

# UNIT 2

## God Revealed to His Chosen People

How do I keep my focus on God?

UNIT 2

### OVERVIEW

#### Unit Summary

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

#### Learning Objectives

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

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

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

## Vocabulary

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

### Terms for Mastery

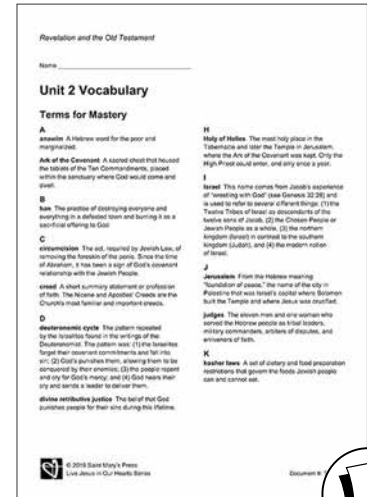
<i>anawim</i>	monarchy
Ark of the Covenant	nazirites
ban	Passover
circumcision	patriarch
creed	Seder
deuteronomic cycle	sign
divine retributive justice	Sinai Covenant
Holy of Holies	Tabernacle
Israel	Ten Commandments
Jerusalem	theophany
judges	Torah
kosher laws	Yahweh
Law of Moses	

### Terms Introduced for Later Mastery

Eucharist	redemption, redemptive
New Jerusalem	Zion
Paschal Lamb	

### Terms Previously Mastered or for General Knowledge

dynasty	holy
faith	pharaoh
genocide	sign



TX005935



## Student Book Chapters

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

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

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

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

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

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

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

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

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

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

## Additional Online Resources for Teaching This Unit

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

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

## Assessing Student Understanding

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

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

## The Suggested Path to Understanding

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

### UNIT 2

#### Explain

#### LEARNING EXPERIENCE 1: Preassessment

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

#### Apply

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

Preview the final performance tasks and their rubrics.

### CHAPTER 5

#### Interpret

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

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

#### Perceive

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

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

### CHAPTER 6

#### Empathize

#### LEARNING EXPERIENCE 5: Exodus Talk Show

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

#### Reflect

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

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

## CHAPTER 7

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

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

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

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

## CHAPTER 8

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

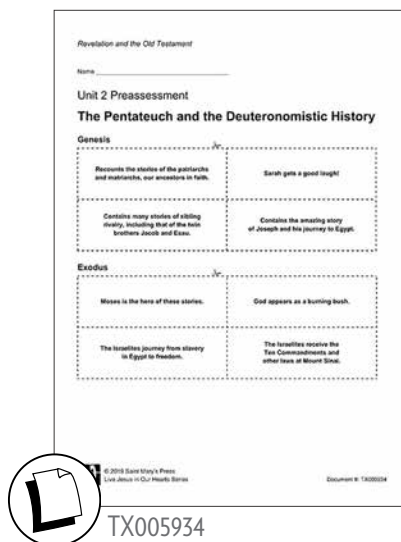
Organize a process through which the students explore and interpret various key passages related to the life of King David. (U4, Q4, K11, K12, S8, S9)

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

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

# LEARNING EXPERIENCES

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



## Explain

### LEARNING EXPERIENCE 1 (Unit) Preassessment

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

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

**TEACHER NOTE**

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

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

**TEACHER NOTE**

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

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

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

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

### TEACHER NOTE

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

### Apply

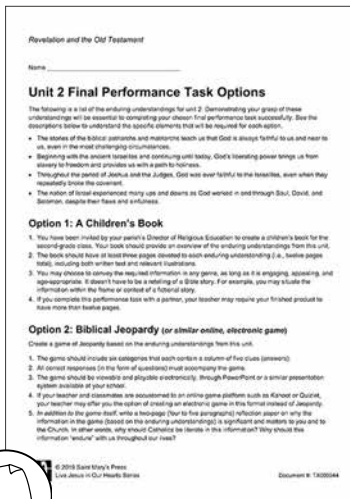
## LEARNING EXPERIENCE 2 (Unit) Final Performance Task Preview

Preview the final performance tasks and their rubrics.

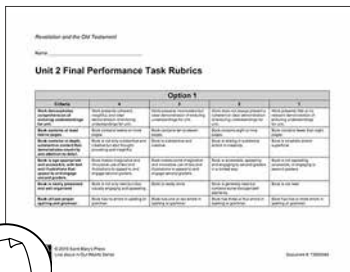
1. **Prepare** by photocopying or downloading and printing the handouts “Unit 2 Final Performance Task Options” (TX005944), on pages 137–138, and “Unit 2 Final Performance Task Rubrics” (TX005945), on pages 139–141, one for each student.

### TEACHER NOTE

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



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TX005945

## TEACHER NOTE

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

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

## TEACHER NOTE

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

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

Article 20  
Abraham and Sarah

So far, we have covered these essential points:

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

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

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

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

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



Articles 20 and 21

Revelation and the Old Testament

Name \_\_\_\_\_

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

Circle the passage your group has been assigned:

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

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

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

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## Perceive

## LEARNING EXPERIENCE 3 (Chapter 5)

## A Family Tree or Time Line

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

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

Revelation and the Old Testament

Name \_\_\_\_\_

**Abraham, Sarah, and Their Descendants**

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

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

**Biblical Characters and Chapters**

- Abraham (Abram): Genesis, chapters 12–25
- Sarah (Hagar): Genesis, chapters 12–25
- Isaac: Genesis, chapters 21–27
- Jacob: Genesis, chapters 28–35
- Joseph: Genesis, chapters 37–50
- Moses: Genesis, chapters 12 and 21
- Leah: Genesis, chapters 29–30
- Rachel: Genesis, chapters 29–30
- Benjamin: Genesis, chapter 21
- Joseph: Genesis, chapters 37, 39–45
- Reuben: Genesis, chapters 29–37

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

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

#### TEACHER NOTE

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

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

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

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

### Interpret

## LEARNING EXPERIENCE 4 (Chapter 5)

### Patriarch-Matriarch Film Trailer

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

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

### TEACHER NOTE

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

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

Article 20  
Abraham and Sarah

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- how God has revealed Himself through natural revelation and Divine Revelation
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- how to interpret the Bible so we correctly understand what God is revealing through its words

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

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

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

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



Articles 20–22

Revelation and the Old Testament

Name \_\_\_\_\_

### God's Faithfulness through the Generations

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

First Generation: Abraham and Sarah Genesis, chapter 12 (Genesis 12:1–13, 15–16, 17–20)	Second Generation: Isaac and Rebekah Genesis 22:1–18 chapter 26, 28:10–14
Third Generation: Jacob, his brother Esau, and his wives Rachel and Leah Genesis 27:1–45, 28:1–30, 30:23–32, 30:31–33	Fourth Generation: Joseph's brothers, Joseph Genesis, chapters 37, 38, 41–45

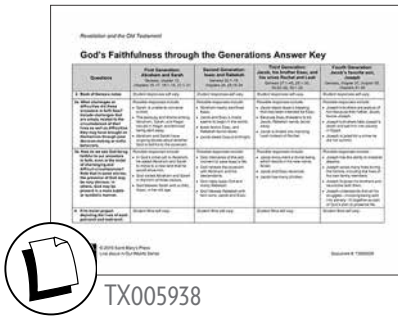
2. Carefully read the designated passages from the Bible of Genesis that describe your assigned generation of the patriarchs and matriarchs. Take notes in the space provided here, ensuring that you take notes on each of your assigned passages. Write the scriptural citation in the left-hand column and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

Assigned Citations (at passages you find in the Bible of Genesis)	Notes

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Love Abides in Our Faithful Stories

Document B

TX005937



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

### TEACHER NOTE

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

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

- ## Revelation and the Old Testament
- Name \_\_\_\_\_
- ### Chapter 5 Quiz
- Match each definition or description in column A with the corresponding term in column B by writing the appropriate letter in the blank space provided.
- #### Column A
1. Abraham is a wife
  2. the 240-year families of our tribe
  3. a gift of God by which people receive God's full Revelation
  4. the outward, physical sign of the covenant God makes with Abraham
  5. a living, unconditional commitment
  6. a temporary, conditional arrangement
  7. Isaac's name is derived from his mother's word
  8. Isaac's wife
  9. Isaac's twin sons are named Isaac and \_\_\_\_\_
  10. Jacob's new name
  11. Jacob's favorite son
  12. Joseph receives a \_\_\_\_\_ in his brothers who had turned him \_\_\_\_\_
- #### Column B
- a. circumcision
  - b. covenant
  - c. covenant
  - d. faith
  - e. forgiveness
  - f. Isaac
  - g. Jacob
  - h. Joseph
  - i. Ishmael
  - j. Ishmaelite
  - k. Palestine
  - l. Sarah
- 
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- Document B
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Chapter 6 The Pentateuch God Rewards Himself to His Obedient People 155

Article 23

## Exodus: Free at Last!

If the Book of Exodus were made into a movie (and it has been, several times), it would be an action adventure film [and it is]. It comes complete with a powerful and dangerous villain, suspense, narrow escapes from impossible situations, and a humble hero who is called to rise up to be the greatest good.

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

### From Small Beginnings

The Book of Exodus begins where Genesis left off: The sons of Jacob (Israel) and the generations that follow remain in Egypt for centuries. Over time, the Israelites have multiplied in numbers, surprising the Egyptian population. To maintain order, Pharaoh, the ruler of Egypt, has enslaved the Israelites (see Exodus 1:1–7). Worse yet, Pharaoh has ordered the Israelite women to kill newborn baby boys to control the Israelites (also known as Hebrew) population (see Exodus 1:15–22). Through a series of unfortunate circumstances, Moses has escaped this fate and has been raised as an Egyptian in the house of the Pharaoh (see Exodus 2:1–10).

Despite growing up in the Egyptian royal family, Moses still identifies with the plight of the Israelites. After standing up to the Pharaoh, Moses escapes again narrowly escapes death and goes into the land of Midian, where he marries, settles down as a shepherd, and has a family (see Exodus 3:1–22, 15:1). In good life is over . . . for now.

*Pharaohs are willing to sacrifice their lives to win the lives of others. What is something here for you?*



Revelation and the Old Testament

# Encountering the Exodus

## Group 1: Studio Audience Members

Thanks to you being present as members of our studio audience for today's program. As a group, your job is to read at least three questions and answer each with *Yes* or *No*.

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

Write subjective questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is a better study question that can be answered with a simple "Yes" or "No" response.

## Group 3: Moses and the Israelites

Thanks to you for being a part of today's program. As a group, you have two jobs:

1. Try to anticipate the questions the studio audience or the other groups may ask you, and give your *preliminary* answer. (The views of all the studio groups should be consistent, or close to it.)
2. Write at least five questions for each of the other groups:
  - God
  - Pharaoh and the Egyptians

Write subjective questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is a better study question that can be answered with a simple "Yes" or "No" response.

## Group 2: God

Thanks to you for being a part of today's program. As a group, you have two jobs:

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

Write subjective questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is a better study question that can be answered with a simple "Yes" or "No" response.

## Group 4: Pharaoh and the Egyptians

Thanks to you for being a part of today's program. As a group, you have two jobs:

1. Try to anticipate the questions the studio audience or the other groups may ask you, and give your *preliminary* answer. (The views of all the Egyptian groups should be consistent, or close to it.)
2. Write at least two questions for each of the other groups:
  - God
  - Moses and the Israelites

Write subjective questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is a better study question that can be answered with a simple "Yes" or "No" response.

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Exodus 6

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

### TEACHER NOTE

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

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

## Chapter 6: The Pentateuch: God Reveals Himself to His Chosen People 137

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

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

## MAKE IT SO

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

## Freedom! (And Complaining!)

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

Page 137

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

Article 24  
Covenant: The Ties That Bind

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

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

## Laying Down the Law

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

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

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

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

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

Articles 24–26

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

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

## Reflect

## LEARNING EXPERIENCE 6 (Chapter 6)

## The Path to Holiness

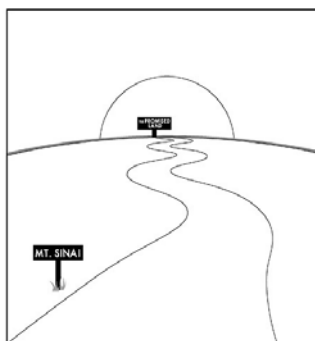
Explore the contours of the path to holiness that God provided for the Israelites and continues to provide for us today. (U2, Q2, K4, K5, K7, S4, S6)

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

## Revelation and the Old Testament

Name \_\_\_\_\_

## The Path to Holiness

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TX005940

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

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

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

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

Some sample responses could include:

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

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

Some sample responses could include:

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

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

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

### TEACHER NOTE

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

### Interpret

### LEARNING EXPERIENCE 7 (Chapter 7)

## Metaphors and God as a Warrior

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

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

Revelation and the Old Testament

Name \_\_\_\_\_

**Chapter 6 Quiz**

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

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

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Chapter 7: Joshua and Judges 301

Article 27

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

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

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



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

Articles 27–29



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

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

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

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

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

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

## Apply

## LEARNING EXPERIENCE 8 (Chapter 7)

## First Samuel and Book of Ruth

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

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

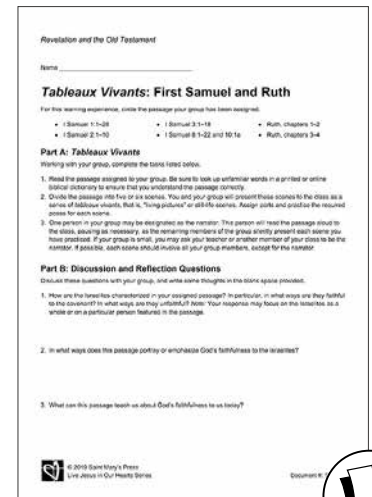
## TEACHER NOTE

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

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



Articles 30 and 31



TX005941

## TEACHER NOTE

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

Revelation and the Old Testament

## Tableaux Vivants: First Samuel and Ruth Answer Key

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

TX005942

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

## TEACHER NOTE

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

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

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

## TEACHER NOTE

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

## Interpret

## LEARNING EXPERIENCE 9 (Chapter 8)

### King David

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

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

Revelation and the Old Testament

Name \_\_\_\_\_

### Chapter 7 Quiz

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

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

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TX006101

104 Chapter 7: Judges and Judges

### Article 31

#### Ruth: An Unexpected Hero

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

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

**A Surprising Choice**

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

James Earl Jones had a voice that is a child. He started at odds to go on to have a successful acting career.

Articles 31–33

Revelation and the Old Testament

Name \_\_\_\_\_

### King David

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

#### Assigned Passage

Circle the passage your group has been assigned:

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

#### Assigned Television Show Genre

Circle the television show genre your group has been assigned:

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

#### Creating Your Show

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

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

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TX005943

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

### TEACHER NOTE

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

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

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



## LEARNING EXPERIENCE 10 (Chapter 8)

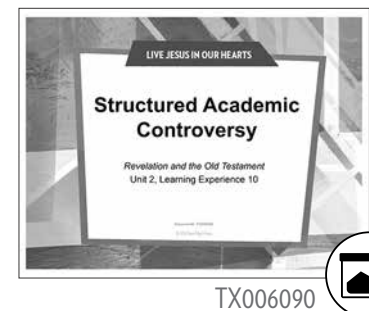
### The Israelite Monarchy

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

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



Articles 32–36



TX006090



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

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

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

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

### TEACHER NOTE

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

Revelation and the Old Testament

Name \_\_\_\_\_

**Chapter 8 Quiz**

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

a. Saul      b. David      c. Solomon

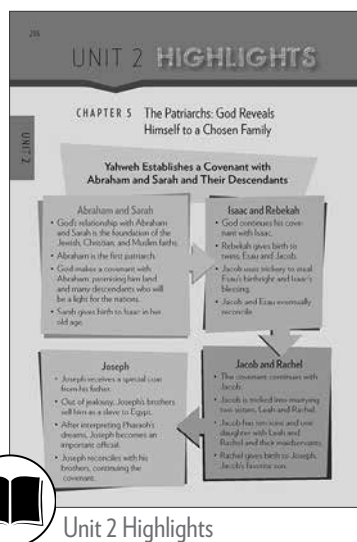
1. \_\_\_\_\_ 1. built the Temple in Jerusalem
2. \_\_\_\_\_ 2. captured the city of Jerusalem
3. \_\_\_\_\_ 3. committed adultery with Bathsheba
4. \_\_\_\_\_ 4. told his wife to bury him in the field of Ephraim
5. \_\_\_\_\_ 5. famous for his wisdom
6. \_\_\_\_\_ 6. the father of Jonathan
7. \_\_\_\_\_ 7. has numerous non-forgotten wives and concubines
8. \_\_\_\_\_ 8. David's youngest son
9. \_\_\_\_\_ 9. told Bathsheba
10. \_\_\_\_\_ 10. David's son who died during a battle with Philistines
11. \_\_\_\_\_ 11. the first king of Israel
12. \_\_\_\_\_ 12. the third (and last) king of the united nation of Israel

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## CONCLUDING THE UNIT

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

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

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

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

### Using the Preassessment

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

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

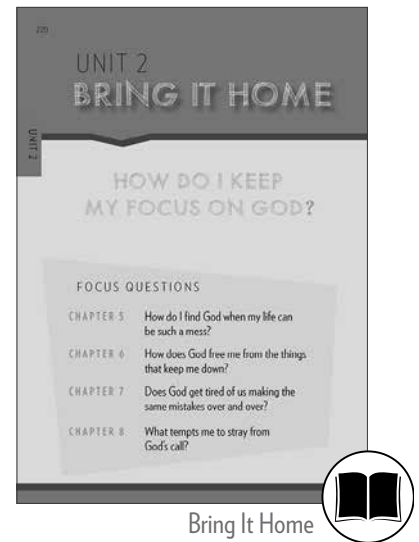
or topics are still compelling, stimulating, challenging, or thought-provoking for them?

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

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

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

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



# Answer Keys for Double-Check Questions

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

## Answer Key for Chapter 5 Double-Check Questions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3. *What is the Sinai Covenant?*

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

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

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

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

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

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

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

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

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

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

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

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

1. *What is divine retributive justice?*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3. *Why is Jerusalem a significant city?*

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

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

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

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

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

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

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

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

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

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

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

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

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

Name \_\_\_\_\_

## Unit 2 Preassessment

## The Pentateuch and the Deuteronomistic History

## Genesis

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

## Exodus

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



## Leviticus and Numbers

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

## Deuteronomy

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

## Joshua and Judges

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



## Unit 2 Preassessment

**Ruth**

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

**First and Second Samuel**

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

**First and Second Kings**

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



Name \_\_\_\_\_

## Unit 2 Vocabulary

### Terms for Mastery

#### A

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

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

#### B

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

#### C

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

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

#### D

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

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

#### H

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

#### I

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

#### J

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

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

#### K

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



## Unit 2 Vocabulary

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

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

**M**

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

**N**

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

**P**

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

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

**S**

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

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

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

**T**

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

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

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

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

**Y**

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



## Terms Introduced for Later Mastery

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

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

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

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

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

## Terms Previously Mastered or for General Knowledge

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

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

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

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

**pharaoh** A ruler of ancient Egypt.

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



Name \_\_\_\_\_

## Abraham, Sarah, and Their Descendants

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

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

### Biblical Characters and Chapters

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



Name \_\_\_\_\_

## God's Faithfulness through the Generations

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

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

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

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



## God's Faithfulness through the Generations

3. Reflect together on the following questions with your group members and write your answers in the spaces provided:
  - a. In the stories you read, what challenges or difficulties did these ancestors in faith face? Include challenges that are simply related to the circumstances of their lives as well as difficulties they may have brought on themselves through poor decision-making or sinful behaviors.
  - b. How do we see God being faithful to our ancestors in faith, even in the midst of challenging and difficult circumstances? Note that in some stories, the presence of God may be obvious; in others, God may be present in a more subtle or symbolic manner.
4. Imagine you are a film company that has created a movie depicting the lives of your group's assigned patriarch and matriarch. To attract an audience, your group must now work together to create the trailer for this film.
  - Create a trailer that references the biblical events that your film will include.
  - Ensure that your trailer also captures the film's theological emphasis on God's faithful presence with our ancestors in faith.
  - Your finished trailer should be about one to two minutes long and will be presented to the whole class.
  - Remember that trailers are marketing tools. Your trailer should be enticing and exciting so that people who see it will want to see your film.
  - Be sure to give your film a title!



# God's Faithfulness through the Generations Answer Key

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



# Encountering the Exodus

## Group 1: Studio Audience Members

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

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

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

## Group 2: God

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

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

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

## Group 3: Moses and the Israelites

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

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

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

## Group 4: Pharaoh and the Egyptians

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

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

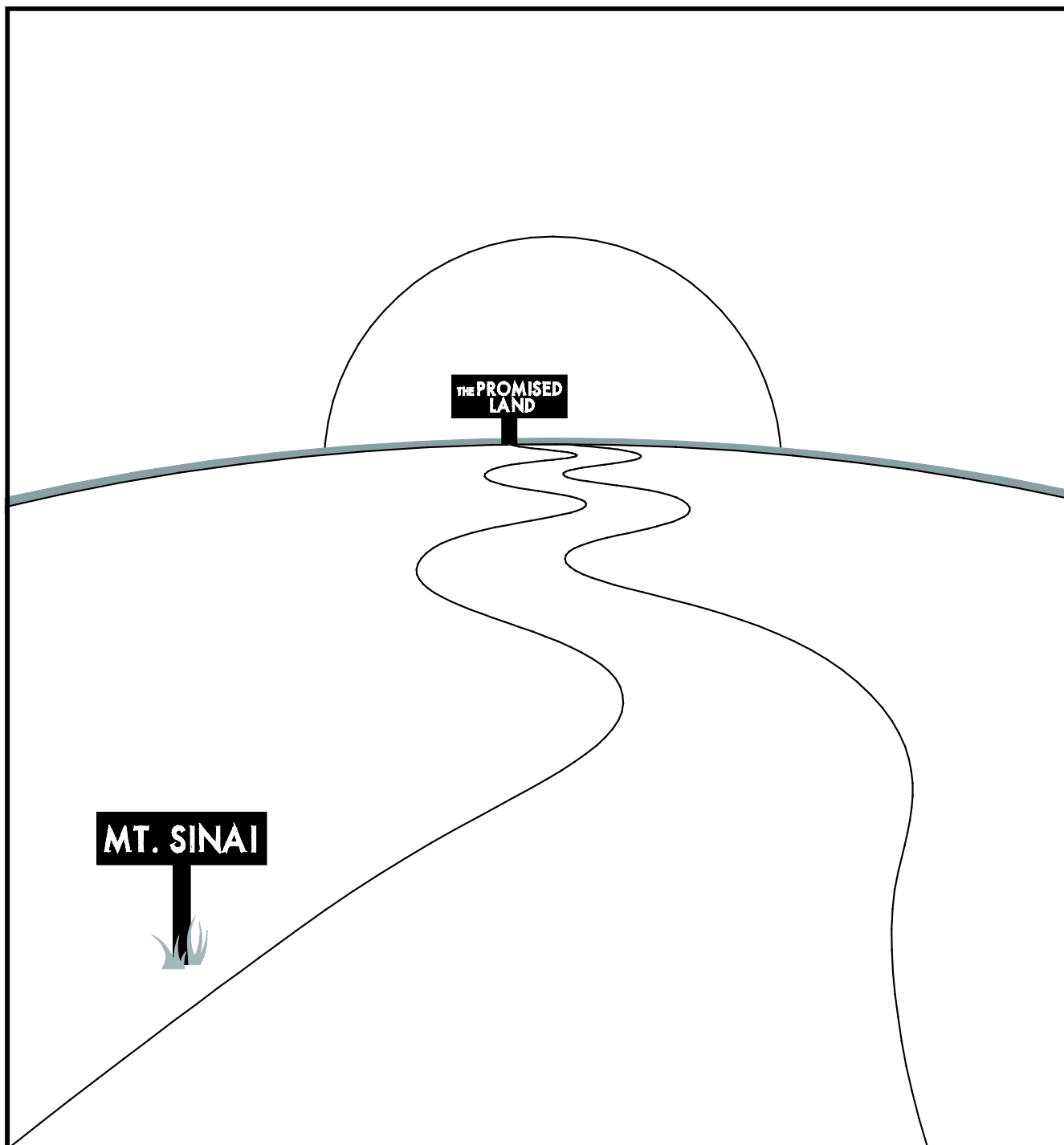
Write *substantive* questions focused on the many unanswered questions and profound theological issues that the story of the Exodus contains. It is better *not* to ask questions that can be answered with a simple "yes" or "no" response.

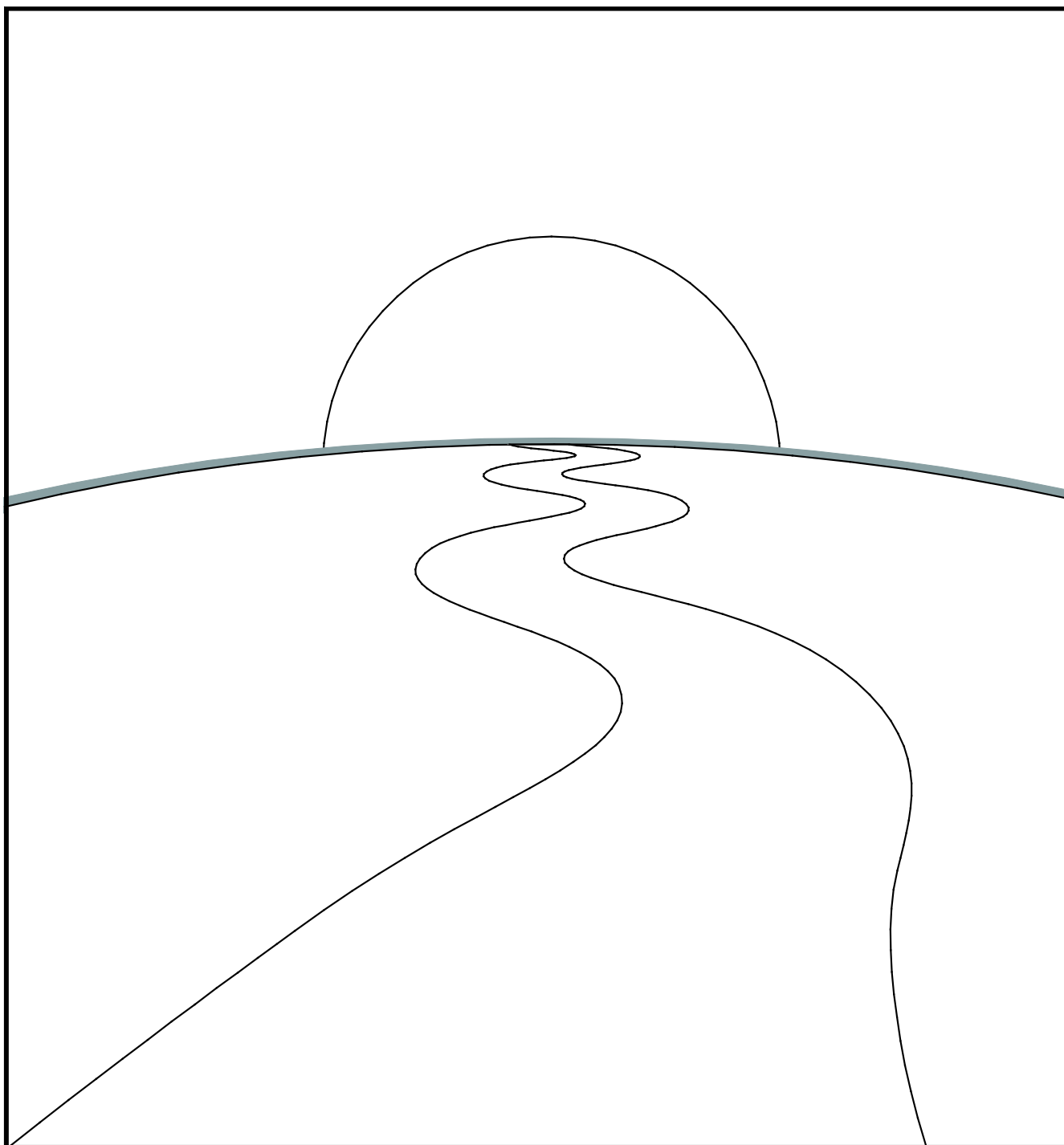


Name \_\_\_\_\_

## The Path to Holiness

UNIT 2





## ***Tableaux Vivants: First Samuel and Ruth***

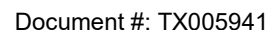
- 1 Samuel 1:1–28
- 1 Samuel 2:1–10
- 1 Samuel 3:1–18
- 1 Samuel 8:1–22 and 10:1a
- Ruth, chapters 1–2
- Ruth, chapters 3–4

Working with your group, complete the tasks listed below.

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

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

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



## Tableaux Vivants: First Samuel and Ruth

### Answer Key

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



Name \_\_\_\_\_

## King David

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

### Assigned Passage

Circle the passage your group has been assigned.

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

### Assigned Television Show Genre

Circle the television show genre your group has been assigned.

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

### Creating Your Show

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

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



Name \_\_\_\_\_

## Unit 2 Final Performance Task Options

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

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

### Option 1: A Children's Book

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

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

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

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



## Option 3: An Exegesis Paper

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

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

### Passages from which to choose:

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



## UNIT 2

*Revelation and the Old Testament*

Name \_\_\_\_\_

**Unit 2 Final Performance Task Rubrics**

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



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Unit 2 Final Performance Task Rubrics

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



## UNIT 2

## Unit 2 Final Performance Task Rubrics

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



Name \_\_\_\_\_

## Unit 2 Test

# God Revealed to His Chosen People

### Multiple Choice

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

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



## Unit 2 Test

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



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



## Unit 2 Test

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



## Matching

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

### Column A

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

### Column B

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



## Unit 2 Test

## True or False

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

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

## Essay

Respond to one of the following questions in complete sentences.

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

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## Unit 2 Test Answer Key

### God Revealed to His Chosen People

#### Multiple Choice

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

#### Matching

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

#### True or False

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

#### Essay

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

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

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

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

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



## Unit 2 Test Answer Key

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

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

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

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

- C. Explain what the deuteronomistic cycle is. Use the Book of Judges as an example in your answer.

The deuteronomistic cycle is a pattern of sin and repentance that the Israelites repeat time and time again. It usually goes through the following stages:

1. The Israelites sin by worshipping other gods or some other form of disobeying God.
2. The Lord punishes the Israelites.
3. The Israelites repent and cry out to God for mercy.
4. God sends a leader to deliver them. They triumph over their enemies and find peace and prosperity.
5. The Israelites grow complacent and fall into sinful practices, and then the cycle starts all over again.

The Book of Judges offers numerous examples of the deuteronomistic cycle. The judges are elders, heroes, and military leaders who were sent by God to deliver the Israelites from the oppression they brought upon themselves by their infidelity to God. In the Book of Judges, the accounts usually begin with the Israelites worshipping other gods; then they are defeated by an enemy. They cry out to God, so God sends them a judge who frees them. Life is good until the judge dies. The Israelites fall into sinful practices and the cycle starts all over with the story of another judge.

