allowing them to use these devices to create blogs that incorporate photos and video clips rather than text-only blogs. For example, the students can stage a photo of Paul confronting Elymas the magician in Cyprus (Acts 13:9–10) or film a video of a portion of Paul's speech at the Areopagus in Athens (Acts 17:22–31).

If the students are incorporating photos or videos in their blog entries, you may wish to allow them to create their blog in the format of their favorite social media site, such as Facebook, Instagram, or Snapchat.

5. **Reconvene** the class, inviting the groups to present their travel blogs. Offer comments, and clarification, and respond to questions as needed.

#### TEACHER NOTE

You may wish to allow the students to complete this assignment for homework and present it during the following class session. This additional time may foster greater creativity.

6. **Conclude** by reminding the students of the central, crucial role that Paul played in the growth of the early Church. Although he had many companions and coworkers, his own leadership, passion, and initiative in preaching the Gospel throughout the Mediterranean world allowed the Church to grow from its beginnings as a small, mostly Jewish community in Palestine to include thousands of believers in numerous communities.

#### TEACHER NOTE

This activity can also be done individually, rather than as a group exercise. Just be sure you have a fairly equal distribution of each missionary journey among the students.

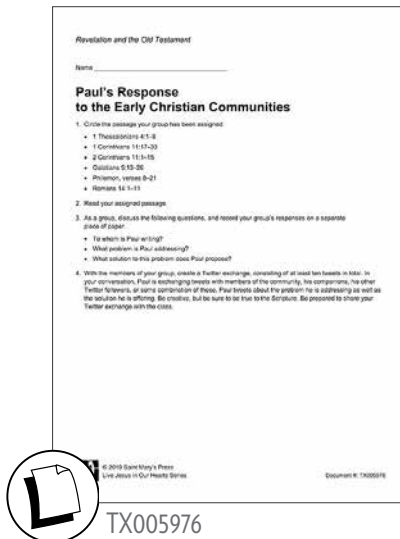


## Empathize

## LEARNING EXPERIENCE 7 (Chapter 16)

## Paul's Letters Support the Early Church

Develop the students' understanding of how Paul's letters supported the early Church by responding to specific problems and needs of early Christian communities. (U2, Q2, K5, S4, S5)



- 1. Prepare** by ensuring that all the students have read articles 72 and 75 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Paul’s Response to the Early Christian Communities” (TX005976), on page 318, one for each student.
- 2. Begin** by reminding the students of the centrality of the life and ministry of Saint Paul in the growth of the early Church. Paul’s preaching, traveling, writing, and extraordinary commitment made it possible for the Church to flourish throughout the Mediterranean world. Review, as well, the following information about Paul’s letters (epistles), which will constitute the focus of this learning experience, using these or similar words:
  - The Pauline letters to the early Christian communities are the oldest Christian documents we have—even older than the four Gospels.
  - There are thirteen letters attributed to Paul. Of these, some were certainly written by Paul himself, while others were likely written in his name by his followers.
  - Some of these letters are addressed to Christian communities that Paul had established and with whom he wanted to remain in touch. These include his letters to the Christian communities in the cities of Rome, Ephesus, and Corinth. Others, such as the letter to Philemon, are addressed to individuals.
  - Paul’s letters often offer advice to the person or community regarding a specific issue, need, or problem that has arisen.
  - Reading these letters not only gives us insight into the growth of the early Church but also nourishes and directs our own journey of faith today.

## TEACHER NOTE

If you believe the students’ work with Paul’s letters would benefit from access to biblical commentaries, gather these resources and have them available in your classroom during this learning experience.

- 3. Arrange** the students into six groups. Distribute the handout and review the directions. Assign each group one of the passages listed on the handout. Allow at least 15–20 minutes for the groups to work on the handout assignment.

**TEACHER NOTE**

In order for the students' Twitter exchanges to accurately reflect Twitter's parameters (i.e., a maximum of 280 characters per tweet), it would be best for them to create their Twitter exchange on a computer or tablet. This will allow them to easily track the number of characters.

4. **Reconvene** the class, inviting each group to share its Twitter exchange. As each group shares their work, write the passage, the problem, and the proposed solution on the board, resulting in a chart similar to this.

PASSAGE	PROBLEM	PAUL'S PROPOSED SOLUTION
1 Thessalonians 4:1–8	The people have immoral, impure passions and are taking advantage of one another.	Refrain from immorality. Act with holiness and honor, not out of lust.
1 Corinthians 11:17–33	There are divisions and factions in the community that are evident even when the community gathers for the Eucharist.	Remember what Jesus did on the night before he died in giving us the gift of his Body and Blood. When gathering for the Lord's supper, wait for one another and do not allow one to go hungry "while another gets drunk."
2 Corinthians 11:1–15	Apostles (or "superapostles") other than Paul are preaching about Jesus and causing division and disagreement in the community.	Listen to Paul's authentic preaching. Do not be taken in by false apostles or deceitful workers who "masquerade as ministers of righteousness."
Galatians 5:13–26	The people are engaging in immoral "works of the flesh," such as idolatry and envy.	Practice the fruits of the Spirit, such as joy, peace, patience, and, most important, love.
Philemon, verses 8–21	Paul is imprisoned with Onesimus, an escaped slave who has become a Christian.	Free Onesimus from slavery, and accept him as a brother in Christ.
Romans 14:1–11	Members of the community have different viewpoints regarding what foods to eat and what days to designate as holy.	Whatever you do—whether eating or not, whether observing a holy day or not—do it for the Lord.



5. **Lead** a general discussion about the problems Paul addresses. Ask the students the following questions:
  - To what extent are these problems bound by the culture and time of the ancient Mediterranean world?
  - What similar or parallel problems or issues face the world today?
  - How might the solutions Paul offers be implemented to address these problems today?
  - Pauls' counsel and insight were sought and heeded by these early communities. To whom do you turn for counsel and insight when you face conflicts and problems?
  - What might we learn from these early communities and from Paul about how to handle conflict?
  - What can we learn about being a community of faith today?

### TEACHER NOTE

Rather than executing step 5 as a general discussion, allow the students time to answer these questions individually as a personal reflection, either in class or for homework. Once they've had time to reflect on them individually, invite a class discussion.

6. **Conclude** this learning experience by reminding the students of the following:

- Through his letters, Paul supported early Christian communities across great distances. Because he could not always be physically present with every community, his letters sustained these early believers and contributed significantly to the growth of the early Church.
- Just as these early Christian communities were not perfect, neither are we today. Both then and now, being a community of faith means seeking to live in the love of Christ, ever mindful of our need for forgiveness and reconciliation.

442 Chapter 16: The Acts of the Apostles and the Letters

#### Article 73

#### Letters to Everyone: The Non-Pauline Letters

There are eight non-Pauline letters in the New Testament. The first is the Letter to the Hebrews whose author is unknown, and whose title comes from the audience it addresses. The rest of the letters are called Catholic letters. In this context, *Catholic* does not specifically refer to the Catholic Church. The word *catholic* is originally a Greek word meaning "universal." These letters were not written to specific communities or individuals, but rather to the universal Church—all the Christian communities. Most of the Catholic letters get their names from the authors each one is attributed to.



Catholic letters ➤ The eight non-Pauline letters in the New Testament that were addressed to the universal Church.

Articles 73–75

### Interpret

#### LEARNING EXPERIENCE 8 (Chapter 16)

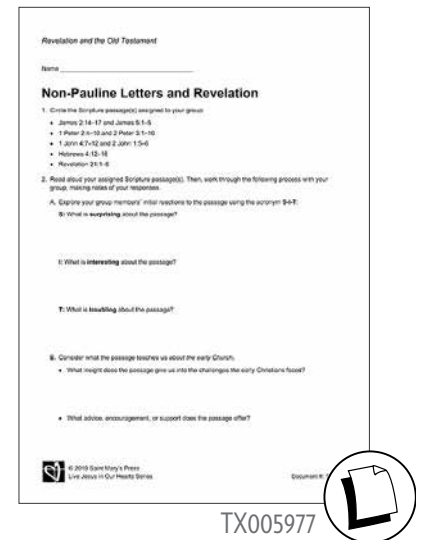
### Interpreting the Non-Pauline Letters and the Book of Revelation

Lead the students in examining and interpreting key passages from the non-Pauline letters and the Book of Revelation. (U2, Q2, K6, K7, S5)

1. **Prepare** by ensuring that all the students have read articles 73–75 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during

class. Photocopy or download and print the handout “Non-Pauline Letters and Revelation” (TX005977), on pages 319–320, one for each student. Gather art supplies, including ten pieces of newsprint and markers.

2. **Begin** by reviewing the following information about the non-Pauline letters (epistles) and the Book of Revelation that appears in the student book, using these or similar words:
  - The New Testament contains the letters of other early Church leaders besides Saint Paul. Because these writings offer advice and encouragement in moments of doubt and strife and support the new Christian communities as they seek to understand what it means to be a follower of Jesus Christ, they contribute greatly to the growth of the early Church.
  - The eight traditional, non-Pauline letters are: Hebrews; James; First and Second Peter; First, Second, and Third John; and Jude. Scholars believe that these letters were written by anonymous authors and honorarily attributed to an Apostle or disciple of Jesus to give the letter greater credibility or authority. These eight letters are known as the “Catholic” letters, meaning “universal” or “general.” Unlike Paul’s letters, these were meant for a general audience, not for a specific individual or faith community.
  - The final book in the New Testament is the Book of Revelation. Its highly symbolic language and vivid imagery offer hope to people who are suffering persecution because of their faith in Jesus.
3. **Arrange** the students into five groups, giving each group two sheets of newsprint, markers, and other art supplies. Distribute the handout, one to each student. Review the directions. Allow about 25 minutes for the groups to complete the handout and to create their billboards.



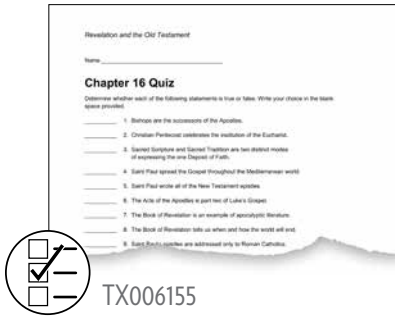
### TEACHER NOTE

Many of these passages contain multiple messages or themes that could be translated into a billboard. Clarify that the students need to choose only one or two of these. They may use the same theme for both the first-century billboard and the contemporary billboard, or they may select different themes from the passage for each of the two billboards.

### TEACHER NOTE

Another option would be for the students to create a digital version of this. On Facebook and Instagram, one can often find short notes of advice or encouragement that are inserted over an inspirational photo or other artwork.

4. **Reconvene** the class and invite each group to present their billboards. Using the themes highlighted by the billboards as examples, emphasize the ways in which these first-century writings not only strengthened the growth of the early Church but can also strengthen and inspire our own lives of faith today.
5. **Conclude** by acknowledging that this learning experience has provided only a cursory look at these important New Testament books. Encourage the students to read and study these books in a more in-depth manner, both in future courses and on their own.



## TEACHER NOTE

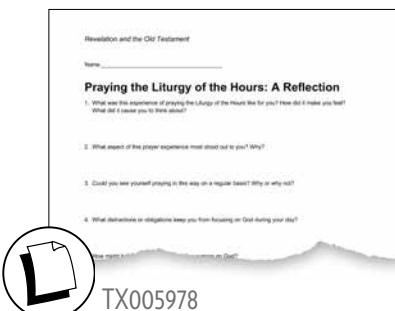
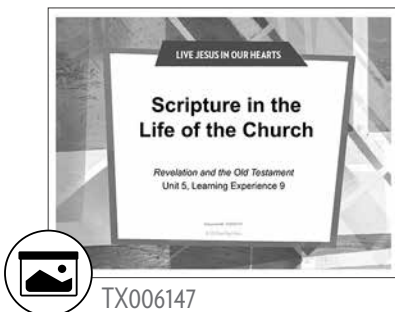
Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 16 quiz (TX006155), do so now, before moving on to chapter 17. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

## Apply

### LEARNING EXPERIENCE 9 (Chapter 17)

## Praying the Liturgy of the Hours

Offer the students an experience of praying the Liturgy of the Hours. (U3, Q3, K10, S8, S9, S10)



1. **Prepare** by ensuring that all the students have read articles 76–79 in the student book prior to this learning experience. Develop a plan for giving the students access to the materials needed to pray the Liturgy of the Hours in the classroom. You may do this in one of the following ways:
  - If you have a class set of *The Catholic Youth Prayer Book*, second edition (Saint Mary's Press, 2013), refer to chapter 16 for settings of morning and evening prayer for the entire four-week cycle of the Liturgy of the Hours.
  - If your school (or the religious community that sponsors your school) has printed breviaries available, arrange to borrow these.
  - You may also download and print materials from [www.ebreviary.com](http://www.ebreviary.com), [www.universalis.com](http://www.universalis.com), or a similar website.
  - If the students have tablets in class, you could simply direct them to one of the aforementioned sites, and they can read and pray online without printing anything.

Download the PowerPoint presentation "Scripture in the Life of the Church" (TX006147) and arrange for the necessary equipment for showing the presentation in your classroom. Additionally, photocopy or download and print the handout "Praying the Liturgy of the Hours: A Reflection" (TX005978), on pages 321–322, one for each student.

2. **Begin** by offering the following or similar remarks to introduce chapter 17, the final chapter of this unit and of this course:
  - Hopefully, as we near the end of this course, you have come to understand the ways in which Scripture is essential to the life of the Church. Together with Sacred Tradition, Sacred Scripture is the means by which the Deposit of Faith has been passed on to us through many generations. The heart of Scripture is God's revelation to us, which makes it possible for us to know and love God and to follow Jesus as faithful disciples.
  - As you have learned throughout this course, academic study of Scripture is necessary for understanding its meaning. We must learn about the historical context in which it was written, its literary forms, and the intention of the human authors to explore fully what God is revealing to us.
  - Along with Scripture study, prayer that incorporates Scripture is essential for nourishing our life of faith. In praying with Scripture—whether alone or with others—we encounter Jesus, the Word Made Flesh. When our minds and hearts are truly open, this encounter transforms us:
    - We deepen our relationship with God.
    - We strengthen our commitment to follow Jesus.
    - We discover how God is calling us to love and serve others.
    - We develop a strong foundation for a good, moral life.
  - The Church's liturgical and sacramental life is based on Sacred Scripture. Every time you attend Mass, for example, you hear multiple readings from Scripture and participate in ritual actions that are rooted in Scripture.
  - This chapter will introduce you to forms of prayer that rely heavily on Scripture. These include the Liturgy of the Hours, *lectio divina*, and devotional prayers such as the Rosary and the Stations of the Cross.
  - This learning experience will focus on the Liturgy of the Hours.
3. **Show** the PowerPoint presentation. If the students have prior experience with the Liturgy of the Hours, you may move rather quickly through the presentation, using it primarily as review. If not, proceed more slowly and consider requiring the students to take notes.
4. **Prepare** the students for praying the Liturgy of the Hours in class. Distribute whatever materials you have gathered for this purpose: printed breviaries, materials downloaded from the Internet, or tablets on which the students can access the Internet. Organize and review the logistics of the prayer:
  - Explain that the antiphons before and after each psalm or canticle are read together by the entire class.
  - The psalms and canticles themselves are read antiphonally or choir-to-choir, that is, alternating between the two sides of the room. (Designate a side "A" and a side "B" of your classroom for this purpose.)

- Assign a student to proclaim the Scripture reading.
- Assign students to the other parts of the prayer—for example, the petitions and the closing prayer—or assume some or all parts yourself.

### TEACHER NOTE

If possible, allow the students the opportunity to voice their own prayers of petition following the set prayers given in whatever resource you are using.

5. **Pray** the Liturgy of the Hours together as a class. To the greatest extent possible, maintain a prayerful and reverential atmosphere in your classroom during this experience. You may wish to light a candle or incense and dim the lights. If your school has a chapel, take the students there.

### TEACHER NOTE

Some of the websites focused on the Liturgy of the Hours have recordings of people praying the various hours. You may wish to play a brief excerpt from one of these to offer the students a clearer, more concrete sense of how this prayer proceeds in practice. Do not, however, play the recording in its entirety; it is important that the students have an experience of praying this prayer themselves, not simply listening to a recording.

6. **Distribute** the handout. Give the students about 10 minutes to reflect on their experience by responding to the questions individually.
7. **Invite** the students to turn to a partner who is seated near them. Direct them to spend about 5 minutes sharing and discussing their responses to the questions, noting similarities and differences in their perspectives.
8. **Reconvene** the class as a large group. Facilitate a conversation focused on the questions on the handout. Note that the questions begin with a simple debriefing of the in-class Liturgy of the Hours experience, and then move to broader questions about how we might sanctify the fabric of our daily lives with scripturally based prayer.
9. **Remind** the students that the Liturgy of the Hours is the prayer of the whole people of God, meaning, one need not be ordained or have taken religious vows to pray it. However, those in monastic communities structure their entire day around praying the Liturgy of the Hours, calling this ministry, in the words of Saint Benedict, the “*opus dei*,” or “work of God.” To give the students a clearer idea of how this happens in a monastic community, and to prompt further conversation, show one of the videos listed for this unit in Saint Mary’s Press Resource Center ([www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament)).

## TEACHER NOTE

If time is short, assign viewing one of these videos as homework, and plan to discuss it briefly at the start of the next class session.


10. **Discuss** the video as time permits. Emphasize the ways in which the witness of monastic communities highlights the transformative power of prayer, particularly prayer that is deeply rooted in Sacred Scripture.
11. **Conclude** by reiterating that the Liturgy of the Hours demonstrates the centrality of Scripture in the Church's communal prayer. As the prayer of the whole people of God, it is a way for all of us to immerse ourselves daily in Scripture and to unite ourselves more and more closely with Jesus Christ, the Word Made Flesh.

## Reflect

## LEARNING EXPERIENCE 10 (Chapter 17)

*Lectio Divina*

Guide the students through an experience of *lectio divina*.  
(EU3, EQ3, K9, S7, S9, S10)

1.  **Prepare** by ensuring that all the students have read article 80 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Provide index cards, one for each student. Gather four candles to indicate the movement from one step of the process to the next. As you light each candle, read the Scripture passage out loud. Project the following directions on a screen (perhaps as five PowerPoint presentation slides) or write them on the board:
  - **Candle 1:** Simply pause in silence as you let the Word of God settle in your mind and heart.
  - **Candle 2:** Respond by writing a word or phrase from the reading that stood out to you. No explanations, comments, or questions—everyone simply speaks their chosen word or phrase.
  - **Candle 3:** Turn to a partner and share your responses to these questions:
    - What does this reading mean to you?
    - How is it relevant to your own life?
    - What do you think God is revealing to us through this reading?
  - **Candle 4:** Write a prayer on the index card provided that speaks from your heart to God about what you are thinking, feeling, and experiencing.
  - **Conclusion:** We simply sit together, in contemplative silence, for a few moments.



Article 80





2. **Begin** by explaining to the students that this learning experience will help them to explore this unit's third enduring understanding: *In both individual and communal prayer, Scripture nourishes our faith through a transformative encounter with Jesus, the Word Made Flesh*. More specifically, this learning experience will focus on *lectio divina*, an ancient, scripturally-based tradition of prayer that is practiced by Catholics around the world. Review the following key concepts that appear in chapter 17 of the student book:
- When we face difficult and challenging situations in our lives, attuning our hearts to God's voice through Sacred Scripture can illuminate our darkness and confusion, help us find our way, and support us in leading moral lives.
  - Regular participation in the Eucharist, the sacraments, the Liturgy of the Hours, *lectio divina*, and other prayers that are rooted in Scripture nourishes us, allowing us to delve deeply into the reality of God's goodness and love and to encounter Jesus.
  - Scripturally-based prayer—whether individual or communal—transforms us, calling us to greater fidelity to the Gospel message. This can be both comforting and challenging or unsettling.
  - *Lectio divina* is a Latin term that means “holy reading.” It is a slow, contemplative praying with Sacred Scripture that allows the Word of God to take root in our hearts, leading us to a more intimate relationship with God. It allows the Word of God to transform every part of our being: our thoughts, words, and actions, as well as our mind, body, and soul. It is a deliberately slow process and is more focused on depth than breadth.
  - Developed by Benedictine monks, *lectio divina* has four stages that were described by a Carthusian monk named Guigo II in the twelfth century. These four stages are:
    - i. *Lectio*: “Reading.” We read a Scripture passage slowly, attentively, and reverently, listening for words or phrases that resonate with us. In this way, we attune our hearts to God's Word.
    - ii. *Meditatio*: “Meditation.” We meditate on the Scripture passage and allow it to interact with our thoughts, memories, desires, and hopes. We ask “What does this mean to me?” We listen attentively to God speaking in our own lives. We begin to understand how God's Word can inform our lives and experiences.
    - iii. *Oratio*: “Prayer.” We let our hearts respond to God's Word, giving voice to our joy, fear, confusion, gratitude, desire for forgiveness, or whatever our hearts need to express. This is an intimate moment of sharing our deepest needs and desires with God.
    - iv. *Contemplatio*: “Contemplation.” We rest in God's holy presence, aware of God's transforming embrace. We let our hearts dwell with and in God, savoring and basking in the light of divine love.

- v. Sometimes people add a fifth, final stage: *actio*, meaning “action.” This invites us to consider how God, through Scripture, is calling us to act in the world, for example, to love and serve others, to make wise moral decisions, and to engage in actions that seek to create a more just and peaceful world.
3. **Explain** to the students that they will have an opportunity to experience *lectio divina* as a class. Review with them the process that you have projected on a screen or written on the board. Indicate that you will mark the movement from one step to the next by lighting a candle. Remind the students that the Scripture passage will be read several times out loud and that there may be long periods of silence. Although we may not always be accustomed to or comfortable with silence, it is an important part of the process.

#### TEACHER NOTE

Because the Gospel parables and miracle stories provide rich food for reflection through *lectio divina*, plan to select one of these as the text for this learning experience. Consider the healing of the bent-over woman (see Luke 13:10–17), the calming the storm at sea (see Mark 4:35–41), the parable of Lazarus and the Rich Man (see Luke 16:19–31), or another text that you believe would be particularly suitable for the students.

4. **Direct** the students to open their Bibles to the passage you have selected. Distribute the index cards, reminding the students they will not need them until later. Follow the process you have projected on a screen or have written on the board. It is probably best for you to read the Scripture passage each time, unless you have a student who can read it very slowly, deliberately, and prayerfully.

#### TEACHER NOTE

It is sometimes helpful in the final reading to recite just the simple notable phrases of the passage. For example, in “The Calming of a Storm at Sea” (Mark 4:35–41), you could read phrases like “leaving the crowd,” “they woke him,” “Quiet! Be still!” “there was great calm,” etc.

5. **Guide** the students through the process of *lectio divina*. Following the few moments of contemplative silence, you may wish to say the Lord’s Prayer together as a way of bringing closure to the experience.



6. **Conduct** a general discussion, asking for the students' feedback and reflections. Questions may include the following:
  - How would you describe this process?
  - In what way(s) was this process helpful to you? What impact did it have on you?
  - If you were to take some action having meditated deeply on this Scripture passage, what would it be?
  - What might be the value of integrating *lectio divina* into your own prayer life?
7. **Conclude** by reminding the students that *lectio divina* is an ancient prayer form that encourages us to be more deeply rooted in the heart of God and more closely connected with Jesus, God's Word Made Flesh. With regular practice, it can truly transform every aspect of our lives.

### TEACHER NOTE

Instead of holding a general discussion, ask the students to individually reflect and write responses to the questions in step 6. Collect their answers when they've finished.

### Empathize

### LEARNING EXPERIENCE 11 (Chapter 17)

## Contemporary Stations

Engage the students in a process of developing and praying a creative, contemporary version of the scriptural Stations of the Cross. (U3, Q3, K10, S8, S9, S10)

1. **Prepare** by ensuring that all the students have read article 81 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "The Stations of the Cross" (TX005979), on pages 323–324, one for each student. Prepare squares of red and green paper (one of each color per student) to use with the introduction to this learning experience. Alternatively, enter the nine statements listed below into Poll Everywhere, Kahoot, or another online quiz or survey platform with which you and the students are familiar.
2. **Begin** by reminding the students that this chapter focuses on the third enduring understanding for this unit: *In both individual and communal prayer, Scripture nourishes our faith through a transformative encounter with Jesus, the Word Made Flesh.* In this learning experience, they will explore a devotional, scripturally-based prayer known as the Stations of the Cross. Explain that you would like to begin by determining the extent of their familiarity with this tradition of prayer.

416 Chapter 17: Scripture in the Life of the Church

#### Article 81

##### Common Catholic Devotions

Throughout the centuries, Sacred Scripture and Sacred Tradition have inspired a number of devotional prayers. Devotional prayers, also known simply as devotions, are personalized prayers that have developed outside the liturgy of the Church but should lead us to it. Two of the most well-known and commonly practiced devotions are the Stations of the Cross and the Rosary.



Devotional prayers. ▶ You know as devotions, these are personalized prayers that have developed outside, but should lead us, the liturgy of the Church.

#### Article 81

#### Revelation and the Old Testament

Name \_\_\_\_\_

#### The Stations of the Cross

1. Create the station that has been assigned to your group:
  - Jesus is in the garden at Gethsemane. (Matthew 26:36–41)
  - Jesus is betrayed by Judas and is arrested. (John 14:43–49)
  - Jesus is condemned by the Sanhedrin. (John 18:28–31)
  - Jesus is carried by Peter. (Matthew 26:55–56)
  - Jesus is judged by Pilate. (John 18:33–38)
  - Jesus is scourged and crowned with thorns. (John 19:1–3)
  - Jesus carries the cross. (John 19:17)
  - Jesus is helped by Simon the Cyrenian to carry the cross. (Mark 15:21)
  - Jesus meets the women of Jerusalem. (Luke 23:27–31)
  - Jesus is crucified. (John 19:30–34)
  - Jesus promises the Kingdom to the good thief. (Luke 23:39–43)
  - Jesus speaks to his mother and the disciple. (John 19:25–27)
  - Jesus dies on the cross. (John 19:30)
  - Jesus is placed in the tomb. (Matthew 27:57–60)
2. Read the Scripture passage aloud with your group.
3. Imagine that you are a part of the scene, witnessing this event firsthand.
  - What would you see?
  - What might other people in the scene be thinking, feeling, or experiencing?
4. With your group, prepare an enactment of the station, being true to the Scripture passage.
5. Read the Scripture passage again with your group.
6. As a group, discuss the following:
  - If the Crucifixion of Jesus happened today, how would it be similar to, or different from, the time in which Jesus actually lived?
  - In our society today, what individuals or groups of people experience a kind of suffering and persecution similar to that which Jesus endured? (Note: People who experience physical suffering may come to mind, but also consider the emotional persecution and suffering from living in poverty, discrimination, and other forms of oppression.)

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3. **Distribute** squares of red and green paper (one-fourth of a standard 8½-x-11-inch sheet is a good size), one of each color to each student. Explain that you will be reading nine statements regarding the Stations of the Cross. If the students agree with the statement, they will hold up the green paper. If they disagree with the statement, they will hold up the red paper. They must select either agree (green) or disagree (red); there is no “neutral” or “not sure” option. Assure the students that this is not a graded exercise; rather, you are simply gauging their background and experience with the Stations of the Cross.

### TEACHER NOTE

If you are conducting this introductory exercise electronically (utilizing Poll Everywhere, Kahoot, or a similar platform), the students do not need the red and green papers. Simply proceed as you normally would with an online activity, with the students using a phone, tablet, or other electronic device to indicate “agree” or “disagree” for each statement.

4. **Read** each of the following statements, pausing after each for the students’ responses. Mentally note, for your own information, the extent or lack of the students’ knowledge and experience.
  - I have prayed the Stations of the Cross at least once.
  - I can name at least one of the fourteen stations.
  - I associate the Stations of the Cross with the season of Lent.
  - I think the Stations of the Cross can help us to remember and pray for suffering people today.
  - I am aware that there are two versions of the Stations of the Cross, a traditional version and a more scripturally-based version.
  - I have seen images of the Stations of the Cross in a church.
  - I have seen images of the Stations of the Cross in a setting other than a church (such as outdoors or at a retreat center).
  - The Stations of the Cross is an important and meaningful prayer for Catholics.
  - The Stations of the Cross is an important and meaningful prayer for me.

Following the final statement, you may wish to invite informal conversation and sharing regarding the students’ experiences with the Stations of the Cross before proceeding with the learning experience.

5. **Review** the following key concepts that appear in article 81 in the student book:
  - Religious devotions or devotional prayers like the Stations of the Cross and the Rosary are both rooted in and point to Sacred Scripture. The Stations of the Cross centers on the events of Jesus' Passion, Crucifixion, and death.
  - The Stations of the Cross originated in the Middle Ages as a way for pilgrims who were not able to travel to the Holy Land to commemorate Jesus' suffering. Over time, this devotional practice evolved into the fourteen Stations of the Cross we pray today as stops along the *Via Dolorosa*, the "way of sorrow."
  - Not all the traditional fourteen Stations of the Cross can find their basis in Scripture, but they are based in Sacred Tradition. In 1991, Pope Saint John Paul II introduced a scriptural Way of the Cross which more closely follows the events of Christ's Passion as recounted in the Gospels.
  - By meditating on the Passion, we open ourselves to inner transformation, as we seek to understand and experience more fully God's redemptive love made manifest in the sacrifice of Jesus.
6. **Explain** that the students will now have an opportunity to interpret and pray the Stations of the Cross in a creative manner. Distribute the handout. Arrange the students into fourteen small groups or pairs, assigning to each small group or pair one of the scriptural Stations of the Cross indicated. Alternatively, you may have fewer groups and assign two stations to each group. Direct the students to circle the station(s) assigned to them. Review the directions on the handout. Allow about 25–30 minutes for the students to work.

#### TEACHER NOTE

If the students have ready access to technology in your classroom, encourage them to utilize it as they develop the modern version of their assigned station(s). For example, they may create a brief video using iMovie, Adobe Spark video, or another application, or they may produce a piece using Educreations, Explain Everything, or Aurasma. Students who are less technologically inclined may prefer to perform a skit or tableau, or make a poster.

#### TEACHER NOTE

If possible, allow the students to work on their assigned station(s) for the remainder of the class period, with the presentations occurring during the following class session.

7. **Reconvene** the class for the presentations of the Stations of the Cross. Remind the students that they will present in order. Review the bulleted list at the end of the handout regarding the required elements for each presentation. To highlight the prayerful nature of this experience, you may wish to begin by making the Sign of the Cross before the first presentation, and to conclude by praying the Lord's Prayer together following the final presentation. If your school has a chapel, consider doing this step there.
8. **Conclude** by inviting the students to comment on their experience of praying the Stations of the Cross together in this way. What stood out to them? If they have prayed the Stations of the Cross before, what was different about this experience? What was similar? Emphasize that the Stations of the Cross (along with other scripturally-based devotions, such as the Rosary) can truly nourish our faith. Whether we pray them alone or with others, this meditation should, then, bear fruit in our lives, in the form of a renewed commitment to live our faith by serving our sisters and brothers in need.

### TEACHER NOTE

You might find it helpful to remind the students that Jesus was legally put to death by the Roman government. Explain that although most developed countries have outlawed it, the death penalty is still being used in the United States and is a sinful offense that is contrary to the Gospel of Life. Explain the different ways people have legally (lethal injection, electric chair, firing squad, hangings, etc.) and illegally executed people in the recent past.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 17 quiz (TX006157), do so now, before moving on to "Concluding the Unit." (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access these resources.)

Revelation and the Old Testament

Name \_\_\_\_\_

### Chapter 17 Quiz

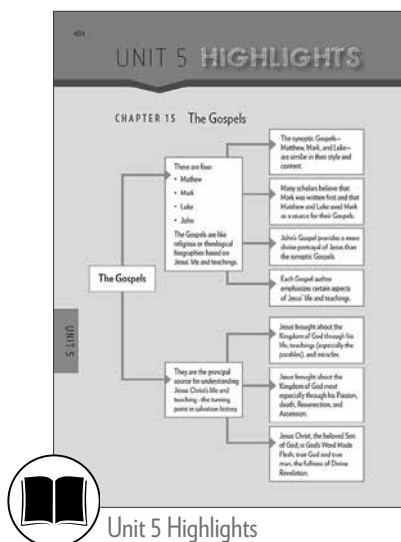
Match each definition or observation in column A with the corresponding term in column B by writing the appropriate letter in the blank space provided. There are two extra terms in column B that you will not use.

<b>Column A:</b>	<b>Column B:</b>
1. Saint Jerome said that "ignorance of the _____ is ignorance of Christ."	a. Eucharistic Prayer
2. the official, public, communal prayer of the Church	b. Jesus
3. the Church's official daily prayer	c. King David
4. bring up one's mind and heart to God	d. deus deus
5. the prayer that binds all Christians together	e. liturgy
6. refers to the goodness or evil of human acts	f. Liturgy of the Hours
7. our best example of what it means to live a moral human life	g. Lord's Prayer
8. an ancient form of prayer that involves hearing a Scripture passage aloud and meditating	h. morality
9. a "virtue" way to meditate on Jesus' Passion and death, without actually meditating on the Via Crucis	i. prayer
10. a devotional prayer that involves contemplating various "mysteries"	j. Rosary
	k. Scriptures
	l. Stations of the Cross

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UNIT 5



## CONCLUDING THE UNIT

### Using the Student Book “Unit 5 Highlights” Section

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

### Using the Preassessment

In addition, consider spending some portion of a class period near the end of the unit returning to the preassessment exercise with which you began the unit, following this process:

- Post in your classroom the “I know,” “I think I know,” and “I want to know” preassessment posters the students created.
- Give the students about 5 minutes to take a “gallery tour” of the posters. Direct them to make note of the following:
  - at least one “I know” item about which they deepened their understanding during this unit
  - at least one “I think I know” item about which they have attained greater clarity
  - at least one “I want to know” item about which they have gained information and/or insight
- Ask for volunteers to share any or all these items aloud with the class. Be sure to affirm the evident growth in the students’ understanding.
- Invite the students to pose additional questions they now have about Jesus and the New Testament, questions that may be addressed in future courses or that they may choose to investigate on their own. In other words, if they were to complete the preassessment handout now, what items would be in the “I want to know” column? Help the students to understand that studying a particular topic not only serves to answer our questions about that topic but also piques our curiosity to pose more questions and to continue our studies.

### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *How is Jesus’ mission kept alive?* Ask the students to consider the following:

- Having nearly concluded this unit, how would you answer the focus question?
- What do you understand to be your own responsibility in keeping Jesus’ mission alive?
- To what extent do you embrace and relish this responsibility?
- To what extent do you struggle with it or find it challenging?

You may invite the students to journal quietly about this or to engage in conversation with a partner or small group.



# Answer Keys for Double-Check Questions

Each chapter in the student book ends with seven to nine double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 15 Double-Check Questions

1. *What are Gospels, and what does the word gospel mean?*

The Gospels are the principal source for accounts of Jesus Christ's life and teaching and work of salvation. They are the four books attributed to Matthew, Mark, Luke, and John. The word *gospel* is translated from a Greek word meaning "good news."

2. *What are the three stages in the formation of the Gospels?*

Scholars have designated three stages in the process of forming the Gospels: the life and teachings of Jesus, the oral tradition, and the written tradition.

3. *Why are the Gospels different from one another?*

Each Gospel is addressed to a specific Christian community. The Evangelists focus on the teachings and the aspects of Jesus' life that are most meaningful to their respective communities. The needs differ from community to community, so the Evangelists emphasize different religious truths that address the questions or problems they faced.

4. *What are the synoptic Gospels?*

The synoptic Gospels are the three Gospels that are very similar in their style and content: Matthew, Mark, and Luke.

5. *What should we remember to help us better understand Jesus' parables?*

To understand Jesus' parables, it is helpful to remember that the endings are usually unexpected. To get the point of the parables, you have to put yourself in the shoes of the audience Jesus first addressed and take into consideration their cultural viewpoints and biases at that time.

6. *Define miracle, and name the four different types.*

Miracles are signs or wonders, such as healing or the control of nature, that can be attributed to divine power only. Jesus' miracles can be categorized into four types: healings, exorcisms, control over nature, and restoration of life.

7. *Describe the prologue in John's Gospel.*

The prologue is a poem about creation that illuminates the relationship between the Word (the Son of God), the Father, and the Holy Spirit. It is through the Word that creation comes into existence. The Word is also the light of the human race, who became flesh in the Person of Jesus Christ.



8. *How is John's account of the Last Supper different from the accounts in the synoptic Gospels?*

Unlike the other Gospels, John does not describe the Last Supper as a Passover meal. Instead, he focuses on the meaning of discipleship as a path of love and service to others. This is symbolized when Jesus washes the disciples' feet and commands them to do it for others.

9. *Why is there no further need for more of God's public Revelation?*

God fully reveals himself in his Son, Jesus Christ. Because God's Word has already been fully revealed to us, no more revelation is needed.

### Answer Key for Chapter 16 Double-Check Questions

1. *What two things does Pentecost celebrate during Jesus' time?*

Pentecost celebrates the offering of the harvest's first fruits to the Lord, and it also memorializes God giving the Law to Moses to guide the Israelites.

2. *To what four activities do the early Christians devote themselves?*

The early Christians devote themselves to the teachings of the Apostles, communal life, breaking of the bread, and prayer.

3. *What is it about Paul's background that helps make him an effective preacher?*

Paul is a Roman citizen, which gives him important privileges. He is also a well-educated Jew who is fluent in Hebrew and Greek, which allows him to easily communicate with people from a variety of backgrounds. Paul studies with a respected rabbi and is a Pharisee. His education and talents allow him to convincingly preach to Jews and Gentiles.

4. *What are the Pauline letters? What are some of their themes?*

The Pauline letters are the thirteen New Testament letters attributed to Saint Paul or to disciples who wrote in his name. The letters offer advice, pastoral encouragement, teaching, and community news to early Christian communities. Nine of the letters are addressed to entire communities. The other four are letters to individuals. Themes in these four books include false preaching, advice on Church leadership, responsibilities of Church members, and moral advice.

5. *What are the Catholic letters? What are some of their themes?*

The Catholic letters are the eight non-Pauline letters in the New Testament addressed to the universal Church—all of the Christian communities. Some of the themes addressed in these letters are Christian unity, the divinity of Jesus Christ, God's love for us and our love for one another, resurrection of the dead, and moral advice.

6. *Why is the Book of Revelation so difficult to understand?*

The Book of Revelation is an example of apocalyptic literature, which uses symbolic language to offer hope to a people in crisis. John writes to encourage Christians to remain faithful and not give in to the Roman persecution.



7. *What is the point of the Book of Revelation?*

The Book of Revelation sends a message that is loud and clear: have courage and keep the faith, even in the face of death; there is a heavenly reward awaiting us; our deceased loved ones are experiencing that reward. It reminds us that God is with us, even in our darkest and most painful moments.

8. *What is the Deposit of Faith?*

The Deposit of Faith is the heritage of faith contained in Sacred Scripture and Sacred Tradition. It has been passed on from the time of the Apostles. Sacred Tradition and Scripture are two distinct modes of expressing the one Deposit of Faith.

9. *Who makes up the Magisterium, and what is their job?*

The Magisterium is the Church's living teaching office, which consists of all bishops, in communion with the Pope. Their responsibility is to pass on and interpret the Deposit of Faith, and to define and teach dogma.

### **Answer Key for Chapter 17 Double-Check Questions**

1. *What did Saint Jerome mean when he said, "Ignorance of the Scriptures is ignorance of Christ"?*

When Saint Jerome taught that "ignorance of the Scriptures is ignorance of Christ," he meant that the whole Bible leads us to the fullness of God's Revelation in the life and teachings of Jesus Christ. If we are going to know Jesus, we must know and understand the Bible.

2. *List at least three ways to deepen your relationship with Sacred Scripture.*

Ways to deepen our relationship with Sacred Scripture include using the Bible for daily prayer and reflection, going over the upcoming readings for Sunday Mass, paying close attention to the homily, joining a Bible study, and becoming a lector.

3. *What is the Liturgy of the Hours? What part of Scripture is its main focus?*

The Liturgy of the Hours, also known as the Divine Office, is the official public, daily prayer of the Catholic Church. The Divine Office provides standard prayers, Scripture readings, and reflections at regular hours throughout the day. The Divine Office's main Scripture focus is the Psalms.

4. *What role does Sacred Scripture play in the celebration of the Mass?*

There are two main parts to the Mass: Liturgy of the Word and Liturgy of the Eucharist. The Liturgy of the Word usually includes readings from the Old Testament, the Psalms, the Gospels, and the New Testament letters. Sacred Scripture plays an integral role in the Liturgy of the Eucharist. Many of the words spoken by the priest in the Eucharistic Prayer are taken from the Bible. They recall the covenant God established with Abraham and fulfilled in the sacrifice of Jesus Christ. The words of consecration in the Eucharistic Prayer are taken directly from the biblical accounts of the Last Supper.

5. *Why is the Lord's Prayer so important?*

The Lord's Prayer is the prayer that Jesus taught us. Its petitions summarize the key elements of living as a follower of Jesus. It is also the prayer that we share with all Christian faiths.

6. *How does reading Scripture help us come to know what is morally good?*

Teachings such as the Ten Commandments, the Sermon on the Mount, and the Beatitudes offer clear moral guidance on discerning good and evil. Jesus maintains that the rule of love is the highest moral law, identifying the love of God and love of neighbor as the greatest moral commandment.

7. *Why is listening to God an important element in prayer?*

Prayer is a dialogue between God and us. Sometimes we are caught up in talking to God and forget that prayer is two-way communication. Listening to God is a necessity in order to follow his will.

8. *What are the four stages of lectio divina?*

The four stages of *lectio divina* are *lectio* (reading), *meditatio* (meditation), *oratio* (prayer), and *contemplatio* (contemplation).

9. *What are devotional prayers? Name two examples.*

Devotional prayers are personalized prayers that have developed outside of, but should lead to, the Liturgy of the Church. Two examples include the Stations of the Cross and the Rosary.

Name \_\_\_\_\_

Unit 5 Preassessment

I Know, I Think I Know, I Want to Know

I Know	I Think I Know	I Want to Know

UNIT 5



Name \_\_\_\_\_

## Unit 5 Vocabulary

### Terms for Mastery

#### A

**apocalyptic literature** A literary form that uses highly dramatic and symbolic language to offer hope to a people in crisis.

**Apostolic Succession** The uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops. It is accomplished through the laying on of hands when a bishop is ordained in the Sacrament of Holy Orders as instituted by Christ. The office of bishop is permanent, because at ordination a bishop is marked with an indelible, sacred character.

**Ascension** The “going up” into Heaven of the Risen Christ forty days after his Resurrection.

#### B

**Beatitudes** The teachings of Jesus that begin the Sermon on the Mount and that summarize the New Law of Christ. The Beatitudes describe the actions and attitudes by which one can discover genuine happiness, and they teach us the final end to which God calls us: full communion with him in the Kingdom of Heaven.

**Beloved Disciple** A faithful disciple in the Gospel of John who is present at critical times in Jesus’ ministry. The Beloved Disciple may have been the founder of the Johannine community.

**Body of Christ** A term that when capitalized designates Jesus’ Body in the Eucharist, or the entire Church, which is also referred to as the Mystical Body of Christ.

**breviary** A prayer book that contains the prayers for the Liturgy of the Hours.

#### C

**Catholic letters** The eight non-Pauline letters in the New Testament that were addressed to the universal Church.

#### D

**Deposit of Faith** The heritage of faith contained in Sacred Scripture and Sacred Tradition. It has been passed on from the time of the Apostles. The Magisterium takes from it all that it teaches as revealed truth.

**devotional prayers** Also known as devotions, these are personalized prayers that have developed outside, but should lead to, the liturgy of the Church.

**Doctor of the Church** A title officially bestowed by the Church on saints who are highly esteemed for their theological writings, as well as their personal holiness.

**dogma** Teachings recognized as central to Church teaching, defined by the Magisterium and considered definitive and authoritative.

#### E

**Ecumenical Council** A gathering of the Church’s bishops from around the world to address pressing issues in the Church. Ecumenical Councils are usually convened by the Pope or are at least approved by him.

**epistle** Another name for a New Testament letter.

**Eucharistic Prayer** The part of the Mass that includes the Consecration, beginning with the Preface and concluding with the Great Amen.



**Evangelists** From a Greek word meaning “messenger of good news,” the title given to the authors of the Gospels of Matthew, Mark, Luke, and John.

## G

**Gentile** A non-Jewish person. In Sacred Scripture, the Gentiles were the uncircumcised, those who did not honor the God of the Torah. Saint Paul and other Evangelists reached out to the Gentiles, baptizing them into the family of God.

**Gospel** Translated from a Greek word meaning “good news,” referring to the four books attributed to Matthew, Mark, Luke, and John. The Gospels are the principal source for accounts of Jesus Christ’s life and teaching and work of salvation.

## H

**homily** A brief liturgical sermon that explains the Scripture readings, helps the People of God accept Sacred Scripture as the Word of God, and encourages them to put the teachings of Scripture into practice in their daily lives.

## I

**Incarnation** From the Latin, meaning “to become flesh,” referring to the mystery of Jesus Christ, the Divine Son of God, becoming man. In the Incarnation, Jesus Christ became truly man while remaining truly God.

**infancy narratives** The accounts of Jesus’ birth and early childhood.

## K

**kerygma** A Greek word meaning “proclamation” or “preaching,” referring to the announcement of the Gospel or the Good News of divine salvation offered to all through Jesus Christ. *Kerygma* has two senses. It is both an event of proclamation and a message proclaimed.

**Kingdom of God** The culmination or goal of God’s plan of salvation, the Kingdom of God is announced by the Gospel and is present in Jesus Christ. The Kingdom is the reign or rule of God over the hearts of people and, as a consequence of that, the development of a new social order based on unconditional love. The fullness of God’s Kingdom will not be realized until the end of time. Also called the Reign of God or the Kingdom of Heaven.

## L

**lectio divina** A Latin term meaning “divine reading.” *Lectio divina* is a form of meditative prayer focused on a Scripture passage. It involves repetitive readings and periods of reflection and can serve as either private or communal prayer.

**liturgy** The Church’s official, public, communal prayer. It is God’s work, in which the People of God participate. The Church’s most important liturgy is the Eucharist, or the Mass.

**Liturgy of the Eucharist** This term refers to the second part of the Mass that includes the offertory, the prayers of consecration and invocation of the Holy Spirit, the reception of Communion, and the dismissal.

**Liturgy of the Hours** Also known as the Divine Office, the official public, daily prayer of the Catholic Church. The Divine Office provides standard prayers, Scripture readings, and reflections at regular hours throughout the day.

## M

**Magisterium** The Church’s living teaching office, which consists of all bishops, in communion with the Pope, the bishop of Rome.

**morality** Refers to the goodness or evil of human acts. The morality of an act is determined by the nature of the action, the intention, and the circumstances.



**miracles** Signs or wonders, such as healing or the control of nature, that can be attributed to divine power only.

## P

**parables** Short stories that use everyday images to communicate religious messages. Jesus used parables frequently in his teaching as a way of presenting the Good News of salvation.

**Paschal Mystery** The work of salvation accomplished by Jesus Christ mainly through his Passion, death, Resurrection, and Ascension.

**prayer** Lifting up of one's mind and heart to God or the requesting of good things from him. The five basic forms of prayer are blessing, praise, petition, thanksgiving, and intercession. In prayer, we communicate with God in a relationship of love.

## Q

**Quelle** Also called the Q Source, a theoretical collection of ancient documents of the teachings of Jesus shared among the early followers of Christianity; believed by Scripture scholars to be a source for the Gospels of Matthew and Luke.

## R

**Rosary** A devotional prayer that honors the Virgin Mary and helps us meditate on Christ's life and mission. We pray the Rosary using rosary beads, which are grouped into "decades." Each decade consists of praying the Lord's Prayer followed by ten Hail Mary's and the Glory Be while meditating on an event from Christ's life and mission.

**ruminate** To think deeply about something; to contemplate, meditate on, ponder over, chew on.

## S

**Sacred Tradition** The process of passing on the Gospel message. Sacred Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in Sacred Scripture, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit.

**Sanhedrin** An assembly of Jewish religious leaders—chief priests, scribes, and elders—who functioned as the supreme council and tribunal during the time of Jesus.

**Stations of the Cross** A devotion for prayer and reflection, popular during Lent, that retraces the events of Jesus' Passion and death in fourteen "stations," represented by artistic depictions. Most Catholic churches have artistic representations of the fourteen Stations of the Cross. Also called the Way of the Cross.

**synoptic Gospels** The name given to the Gospels of Matthew, Mark, and Luke, because they are similar in style and content.

## V

**Via Dolorosa** Latin for "way of sorrow," referring to the path Jesus journeyed in the last hours of his life, which is commemorated in the devotion of the Stations of the Cross.



## Terms Introduced for Later Mastery

**Passion** The suffering of Jesus during the final days of his life: his agony in the garden at Gethsemane, his trial, and his Crucifixion.

**pastoral** From the Latin *pastor*, meaning “shepherd” or “herdsman”; refers to the spiritual care or guidance of others.

**Pauline letters** Thirteen New Testament letters attributed to Saint Paul or to disciples who wrote in his name. The letters offer advice, pastoral encouragement, teaching, and community news to early Christian communities.

**Pharisee** A Jewish sect at the time of Jesus known for its strict adherence to the Law.

**prologue** A separate introduction at the beginning of a play, story, or long poem.

**Trinity** From the Latin *trinus*, meaning “threefold,” referring to the central mystery of the Christian faith that God exists as a communion of three distinct and interrelated Divine Persons: Father, Son, and Holy Spirit. The doctrine of the Trinity is a mystery that is inaccessible to human reason alone and is known through Divine Revelation only.

## Terms Previously Mastered or for General Knowledge

### A–G

**All Saints’ Day** A feast day commemorating all of the saints of the Church, both known and unknown, celebrated on November 1. Also known as the Feast of All Saints.

**All Souls’ Day** A holy day in the Church set aside for honoring the faithful departed, celebrated on November 2.

**apostasy** The act of renouncing one’s faith.

**Diaspora** In general, the movement, migration, or scattering of a people away from an established or ancestral homeland.

**genocide** The systematic and planned extermination of a national, racial, ethnic, or cultural group.

### H–J

**Holocaust** In the Old Testament, this refers to a sacrifice consumed by fire. In the twentieth century, “the Holocaust” is the widely used term to designate the attempted extermination of the Jews by the Nazis during the Second World War (1939–1945).

**Holy of Holies** The most holy place in the Tabernacle and later the Temple in Jerusalem, where the Ark of the Covenant was kept. Only the High Priest could enter, and he only once a year.

**intercession** A prayer on behalf of another person or group.

**Jews** The term used to refer to all of the physical and spiritual descendants of Jacob (Israel) as well as to the patriarchs Abraham and Isaac and their wives. Originally referred specifically to the members of the tribe of Judah.

**Judaism** This word (which has been traced to Judah, the fourth son of Jacob and the tribe descended from him) refers to the monotheistic religion of the Jewish People who trace their origin to Abraham and whose religious observance is based on the Torah and Talmud.



**L–R**

**Liturgy of the Word** This term refers to the first part of the Mass that includes the introductory rite, the readings from Scripture, the homily, and the prayers of the faithful.

**martyr** A person who suffers death because of his or her beliefs. The Church has canonized many Christian martyrs as saints.

**mystery** The very nature of God, who is beyond understanding; or a specific doctrine revealed by God that is beyond full human understanding.

**proverb** A short saying that is easy to recall and communicates an astute observation on human life or expresses a religious truth.

**Psalter** The Book of Psalms of the Old Testament, which contains 150 Psalms.

**Purgatory** A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

**redemption, redemptive** From the Latin *redemptio*, meaning “a buying back,” referring, in the Old Testament, to Yahweh’s deliverance of Israel and, in the New Testament, to Christ’s deliverance of all Christians from the forces of sin.

**resurrection of the dead** The raising of the righteous on the last day, to live forever with the Risen Christ. The resurrection of the dead means that not only our immortal souls will live on after death, but also our transformed bodies.

**S–Z**

**saint** Someone who has been transformed by the grace of Christ and who resides in full union with God in Heaven.

**Samaritan** An inhabitant of Samaria. The Samaritans rejected the Jerusalem Temple and worshipped instead at Mount Gerizim. The hostility between Jews and Samaritans is often recounted in the New Testament.

**synagogue** This word (from the Greek *synagōgē* meaning “meeting” or “assembly”) refers to the worship assemblies of Jews to celebrate the Sabbath; Jesus is depicted in the Gospel of Luke (see 4:14–30) as beginning his Galilean ministry in the synagogue at Nazareth.

**vanity** Something worthless, trivial, or pointless.





*Revelation and the Old Testament*

Name \_\_\_\_\_

**Four Portraits of Jesus**

1. Circle the Gospel assigned to your group.
2. In your group, read aloud the Scripture passages for your assigned Gospel only. Take brief notes (one or two bullet points) on each passage and respond to the questions.
3. Every member of the group must write out their group's responses. You will need this information for the next part of this learning experience.

**Gospel of Matthew Portrait of Jesus****Teacher and Prophet, Like Moses**

Jesus teaches and proclaims the redemption of God's Kingdom.

- Matthew 4:23–5:11
- Matthew 13:44–48
- Matthew 25:31–47

**Notes:****Questions:**

1. In what ways is Jesus portrayed as a teacher and prophet in these passages?
2. What is the central message of his teaching?
3. What do these passages teach us about the Kingdom of God?



## Gospel of Mark Portrait of Jesus

## The Suffering Servant of God

Jesus is a real human being and the suffering Messiah whose self-sacrifice on the cross redeemed humanity.

- Mark 8:27–37
- Mark 9:30–32
- Mark 11:12–14

**Notes:**

### Questions:

1. In what ways do these passages highlight Jesus' humanity?
2. How does Mark emphasize Jesus as the Suffering Servant of God?

## Gospel of Luke Portrait of Jesus

## Compassionate Healer

Jesus offers healing, mercy, and compassion to all, especially the poor and oppressed.

- Luke 4:14–22a
- Luke 10:25–37
- Luke 16:19–31

**Notes:**



- ## Gospel of John Portrait of Jesus

Jesus is the Word of God Made Flesh, present since the beginning of time.

- Notes:**

### Questions:

1. How do these passages demonstrate John's emphasis on Jesus' divinity?
2. What symbols or images does John use to speak of Jesus' divinity?



## Four Portraits of Jesus Answer Key

<b>Gospel of Matthew Portrait of Jesus</b> <b>Teacher and Prophet, Like Moses</b> <b>Matthew 4:23–5:11, Matthew 13:44–48, Matthew 25:31–47</b>	
<b>Notes</b>	<ul style="list-style-type: none"> <li>• Jesus teaches and heals</li> <li>• The Beatitudes</li> <li>• Parables about the Kingdom: Treasure in a Field, Pearl of Great Price, a Net Full of Fish</li> <li>• The Last Judgment (Parable of the Sheep and the Goats)</li> </ul>
<b>1. In what ways is Jesus portrayed as a teacher and prophet like Moses in these passages?</b>	<ul style="list-style-type: none"> <li>• Jesus teaches through his words (including through parables) and actions.</li> <li>• Like Moses delivering the Law from Mount Sinai, Jesus delivers the Beatitudes in the Sermon on the Mount, focusing on the Law of Love.</li> </ul>
<b>2. What is the central message of his teaching?</b>	<ul style="list-style-type: none"> <li>• To love and serve one another.</li> </ul>
<b>3. What do these passages teach us about the Kingdom of God?</b>	<ul style="list-style-type: none"> <li>• It is worth giving our lives for.</li> <li>• It will bring us joy.</li> <li>• It is available to all people.</li> </ul>
<b>Gospel of Mark Portrait of Jesus</b> <b>The Suffering Servant of God</b> <b>Mark 8:27–37, Mark 9:30–32, Mark 11:12–14</b>	
<b>Notes</b>	<ul style="list-style-type: none"> <li>• Jesus predicts his Passion and death.</li> <li>• He teaches the disciples that the Messiah must suffer and die.</li> <li>• He shows human needs and emotions such as like hunger and frustration.</li> </ul>
<b>1. In what ways do these passages highlight Jesus' humanity?</b>	<ul style="list-style-type: none"> <li>• They show that Jesus experienced human needs and emotions, such as hunger and frustration.</li> <li>• They indicate that he truly suffered and died on the cross.</li> </ul>
<b>2. How does Mark emphasize Jesus as the Suffering Servant of God?</b>	<ul style="list-style-type: none"> <li>• Jesus speaks openly about his coming suffering and death, even though this makes his disciples upset and uncomfortable.</li> </ul>
<b>Gospel of Luke Portrait of Jesus</b> <b>Compassionate Healer</b> <b>Luke 4:14–22a, Luke 10:25–37, Luke 16:19–31</b>	
<b>Notes</b>	<ul style="list-style-type: none"> <li>• Jesus uses a passage from the prophet Isaiah to teach about his mission.</li> <li>• Parable of the Good Samaritan</li> <li>• Parable of Lazarus and the Rich Man</li> </ul>
<b>1. According to Luke, what is Jesus' mission?</b>	<ul style="list-style-type: none"> <li>• To reach out to all people—especially those who are poor, outcast, or marginalized in some way—and share with them the Good News of God's Kingdom.</li> </ul>
<b>2. Whom does Jesus unexpectedly highlight as an example of goodness? What does this tell us about who Jesus is?</b>	<ul style="list-style-type: none"> <li>• Jesus highlights the Samaritan's compassionate actions.</li> <li>• Because Jews at that time hated Samaritans, this tells us that Jesus is not bound by society's views of who is good, worthy, or capable of being a role model.</li> </ul>



<b>Gospel of John Portrait of Jesus</b> <b>Incarnate Word of God</b> <b>John 1:1–18, John 15:1–5, John 16:25–28</b>	
<b>Notes</b>	<ul style="list-style-type: none"> <li>• The poetic prologue to John's Gospel</li> <li>• The vine and the branches</li> <li>• Jesus came from God the Father and will return there.</li> </ul>
<b>1. How do these passages demonstrate John's emphasis on Jesus' divinity?</b>	<ul style="list-style-type: none"> <li>• They show that Jesus is the Divine Word of God, pre-existent with God since the beginning of time.</li> <li>• Through the Incarnation, Jesus became flesh and lived a human life on Earth.</li> <li>• In his death and Resurrection, Jesus returned to God the Father.</li> </ul>
<b>2. What symbols or images does John use to speak of Jesus' divinity?</b>	<ul style="list-style-type: none"> <li>• The Word of God is God's "light" coming into the world.</li> <li>• "I am" indicates Jesus' divinity (connection with God's Revelation to Moses).</li> <li>• The vine and the branches: Jesus is the "true vine," and God the Father is the vine grower.</li> </ul>



## *Revelation and the Old Testament*

Name \_\_\_\_\_

# Paul's Missionary Journeys

1. Circle the journey your group has been assigned:
  - Journey 1: Acts 13:4–14:28
  - Journey 2: Acts 15:40–18:23
  - Journey 3: Acts 19:1–21:40
  - Journey 4: Acts 27:1–28:16
2. Read the passage that describes your assigned journey.
3. Writing in the first person as if you were Paul, create five travel blog entries related to your assigned journey:
  - Each of the five entries must be a substantial paragraph (about five or six complete sentences).
  - Follow your teacher's directions regarding the inclusion of photos or videos in your entries (these may be designated as required elements or as optional).
  - The blog entries must convey the following information:
    - Paul's location
    - the people he has met on this journey and how they view or treat him
    - the situations, challenges, and problems he has encountered
    - how he is trying spread the Good News of Jesus Christ
    - his own thoughts, feelings, and reflections regarding his faith and his mission



Name \_\_\_\_\_

## Paul's Response to the Early Christian Communities

1. Circle the passage your group has been assigned:
  - 1 Thessalonians 4:1–8
  - 1 Corinthians 11:17–33
  - 2 Corinthians 11:1–15
  - Galatians 5:13–26
  - Philemon, verses 8–21
  - Romans 14:1–11
2. Read your assigned passage.
3. As a group, discuss the following questions, and record your group's responses on a separate piece of paper.
  - To whom is Paul writing?
  - What problem is Paul addressing?
  - What solution to this problem does Paul propose?
4. With the members of your group, create a Twitter exchange, consisting of at least ten tweets in total. In your conversation, Paul is exchanging tweets with members of the community, his companions, his other Twitter followers, or some combination of these. Paul tweets about the problem he is addressing as well as the solution he is offering. Be creative, but be sure to be true to the Scripture. Be prepared to share your Twitter exchange with the class.



Name \_\_\_\_\_

## Non-Pauline Letters and Revelation

1. Circle the Scripture passage(s) assigned to your group:
  - James 2:14–17 and James 5:1–5
  - 1 Peter 2:4–10 and 2 Peter 3:1–10
  - 1 John 4:7–12 and 2 John 1:5–6
  - Hebrews 4:12–16
  - Revelation 21:1–6
2. Read aloud your assigned Scripture passage(s). Then, work through the following process with your group, making notes of your responses.
  - A. Explore your group members' initial reactions to the passage using the acronym **S-I-T**:
    - S:** What is **surprising** about the passage?
    - I:** What is **interesting** about the passage?
    - T:** What is **troubling** about the passage?
  - B. Consider what the passage teaches us *about the early Church*.
    - What insight does the passage give us into the challenges the early Christians faced?
    - What advice, encouragement, or support does the passage offer?





C. Consider what this passage teaches us *about our lives of faith today*.

- How is this passage's advice, encouragement, or support relevant or helpful for Christians in general?
  
- How could it be particularly relevant or helpful for teenagers?

D. With your group, design two billboards:

- One billboard conveys a message of advice, encouragement, or support that the *first-century original audience of this letter* might have needed to hear.
- One billboard conveys a message of advice, encouragement, or support that *a contemporary person or community of faith* might need to hear.
- Both billboards must include a short phrase or slogan as well as an image, symbol, or other visual element.

E. Be prepared to explain your billboards to the class.



Name \_\_\_\_\_

## Praying the Liturgy of the Hours: A Reflection

1. What was this experience of praying the Liturgy of the Hours like for you? How did it make you feel? What did it cause you to think about?
  
2. What aspect of this prayer experience most stood out to you? Why?
  
3. Could you see yourself praying in this way on a regular basis? Why or why not?
  
4. What distractions or obligations keep you from focusing on God during your day?
  
5. How might hourly prayer help you to focus more on God?
  
6. What do you think it would be like to mark the passage of time with prayer, instead of with a clock or a school bell?
  - What would be the advantages of marking time in this way?
  
  - What would be difficult?



## Praying the Liturgy of the Hours: A Reflection

7. In what ways do you think that regular, daily contact with Scripture—whether through the Liturgy of the Hours or through another form of prayer—would transform you?

- In what ways do you think this would bring you closer to God?
- In what ways do you think this would support you in making wise decisions and living as a disciple?



## Revelation and the Old Testament

Name \_\_\_\_\_

# The Stations of the Cross

1. Circle the station that has been assigned to your group:
  - Jesus is in the garden at Gethsemane. (Matthew 26:36–41)
  - Jesus is betrayed by Judas and is arrested. (Mark 14:43–46)
  - Jesus is condemned by the Sanhedrin. (Luke 22:66–71)
  - Jesus is denied by Peter. (Matthew 26:69–75)
  - Jesus is judged by Pilate. (Mark 15:1–5,15)
  - Jesus is scourged and crowned with thorns. (John 19:1–3)
  - Jesus bears the cross. (John 19:6,15–17)
  - Jesus is helped by Simon the Cyrenian to carry the cross. (Mark 15:21)
  - Jesus meets the women of Jerusalem. (Luke 23:27–31)
  - Jesus is crucified. (Luke 23:33–34)
  - Jesus promises his Kingdom to the good thief. (Luke 23:39–43)
  - Jesus speaks to his mother and the disciple. (John 19:25–27)
  - Jesus dies on the cross. (Luke 23:44–46)
  - Jesus is placed in the tomb. (Matthew 27:57–60)
2. Read the Scripture passage aloud with your group.
3. Imagine that you are a part of the scene, witnessing this event firsthand.
  - What stands out to you?
  - What might other people in the scene be thinking, feeling, or experiencing?
4. With your group, prepare an enactment of the station, being true to the Scripture passage.
5. Read the Scripture passage again with your group.
6. As a group, discuss the following:
  - If the Crucifixion of Jesus happened today, how would it be similar to, or different from, the time in which Jesus actually lived?
  - In our society today, what individuals or groups of people experience a kind of suffering and persecution similar to that which Jesus endured? (*Note:* People who experience physical suffering may come to mind, but also consider the emotional persecution and suffering from living in poverty, discrimination, and other forms of oppression.)



## The Stations of the Cross

7. With your group, prepare a modern version of the station. You may present the modern version in any way you choose, such as a skit, a still-life tableau, a poster, a video, or a presentation utilizing technology. (Check with your teacher regarding any particular instructions or parameters.) Be prepared to share a brief statement (two to three sentences) that explains this modern version.
8. Each group will present in sequential order of the stations. Your presentation should include these elements, in this order:
  - Read the Scripture passage for your station.
  - Enact the station (these first two steps may be done simultaneously).
  - Present the modern version of the station.
  - Share your brief explanation of this modern version.



Name \_\_\_\_\_

## Unit 5 Final Performance Task Options

The following is a list of the enduring understandings for unit 5. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- The Gospels offer four portraits of Jesus—each with a unique perspective—that together proclaim one message of salvation.
- As recounted in the Acts of the Apostles, the epistles, and the Book of Revelation, the growth of the early Church was fueled by the preaching of the Apostles and the passion of the early missionaries.
- In both individual and communal prayer, Scripture nourishes our faith through a transformative encounter with Jesus, the Word Made Flesh.

### Option 1: Three Scripturally-Based Prayer Experiences

1. Choose any three of the following scripturally-based prayer experiences in which to engage in the course of this unit:
  - a Eucharistic liturgy
  - a Liturgy of the Word or prayer service that incorporates Scripture
  - another sacramental celebration, such as a Baptism, wedding, or Confirmation
  - Liturgy of the Hours (morning or evening prayer)
  - *lectio divina*, focused on any New Testament passage
  - the Stations of the Cross
  - the Rosary

Please note the following:

- Some of these experiences are liturgical and communal, while others could be prayed either individually or communally.
  - You must choose three *different* experiences; that is, even if you go to Mass three times during this unit, that only counts as one experience.
  - You must engage in these experiences at your own initiative. They must be *in addition* to any prayer experiences that your teacher may offer or organize in class during this unit.
2. Following each prayer experience, write a short (one paragraph) reflection about it, including your honest thoughts, feelings, and reactions. Once you have completed all three, write a three-to-four-page reflection paper. Use the following as writing prompts, and be sure to demonstrate your grasp of this unit's enduring understandings:
    - Compare and contrast the three different prayer experiences.
    - How did each prayer experience incorporate Scripture, especially the New Testament?



- Which prayer experience did you find most nourishing for your life of faith?
- Which prayer experience did you find most difficult or challenging?
- How did these prayer experiences give you new insight into the saving mission of Jesus and into the mystery of the Incarnation?
- In what ways did these prayer experiences help you to feel connected with our ancestors in faith, especially the early Christians?
- How did one or more of these prayer experiences help you to enter more deeply into the Paschal Mystery?
- In what ways did these prayer experiences inspire you to take action or make a concrete change in your life? For example, do you feel more inclined to live and share your faith more openly, or to engage in actions of service, charity, or justice?

3. Turn in the reflection paper, along with your three one-paragraph reflections, to your teacher.

## Option 2: Planning a Liturgy of the Word

1. Imagine that your pastor or campus minister has invited you to plan a Liturgy of the Word. Your written plan should include details regarding all the elements listed below:
  - Gathering Song (Include why you chose it and how it relates to the Scripture readings.)
  - Greeting
  - Opening Prayer
  - First Reading, from any New Testament book other than the Gospels (Include the scriptural citation and a summary.)
  - Responsorial Psalm (Include a description of how your chosen Psalm fits thematically with the First Reading and/or the Gospel.)
  - Gospel Acclamation
  - Gospel (Include the scriptural citation and a summary.)
  - Reflection (This should be one to two pages, focused on connecting the First Reading and the Gospel with our lives today.)
  - General Intercessions (Compose these yourself.)
  - The Lord's Prayer
  - Blessing
  - Song of Sending Forth (Include why you chose how it relates to the Scripture readings.)
2. In addition to your written liturgy plan including the above elements, write a two-page reflection paper. (If you are completing this final performance task with a partner, you must each write your own reflection paper.) Use the following as writing prompts, and be sure to demonstrate your grasp of this unit's enduring understandings:
  - What was it like to plan a liturgy? What was easy or enjoyable? What was difficult or challenging?
  - How did this experience strengthen or nourish your faith?
  - What new insights did you gain into Scripture, especially the New Testament?



- How did planning this liturgy give you the opportunity to contemplate Jesus' saving mission, the Incarnation, or the Paschal Mystery?
- To what extent did planning this liturgy help you to embrace your own responsibility to share the Good News of Jesus Christ with others, through both your words and your actions?

### Option 3: The Reflective Synthesis (Semester-Long Project Option)

The reflective synthesis invites you to consider all that you have learned throughout the semester, especially what you have learned from the process of writing your exegetical papers. Rather than simply summarizing your knowledge, a synthesis invites you to step back, consider the big picture, and notice associations, connections, relationships, and common themes in what you have been learning. As you create your synthesis, think about connections between elements of this project, the course content you have been studying all semester, and your personal experience.

Your reflective synthesis may be a four-page written paper or a digital option that your teacher offers, such as a twelve-slide (minimum) PowerPoint presentation, a 5-minute (minimum) podcast or video, or a creative multimedia creation. Whatever format you select, be sure to respond to the following questions. Don't number the questions and your responses, and it isn't necessary to respond in this exact order. Simply ensure that you cover each of these topics thoughtfully and thoroughly.

- Examine your three papers carefully, noting the order in which you wrote them. How did your skills in biblical research and writing grow over the course of the semester? For example, what is some aspect of biblical exegesis that you understood much more clearly by the time you wrote the third paper?
- Which of the seven steps of exegesis did you find to be the most interesting or intriguing? Why?
- Which of the seven steps of exegesis did you find to be most difficult or challenging? Why?
- How might you use these exegetical skills in other courses, in other reading, or in other aspects of your life?
- How has your understanding of Sacred Scripture grown, changed, or deepened through the process of writing these papers?
- How has your study of Sacred Scripture this semester—and especially your careful exegesis of Scripture passages—helped you to grow in faith? For example, what have you learned about the essential role that Sacred Scripture must play in the life of a disciple? What new insight have you gained into how God reveals himself to us through Scripture?
- How do the Scripture passages on which you wrote your papers call you to action? For example, does one or more of the passages invite you to make some concrete change in your life? Does one or more of them motivate you to take action to make our world more just? If so, in what way?





## Unit 5 Final Performance Task Options

- Listed below are the focus questions for each unit of this course. Choose any one of these questions and explain how one or more of the scriptural passages you wrote about in your papers provides particular insight regarding this question.
  - Unit 1: How does the Bible help me to know God?
  - Unit 2: How do I keep my focus on God?
  - Unit 3: Why do the kings and prophets matter?
  - Unit 4: How do challenging times deepen our faith?
  - Unit 5: How is Jesus' mission kept alive?
- What further questions do you have about Scripture? What have your studies this semester made you still curious about? How will you satisfy that curiosity?



*Revelation and the Old Testament*

Name \_\_\_\_\_

**Unit 5 Final Performance Task Rubrics**

Option 1				
Criteria	4	3	2	1
<b>Work demonstrates comprehension of enduring understandings for unit.</b>	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents a sometimes inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present coherent or clear demonstration of enduring understandings for unit.	Work presents limited or absent demonstration of enduring understandings for unit.
<b>Student engaged in three different scripturally-based prayer experiences and submitted one-paragraph reflection for each.</b>	Student engaged in three different scripturally-based prayer experiences and submitted one-paragraph reflection for each.	Student engaged in only two scripturally-based prayer experiences or submitted only two one-paragraph reflections.	Student engaged in only one scripturally-based prayer experience or submitted only one one-paragraph reflection.	Student did not engage in scripturally-based prayer experiences or did not submit any of one-paragraph reflections.
<b>Reflection paper contains in-depth, substantive content that demonstrates creativity and attention to detail.</b>	Reflection paper is not only substantive and creative but also thought-provoking and insightful.	Reflection paper is substantive and creative.	Reflection paper is lacking in substance or in creativity.	Reflection paper is simplistic and superficial.
<b>Reflection paper demonstrates genuine engagement with, and personal appropriation of, material of unit.</b>	Reflection paper demonstrates genuine engagement with, and personal appropriation of, material of unit.	Reflection paper demonstrates some genuine engagement with, and personal appropriation of, material of unit but is lacking in one or both of these areas.	Reflection paper demonstrates very limited engagement with, and personal appropriation of, material of unit.	Reflection paper demonstrates neither genuine engagement with, nor personal appropriation of, material of unit.
<b>Content of reflection paper is relevant to academic content of unit.</b>	Content of reflection paper is relevant to academic content of unit.	Content of reflection paper is mostly, but not entirely, relevant to academic content of unit.	Content of reflection paper is relevant to academic content of unit in a very limited manner.	Content of reflection paper is not relevant to academic content of unit.
<b>Reflection paper utilizes proper spelling and grammar.</b>	Reflection paper has no errors in spelling or grammar.	Reflection paper has one or two errors in spelling or grammar.	Reflection paper has three or four errors in spelling or grammar.	Reflection paper has five or more errors in spelling or grammar.



# Unit 5 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Work demonstrates comprehension of enduring understandings for unit.	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents sometimes inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present coherent or clear demonstration of enduring understandings for unit.	Work presents limited or absent demonstration of enduring understandings for unit.
Liturgy plan includes required elements.	Liturgy plan includes all required elements.	Liturgy plan is missing one required element.	Liturgy plan is missing two required elements.	Liturgy plan is missing three or more required elements.
Liturgy plan and reflection paper contain in-depth, substantive content that demonstrates creativity and attention to detail.	Work is not only substantive and creative but also thought-provoking and insightful.	Work is substantive and creative.	Work lacks substance and creativity.	Work is simplistic and superficial.
One- or two-page reflection on readings is academically sound and relevant.	One- or two-page reflection on readings is academically sound and relevant.	One- or two-page reflection on readings is mostly, but not entirely, academically sound and relevant.	One- or two-page reflection on readings is academically sound and relevant in very limited manner.	One- or two-page reflection on readings is neither academically sound nor relevant.
Two-page reflection paper demonstrates genuine engagement with, and personal appropriation of, material of unit.	Two-page reflection paper demonstrates genuine engagement with, and personal appropriation of, material of unit.	Two-page reflection paper demonstrates some genuine engagement with, and personal appropriation of, material of unit but is lacking in one or both areas.	Two-page reflection paper demonstrates very limited engagement with, and personal appropriation of, material of unit.	Two-page reflection paper demonstrates neither genuine engagement with, nor personal appropriation of, material of unit.
Liturgy plan and reflection paper utilize proper spelling and grammar.	Liturgy plan and reflection paper have no errors in spelling or grammar.	Liturgy plan and reflection paper have one or two errors in spelling or grammar.	Liturgy plan and reflection paper have three or four errors in spelling or grammar.	Liturgy plan and reflection paper have five or more errors in spelling or grammar.



## Unit 5 Final Performance Task Rubrics

Option 3				
Criteria	4	3	2	1
Portfolio contains all required elements (copies of three exegetical papers—with grade and teacher comments—and reflective synthesis).	Portfolio contains all required elements.	Portfolio is missing one required element.	Portfolio is missing two required elements.	Portfolio is missing three or more required elements.
Reflective synthesis covers all required topics and questions.	Reflective synthesis covers all required topics and questions.	Reflective synthesis is missing one required topic or question.	Reflective synthesis is missing two required topics or questions.	Reflective synthesis is missing three or more required topics or questions.
Reflective synthesis is at least four written pages, twelve PowerPoint presentation slides, or 5-minute podcast or video (or comparable multimedia content).	Reflective synthesis is at least four written pages, twelve PowerPoint presentation slides, or 5-minute podcast or video (or comparable multimedia content).	Reflective synthesis is short one page, two slides, or 1 minute.	Reflective synthesis is short two pages, three slides, or 2 minutes.	Reflective synthesis is short three or more pages, four or more slides, or 3 or more minutes.
Reflective synthesis contains in-depth, substantive content that demonstrates creativity and attention to detail.	Reflective synthesis is not only substantive and creative but also thought-provoking and insightful.	Reflective synthesis is substantive and creative.	Reflective synthesis is lacking in substance or in creativity.	Reflective synthesis is simplistic and superficial.
Reflective synthesis demonstrates genuine engagement with, and personal appropriation of, course material.	Reflective synthesis demonstrates genuine engagement with, and personal appropriation of, course material.	Reflective synthesis demonstrates some genuine engagement with, and personal appropriation of, course material but lacks in one or both areas.	Reflective synthesis demonstrates very limited engagement with, and personal appropriation of, course material.	Reflective synthesis demonstrates neither genuine engagement with, nor personal appropriation of, course material.
Reflective synthesis utilizes proper spelling, grammar, and/or diction.	Reflective synthesis has no errors in spelling, grammar, or diction.	Reflective synthesis has one or two errors in spelling, grammar, or diction.	Reflective synthesis has three or four errors in spelling, grammar, or diction.	Reflective synthesis has five or more errors in spelling, grammar, or diction.



Name \_\_\_\_\_

## Unit 5 Test

# God Revealed through Jesus and the Church

### Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. What is considered to be the heart of all Scripture?
- New Testament
  - Gospels
  - Pauline Letters
  - Acts of the Apostles
- \_\_\_\_\_ 2. What aspects of Jesus' life and teaching did the Evangelists emphasize?
- those most meaningful to their particular audience
  - those most easily understood
  - the ones that caused the least controversy
  - the ones that avoided the suspicion of the Roman government
- \_\_\_\_\_ 3. What are the synoptic Gospels?
- the Gospels that have similar style and content
  - the only Gospels accepted in the Canon of Sacred Scripture
  - the Gospels excluded from the Canon of Sacred Scripture
  - the Gospels that focus only on the sayings and teachings of Jesus
- \_\_\_\_\_ 4. What are the Beatitudes?
- Jesus' teachings that focus on the beauty of God's creation
  - Jesus' re-teaching of the Ten Commandments
  - the actions and attitudes by which one can discover genuine happiness
  - none of the above
- \_\_\_\_\_ 5. What is the cornerstone of our faith, for without it there would be no Gospels, no Christian faith, no Church?
- Jesus' teachings
  - the Passion of Jesus
  - Jesus' death
  - Jesus' Resurrection



## Unit 5 Test

- \_\_\_\_\_ 6. What is the Kingdom of God?
- the goal of God's plan of salvation
  - when God rules over the hearts of people
  - when a new social order, based on unconditional love, is established
  - all of the above
- \_\_\_\_\_ 7. What makes John's Gospel quite different from the other Gospels?
- the lack of poetic language
  - the greatest use of Jesus' parables
  - Jesus' lengthy speeches and teachings
  - all of the above
- \_\_\_\_\_ 8. What do the "I Am" statements in John imply about Jesus?
- He is truly human.
  - He is truly divine.
  - He has a limited time on Earth.
  - He truly existed.
- \_\_\_\_\_ 9. How does Jesus describe the defining characteristic of a Christian community?
- their love for one another
  - their belief in his humanity
  - their dedication to getting more members
  - their commitment to pass on his teachings
- \_\_\_\_\_ 10. Jesus Christ is \_\_\_\_\_ human and \_\_\_\_\_ divine.
- partly, partly
  - half, half
  - fully, fully
  - not really, completely
- \_\_\_\_\_ 11. Rather than discouraging the growth of the Church, what encouraged and inspired faithful Christians?
- the deaths of the martyrs
  - the burning of the New Testament
  - the early poor Church leadership
  - all of the above
- \_\_\_\_\_ 12. What question did the first major conflict within the Church address?
- Do the Gentile believers need to follow Jewish Laws to be Christians?
  - Did Christians need to follow all of Jesus' teachings to be saved?
  - Can Roman citizens become Christians?
  - Did Jesus minister to Gentiles?



- \_\_\_\_\_ 13. Who did the Catholic letters address?
- members of the Roman Catholic Church
  - the Christian communities living in Jerusalem
  - Saint Paul, in response to his letters
  - all the Christian communities
- \_\_\_\_\_ 14. The Roman authorities would sometimes punish Christians for refusing to do what?
- worship the emperor by offering incense at the Roman altar
  - burn their religious literature
  - let them marry their daughters
  - travel to Rome to register in the census
- \_\_\_\_\_ 15. Which of the following best describes the message of the Book of Revelation?
- Prepare for the destruction that will mark the end of the world.
  - Have courage and keep the faith, even in the face of death.
  - Christ is the New Moses who heralded a New Law.
  - Care for the poor and others in need.
- \_\_\_\_\_ 16. What is the faith heritage contained in the Deposit of Faith?
- the Bible
  - the New Testament and the preaching of the Apostles
  - Sacred Scripture and Sacred Tradition
  - the teachings of the Church Fathers
- \_\_\_\_\_ 17. What are the central teachings of the Church that are considered definitive and authoritative and defined by the Magisterium called?
- Doctrine
  - certitudes
  - beliefs
  - dogma
- \_\_\_\_\_ 18. What is the official, public, daily prayer of the Catholic Church that is also known as the Divine Office?
- Liturgy of the Hours
  - Liturgy of the Eucharist
  - Liturgy of the Word
  - Liturgy of the Christ
- \_\_\_\_\_ 19. What is the most central prayer to the Christian faith?
- the Jesus Prayer
  - the Lord's Prayer
  - the Hail Mary
  - the Eucharistic



## Unit 5 Test

- \_\_\_\_\_ 20. Which are examples of devotional prayers?
- a. the Liturgy of the Hours and the Liturgy of the Word
  - b. the Rosary and the Stations of the Cross
  - c. the Eucharistic prayer and the blessing at the end of Mass
  - d. the prayers used in the Sacraments of Baptism and Holy Orders
- \_\_\_\_\_ 21. Which group was part of the early Church?
- a. Jews
  - b. Gentiles
  - c. Samaritans
  - d. all of the above
- \_\_\_\_\_ 22. Which account about Jesus does each of the four Gospels include?
- a. his birth
  - b. his Passion, death, and Resurrection
  - c. the Sermon on the Mount
  - d. the raising of Lazarus
- \_\_\_\_\_ 23. What do Jesus' parables often end with?
- a. a message of comfort
  - b. an unexpected twist
  - c. a new law to follow
  - d. a condemnation
- \_\_\_\_\_ 24. What is Jesus referred to in the prologue of John's Gospel?
- a. Emmanuel
  - b. the Word
  - c. the New Moses
  - d. all of the above
- \_\_\_\_\_ 25. Saint Paul refers to Jesus Christ as the image of what?
- a. the invisible God
  - b. the Holy Spirit
  - c. Adam before sin
  - d. the Trinity





## Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. From a Greek word meaning “good news.”
- \_\_\_\_\_ 27. The work of salvation accomplished by Jesus Christ.
- \_\_\_\_\_ 28. Deacon and the Church’s first martyr.
- \_\_\_\_\_ 29. The suffering of Jesus during the final days of his life.
- \_\_\_\_\_ 30. The teachings of Jesus from the Sermon on the Mount that summarize the New Law of Christ.
- \_\_\_\_\_ 31. Short stories that use everyday images to communicate religious messages.
- \_\_\_\_\_ 32. Signs or wonders that can only be attributed to divine power.
- \_\_\_\_\_ 33. The mystery that Jesus Christ, the Son of God, became human.
- \_\_\_\_\_ 34. Known as the “Apostle to the Gentiles.”
- \_\_\_\_\_ 35. From a Greek word meaning “universal.”

### Column B

- a. Beatitudes
- b. catholic
- c. Gospel
- d. Incarnation
- e. miracles
- f. parables
- g. Paschal Mystery
- h. Passion
- i. Paul
- j. Stephen

## Gospel Matching

Identify the audience of each of the Evangelists by writing the letter representing the name of the Gospel in the space provided. One of the answers will be used more than once.

- a. Matthew    b. Mark    c. Luke    d. John

- \_\_\_\_\_ 36. This Gospel was probably written to a Gentile Christian community in Greece.
- \_\_\_\_\_ 37. He addressed his Gospel to a Jewish Christian community in Antioch, Syria.
- \_\_\_\_\_ 38. This Gospel was most likely written to a community of Jews, Gentiles, and Samaritans living in Ephesus, Galatia (Turkey).
- \_\_\_\_\_ 39. \_\_\_\_\_ wrote to a Gentile Christian community in Rome undergoing persecution.
- \_\_\_\_\_ 40. The community to which the Gospel of \_\_\_\_\_ was written probably included men and women from a wide variety of backgrounds and ethnicities, both poor and rich.



## Essay

Respond to one of the following questions in complete sentences.

- A. Why are there four Gospels instead of just one?
- B. Explain the significance of God the Son taking on a human nature.
- C. Define *Apostolic Succession* and *Sacred Tradition*, and then explain how they are related to each other.



## Unit 5 Test Answer Key

## God Revealed through Jesus and the Church

## Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. b | 8. b  | 15. b | 22. b |
| 2. a | 9. a  | 16. c | 23. b |
| 3. a | 10. c | 17. d | 24. b |
| 4. c | 11. a | 18. a | 25. a |
| 5. d | 12. a | 19. b |       |
| 6. d | 13. d | 20. b |       |
| 7. c | 14. a | 21. d |       |

## Matching

- |       |       |
|-------|-------|
| 26. c | 31. f |
| 27. g | 32. e |
| 28. j | 33. d |
| 29. h | 34. i |
| 30. a | 35. b |

## Gospel Matching

36. c  
37. a  
38. d  
39. b  
40. c

## Essay

*Responses will vary but should include the following points:*

- A. Why are there four Gospels instead of just one?

Jesus' life on Earth can never be fully captured by a single book. Each of the four Gospels—Matthew, Mark, Luke, and John—emphasizes certain aspects of Jesus' life and teachings that its audience needed to hear. Guided by the Holy Spirit, the four Gospel writers, or Evangelists, focused on the themes and aspects of Jesus' life and teaching that were most meaningful to their respective Christian communities.

The early Christian communities could be quite different from one another, and one big difference was whether the community was predominately Jewish Christian or predominately Gentile Christian. Today, there is a clear separation between Jews and Christians, but that was not the case before and immediately after Jesus' life on Earth. It is important to remember that Jesus' earliest followers were



Jews, and even though they followed Jesus, they did not cease being Jewish. These followers of Christ are sometimes called Jewish Christians.

Jesus does not call only those in his own religious group to be his followers. Jesus had several encounters with Gentiles who were attracted to him and his message. After Christ's Ascension and the events of Pentecost, many Gentiles became believers. We refer to them as Gentile Christians. As you can imagine, the Gentile Christians had different concerns and questions than the Jewish Christians had.

Because they had different audiences with different questions and needs, each of the four Gospels emphasizes certain aspects of Jesus' life and teachings that its audience needed to hear. The four Gospels give us a broader perspective of who Jesus is and what he taught.

**B. Explain the significance of God the Son taking on a human nature.**

God became human so that we could know God's will and live our lives accordingly. Jesus Christ is both true God and true man. He shares in our humanity, yet he has the infinite wisdom of the Father. He is the Word of God that guides us in our life.

The Gospels help us understand that Jesus is God's Word Made Flesh, and through him, God is most fully revealed to us. Jesus Christ is one Divine Person with two natures—a human nature and a divine nature. He walked on this Earth as a man. He ate food, slept, laughed, cried, and experienced all the things that we do. He is also truly God, with divine knowledge and divine power. This mystery—Jesus Christ, the Divine Son of God, becoming man—is called the Incarnation. In the Incarnation, Jesus Christ became truly man while remaining truly God.

Because Jesus Christ is true God and true man, he is the fullness of Divine Revelation, so our salvation depends on being in communion with Christ. The Gospels invite us to put our complete faith and trust in him. We deepen our relationship by receiving him in the Eucharist and applying his teachings to every part of our lives. We can participate in his mission through our active involvement with his mystical presence on Earth, the Body of Christ—his Church.

**C. Define *Apostolic Succession* and *Sacred Tradition*, and then explain how they are related to each other.**

Apostolic Succession is the uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops. Sacred Tradition is the process of passing on the Gospel message. These two are closely related to each other.

When Jesus commissioned the Apostles to carry on his mission, they did not just memorize his words and then repeat them. They also had to pass on his way of life and his works. Jesus commissioned the Apostles to authentically teach and interpret the sacred truths he revealed to them. Guided by the Holy Spirit, the Apostles proclaimed the Good News with their preaching, by being living examples, by establishing the institutions needed to keep the Church alive and well, and through their writings.

The responsibility of passing on Sacred Tradition given to the Apostles and their successors is called Apostolic Succession. This is the reason Sacred Tradition is also called the Apostolic Tradition. It refers to the uninterrupted transmittal of apostolic preaching and authority from the Apostles directly to their successors, the bishops. Apostolic Succession helps ensure that the Sacred Tradition we are receiving is authentic.



# Appendix 1

## SEMESTER-LONG PROJECT OPTION

This course will be your students' first in-depth introduction to Scripture during their high school years. The skills they learn for correctly interpreting the Bible will form a foundation they can build on in later courses and throughout their lives.

Through this semester-long project, the students will develop the ability to apply a formal process of exegesis to interpret several Scripture passages. They will also reflect on how this exegetical work has been intellectually challenging, emotionally engaging, and spiritually nourishing.

In order to complete this project successfully, the students must choose an exegetical paper for their final performance task for units 2–4 and create a final synthesis report. Thus, their completed portfolio will consist of the following:

- an exegetical paper for each of the three units
  - can be digital or print, as you direct
  - must include the grade and your comments
- a reflective synthesis (digital or print), as explained on the handout “Semester-Long Project Description” (TX005982), on pages 342–343.

If the completed portfolio is to be print, the students will assemble all required elements into a folder or binder, along with a table of contents.

If the completed portfolio is to be digital, you may simply direct the students to create a cloud-based folder (using Google Drive, for example) that contains all the required elements to which they grant you access. If you already use an online platform, such as bulb, for creating and curating digital portfolios, students may submit their work using the platform's established procedure.

Offering your students the digital portfolio option greatly expands the possible formats they can use for their reflective synthesis. Although it could simply be a digital copy of a written reflection, it could also be a PowerPoint presentation, podcast, video, or creative multimedia artifact. Emphasize that you will use the same rubric, “Semester-Long Project Rubric” (TX005983), on page 344, to assess the students' work, regardless of the format they select.

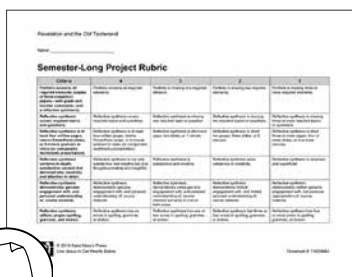
This portfolio may serve as the final culminating project of this course in place of a traditional final exam, or, if you prefer, it may constitute a portion of the student's final exam grade.

## Semester-Long Project Learning Experience

If you choose to have the students engage in this semester-long project, consider adding this two-option learning experience near the end of unit 5 so that the students can benefit from peer feedback and reflection. When the students engage in meaningful, productive conversations about their



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work with their peers, they can experience affirmation, attain greater clarity about their ideas, and receive constructive criticism. Plan to conduct this learning experience on, or shortly following, the due date for the portfolios.

### Option 1 *(best for a small class, a block schedule, or a two-day learning experience)*

Conduct a seminar-style class in which each student takes about 5 minutes to present a portion of their reflective synthesis to the class. Students who wrote a paper may summarize their writing, perhaps giving special emphasis to three or four key points. Students who prepared a podcast, video, or other electronic or multimedia piece may show or play a selection of their work. In either case, allow time for a question-and-answer session following each presentation.

To conclude this learning experience, pose the following questions as a means of inviting the students to offer a succinct summary of how this semester's learning may shape their future academic work, personal choices, and spiritual life.

- As a result of your learning in this course this semester . . .
  - What is one thing you would like to KEEP doing?
  - What is one thing you would like to STOP doing?
  - What is one thing you would like to START doing?

For example, students may express a desire to:

- KEEP
  - studying Scripture
  - honing their research and writing skills
- STOP
  - looking at only the literal meaning of Scripture
  - zoning out during the Liturgy of the Word at Mass
- START
  - praying regularly with Scripture
  - volunteering to teach Scripture to young children at a parish religious education program

### Option 2

Arrange the students into small groups of four or five. Each group appoints a timekeeper. The timekeeper ensures that each member of the group takes about 8 minutes to do the following:

- share some portion of their reflective synthesis with the group
- respond to the KEEP-STOP-START questions (see above) as a means of reflecting on how this semester's learning may shape their future academic work, personal choices, or spiritual life

Time permitting, invite at least one volunteer from each group to share their KEEP-STOP-START responses and general reflections regarding the portfolios and their learning this semester.

Name \_\_\_\_\_

## Semester-Long Project Description

To complete this project successfully, you must create a portfolio of exegetical papers. Your completed portfolio will consist of the following:

- **Three exegetical papers written as your final performance tasks for units 2–4.** The details for writing these papers are included on each unit's "Final Performance Task Options" handout. The copies in your portfolio will include your grade and your teacher's comments.
- **A reflective synthesis created as your final performance task for unit 5.** The details for creating this final synthesis are outlined on this handout.

Follow your teacher's directions regarding the creation of a print portfolio or a digital portfolio:

- For a print portfolio, assemble all required elements into a folder or binder, along with a table of contents.
- For a digital portfolio, follow your teacher's directions regarding uploading your materials to a cloud-based drive.

## The Reflective Synthesis

The reflective synthesis invites you to consider all that you have learned throughout the semester, especially what you have learned from the process of writing your exegetical papers. Rather than simply summarizing your knowledge, a synthesis invites you to step back, consider the big picture, and notice associations, connections, relationships, and common themes in what you have been learning. As you create your synthesis, think about connections between elements of this project, the course content you have been studying all semester, and your personal experience.

Your reflective synthesis may be a four-page paper or a digital option that your teacher offers, such as a twelve-slide (minimum) PowerPoint presentation, a 5-minute (minimum) podcast or video, or a creative multimedia presentation. Whatever format you select, be sure to respond to the following questions in some way. (You don't have to include the numbered the questions and your responses in a list, and it isn't necessary to respond in this exact order. Simply ensure that you cover each of these topics thoughtfully and thoroughly.)

- Examine your three papers carefully, noting the order in which you wrote them. How did your skills in biblical research and writing grow over the course of the semester? For example, what is some aspect of biblical exegesis that you understood much more clearly by the time you wrote the third paper?
- Which of the seven steps of exegesis did you find to be the most interesting or intriguing? Why?
- Which of the seven steps of exegesis did you find to be most difficult or challenging? Why?
- How might you use these exegetical skills in other courses, in other reading, or in other aspects of your life?
- How has your understanding of Sacred Scripture grown, changed, or deepened through the process of writing these papers?



## Semester-Long Project Description

- How has your study of Sacred Scripture this semester—and especially your careful exegesis of Scripture passages—helped you to grow in faith? For example, what have you learned about the essential role that Sacred Scripture must play in the life of a disciple? What new insight have you gained into how God reveals himself to us through Scripture?
- How do the Scripture passages on which you wrote your papers call you to action? For example, does one or more of the passages invite you to make some concrete change in your life? Does one or more of the passages motivate you to take action to make our world more just? If so, in what way?
- Listed below are the focus questions for each unit of this course. Choose any one of these questions and explain how one or more of the Scripture passages you wrote about in your papers provides particular insight regarding this question.
  - Unit 1: How does the Bible help me know God?
  - Unit 2: How do I keep my focus on God?
  - Unit 3: Why do the kings and prophets matter?
  - Unit 4: How do challenging times deepen our faith?
  - Unit 5: How is Jesus' mission kept alive?
- What further questions do you have about Scripture? What have your studies this semester made you curious about? How will you satisfy that curiosity?





## Revelation and the Old Testament

Name \_\_\_\_\_

# Semester-Long Project Rubric

Criteria	4	3	2	1
Portfolio contains all required elements (copies of three exegetical papers—with grade and teacher comments—and a reflective synthesis).	Portfolio contains all required elements.	Portfolio is missing one required element.	Portfolio is missing two required elements.	Portfolio is missing three or more required elements.
Reflective synthesis covers required topics and questions.	Reflective synthesis covers required topics and questions.	Reflective synthesis is missing one required topic or question.	Reflective synthesis is missing two required topics or questions.	Reflective synthesis is missing three or more required topics or questions.
Reflective synthesis is at least four written pages, twelve PowerPoint presentation slides, or 5-minute podcast or video (or comparable multimedia presentation).	Reflective synthesis is at least four written pages, twelve PowerPoint presentation slides, or 5-minute podcast or video (or comparable multimedia presentation).	Reflective synthesis is short one page, two slides, or 1 minute.	Reflective synthesis is short two pages, three slides, or 2 minutes.	Reflective synthesis is short three or more pages, four or more slides, or 3 or more minutes.
Reflective synthesis contains in-depth, substantive content that demonstrates creativity and attention to detail.	Reflective synthesis is not only substantive and creative but also thought-provoking and insightful.	Reflective synthesis is substantive and creative.	Reflective synthesis lacks substance or creativity.	Reflective synthesis is simplistic and superficial.
Reflective synthesis demonstrates genuine engagement with, and personal understanding of, course material.	Reflective synthesis demonstrates genuine engagement with, and personal understanding of, course material.	Reflective synthesis demonstrates some genuine engagement with, and personal understanding of, course material but lacks in one or both areas.	Reflective synthesis demonstrates limited engagement with, and limited personal understanding of, course material.	Reflective synthesis demonstrates neither genuine engagement with, nor personal appropriation of, course material.
Reflective synthesis utilizes proper spelling, grammar, and diction.	Reflective synthesis has no errors in spelling, grammar, or diction.	Reflective synthesis has one or two errors in spelling, grammar, or diction.	Reflective synthesis has three or four errors in spelling, grammar, or diction.	Reflective synthesis has five or more errors in spelling, grammar, or diction.



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# Appendix 2

## LEADING ART STUDIES

Many of the chapters in the student book end with a full-page image of a work of religious art. These images are to be used as learning opportunities to engage the students in reflecting on the chapter, leading to deeper understanding of the content. But knowing how to “read” a work of art requires skill and practice! Here are two methods that will help your students engage with religious art.

### Preparation for Both Methods

To begin, identify a piece of art connected to your religious topic or theme. In many chapters, we have already identified one art piece. The chapters in the student ebook contain an extra visual feature, some of which could be used for additional art studies. You might also search the internet for a painting that your students are most likely familiar with, preferably one that depicts a biblical scene that has already been studied in class (e.g., *The Creation of Adam*, by Michelangelo [Genesis 2:4–7]).

Next, identify some basic facts about the work of art to share with the students. Or, you could have the students research this information. Often background on the art can be found on the website where you found the image or through an internet search. If it is a modern piece of art, you can sometimes contact the artist directly—they are often very happy to tell you about their art piece.

Some basic facts to begin with could include:

- the title of the piece
- where the piece is located (for example, a museum or church)
- who the artist is
- when (approximately) it was created
- what medium was used to create the piece (i.e., oil, pen and ink, fresco, marble)

### Method 1: Basic Art Study

If you are going to use an art study for only a part of a class, you might follow this process.

1. **Ask** the students to examine the art for a few minutes in silence to make initial observations.
2. **Draw** their attention to the specific details of the artwork using questions such as these:
  - Compare the biblical story to the art. Is it accurate? What is missing? What has been added?
  - What are the facial expressions, and what do they reveal about the emotions of the people in the art piece?

- Notice postures, gestures, and stances reflected in body positioning. What do they tell us about the attitudes of the people depicted?
  - How would you describe the mood of the image? Notice color, shapes, forms, textures, and lines.
  - How does the image use light and shadow? In other words, what dramatic emphasis is created by the artist's use of light and shadow?
  - How does the image depict the passage of time? For example, is it like a snapshot of a single moment, or is it like a storyboard, depicting many moments at once?
  - Notice the objects depicted in the painting, both the ones that seem central and the ones that seem peripheral or hidden.
  - What do you think the artist wants us to focus on?
3. **Discuss** the symbolism in the art using one of the following means:
- Share with the students a list of symbols and their meanings that you have compiled in advance.
  - Ask the students to research the symbolic meanings of people, objects, colors, and gestures that have significance in the Christian context. You may need to guide the students through their research by offering examples of Christian symbols commonly found in art. For example, a palm branch of victory carried in someone's hand or arm often indicates that the person is a martyr.

## Method 2: Advanced Art Study

If you really want to go deep in engaging the students in an art study, you might take most of a class period and possibly make it a written assignment using any combination of steps from this process:

1. **Ask** the students to examine the art for a few minutes in silence to make initial observations.
2. **Draw** their attention to the specific details of the artwork using these questions:
  - Who is represented? Who is left out?
  - What topic did the artist consider important enough to make a painting of it?
  - When was the artwork made?
    - Does it represent the artist's era or another time? Or is it a combination of the two?
    - Does it depict real time or sacred time (the time of eternity or Heaven or prayer)? Or is it a combination of the two?
  - Where is the action taking place? Is it inside or outside? Is it in some faraway place or where the painting was made?
  - Why was it painted? Why did the artist choose this topic?

3. **Share** the following remarks to help guide the students in uncovering the culture and the religious beliefs and practices of the people at the time the art was created:
  - The community in which an artist lives and worships influences that artist. The artist is also affected by family, upbringing, and social, political, and economic factors.
  - If an artist created a painting at the request of a patron, that piece of art will likely reflect something about the patron.
  - When an artist makes a painting, they include some details intentionally just because they are the way things are done at that time in that place.
4. **Continue** by asking the students to research pertinent questions on the religious, political, economic, and social beliefs and practices that might have influenced the artist.
  - Religious Questions
    - What was this community's understanding of God?
    - What was this community afraid of?
    - Did this community experience a lot of suffering? How did they understand suffering?
    - Did this community experience a lot of evil? How did they understand evil?
    - What gave this community joy?
    - How did this community express love?
    - How did this community understand salvation?
    - What was the relationship between this community and creation?
  - Political Questions
    - Who was in power at the time, and who was not?
    - How was political power exercised (money and influence, arms and fighting, and so on)?
    - How did the people without power feel about those who had it?
    - How did the people with power feel about those without? (Did they even think about them?)
    - How much freedom to speak their minds did average people have?
    - Who had basic political rights, and who did not?
    - Did the Church have political power? If so, in whose favor did it exercise that power?

- Economic Questions
  - How were artists paid? Who paid them?
  - Who had money, and who did not?
  - What economic opportunities were available to which people?
  - What was the economic and political agenda of the person or institution that paid the artist?
  - What economic structure does the painting try to communicate?
  - Did the Church have economic power? If so, in whose favor did it exercise that power?
- Social Questions
  - How were ethnic minorities viewed and treated?
  - How were people of other religions viewed and treated?
  - How were children viewed and treated?
  - How were women viewed and treated?
  - How much did the Church influence social relationships within the family, village, city, and so on?
  - Were people formal and polite or casual and coarse?
  - Did groups exhibit different social norms? How was the society split?

### TEACHER NOTE

You may want to go through the steps of each method yourself, to familiarize yourself with the two processes before choosing one and leading it with your students.

## Resources

- Christian symbols and their meanings:  
*[www.fisheaters.com/symbols.html](http://www.fisheaters.com/symbols.html)*
- Finding Christian art: *[www.smp.org/resourcecenter/resource/2866/](http://www.smp.org/resourcecenter/resource/2866/)*
- *Beyond the Written Word: Exploring Faith through Christian Art*, by Eileen M. Daily, (Saint Mary's Press, 2005)

# Acknowledgments

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