

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.	USCCB Framework 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 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)

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.

Explain

LEARNING EXPERIENCE 1 (Unit)

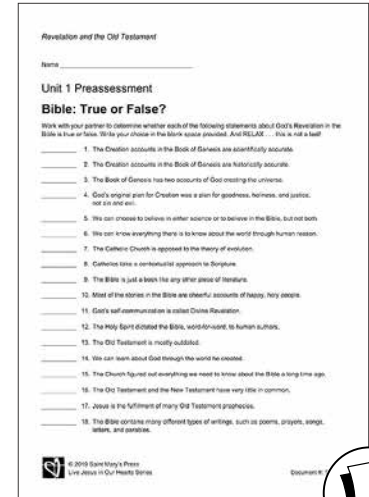
Preassessment

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

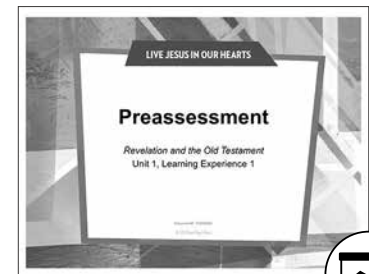
1. **Prepare** by downloading and printing the handout “Unit 1 Preassessment” (TX005918), on page 45, one for each student, and downloading the PowerPoint presentation “Learning Experience 1: Preassessment” (TX006067).
2. **Arrange** the students into pairs.
3. **Distribute** the handout. Direct the 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.



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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 essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific concepts that will be the focus 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 complex 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 to Jesus Christ? What have you gained from this? How might you put this to use 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 content, including the Bible's revelation of God's plan, the Holy Spirit's role, and the Magisterium's teachings.	Student demonstrates a deep understanding of the unit's content, including the Bible's revelation of God's plan, the Holy Spirit's role, and the Magisterium's teachings.
Communication Skills	Student communicates effectively through the chosen method, using clear language and appropriate format.	Student communicates effectively through the chosen method, using clear language and appropriate format.
Critical Thinking	Student demonstrates critical thinking skills by analyzing and synthesizing information from various sources.	Student demonstrates critical thinking skills by analyzing and synthesizing information from various sources.
Personal Reflection	Student provides a personal reflection on their own journey of faith and understanding of God's Revelation.	Student provides a personal reflection on their own journey of faith and understanding of God's Revelation.

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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 st Story: Genesis 1:1-2:4a	2 nd Story: Genesis 2:4b-22
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 st Story: Genesis 1:1-2:4a	2 nd Story: Genesis 2:4b-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 first 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 animals, to 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 all 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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TX005922

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)

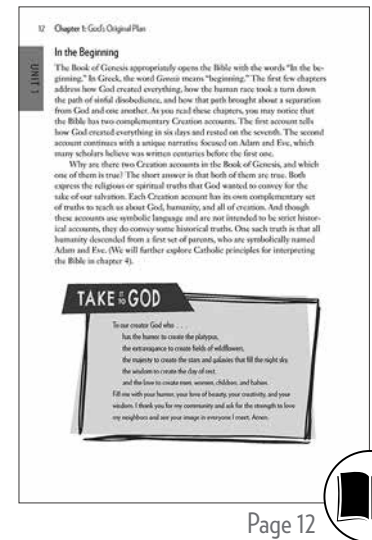
The Prehistorical Narratives

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

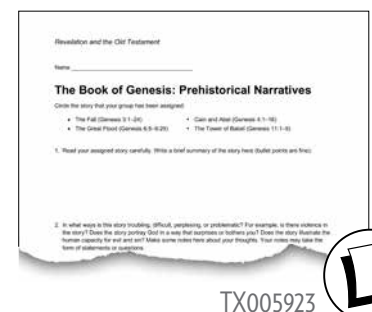
Note the handout "The Book of Genesis: Prehistorical Narratives Answer Key" (TX005924), on pages 56–57.



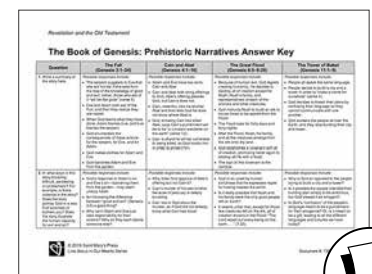
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Articles 3 and 4



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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 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. Remember: Each poem is 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 different way.

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.

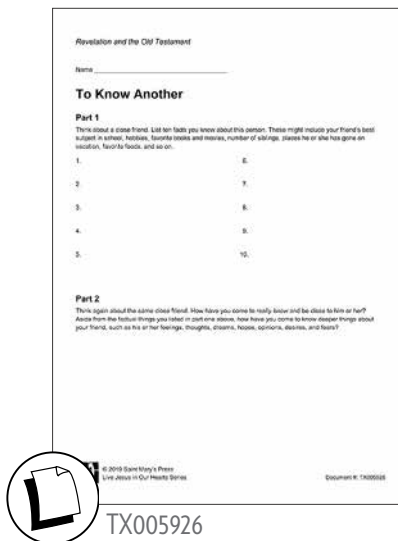
8. **Distribute** the art supplies. Invite the students, as they finish, to copy their poems carefully and artistically onto construction paper and to decorate the paper. Allow 10–15 minutes for all students to make this copy of their poems.
9. **Reconvene** the class in the large group. Invite as many 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)



- 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 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)

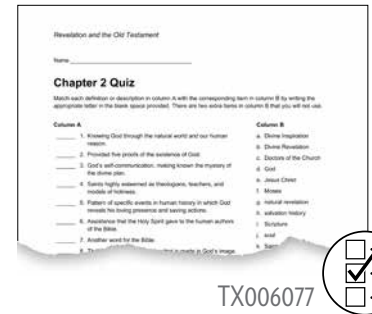
1. **Prepare** by ensuring that all the students have read articles 9–12 in the student book prior to this learning experience. Photocopy or download and print the handout “Mind Map: From the Spoken Word to the Written Word” (TX005927), on page 61, one for each student. Draw an inverted pyramid on the 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.



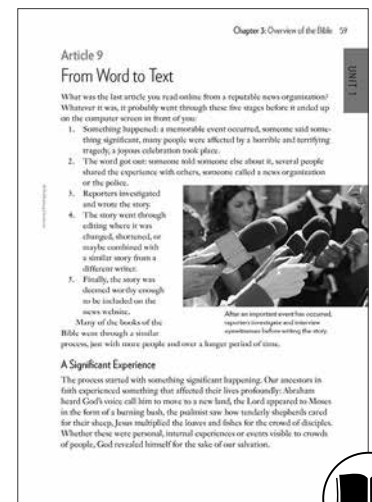
TX006077



UNIT 1



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

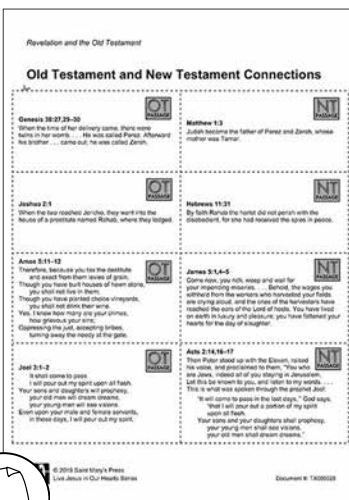
LEARNING EXPERIENCE 8 (Chapter 3)

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)

Articles 13 and 14

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.



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 to access both of these resources.)

Chapter 4: Interpreting the Bible 95

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

Page 95

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’ death saving people and details 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. Jesus
 - 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)

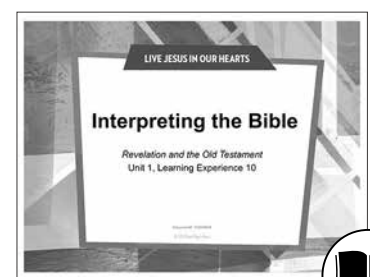
- 1. Prepare** by ensuring that all the students have read articles 15–17 and 19 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Making Sense of Old Stories 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 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.

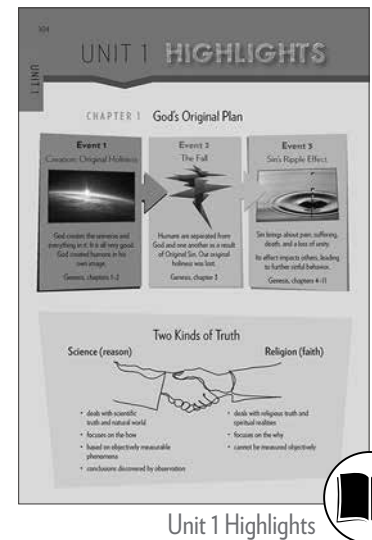
Using the Preassessment

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:

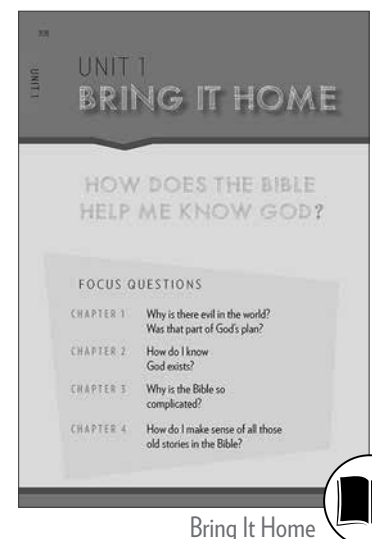
- The circled statement—true or false—that most surprised them:
 - To what extent are they still surprised by this statement?
 - Or, after having studied this unit, are they better able to explain why it is classified as a true or false?
- The check-marked statement that they thought they would be able 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 st Story: Genesis 1:1–2:4a	2 nd Story: Genesis 2:4b–25
Type of writing: 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?		
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 action of God: How does God create the world?		



Category	1 st Story: Genesis 1:1–2:4a	2 nd Story: Genesis 2:4b–25
Another category: 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 st Story: Genesis 1:1–2:4a	2 nd Story: Genesis 2:4b–25
Type of writing: 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.
The creation of humans: 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).
Time frame: How long does Creation take?	Creation takes six days, with a seventh day of rest.	No time frame is specified.
The action of God: 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.
Another category: 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> Sample category: 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> Sample category: 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"> 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) Eve and Adam both eat of the fruit, and then they realize they are naked. When God learns what they have done, Adam blames Eve, and Eve blames the serpent. God enumerates the consequences of these actions for the serpent, for Eve, and for Adam. God makes clothes for Adam and Eve. God banishes Adam and Eve from the garden. 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> Adam and Eve have two sons, Cain and Abel. Cain and Abel both bring offerings to God; Abel’s offering pleases God, but Cain’s does not. Cain, resentful, kills his brother Abel and then tells God he does not know where Abel is. God, knowing Cain has killed Abel, says Cain’s punishment will be to be “a constant wanderer on the earth” (verse 12). Cain is afraid he will be vulnerable to being killed, so God marks him in order to protect him. 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> 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. God instructs Noah to build an ark to house those to be spared from the Flood. The Flood lasts for forty days and forty nights. After the Flood, Noah, his family, and all the creatures emerge from the ark onto dry land. God establishes a covenant with all of creation, promising never again to destroy all life with a flood. The sign of this covenant is the rainbow. 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> People all speak the same language. People decide to build a city and a tower in order to “make a name for ourselves” (verse 4). God decides to thwart their plans by confusing their language so they cannot communicate with one another. God scatters the people all over the Earth, and they stop building their city and tower.
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"> God’s response to Adam’s sin and Eve’s sin—banishing them from the garden—may seem unduly harsh. Isn’t knowing the difference between “good and evil” (Genesis 3:5) a good thing? Why can’t Adam and Eve just take responsibility for their actions? Why do they each blame someone else? 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> Why does God approve of Abel’s offering but not Cain’s? Cain’s murder of his own brother because of jealousy is deeply troubling. Cain lies to God about the murder, as if God did not already know what Cain had done! 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> God is so upset by human sinfulness that he expresses regret for having created the world. Is it really possible that Noah and his family were the only good people left on Earth? 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). 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> Why is God so opposed to the people trying to build a city and a tower? Is it possible the people intended their building plan simply to be ambitious, but God viewed it as arrogant? 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?



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"> • God does not strike Adam and Eve dead after they've eaten the forbidden fruit. • God allows Adam and Eve to suffer the consequences but doesn't completely abandon them. • 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. 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> • After Cain kills Abel, God allows Cain to suffer the consequences but does not strike Abel dead. • Even though Cain has killed his own brother, God shows compassion by putting a mark on Cain that he shouldn't be killed. 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> • God saves Noah, his family, and many creatures of the Earth from destruction. • After the Flood, God establishes a covenant with all of creation, symbolized by the rainbow. 	<p><i>Possible responses include:</i></p> <ul style="list-style-type: none"> • Selfish ambitions hurt us and others. • Ultimately, we can't create anything based on human pride and arrogance; we need God's presence, love, and grace. • Only God can bring us true and lasting peace and joy.
<p>4. Name something interesting about one of the other prehistorical narratives in Genesis that you heard from someone else in your group.</p>	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>
<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>	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>	<i>Student responses will vary.</i>

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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.





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.

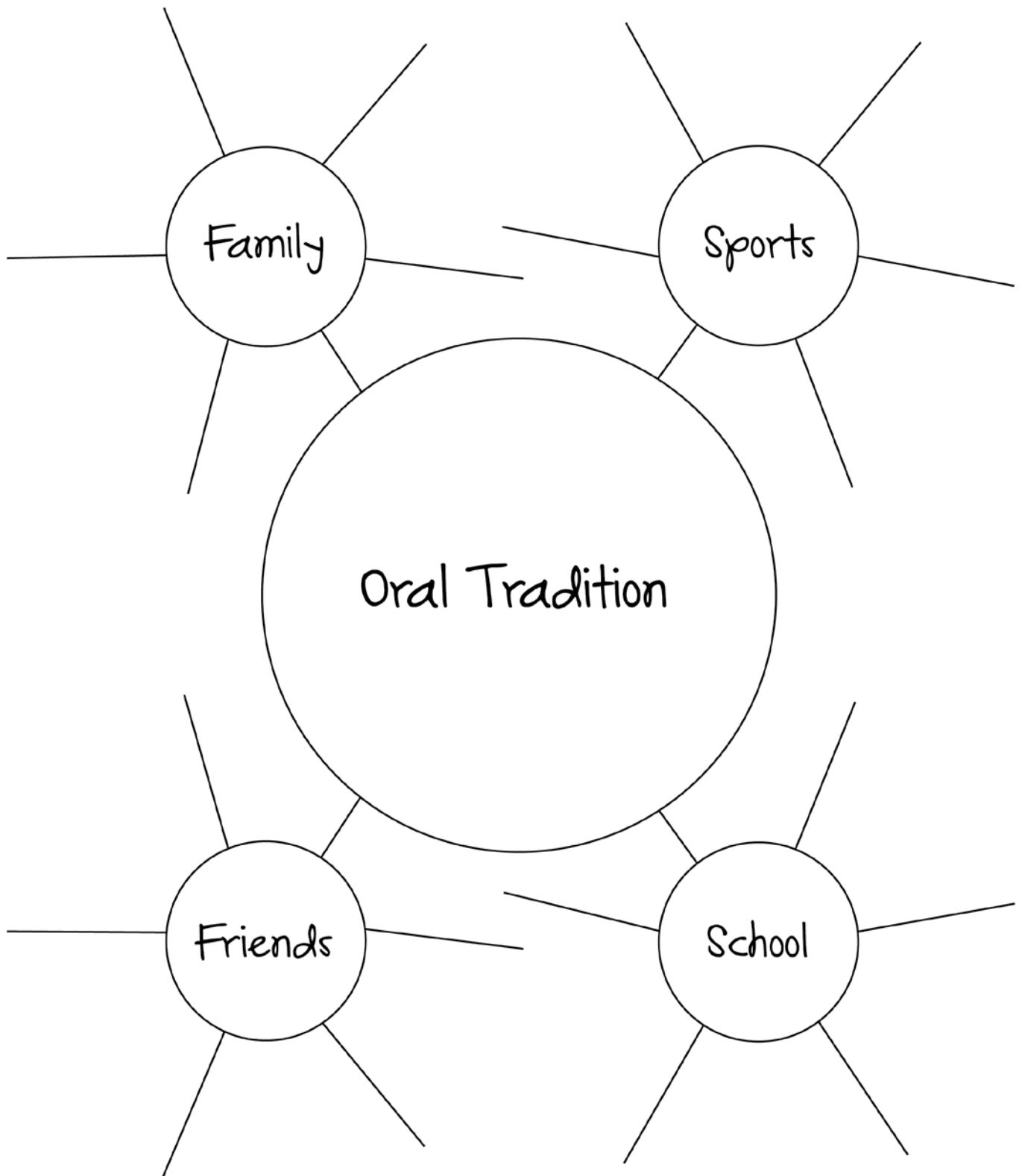
If possible, try to think of two concrete stories related to each of the four topics.

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="670 369 777 464">  </div> <p>Genesis 38:27,29–30</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 369 1489 464">  </div> <p>Matthew 1:3</p> <p>Judah became the father of Perez and Zerah, whose mother was Tamar.</p>
<div data-bbox="670 711 777 806">  </div> <p>Joshua 2:1</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 711 1489 806">  </div> <p>Hebrews 11:31</p> <p>By faith Rahab the harlot did not perish with the disobedient, for she had received the spies in peace.</p>
<p>Amos 5:11–12</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 1152">  </div>	<div data-bbox="1382 1058 1489 1152">  </div> <p>James 5:1,4–5</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 1436 777 1530">  </div> <p>Joel 3:1–2</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 1436 1489 1530">  </div> <p>Acts 2:14,16–17</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>Deuteronomy 6:13–14</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></p>	<p>Luke 4:6–8</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></p>
<p>Isaiah 40:3</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></p>	<p>Mark 1:1–3</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></p>
<p>Genesis 1:1–2</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></p>	<p>John 1:1–2</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></p>
<p>Isaiah 28:16</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></p>	<p>1 Peter 2:5–6</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></p>



Old Testament and New Testament Connections

<p>Hosea 11:1 When Israel was a child I loved him, out of Egypt I called my son.</p> <p></p>	<p>Matthew 2:14–15 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>1 Samuel 21:5–7 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>Mark 2:25–26 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>2 Kings 4:43–44 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>John 6:10–13 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>1 Samuel 2:1–2 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>Luke 1:46–48 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>



<p>Genesis 12:1</p> <p>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.</p> <p></p>	<p>Acts of the Apostles 7:1–3</p> <p>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.’”</p> <p></p>
<p>Exodus 2:1–2</p> <p>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.</p> <p></p>	<p>Hebrews 11:23–25</p> <p>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.</p> <p></p>
<p>Genesis 22:9</p> <p>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.</p> <p></p>	<p>James 2:21</p> <p>Was not Abraham our father justified by works when he offered his son Isaac upon the altar?</p> <p></p>
<p>Isaiah 61:1–2</p> <p>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.</p> <p></p>	<p>Luke 4:16–19</p> <p>[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:</p> <p>“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.”</p> <p></p>



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
Literal sense: What is the basic message the human author is trying to convey?	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.
Literary genre (form)	laws	Any or all of the following are correct: <ul style="list-style-type: none"> • short story • historical account • call narrative 	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.
Society, culture, and historical context	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"> • polytheism • slavery • adultery • bearing false witness • coveting 	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"> • the "lamp of God" • the temple (in Shiloh, not in Jerusalem) • the Ark of God (Ark of the Covenant) • prophets (e.g., Samuel) • priests (e.g., Eli) 	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"> • Jerusalem, Jericho, and the road between them • Samaritans/Samaritans • Priests and Levites 	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"> • Jews and Greeks (including possible tensions between these two groups) • Apostles, prophets, and teachers • spiritual gifts • the struggles of the Church in ancient Corinth that may have prompted Saint Paul to write this letter



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?
- reason
 - Divine Opportunity
 - Divine Revelation
 - natural revelation
- _____ 14. God is most fully revealed through what?
- all of his creation
 - humanity
 - the good we do
 - Jesus Christ
- _____ 15. What can help a person better understand the meaning of a biblical text?
- when it was written
 - the historical events of that time period
 - the French language
 - both *a* and *b*
- _____ 16. How many books does the Old Testament contain, and how many does the New Testament contain?
- seventy-three, twenty-seven
 - twenty-seven, forty-six
 - forty-six, twenty-seven
 - forty-six, seventy-three
- _____ 17. The Bible was originally written in which languages?
- Hebrew, Aramaic, and Latin
 - Hebrew, Aramaic, and Greek
 - Latin and Greek
 - 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?
- the Magisterium
 - all priests
 - all of the faithful
 - 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?
- Divine Dictation
 - Divine Tradition
 - Divine Inspiration
 - 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

- covenant
- prefigure
- Original Sin
- scientific truth
- religious truth
- the Fall
- ultimate good
- particular good
- original holiness
- 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.

