

UNIT 3

God Revealed through Kings and Prophets

Why do the kings and prophets matter?

OVERVIEW

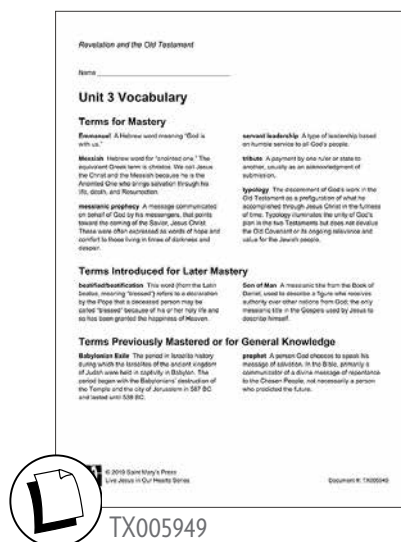
Unit Summary

In this unit, the students explore the prophetic literature of the northern and southern kingdoms. The unit begins with Elijah and Elisha who appear in the Deuteronomistic history, and then moves to the writing prophets, including Hosea, Amos, Isaiah, Jeremiah, and Ezekiel. The material emphasizes the prophets' ministry of calling people back to fidelity to the covenant, with all that such faithfulness entails, including authentic worship, concern for people who are poor and marginalized, and reliance on God. The unit concludes by considering the ways in which the Old and New Testaments are interwoven, particularly with regard to Jesus.

Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Read, study, and interpret the prophetic books with attention to their historical meaning, spiritual significance, and potential for inspiring and supporting a deeper, more committed life of faith.	USCCB Framework The Revelation of Jesus Christ in Scripture: I.2.b.3; IV.C

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The relationship between a king and his prophet was an uneasy one. As God's mouthpiece, a prophet called the king, as well as the Israelites, back to fidelity to the covenant.</p> <p>U2. During times of great suffering and sinfulness, the prophets offered hope to the Israelites and reminded them of God's enduring love.</p> <p>U3. Theologically, God's plan is prefigured in the people and events of the Old Testament and fulfilled in Jesus Christ as revealed in the New Testament.</p>	<p>Q1. How did the kings and prophets get along?</p> <p>Q2. How does God react when we screw up?</p> <p>Q3. How does the Old Testament prepare us for Jesus?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. Elijah, Elisha, Amos, and Hosea were key prophets of the northern kingdom of Israel.</p> <p>K2. The prophets' relationships with the Israelite kings varied: Some kings rejected the prophet's message, while other kings were receptive to it.</p> <p>K3. Like the ancient Israelite prophets, modern-day prophets invite us to grow in faithfulness to God and to serve our sisters and brothers in need.</p> <p>K4. The Book of Jonah is a humorous story that teaches us that all people—even our enemies—matter in the eyes of God.</p> <p>K5. Isaiah, Jeremiah, and Ezekiel were key prophets of the southern kingdom of Judah.</p> <p>K6. The Book of Isaiah was probably written by three different prophets in three different time periods.</p> <p>K7. As intermediaries, the prophets proclaimed God's Word to the people and articulated the people's needs and concerns to God.</p> <p>K8. The Babylonian Exile began in 587 BC, when Babylon conquered Judah.</p> <p>K9. The Babylonian Exile ended in 538 BC, when King Cyrus of Persia conquered Babylon and allowed the exiles to return home.</p> <p>K10. The Israelites wrote much of the Old Testament during the Babylonian Exile.</p> <p>K11. The messianic prophecies of the Old Testament are like job descriptions for the promised Messiah.</p> <p>K12. The Old Testament and the New Testament are inked as a unified, interwoven account of God's eternal plan of salvation.</p>	<p>S1. Analyze the life and writings of a prophet using key characteristics of the Israelite prophets as an interpretive lens.</p> <p>S2. Identify several prophets of both the northern and southern kingdoms.</p> <p>S3. Reflect, orally and/or in writing, on the life and message of several modern-day prophets.</p> <p>S4. Utilize the Critical Questioning Method to explore both the basic meaning and the deeper significance of biblical texts.</p> <p>S5. Articulate the historical and religious significance of the Babylonian Exile.</p> <p>S6. Interpret passages from the prophetic books with attention to their original historical context and their contemporary relevance for people of faith.</p> <p>S7. Identify and explain connections and parallels between the Old Testament and the New Testament, particularly with regard to Jesus Christ.</p> <p>S8. Utilize technology and/or artistic expression to interact with and interpret biblical texts in meaningful ways.</p>



TX005949

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 3 Vocabulary” (TX005949), on page 184, one for each student.

Terms for Mastery

Emmanuel

Messiah

messianic prophecy

servant leadership

tribute

typology

Terms Introduced for Later Mastery

beatified/beatification

Son of Man

Terms Previously Mastered or for General Knowledge

Babylonian Exile

prophet

Student Book Chapters

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

Chapter 9: The Kings and Prophets of the Northern Kingdom (pp. 224–257)

- Article 37: Divided We Fall: The Kingdom Splits
 - Pre-read: 1 Kings, chapters 11–12, 15–16
- Article 38: Prophets: God’s Messenger
 - Pre-read: Jeremiah 1:1–19
- Article 39: Elijah and Elisha: Hard-Core Prophets
 - Pre-read: 1 Kings, chapters 17–22
 - Pre-read: 2 Kings, chapters 1–5
- Article 40: Sex and Money: Hosea and Amos
 - Pre-read: Hosea, chapters 1–3, 6
 - Pre-read: Amos 1:1–2
 - Pre-read: Amos, chapter 5
- Article 41: Jonah: Laughter Is the Best Medicine
 - Pre-read: Book of Jonah

Chapter 10: The Kings and Prophets of the Southern Kingdom (pp. 258–287)

- Article 42: Good Kings: Shining Stars on a Dark Horizon
 - Pre-read: 2 Kings, chapters 18–20, 22–23
- Article 43: Isaiah Part 1: Hope for the Hopeless
 - Pre-read: Isaiah, chapters 1–5, 6:1–7:16, 9:1–6, 11:1–9
- Article 44: Jeremiah: Outrageous Heart
 - Pre-read: Jeremiah 1:1–10, 7:1–15, 13:1–11, chapter 19, 20:7–18, 27
- Article 45: Ezekiel: Actions Speak Louder Than Words
 - Pre-read: Ezekiel, chapters 1–5, chapter 12, 36:16–37:14
- Article 46: The Babylonian Exile: Far Away from Home
 - Pre-read: Psalm 137; Lamentations, chapter 5
- Article 47: Isaiah Parts 2 and 3: A Light in the Darkness
 - Pre-read: Isaiah 40:1–11, 44:24–45:13, chapter 55

Chapter 11: The Messianic Prophecies (pp. 288–309)

- Article 48: Old Testament, New Testament: Woven Together
- Article 49: Messianic Prophecies: Pointing toward the Light
 - Pre-read: Isaiah 42:1–7, 49:1–6, 50:4–9, 52:13–53:12
 - Pre-read: Matthew 2:1–3:3
 - Pre-read: Luke 1:1–3:6
- Article 50: Psalms: Guided by Poetry
 - Pre-read: Psalm 2, 22, 110, 118:19–25
 - Pre-read: Wisdom 2:12–20

- Article 51: Previews: Moses, Joshua, David
 - Pre-read: Matthew 5:17–48
 - Pre-read: Exodus 20:1–17
 - Pre-read: Leviticus 19:1–17, 24:17–22

Additional Online Resources for Teaching This Unit

Visit www.smp.org/livejesus_oldtestament for additional resources for teaching the content of this unit. Support materials include:

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

Assessing Student Understanding

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

- handout “Unit 3 Preassessment” (TX005948), on pages 180–183
- handout “Unit 3 Vocabulary” (TX005949), on page 184
- handout “Unit 3 Final Performance Task Options” (TX005956), on pages 192–193
- handout “Unit 3 Final Performance Task Rubrics” (TX005957), on pages 194–196
- handout “Unit 3 Test” (TX005958), on pages 197–202
- handout “Unit 3 Test Answer Key” (TX005959), on pages 203–205
- downloadable quizzes for each chapter
(see www.smp.org/livejesus_oldtestament)

The Suggested Path to Understanding

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

UNIT 3

Explain**LEARNING EXPERIENCE 1: Preassessment**

Preassess what the students already know about the kings and prophets to assist you in identifying points to emphasize in this unit.

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

Preview the final performance tasks and their rubrics.

CHAPTER 9

Interpret**LEARNING EXPERIENCE 3: Critical Questioning and Prophets**

Examine key prophetic texts utilizing the critical questioning method. (U1, Q1, K1, K2, S1, S2)

Empathize**LEARNING EXPERIENCE 4: Prophets: Biblical and Modern-Day**

Facilitate a research process that compares modern-day prophets to the prophets of ancient Israel. (U2, Q2, K3, S3)

Interpret**LEARNING EXPERIENCE 5: Jonah: The Reluctant Prophet**

Facilitate a creative, artistic process to examine the prophetic book of Jonah. (U1, Q1, K4, S8)

CHAPTER 10

Apply**LEARNING EXPERIENCE 6: Prophetic Literature**

Organize a two-day process that immerses the students in the prophetic literature of the southern kingdom. (U2, Q2, K5, K6, K7, S6)

Reflect**LEARNING EXPERIENCE 7: My Personal Babylonian Exile**

Lead the students in reflecting on their own personal experiences as a means of understanding the Israelites' experience of the Babylonian Exile. (U2, Q2, K8, K9, K10, S5)

CHAPTER 11

Apply**LEARNING EXPERIENCE 8: Messiah Job Ad**

Direct the students in using the messianic prophecies of the Old Testament both to create and to respond to a job advertisement for a Messiah. (U3, Q3, K1, S7)

Interpret**LEARNING EXPERIENCE 9: Jesus and Old Testament Triptych**

Guide the students in creating a triptych that expresses the relationship between Jesus Christ and the Old Testament people who prefigure him. (U3, Q3, K12, S8)

LEARNING EXPERIENCES

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

Explain

LEARNING EXPERIENCE 1 (Unit) Preassessment

Preassess what the students already know about the kings and prophets to assist you in identifying points of emphasis for this unit of study.

1. **Prepare** by downloading and printing the handout “Unit 3 Preassessment” (TX005948), on pages 180–183, one for each student. Print one extra copy of the handout that you can cut apart into slips to distribute to each student.

TEACHER NOTE

The handout allows for thirty-two students in your class; adjust as needed based on your class size. Additionally, if you have an odd number of students in your class, assign two students to function as a pair and give them only one slip of paper for the exercise.

Revelation and the Old Testament

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Unit 3 Preassessment

Column 1—Name	Column 2—Description
Rehoboam	King Solomon's son, who succeeds him as king
Jereboam	A former servant in King Solomon's court who becomes king of the northern nation
Dorothy Day	A modern-day prophet who founded the Catholic Worker movement
Blessed Oscar Romero	A modern-day prophet who was murdered while serving as the Archbishop of San Salvador

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2. **Begin** by reminding the students that the previous unit ended with the split of the kingdom into two separate nations. This means that there is now two distinct lines of kings. During this time period, many prophets arise both in the northern kingdom of Israel and in the southern kingdom of Judah. Although prophets did exist earlier in Israel's history (for example, Miriam, Deborah, Samuel, and Nathan are all identified as prophets), prophecy really comes to full fruition during the divided monarchy. This unit will focus on the kings and prophets of both the northern and southern kingdoms.
3. **Arrange** the students into two groups so that half of the students are on one side of the room and half on the other. Give half the class the cut-out slips of paper from column 1 of the handout (names of people) and the other half of the class slips from column 2 of the handout (corresponding descriptions of people). Give the students 5–10 minutes to locate their partner on the other side of the room. If,

after about 5 minutes, some students are clearly struggling, you may wish to provide additional hints or guidance. Once the students have successfully located their partner, the two will sit together as a pair.

4. **Invite** each pair to share aloud the name and corresponding description of their person. Ensure that all the students have found the correct partner, making any shifts or adjustments as needed. After all the pairs have shared, review the categories of people covered in this exercise and in this unit, inviting the pairs of students to stand or raise their hands as you mention their person's category:
 - **Kings** (Rehoboam, Jeroboam, Hezekiah, and Josiah)
 - **Prophets** (Elijah, Elisha, Amos, Hosea, Jonah, Isaiah, Jeremiah, and Ezekiel)
 - **Modern-day prophets** (Day, Romero, and Merton)
 - **One queen** (Jezebel)
5. **Distribute** a copy of the handout to each student. The handout lists all the people and their corresponding descriptions used in this learning experience. Ask the students to take a few minutes to annotate the handout according to these directions:
 - Circle **three people** whose names you had heard before today.
 - Put an X next to **two people** whose names are brand new to you.
 - Put a star next to **one person** you would most like to learn more about.
 - Write one question you have about this person that you hope will be answered during this unit.
6. **Invite** the students to compare their responses with those of their partner, noting similarities and differences. Then, solicit volunteers to share responses in each of these three categories with the whole class. Take mental notes for your own reference regarding the areas in which the students hold prior knowledge and the areas that will be new to them in this unit. You may also wish to note the questions they raise regarding their starred person so that you may be sure to address those questions during the unit.
7. **Conclude** by affirming the students' prior knowledge as well as their intellectual curiosity regarding the Old Testament kings and prophets. You might also share with them some remarks regarding the prophets' ongoing relevance in our world. Indeed, the prophetic literature contains some of the most well-known and well-loved passages in the Old Testament, passages which continue to inspire and strengthen the lives of contemporary people of faith.

Apply

LEARNING EXPERIENCE 2 (Unit)

Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts “Unit 3 Final Performance Task Options” (TX005956), on pages 192–193, and “Unit 3 Final Performance Task Rubrics” (TX005957), on pages 194–196, one of each for each student.

TEACHER NOTE

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

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

TEACHER NOTE

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

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Unit 3 Final Performance Task Options

The following is a list of the underlying understandings for unit 3. Understanding your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the assignments below to understand the specific elements that will be required for each option.

- The relationship between a king and his prophet was an uneasy one. As God's mouthpiece, a prophet called the king, as well as the citizens, back to fidelity to the covenant.
- During times of great suffering and affliction, the prophets offered hope to the hopeless and reminded them of God's enduring love.
- Theophorically, God's plan is portrayed in the people and events of the Old Testament and fulfilled in Jesus Christ as revealed in the New Testament.

Option 1: An Essay on the Prophets in a Modern-Day Situation

1. Choose any three of the following prompts, each of which is discussed in the unit:
 - Elijah
 - Isaiah
 - Amos
 - Micah
 - Jeremiah
 - Ezekiel
2. Choose any situation in our world today that needs a faith-based response, in the form of acts of service and charity or advocacy for social justice and program change. Possibilities include poverty and hunger, homelessness, war, drug and alcohol addiction, gun violence, human trafficking, race and justice related to immigrants and refugees, and health care.
3. Write a three-paragraph essay that encompasses the following:
 - a. In your first paragraph, introduce your three prophets with some basic biographical, historical, and literary information about them, and introduce your chosen situation.
 - b. In your second paragraph (one for each prophet), write about how you think that prophet, if alive and prophesying today, would respond to the situation you have chosen. Base your ideas on what you know of the prophet's ministry, writings, and response to his own historical circumstances. Be sure to include direct quotes from the Bible as well as responses to the following:
 - How do you think this prophet would call us back to fidelity to the covenant with regard to this issue?
 - What actions, actions or words would this prophet use to express God's message?
 - How do you think this prophet would offer us hope and remind us of God's enduring love?
 - c. In your last paragraph, choose how you or more of the Old Testament writers/prophets would further light on possible responses to your chosen situation. How do these emphases, as fulfilled in Jesus Christ, give direction and motivation for a faith-based response to this situation? Include some reflection regarding the ways in which you might be moved to take action on this issue, based on the examples of the prophets and the message and person of Jesus.
4. Attach a bibliography listing all the sources you have consulted in writing your essay. Be sure to include your student book (but not the Bible) on this list.

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Unit 3 Final Performance Task Rubrics

	Option 1	Option 2	Option 3
Content	Excellent	Good	Fair
Organization	Excellent	Good	Fair
Style	Excellent	Good	Fair
Research	Excellent	Good	Fair
Conclusion	Excellent	Good	Fair
Overall	Excellent	Good	Fair

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Revelation and the Old Testament

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Making Sense of Old Stories in the Bible

Circle the passage your group has been assigned:

- Exodus 20:1–17
- Luke 10:25–37
- 1 Samuel 2:1–10
- 1 Corinthians 12:12–31

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

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

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TX005929

Interpret

LEARNING EXPERIENCE 3 (Chapter 9)

Critical Questioning and Prophets

Examine key prophetic texts utilizing the critical questioning method. (UI, Q1, K1, K2, S 1, S2)

- 1. Prepare** by ensuring that all the students have read articles 37–40 in the books prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Download the PowerPoint presentation “Learning Experience 3: Critical Questioning Method” (TX006111), and gather sheets of newsprint or butcher paper, about one sheet for every five students, as well as markers.
- 2. Begin** by inviting the students to recall the key points from articles 37 and 38, including the following:
 - After Solomon’s death, the kingdom splits into two separate nations: Israel in the north, ruled by Rehoboam (Solomon’s son), and Judah in the south, ruled by Jeroboam.
 - Because of the people’s sinfulness and failure to follow God’s commandments, the northern kingdom falls to Assyria in 721 BC.
 - During this time of suffering and sin, distress and defeat, God sends prophets—Elijah, Elisha, Amos, and Hosea—to call the people and their leaders back to fidelity to the covenant.
 - Contrary to some stereotypes, the prophets are not fortune-tellers, and they do not have superhuman qualities.
 - The prophets are “regular” people whose lives tend to embody certain general characteristics, such as initially resisting—but ultimately accepting—a call from God, speaking out on behalf of the oppressed, and being extraordinarily dedicated to God despite persecution and hardships.
- 3. Introduce** the focus of this class session: studying key texts involving the prophets Elijah, Elisha, Hosea, and Amos. The students will examine these texts using a method called “critical questioning.”
- 4. Show** the PowerPoint presentation.

TEACHER NOTE

For further information on the “critical questioning method,” see the document “Critical Questioning Method of Engaging with Texts” (TX001344) at www.smp.org/resourcecenter/resource/4409/.

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Article 37

Divided We Fall: The Kingdom Splits

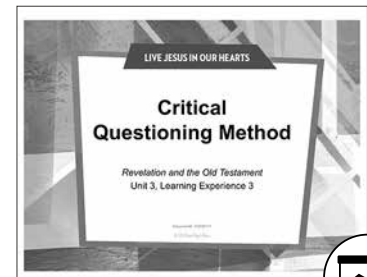
There’s a well-known adage that people sometimes use to describe ineffective behavior: “The definition of insanity is doing the same thing over and over and expecting a different result.” Although this is to test the actual definition of insanity, it still makes a good point: We sometimes repeat the same mistakes over and over again, even though the negative consequences of our actions are consistently the same.

This is the nature of sin. The more we do it, the less we consider its harmful effects. After a while, the sin becomes the “new norm,” and then change requires a lot of effort. Sometimes it may take an earth-shattering moment to wake us up and realize the insanity we are living. The Israelites experience this throughout the time they are ruled by kings. They keep returning to their worship of false gods and unjust treatment of others, until it becomes their new norm. Unfortunately, even the warnings God sends through the prophets are not enough to wake them up to their wrongdoing, and in the end, they pay for it with dire consequences.

TAKE **BE** GOD

God,
Why do things fall apart?
Why do people dissent?
Why do friends fight?
Why do nations go to war?
I know that these are not your fault,
but help me to understand,
Help me to be the person
who brings people together
Use me the courage to work through the problems
that separate people from one another
Amen

Articles 37–40



TX006111

Critical Questioning Method of Engaging with Texts

The critical questioning method invites students to engage with a text by generating a series of questions about it, beginning with simple questions of recall and moving to deeper questions of analysis, application, and synthesis. This method can be used with any text, although it yields the richest results when used with complex, primary sources.

In teaching students this method, it helps to have them practice with a text they are very familiar with. These are the notes on to work with a text that is new to them and directly relevant to the current content. The following examples use the Cinderella story.

Level 1

Level 1 encompasses questions that are basic matters of recall. The answers can be clearly and unambiguously found within the text itself. These questions often begin with Who, What, When, or Where. Examples of level 1 questions for Cinderella include:

- What were Cinderella’s biggest struggles?
- Who helped Cinderella to get ready for the ball?

Level 2

Level 2 includes questions that are more complex. The answers may be implicit, but not directly stated within the text. These questions often begin with Why or How. Examples of level 2 questions for Cinderella include:

- Why didn’t Cinderella’s stepsisters like her?
- How did Cinderella get her name?

Level 3

Level 3 questions may not directly mention the text at all. Rather, they seek to surface larger, more universal issues that the text implies and examine the implications of those issues for the today. These questions often begin with Why or To what end? Examples of level 3 questions for Cinderella include:

- Why are other women often portrayed as evil in fairy tales?
- To what extent is “happily ever after” a realistic goal for married couples?

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Document 4: Text

TX001344

5. **Arrange** the students into small groups of four or five, and assign each group one of the following passages (more than one group may work with the same passage):
 - 1 Kings 18:16–40 (Elijah’s contest with the prophets of Baal and Asherah)
 - 2 Kings 2:9–22 (Elisha succeeds Elijah and purifies water supply)
 - Hosea 1:1–9 (Hosea’s marriage and children)
 - Amos 1:1–2 and 2:6–8 (Amos’s oracles against Israel)
6. **Distribute** newsprint and markers to each group. Using the critical questioning method, the groups will work to generate two to three questions about their assigned passage for each of three levels. Ask the students to write the questions and the Scripture citation on the newsprint. They need not write answers to the questions; however, they should know the answers, particularly for levels 1 and 2. (Level 3 questions are discussion-oriented without one clear answer).
7. **Circulate** among the groups to offer assistance as the students work. For your reference, sample questions for each passage appear below.

1 Kings 18:16–40:

- **Level 1:** Whom does Elijah ask Ahab to assemble on Mount Carmel? (All of Israel, and the prophets of Baal and Asherah.)
- **Level 2:** How does Elijah challenge the prophets of Baal and Asherah to a contest? (Both Elijah and the other prophets are to prepare a bull to sacrifice and call on the name of their respective God/gods. The God who answers with fire is the one true God.)
- **Level 3:** To what extent is it acceptable or moral for a holy person, like a prophet, to engage in violence?

2 Kings 2:9–18:

- **Level 1:** What does Elisha ask of Elijah? (He asks for a double portion of his spirit.)
- **Level 2:** How is Elijah taken up to Heaven? (As Elisha watches, a fiery chariot and fiery horses appear to take Elijah up to heaven in a whirlwind.)
- **Level 3:** In what ways can it be difficult or challenging to follow in the footsteps of someone we admire?

Hosea 1:1–9:

- **Level 1:** Whom does Hosea marry? (Gomer, the daughter of Diblaim)
- **Level 2:** Why does God ask Hosea to marry a prostitute? (Hosea’s marriage will be a metaphor for Israel’s infidelity to the covenant with God.)
- **Level 3:** Why does the Old Testament often portray women in negative ways, and how might this affect women today? In what ways are we unfaithful to God today? What things (people, events, etc.) do we give a higher priority than God?

Amos 1:1–2 and 2:6–8

- **Level 1:** What is Amos's occupation before he becomes a prophet? (shepherd/sheep breeder)
 - **Level 2:** Why is God, through Amos, condemning the people of Israel? (Because they are exploiting and taking advantage of the poor, the weak, and the lowly)
 - **Level 3:** How can we cooperate with God to create a more just and peaceful world, in which all people may flourish?
8. **Post** each group's poster around the classroom when they finish.
 9. **Use** the groups' level 1 and level 2 questions as a way of reviewing some of the basic content regarding these prophets. Read a question aloud from one of the posters and ask for a volunteer (ideally, a student from a group that studied a different passage) to answer the question. Provide clarification and commentary as needed, and invite discussion, as appropriate.

TEACHER NOTE

The review of the basic content regarding these prophets can be conducted electronically using Kahoot, Quizlet, Sporcle, or a similar online game or quiz platform. Collect the groups' level 1 and 2 questions electronically, as they are working, and quickly cut and paste them into the program you are accustomed to using. When all groups have finished and posted their work, play the online game as you ordinarily would, and then proceed with the remainder of this learning experience. Alternatively, create the online game or quiz after class and use it as a warm-up exercise to begin the next class session.

10. **Invite** the students to stand and take a "gallery tour" of their classmates' work, noting, in particular, the level 3 questions on the posters. Invite each student to choose one level 3 question from a passage they did not work on. The students may then write a substantial, one-paragraph (minimum) response to this question in their notebooks or journals.

TEACHER NOTE

If time is short, the writing exercise regarding a level 3 question may be assigned for homework. The next class session could begin with a brief pair-share and a class discussion focused on some of these questions.

11. **Conclude** by emphasizing the ways in which each of these prophets called the Israelites, including the kings, back to fidelity to the covenant. In particular, you may wish to mention the following points:
 - In the presence of all of Israel, including King Ahab, Elijah creates a dramatic spectacle making it clear that the God of Israel, not Baal or Asherah, is the one true God. The people respond by proclaiming, "The Lord is God!" (1 Kings 18:39).

- **Elisha** takes seriously his role as Elijah's successor, the one on whom Elijah's spirit rests. His purification of the water supply shows God's continued concern and care for the people.
- **Hosea** is willing to use his own personal life—his marriage to Gomer and their children—as a visible sign that calls the Israelites back to fidelity to God. The Israelites are to renounce their worship of other gods and follow the covenant once again.
- **Amos** reminds the people that treating one another well, especially the poorest and most vulnerable people among them, is a constitutive aspect of the covenant. The people cannot claim to be faithful to God if they exploit and take advantage of those who are weak, poor, and lowly.

Empathize

LEARNING EXPERIENCE 4 (Chapter 9)

Biblical and Modern-Day Prophets

Facilitate a research process that compares modern-day prophets to the prophets of ancient Israel.
(U 2, Q 2, K3, S3)

1. **Prepare** by ensuring that all the students have read articles 38–40 prior to this learning experience and that they will have access to their student books (print or digital) and the Internet during class. You may wish to find digital images of Dorothy Day, Blessed Oscar Romero, and Thomas Merton to project during the presentations near the end of this learning experience.
2. **Begin** by inviting the students to turn to pages 231–232 of the student book, which list the ten characteristics of a prophet. Read these characteristics aloud as a class, reminding the students that these are general patterns and that not every prophet embodies every single one of these qualities.
3. **Tell** the students that although prophecy arose in a particular way in ancient Israel and Judah, prophecy is not unique to that time and place. Use these or similar words:
 - Indeed, the student book affirms that “God still sends prophets to guide us toward goodness” (p. 235).
 - As the prophets of ancient Israel called the people and their leaders back to fidelity to the covenant, modern-day prophets call us to renounce our sinful ways, to treat one another with compassion and justice, and to refocus our attention on God as our first priority.
 - In this learning experience, you will research several examples of modern-day prophets and compare them with the prophets of ancient Israel explored in this chapter, namely, Elijah, Elisha, Hosea, Amos, and Jonah.

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Article 38 Prophets: God's Messengers

On their way to school, Devion and his friend Victor stopped the car at a light where a homeless person held up a sign asking for a job or spare change. Devion pulled out his wallet and gave a dollar bill to the man. Victor asked, “Man, why did you do that? He’s only going to buy drugs with that money. These people need to get a job.” Devion pulled the car over into an empty parking lot, cut the engine off, and turned to speak to Victor.

Years later, Victor recalled this event with a smile on his face. “I remember Devion had this look in his eyes. It was like calm and fury all at the same time. He just said, ‘Victor, you’re right. Some of these homeless people are drug addicts. And some of them, for whatever reason, can’t work or find a job. But you don’t know if that person is a drug addict. You don’t know if that person is able to work or not, so you cannot judge. We just have to care for those in need, not decide who is worthy of our help.’ And then he drove off. It was like a slap in my face—but a good one! That moment changed the way I looked at people for the rest of my life. It felt like Devion was God’s messenger sent directly to me.”

God does send us holy messengers who remind us of our call to be loving and merciful. It’s true! These people are called prophets, and the Bible has numerous records of their works. God does not quit sending people on at the end of the biblical era. He keeps sending people like Devion to speak his truth.

Sometimes, our family members and friends are the messengers God sends to remind us of our call to be loving and merciful.

prophet ➤ A person God chooses to speak his message of salvation. In the Bible, primarily as the messenger of a divine message of repentance to the Chosen People, not necessarily a person who predicted the future.

Articles 38–40

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A Prophet Is Not . . .

There are many misconceptions as to what a prophet is. But before addressing what a prophet is, let’s first take a brief look at what a prophet is not. When hearing the word prophet, many people often think of someone who can foretell the future. They might even have an image of a fortune-teller looking into a crystal ball. This is not what the biblical prophets were. The prophets were just normal human beings, and though they did sometimes accurately predict the future, it was not due to any supernatural powers. They were simply pointing to the obvious consequences of people’s actions, or just sharing the message God had given them.

Ten Characteristics of a Prophet

Prophets are people chosen by God to speak his message of salvation. In the Bible, their primary role was to call the Chosen People to be faithful to the covenant and the Law. Because of their role, prophets embody certain qualities, do particular things, and experience certain situations. Following are ten general characteristics of prophets.

1. Prophets are regular people. They do not have supernatural powers or strengths. They experience fear, joy, anger, despair, confidence, and all the other human emotions.
2. Prophets “hear” a call from God. At some point, each prophet somehow becomes aware of their role as God’s messenger. Many times in the Bible, this is recorded as a conversation between God and the prophet, but not all of the prophets actually hear a voice. Other people come to a knowledge of their vocation through different means.
3. Some resist the call. Quite often prophets will refuse their role, attempt to tell God out of it, or even try to run away from God. God asks them to do things that are not easy. The weight of a prophet’s burden is heavy and undesirable, to say the least.

Pages 231–232

4. **Organize** the class into six groups: two groups will research Dorothy Day, two groups will research Blessed Oscar Romero, and two groups will research Thomas Merton. The groups will conduct their research online. The students should attempt to discover which of the ten characteristics of a prophet their assigned person demonstrates. The students are not seeking general biographical information but, rather, information pertinent to these ten criteria. It's okay if their person does not meet all ten criteria. You might want to note that like the biblical prophets, the messages of our modern-day prophets have sometimes been met with disapproval and opposition. The students might come across these criticisms in their research. Ask the students to document the information they find, either on paper or electronically, and to include the websites they consult. Allow at least 20 minutes for the students to work.

TEACHER NOTE

If you wish to add a fourth modern-day prophet to this learning experience, consider a saint or holy person who is particularly significant in your local church or region, or perhaps the founder or foundress of your school's sponsoring religious community.

5. **Write** the following questions on the board or project them on a screen when the students have finished their research:
- Which of the Israelite prophets discussed in this chapter (Elijah, Elisha, Amos, Hosea, and Jonah) is most similar to the modern-day prophet your group is researching? Name several characteristics or experiences the two share.
 - Like the Israelite prophets who called the people back to fidelity to the covenant, how does your modern-day prophet call us to greater fidelity to God?
 - What is one specific, concrete way in which a young person could respond to the call you identified above?

Give the students another few minutes to respond in writing to each of these three questions.

TEACHER NOTE

The third question in step 5, regarding young people's possible responses to the call issued by modern-day prophets, could prompt not only stimulating classroom conversation but also concrete ideas the students may wish to put into action. If the students identify an area of concern on which they would like to act, consider mentoring them in developing a service-learning project. Such a project could help them to fulfill your school's community service requirement as well as to connect the material they are learning in your class with other academic disciplines.

6. **Direct** the students to meet with the other group who researched the same modern-day prophet, compare notes, and prepare for a joint presentation in which they will share their findings with the whole class. Ideally, each member of both groups should have some speaking role in the presentation.
7. **Facilitate** the groups' sharing of their findings with the class. You might display a digital image of the person being presented. Ensure that the groups cover as many of the ten characteristics of a prophet as are applicable, as well as their responses to the three additional questions you posed.
8. **Conclude** by reminding the students that individuals like Dorothy Day, Blessed Oscar Romero, and Thomas Merton are modern-day examples of the ancient Israelite prophets. Like Elijah, Elisha, Amos, Hosea, and Jonah, who called the Israelites back to fidelity to the covenant, often at great risk to themselves, these modern-day prophets, through their words and actions, call us to be faithful to our relationship with God. They invite us to put God first in our lives, and, as a natural result of that choice, to serve other people, especially those in need, in a spirit of compassion, justice, and love.

Interpret

LEARNING EXPERIENCE 5 (Chapter 9)

Jonah: The Reluctant Prophet

Facilitate a creative, artistic process to examine the prophetic book of Jonah. (U1, Q1, K4, S8)

1. **Prepare** by ensuring that all the students have read article 41 in the student book, as well as the prophetic book of Jonah, prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Gather art supplies, including white paper of various sizes (standard sized, legal-sized, ledger-sized, and poster-sized), crayons, markers, and colored pencils.
2. **Begin** by reminding the students of this chapter's enduring understanding: *The relationship between a king and his prophet was an uneasy one. As God's mouthpiece, a prophet called the king, as well as the Israelites, back to fidelity to the covenant.* Invite them to recall the key way in which the prophet Jonah diverges from this norm: namely, God calls Jonah to prophesy not to the Israelites but to Israel's enemy, the people of Ninevah. Further exploring the story of Jonah will help the students to understand the significance of God's call to Jonah and its implications for our lives today.

TEACHER NOTE

As an option, ask the students to work alone, or allow the students the choice to work alone.

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Article 41

Jonah: Laughter Is the Best Medicine

A comedian has the ability to examine daily observations from a different point of view and creatively expresses these observations in a way that makes us laugh. Sometimes these observations poke fun of us humans, revealing our flaws and shortcomings. Through humor, a comedian can help us to confront certain realities or truths that we might prefer to ignore. Humor and laughter make it easier for us to take criticism. In this way, good comedy has the power to be prophetic, because it shines a light on the dark places in life. Laughter can be good medicine for change.



Good comedians, like Tina Fey, have the power to be prophetic, because their humor shines a light on the dark places in life. Similarly, the Book of Jonah uses humor to make its points.

Jonah sometimes uses humor, especially in his parables. For example, his listeners would have been chuckling over the thought of a rich, pampered young man ending up feeding pigs. The authors of the Old Testament sometimes use humor too. The Book of Jonah is one of the best examples. When we interpret the Bible, one of the important things to consider is the literary style the human author is using, and Jonah's literary style is satire, or extended parable, which uses humor to make its points.



Article 41

3. **Tell** the students they will be working in groups to create a storyboard of the Book of Jonah. Unlike a comic book or graphic novel, storyboards do not have dialogue bubbles; each panel may, however, have brief captions.
4. **Arrange** the students into groups of four or five. The students work to create a storyboard that contains at least eight panels (two for each of the four chapters). After the group decides which scenes to illustrate, each member of the group will be responsible for creating the panels for one chapter. At least two panels need to illustrate the following points in the story:
 - Jonah calling the people of Ninevah to fidelity and conversion
 - the king of Ninevah's reaction to Jonah's call

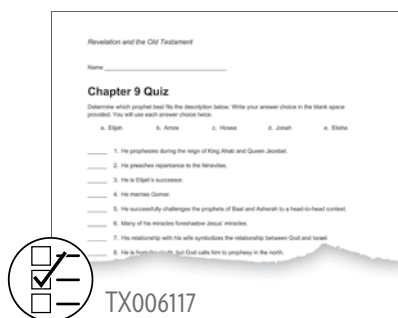
The storyboards may be any size; for example, the students may create small panels, so that all eight panels fit on one legal-sized or ledger-sized paper, or they may draw larger panels with each panel on a separate sheet of standard-sized paper. If they choose the latter option, they should glue or tape the panels in sequence onto a larger, poster-sized paper.

TEACHER NOTE

If the students are skilled with technology and/or have access to computers or tablets, offer them the option of creating their storyboards digitally. This can be done through any app that supports drawing, such as Notability, or through an app specifically for storyboard creation, such as Storyboardthat.

5. **Allow** at least 30 minutes for the groups to work. If possible, consider giving the students an entire class period (perhaps finishing the storyboards for homework) to allow for greater creativity, attentiveness to detail, and engagement with the text.
6. **Invite** each group to share their storyboard with the class in an oral presentation, or hang the storyboards around the classroom and invite the students to view their classmates' work in a "gallery tour." In either case, call particular attention to the two crucial required scenes noted above, prompting conversation with these or similar questions:
 - How did each group portray Jonah's call to preach to the people of Ninevah? To what extent did the group capture the people's response to Jonah (i.e., their belief in his message and their repentance)?
 - How did each group portray the king's response to Jonah? Is this response similar to or different from the Israelite kings' responses to the prophets? In what ways?
 - How does each group's use of symbols, colors, light and shading, abstraction, and other artistic devices help to highlight various aspects of the story?

Invite other questions, comments, and observations.



7. **Conclude** this learning experience using these or similar points:

- We are reminded of the uniqueness of Jonah's prophetic call: not only is he the only prophet who spends three days in the belly of a giant fish, but he is also one of the few prophets called to preach fidelity, repentance, and conversion to a foreign (non-Israelite) nation.
- To the great surprise of the original hearers and readers of this story, as we see in Jonah 3:5–8, the people of Ninevah, including the king, respond favorably to Jonah's message: they fast, pray, and renounce evil and violence.
- The story of Jonah taught the Israelites that God's love, and God's desire to be in a covenant relationship with people, extends beyond the nation of Israel to encompass even their enemies.
- Today, the story of Jonah can encourage us to broaden our narrow perspective and to the best of our ability, try to see the world—including our enemies—through God's eyes.

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 9 quiz (TX006117), do so now, before moving on to chapter 10. (See www.smp.org/livejesus_oldtestament to access both of these resources.)

TEACHER NOTE

Learning experience 6 will take two full class sessions to complete. Please plan accordingly.

Apply

LEARNING EXPERIENCE 6 (Chapter 10)

Prophetic Literature

Organize a two-day process that immerses the students in the prophetic literature of the southern kingdom. (U2, Q2, K5, K6, K7, S6)

1. **Prepare** by ensuring that all the students have read articles 42–45 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handouts "The Prophet Isaiah (First Isaiah: Chapters 1–39)" (TX005950), on page 185, "The Prophet Jeremiah" (TX005951), on page 186, and "The Prophet Ezekiel" (TX005952), on page 187, enough for each student to have one version of the handout. It may also be helpful for the students to have access to biblical dictionaries, either in print or online. For the second day of this learning experience, the students will need access to laptops, tablets, or your school's computer lab to prepare PowerPoint or Keynote presentations.



2. **Begin** by reminding the students that in the last chapter they learned about prophets who are associated with the northern kingdom, the nation of Israel that fell to the Assyrians in 721 BC. This chapter will turn our attention to three prophets of the southern kingdom: Isaiah, Jeremiah, and Ezekiel. In the years before and during the Babylonian Exile—years marked by sinfulness and suffering—these prophets challenged the people to reform, offered them hope, and reminded them of God’s enduring love.
3. **Arrange** the students into three groups, one for each of the prophets designated for this activity. If there are seven students per group, then each member of the group takes responsibility for one of the seven questions on the handout. If there are more than seven students per group, then some students can work with a partner to address one of the seven questions. Both the student book and the Bible will be needed for this task. If you have a classroom set of *Catholic Youth Bibles*, direct the students to the introductions to each of the biblical books. Bible commentaries may also be helpful.
4. **Convene** brief meetings with representatives from each group while the groups are working. First, meet with the students from all three groups who are working on question 1 (historical and biographical information). Then meet with all the students who are working on question 2 (call), and continue until you have met with students working on each question. In these meetings, check for the students’ understanding of their assigned task and the material, emphasizing the following information:
 - **For question 1 students:** Some prophetic literature contains biographical and historical information about the prophet and his context embedded in the text. However, for the most part, our knowledge of this material comes from secondary or ancillary sources, such as textbooks and biblical commentaries.
 - **For question 2 students:** The stories of God’s commissioning of people to be prophets are known as “call narratives.” Although each call narrative is unique, they have in common God’s direct contact with the prophet—through words and visions—as the prophet is summoned to this new ministry.
 - **For question 3 students:** Prophetic books—many of which are quite lengthy—often contain a multitude of themes and messages. The suggested passages for them to read highlight several of the more well-known messages from these prophets.
 - **For question 4 students:** Note the similarities and differences between the means by which the prophets delivered their messages. For example, most prophets, at least at times, delivered oracles (messages or pronouncements from God, often beginning with “Thus says the Lord”). Other prophets, such as Ezekiel, were known for frequently enacting their messages in symbolic actions that may seem peculiar to modern readers.

- **For question 5 students:** The prophets' role as intermediaries required them to speak God's Word to the people and to articulate the people's needs and concerns to God. Thus, the prophets were immersed in two realities: the sacred reality of God's presence and God's expectations, rooted in the covenant, and the secular reality of the family, the marketplace, and politics. In and through their prophetic ministry, they sought to unite these two realities so that the people's fidelity to the covenant would be expressed in the way they lived as families, as local communities, and as a nation.
- **For question 6 students:** Although all these prophets certainly proclaimed a fair amount of doom and gloom, particularly in the years immediately prior to the Babylonian Exile, they also offered tremendous hope to the people of Judah. They often used emotionally moving poetic imagery to reassure the people that God would always be near to them with compassion, mercy, and love.
- **For question 7 students:** The people to whom the prophets spoke react in various ways. Some people laugh and mock them. Others are angered to the point of having the prophet arrested. Many people don't believe and disregard the prophet's warnings.

After you have met with a particular "question group," the members of that group return to their original "prophet groups" and impart the information and understanding that you have shared with them. Once you have met with all the question groups, you may pause this learning experience until the next class session. You may wish to ensure the students complete the handout for homework if they did not complete it in class.

5. **Reconvene** the students in their prophet groups on the second day of this learning experience. Each group will need access to at least one computer or tablet. The students will spend at least 30 minutes preparing a PowerPoint presentation on their assigned prophet. This presentation must include the following:
 - as much information from the handout as possible
 - approximately twelve slides (approximately two slides per question from the handout) plus a title slide
 - at least one biblical reference or quote that applies to each question from the handout
6. **Circulate** among the groups to assist the students as they are working.
7. **Facilitate** the students' sharing of their PowerPoint presentations. You may wish to direct the students to take notes on the other two groups' presentations.

TEACHER NOTE

If you can devote a portion of the third class session to this learning experience, you can give the students an entire class period to complete their PowerPoint presentations. Then, in the third session, the students can present their PowerPoints, take notes, and engage in the concluding reflection and discussion questions. Alternatively, if class time is very limited, the students can upload their PowerPoint presentations to a shared cloud-based drive in lieu of presenting them in class. The students can review the other two presentations (i.e., the two they did not help to create) for homework and share comments, questions, and reflections during a brief warm-up discussion at the start of the next class.

8. **Conclude** by posing these or similar questions, for reflection and discussion:

- Which of these three prophets—Isaiah, Jeremiah, or Ezekiel—would you most like to meet? Why?
- If you could meet one of these prophets, what would you most want to say to him, or ask him?
- Which of these three prophets do you think offered the greatest comfort or hope to the people of his time period? Which passage from that prophet supports your assertion?
- Which of these three prophets do you personally find to be the most hopeful, the most able to reassure you of God's enduring love? Which passage from this prophet do you think best expresses that message? Why?

Reflect

LEARNING EXPERIENCE 7 (Chapter 10)

My Personal Babylonian Exile

Lead the students in reflecting on their own personal experiences as a means of understanding the Israelites' experience of the Babylonian Exile. (U2, Q2, K8, K9, K10, S5)

1. **Prepare** by ensuring that all the students have read chapter 10, particularly article 46 in the student book, prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout "Strangers in a Strange Land" (TX005953), on pages 188–189, one for each student.
2. **Tell** the students that in order to gain a better understanding of the Israelites' exile experience—especially how they found hope and faith in this time of great suffering—they will be asked to reflect on their own experiences of being "strangers in a strange land."

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Article 46
The Babylonian Exile: Far Away from Home

Far away from home, miserable, homeless. That is exactly what the people of Judah are experiencing. The Babylonian king, Nebuchadnezzar, and his army have conquered Jerusalem, destroyed the Temple, killed thousands of people, and taken most of the survivors back to Babylon as captives. This period of captivity, called the Babylonian Exile, lasts from about 587 to 539 BC. It is a dark and sad period of Jewish history, but it also motivates the Israelites to reflect on their past and their relationship with God.

Held Captive
Read King Josiah's discovery of the Book of the Law and his religious reforms that direct the people back to the covenant in the Second Book of Kings (see chapters 22–23). Josiah's reign ends in 609 BC and is followed by a few more bad kings. In 597 BC, the Babylonians first attack and conquer Jerusalem. They capture King Jehoiachin, his officers, the army and all the treasures of the Temple. They take Jehoiachin and many Israelites back to Babylon and make King Jehoiachin's uncle, Zedekiah, the king.

A few years later, Zedekiah rebels against the Babylonians. His rebellion leads to the Babylonians attacking Jerusalem once again, laying siege to the city. With their access to food cut off, the people within the walls of Jerusalem begin to starve. The Babylonians eventually capture the city. Zedekiah's children in front of him, and then poke out his eyes. After Nebuchadnezzar's army destroys the Temple, King Zedekiah and most of the rest of the people still in Judah are sent to Babylon in chains (see 2 Kings, chapters 24–25).



Article 46



Revelation and the Old Testament

Name _____

Strangers in a Strange Land

1. In the first column, list five experiences you have had of being a stranger or of being among strangers. Examples: moving to a new home, city, or state; visiting a new culture; travel experiences; being somewhere where you don't speak the language that everyone else is speaking.

2. In the middle column, write at least five emotions you felt during each of the five experiences. Examples: sad, lonely, excited, confused, surprised, self-conscious.

3. In the last column, write how you coped with each of the five experiences. Examples: pushing yourself to make new friends, keeping in touch with people at home, journaling or writing, seeking a sense of perspective, being open-minded and accepting, having a positive attitude.

Note: Leave the bottom row of the short blocks until your teacher gives you further directions.

EXPERIENCES: What happened?	EMOTIONS: How did you feel?	COPIED: How did you cope with this situation? What helped you?
1.		
2.		

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TX005953

3. **Distribute** the handout and read the directions aloud, offering clarification as needed.
4. **Provide** at least 10 minutes for the students to complete the handout individually. You may wish to create a quiet, reflective atmosphere in the classroom by playing soft music and turning off the lights.
5. **Arrange** the students into pairs. Direct the students to share at least two of their experiences—along with their emotions and coping strategies—with their partner, taking brief notes on the reverse side of the handout about similarities and differences between their experiences. They can also record any other interesting points they heard from their partner.
6. **Facilitate** large-group sharing of the students' experiences as time permits. Focus attention on how the students coped with their experiences of being strangers, especially on who helped them to cope. These individuals may include parents and other family members, friends, mentors, and God.
7. **Direct** the students' attention to the bottom row of the chart. Invite them to work with their partner to complete this row with respect to the Israelites' experience of the Babylonian Exile. The students will write facts about the Exile in the left-hand column, emotions that the Israelites experienced at this time in the middle column, and the Israelites' coping strategies in the right-hand column. The students may refer to their student books (particularly article 46) as needed.

The Israelites' experience of the Babylonian Exile	The emotions the Israelites experienced during the Exile	The Israelites' coping strategies
<p>The Babylonians first attacked Jerusalem in 597 BC. They installed a puppet king, Zedekiah.</p> <p>When Zedekiah rebelled against them, the Babylonians returned and completely conquered Judah in 587 BC. They killed thousands, destroyed Jerusalem and the Temple, and sent most of the survivors into exile in Babylon.</p> <p>The exiles were not exactly slaves or prisoners. However, they were not free to go home or to practice their religion publicly.</p>	<p>The Exile was an experience of great suffering for the Israelites because they were forcibly uprooted from their homeland—away from all that was familiar and sacred to them—and sent to a foreign land.</p> <p>They likely felt homesick, miserable, depressed, betrayed, angry (at themselves, at the Babylonians, and at God), hopeless, sad, and desperate.</p>	<p>The Israelites wrote much of the Old Testament during and after the Exile. Writing, editing, and organizing their sacred stories—stories of God's faithfulness through generation after generation—gave them a sense of religious identity, security, and hope for the future. It renewed their faith and strengthened their relationship with God. Surely, if God had been faithful to them through so many centuries, God had not and would not abandon them now.</p>

8. **Discuss** the students' responses in the large group. Ensure that the following, or similar points are shared:

The Babylonian Exile lasted about fifty years (587–538 BC). The prophets—including Second Isaiah, Jeremiah, and Ezekiel—helped the Israelites to renew their faith during the Exile. More than any other person or group of people, the prophets enabled the Israelites to manage this time of great suffering by offering them a message of hope and reassurance and by reminding them of God's faithful, enduring love. Passages from the prophetic books that illustrate this point (and that are quoted or referenced in chapter 10 of the student book) include the following:

- the New Covenant (Jeremiah 31:31–34)
- the dry bones coming to life (Ezekiel 37:1–14)
- the Temple newly reestablished in the holy city of Jerusalem (Ezekiel, chapter 41)
- God comforting the people and offering them mercy (Isaiah 40:1–2)

9. **Conclude** by reiterating this chapter's enduring understanding: *During times of great suffering and sinfulness, the prophets offered hope to the Israelites and reminded them of God's enduring love.* The Exile was one such time when the prophets' message of hope was crucial. When we find ourselves in a similar situation—whether something fairly ordinary, like starting a new school, or something much more difficult—we too can find hope in the message that the prophets offer: God's ever-faithful love will comfort and redeem us, until the day when “all the ends of the earth can see the salvation of our God” (Isaiah 52:10).

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 10 quiz (TX006119), do so now before moving on to chapter 11. (See www.smp.org/livejesus_oldtestament to access both of these resources.)

Revelation and the Old Testament

Name _____

Chapter 10 Quiz

Write the letter that corresponds to the best or most choice in the blank space provided.

1. Which King of Judah refused to surrender to the Assyrians?
 - a. Hezekiah
 - b. Sargon
 - c. Josiah
 - d. Sennacherib
2. Which King of Judah initiated reforms to purify the people's worship?
 - a. Hezekiah
 - b. Sargon
 - c. Josiah
 - d. Sennacherib
3. What is the Hebrew word that means "God is with us"?
 - a. Messiah
 - b. Emmanuel
 - c. Eshel
 - d. Yeshua
4. Which of the following statements about God's call to the prophet Jeremiah is not true?
 - a. Jeremiah resists God's call.
 - b. Jeremiah tells God that he is too young to be a prophet.
 - c. Jeremiah tells God that he does not know how to speak.
 - d. Jeremiah eagerly embraces the calling from God for his life.
5. What strategy did King Zedekiah use to delay the Babylonians from entering Jerusalem?
 - a. Angria
 - b. Sargon
 - c. Persia
 - d. Syria
6. Which of the following symbols did the prophet Ezekiel use to protect the behavior of his "latter saints"?
 - a. speaking from an owl dung
 - b. making a lion's head
 - c. packing the bags and walking around town as if preparing to leave on a trip
 - d. all of the above

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Apply

LEARNING EXPERIENCE 8 (Chapter 11)

Messiah Job Ad

Direct the students in using the messianic prophecies of the Old Testament both to create and to respond to a job advertisement for a Messiah (U3, Q3, K1, S7).

TEACHER NOTE

This learning experience may work best if split into two class sessions: one in which the students create an ad and another in which the students craft a response to an ad. If your time is limited, you may choose to complete only the first half of the learning experience (i.e., creation of the ad).

Chapter 11: The Messiah, Prophecies 289

Article 48
Old Testament, New Testament:
Woven Together

One summer day, Max was bored, so he started looking through old family albums and found some black-and-white photos of his great-grandfather in his Army uniform. He asked his mother about them. She reminded Max that his grandfather was a soldier in World War II, in a division that had liberated the Buchenwald concentration camp in Germany in 1945. Max's mom said that the stories she had heard from her grandfather had a big impact on her life, and this is why she volunteers at the local Holocaust museum. It's also why she read Max all those Jewish holidays that he loved so much when he was younger.

Max felt a strong sense of pride, as well as a deeper connection to his family's history. He realized how one significant event in his great-grandfather's life had impacted his life and his mom's. Drawing both of them into the people they are today, Max understood how the past and the present are woven together and cannot be separated.



Understanding our past and learning about our ancestors can shed light on who we are.

Articles 48–50

Revelation and the Old Testament

Name _____

Help Wanted: Messiah

1. Divide the group that your teacher has assigned you to. Then read the passages assigned to your group, being sure to look up any unfamiliar words to help you understand the text's meaning.

Group A:	Group B:	Group C:	Group D:
• Jeremiah 23:5–6	• Micah 5:1–4	• Daniel 7:13–14	• Zechariah 3:9–10
• Isaiah 29:18–24	• Isaiah 35:1–10	• Isaiah 7:14	• Isaiah 6:1–4
• Isaiah 42:1–7	• Isaiah 49:1–6	• Isaiah 52:4–5	• Isaiah 52:13–53:12

2. Based on the passages you read, what kind of person is the Messiah supposed to be? List the characteristics, traits, and personal qualities that the Messiah should demonstrate or embody. Some of these may be explicitly stated in the text, while others may be implied.

3. Based on the passages you read, what is the Messiah supposed to DO? Write his complete actions or tasks for the Messiah as he fulfills his mission. Some may be explicitly stated in the text, while others may be implied.

4. Use your answers to questions 2 and 3 along with the "Help Wanted" ad for a Messiah. Your ad must describe the job that is available and list the qualifications, skills, experience, and personal characteristics needed to carry out the job responsibilities. Be sure your ad is based on the details from the passages you read. Use the back of this handout to organize your ideas, then copy your ad onto larger paper to post in the classroom.

Optional: If you wish to incorporate material regarding the Messiah from the Psalms and other Wisdom literature into your ad, see article 50 in the student book.

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TX005954

- 1. Prepare** by ensuring that all the students have read articles 48–50 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Help Wanted: Messiah” (TX005954), on page 190, one for each student. Gather four sheets of newsprint and four sets of markers.
- 2. Begin** with some brief introductory remarks that offer an overview of chapter 11, including the following points:
 - The Old Testament and the New Testament are inextricably linked. We cannot possibly understand the New Testament without the Old Testament. We need both for our lives of faith.
 - In particular, Christians see that certain patterns, themes, and ideas in the Old Testament point the way toward what God later accomplished through Jesus, as revealed in the New Testament.
 - Though many people and events of the Old Testament prefigure Jesus, the prophetic books are particularly significant in this regard; they often focus on the promised Messiah, an individual who would bring peace and justice to a people suffering in darkness, sin, and despair.

In this learning experience, the students will delve deeply into several of the messianic prophecies found in the Old Testament.

- 3. Distribute** the handout. Read through it aloud, and ensure that all the students understand the directions.
- 4. Arrange** the students into four groups, and assign each group one of the four sets of passages listed on the handout. (Note that each set of Scripture verses includes one of Isaiah’s suffering servant passages.) Give each group a sheet of newsprint and a set of markers.
- 5. Allow** at least 25–30 minutes for the students to read the passages, complete the handout, and create their ad. If you will be completing the second half of this learning experience during the next class session, pause here; otherwise proceed.

TEACHER NOTE

If the students have easy access to a tablet, smartphone, or other device with video capability, offer them the option of creating a video résumé as a response to the ad. As video résumés are becoming a more common tool for job applicants to showcase their qualifications to potential employers, numerous examples are available online.

- 6. Collect** the ads and then redistribute them so that each group has an ad that is not their own. The students now craft a response to this ad. The responses must meet the following requirements:
 - They must be written in the first person from the perspective of Jesus, as if Jesus were responding to the ad and applying for the position of Messiah.

- They may be in the form of a cover letter or a résumé.
 - They must incorporate information from the Gospel passages that are referenced in chapter 11 of the student book, particularly in articles 49 and 50.
 - They should highlight Jesus' personal characteristics, experience, words, and actions that qualify him for the position of Messiah.
7. **Allow** at least 20 minutes for the groups to create their responses to the ad.
 8. **Facilitate** a process in which each group presents to the class:
 - the ad to which they are responding (i.e., not the ad they created), with particular attention to the messianic prophecies on which the ad is based
 - the cover letter or résumé (or video résumé) they created in response to this ad, with particular attention to the Gospel passages that resonate with and parallel these messianic prophecies

TEACHER NOTE

To add an element of friendly competition to this process, you could pretend to be God's human resource department or hiring manager and determine which of the applications for Messiah you find to be most compelling.

9. **Conclude** by reminding the students of the image the student book uses to discuss the relationship between the Old and New Testaments: a unified, interwoven account of God's eternal plan of salvation. Though many Old Testament books prefigure the fulfillment of this plan in the person of Jesus Christ, the prophetic books are particularly significant in this regard. The messianic prophecies they contain serve to deepen our faith in Jesus and to renew our commitment to help create the world of peace, justice, love, and compassion for which he lived, suffered, died, and rose.



LEARNING EXPERIENCE 9 (Chapter 11)

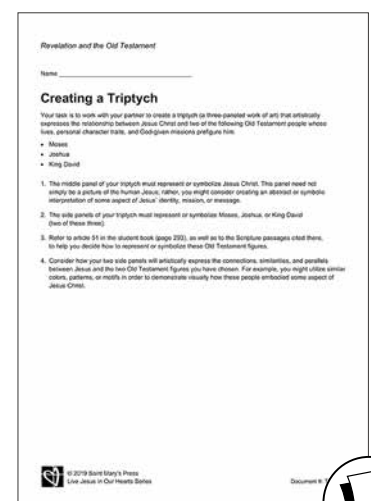
Jesus and Old Testament Triptych

Guide the students in creating a triptych that expresses the relationship between Jesus Christ and the Old Testament people who prefigure him. (U3, Q3, K12, S8)

1. **Prepare** by ensuring that all the students have read article 51 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print handout "Creating a Triptych" (TX005955), on page 191, one for each student. Gather large sheets of paper (legal-sized, ledger-sized, or larger), one sheet for every two students, as well as a variety of art supplies.



Article 51



2. **Begin** by telling the students this chapter's enduring understanding: *Theologically, God's plan is prefigured in the people and events of the Old Testament and fulfilled in Jesus Christ as revealed in the New Testament.* Although numerous sections of the Old Testament prefigure God's plan of salvation through Jesus Christ—most notably the prophets, the psalms, and the Book of Wisdom—today's learning experience will focus on three Old Testament people who embody some aspect of Jesus Christ: Moses, Joshua, and David. The students will explore and artistically express the connections and parallels between Jesus and these three figures by working with a partner to create a triptych.
3. **Present** the characteristics of a triptych. You may wish to augment the following points by showing examples of triptychs from the Internet:
 - A triptych is a three-paneled work of art in which the images on each panel are thematically related to one another.
 - The image on the central panel expresses the theme or focus of the triptych.
 - The images on the side panels relate to the central image and to one another. For example, they may be two variations on the central theme, express two aspects of the central theme, or offer two interpretations of the central theme.
4. **Distribute** the handout and read the directions aloud to the students.
5. **Arrange** the students into pairs, giving each pair a large sheet of paper. The students will work for the remainder of the class period to create their triptychs, using the art supplies you have provided. Any students who do not finish during class should finish their triptychs for homework.
6. **Facilitate** the students' presentations of their triptychs during the following class session, noting similarities and differences in their work. Affirm their diverse artistic expressions that creatively symbolize one key way in which the Old and New Testaments are interwoven. You may wish to display some of the triptychs in the classroom so that you may easily refer back to them during unit 5, which examines more closely God's Revelation through Jesus and the Church.

Revelation and the Old Testament

Name _____

Chapter 11 Quiz

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

- _____ 1. The New Testament is intended to replace the Old Testament.
- _____ 2. Many of the Old Testament prophets used a crystal ball in order to see what Jesus would be like many centuries in the future.
- _____ 3. The Old Testament and the New Testament are interwoven in many ways.
- _____ 4. The Hebrew word *Emanuel* means "God will always look at us."
- _____ 5. Messiah and Christ are equivalent terms, just in different languages.
- _____ 6. The Old Testament figures Moses, Joshua, and David can be considered to be "shadows" of Jesus.
- _____ 7. The "suffering servant" prophesies describe a leader who seeks self-enrichment, status, and wealth.
- _____ 8. Some of the psalms describe a rejected king who will eventually be glorified.
- _____ 9. Only Old Testament figures who are perfectly ideal role models can prefigure Jesus.
- _____ 10. Many of the Messianic prophecies focus on the family tree and the birth of the Messiah.

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TX006121

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 11 quiz (TX006121), do so now, before moving on to "Concluding the Unit." (See www.smp.org/livejesus_oldtestament to access both of these resources.)

CONCLUDING THE UNIT

Using the Student Book “Unit 3 Highlights”

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

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

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

Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the preassessment handout with which you began the unit. In particular, direct the students’ attention to the annotations they made on this handout as you invite them to both identify and to reflect on their learning during this unit:

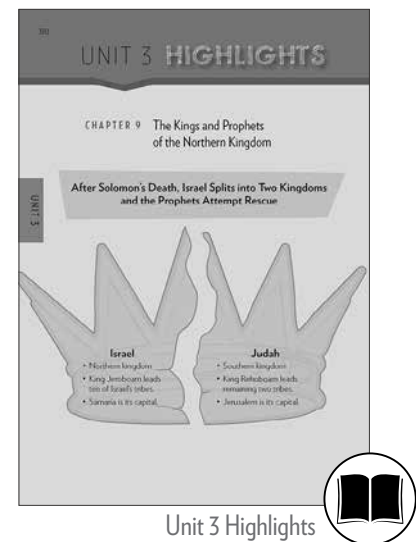
- **Regarding the people whose names they had circled (names that they had heard prior to the unit):** Who is one person they have learned additional information or gained a new insight about during this unit? What is that new information or insight?
- **Regarding the people with an X beside their names (names that were brand new to them at the start of the unit):** What have they learned about this person? Why do they think this person is significant to their personal and communal life of faith?
- **Regarding the starred person they most wanted to learn about during this unit:** Was their question about this person answered to their satisfaction? If so, what did they learn? If not, how might they go about finding an answer to this question?

Using the Student Book “Bring It Home” Section

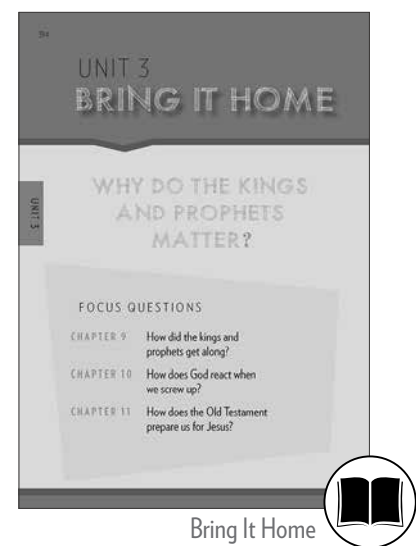
To conclude, remind the students of this unit’s focus question: *Why do the kings and prophets matter?* Ask the students to consider the following:

- Having nearly concluded this unit, how would you answer the focus question?
- Which king or prophet that you encountered during this unit do you think matters most for a contemporary life of faith?

You may invite the students to journal quietly about this or to engage in conversation with a partner or small group.



Unit 3 Highlights



Bring It Home

Answer Keys for Double-Check Questions

Each chapter in the student book ends with 7 to 9 double-check questions. Here are the answer keys for those questions.

Answer Key for Chapter 9 Double-Check Questions

1. *What reasons does the author of the First Book of Kings give to explain the split of the kingdom?*

The author of the First Book of Kings suggests that Solomon's sins—his oppression of the people and his idolatry—are the reason for the split of the kingdom.

2. *How does Rehoboam respond to Jeroboam's request to ease the oppression of the Israelites? Explain why he responds this way.*

Rehoboam responds with an even harsher and more brutal plan to oppress the Israelites. He comes to this decision by heeding the suggestions of his youthful advisors rather than the elders.

3. *Explain what a prophet is and how people often misunderstand the role of the biblical prophets.*

Many people often associate a prophet with someone who can foretell the future. Biblical prophets were people chosen by God to speak his message of salvation. They often communicated God's call for people to turn away from idolatry and injustice and embrace their covenant commitments to God once again.

4. *Offer two or three examples of how Jesus is a prophet.*

Jesus is a prophet because he speaks God's message. Throwing the money changers out of the Temple is a shock tactic that gets the people's attention and points out their sins. Also, Jesus' actions angers those in authority, which leads to his death.

5. *How does Elijah prefigure Jesus?*

Elijah prefigures Jesus in several ways: he ministers to a non-Israelite; he addresses a shortage of bread, which is then resolved miraculously; he is involved in raising someone from the dead.

6. *Describe John the Baptist's clothing. What does his clothing tell the audience about his role?*

John the Baptist is clothed in camel's hair with a leather belt around his waist. This is how Elijah is described, so this tells the audience that John the Baptist is a great prophet like Elijah.

7. *Why does Hosea marry a prostitute?*

Hosea uses his marriage to Gomer, a prostitute, as a metaphor to describe God's relationship with Israel. As Gomer is unfaithful to Hosea, Israel is unfaithful to God. As Hosea keeps accepting Gomer back, God is faithful in his commitment to Israel.

8. *Why does the prophet Amos deem the Israelites hypocritical?*

The Israelites' worship follows the ritual laws of the covenant, but their daily lives don't reflect faithfulness to the covenant. For example, rather than helping the poor, they spend money on worshipping God at the expense of the poor.

9. *What is the main point of the Book of Jonah?*

The main point of the Book of Jonah is that God loves all people—even Israel's enemies, the Ninevites.

Answer Key for Chapter 10 Double-Check Questions

1. *What are the differences between the kings of Israel and the kings of Judah?*

The succession of the kings of Judah remained within a single family line—the descendants of King David; Israel's did not. Israel had a continuous succession of kings who were not faithful to God; there were several good kings in Judah who made important religious reforms.

2. *Describe the reigns of King Hezekiah and King Josiah.*

King Hezekiah and King Josiah were both good kings in Judah who trusted God and followed his Law. Hezekiah trusted the help of the prophet Isaiah and fought off the Assyrians. King Josiah reestablished the Law of the Covenant and began a great reform in which they removed the idols from the Temple, tore down the altars built to other gods, and abandoned all of the practices that had been taken on from other religions.

3. *Explain the difference between the three Isaiahs.*

First Isaiah composed the first thirty-nine chapters of the Book of Isaiah around 740–700 BC. About two centuries later, the other two authors addressed similar themes of “First Isaiah,” but they adapted their messages to fit the audience at the time of their writing. Second Isaiah wrote chapters 40–55 during or shortly after the Babylonian Exile. Third Isaiah composed chapters 56–66 after the Babylonian Exile.

4. *What significance does First Isaiah's writings on Emmanuel have for Christians?*

Isaiah reassures the king that the Lord will give a sign, a child named Emmanuel (which means “God is with us”), and explains how salvation will be granted through this child. Isaiah's prophecy of Emmanuel is fulfilled by Jesus Christ.

5. *Describe two tactics Jeremiah uses to get the people's attention.*

Jeremiah stands in front of the Temple and says that God will allow the Temple to be destroyed. He compares the people to a rotten dirty loin-cloth. Jeremiah tells the people they will have to eat their own children to survive the siege from the Babylonians. Then he smashes a potter's flask and tells them that their sinful behavior has done irreparable harm, and like the flask, it cannot be fixed. He also puts a yoke around his neck that symbolizes the slavery and bondage the Babylonians will inflict upon them. He walks around and tells the people to give up and serve the king of Babylon.

6. *Describe two tactics Ezekiel uses to get the people's attention.*

Ezekiel builds a model of Jerusalem and then sits silently and watches it for about fourteen months. This is meant to represent God doing nothing as Jerusalem is conquered. He cooks his food on cow excrement to represent the depths people will go to ease their starvation during the siege. Ezekiel packs his bags and walks around town as if he is ready to be taken away by Babylon. When his wife dies, he does not mourn her, just as the people of Jerusalem will not be able to mourn their loved ones as they head off into exile.

7. *Describe and explain Ezekiel's vision of the dry bones.*

In Ezekiel's vision, the wind/breath (or *ruah* in Hebrew) brings life to the dry bones laying in a valley. Ruah is the wind that split the waters of the Red Sea and the breath that gave Adam life. Ezekiel's vision of the dry bones offers the people in exile a hope of escaping their "death" of captivity and returning home. It also prefigures Christ's resurrection from the dead.

8. *How does the Babylonian Exile play a role in the development of the captives' faith?*

Because the captives cannot practice their faith in public, their religious life can no longer be centered on sacrificial offerings and Temple worship. They become focused on composing and editing the writings of the Old Testament. Their view of history is seen through the lens of their relationship with God, so the Deuteronomic history explains how the worship of false gods, the unjust treatment of those in need, and failure to follow the Law are all prominent causes as to why God's people ended up in exile. The people in exile are also inspired to create new works, such as the Book of Lamentations.

9. *What are the similarities between Second Isaiah and John the Baptist's messages?*

Just as Second Isaiah points toward God's saving hand for the people of the Babylonian Exile, John the Baptist points toward our savior, Jesus Christ, for those held in the captivity of sin. Just as the captives in Babylon needed hope for salvation, Jesus Christ is our reason to hope.

Answer Key for Chapter 11 Double-Check Questions

1. *If Jesus most fully reveals God, then why do we still need the Old Testament?*

We need the Old Testament so we can understand the life and mission of Jesus Christ. Both the Old and New Testaments are vital to helping us see the big picture of God's gift of grace and redemption. "The Old Testament prepares for the New and the New Testament fulfills the Old; the two shed light on each other; both are true Word of God" (*Catechism*, no. 140).

2. *What are messianic prophecies?*

Messianic prophecies are the visionary descriptions spoken by some of the prophets in the Old Testament that point to the coming of the Messiah,

Jesus Christ. These prophecies expressed comfort to those in darkness and despair who longed for peace and justice again.

3. *What are the similarities between Second Isaiah's description of the "Suffering Servant" and Jesus?*

Both Second Isaiah's "Suffering Servant" and Jesus model servant leadership, which is based on humble service to all God's people. Isaiah describes a servant who, like Jesus, was "seized and condemned . . . though he had done no wrong" (Isaiah 53:8–9). The Suffering Servant "was pierced for our sins" (verse 5), like Jesus was pierced with a sword on the cross. The Suffering Servant heals us with his wounds, just as Jesus' sacrifice on the cross saves us.

4. *In what ways do the Psalms point to the coming of Jesus as the Messiah?*

A number of Psalms point toward the coming of the Messiah by describing a king who will be glorified. Psalm 110 addresses a king who is also a priest "in the manner of Melchizedek" (verse 4), which points to Jesus Christ. The Psalms also point toward a Messiah who will suffer and be rejected, such as "The stone the builders rejected has become the cornerstone" (Psalm 118:22). Psalm 22 points toward the pain the Messiah will suffer. Jesus even quotes this psalm while he is dying on the cross: "My God, my God, why have you abandoned me?" (Psalm 22:2, Mark 15:34).

5. *Describe the messianic prophecy found in the Book of Wisdom.*

The prophecy pointing toward the Messiah in the Book of Wisdom is told from the perspective of those who would put him to death. He is annoying because he criticizes their behavior, and he is different from them. They plot to kill this "son of God" (Wisdom 2:18).

6. *How does Matthew's infancy narrative show that Moses prefigures Jesus?*

Matthew's infancy narrative highlights how Moses prefigures Jesus by capturing several common elements in their stories: (1) both were ordered to be killed by an authority who feared losing their power; (2) both were hidden in order to survive; (3) Moses and Jesus left their home country to flee persecution; (4) Moses and the Israelites came out of Egypt; Jesus and his family came out of Egypt.

7. *How does Joshua prefigure Jesus?*

Joshua prefigures Jesus in a number of ways. Their names come from the same Hebrew word meaning "God saves." They were both "filled with the Spirit" (Deuteronomy 34:9, Luke 4:1). Joshua was leader of the Twelve Tribes, while Jesus guided the Twelve Apostles. Both also cared for the people who seemed like "sheep without a shepherd" (Mark 6:34). Joshua led the Israelites into the Promised Land, and Jesus leads us toward our heavenly home.

Name _____

Unit 3 Preassessment

Kings and Prophets

Column 1—Name	Column 2—Description
Rehoboam	King Solomon's son, who succeeds him as king
Jeroboam	A former servant in King Solomon's court who becomes king of the northern nation
Dorothy Day	A modern-day prophet who founded the Catholic Worker movement
Blessed Oscar Romero	A modern-day prophet who was murdered while serving as the Archbishop of San Salvador



Thomas Merton	A modern-day prophet who was a Trappist monk and well-known writer on spirituality and social issues
Queen Jezebel	The wife of King Ahab, who convinces her husband to worship false gods
Elijah	A prophet who successfully challenges the prophets of Baal and Asherah to a contest
Elisha	The prophet Elijah's successor
Hosea	A prophet who marries Gomer, a prostitute



Amos	A prophet who demonstrates a concern for people who are poor, oppressed, and vulnerable
Jonah	A prophet who is trapped in the belly of a giant fish for three days
Isaiah	The longest of the prophetic books, which contains the writings of possibly three different prophets
Jeremiah	A prophet, called by God while very young, who is jailed, mocked, and threatened with death
Ezekiel	A prophet who uses unusual symbolic acts, as well as accounts of vivid visions, to convey his message



<p>King Hezekiah</p>	<p>A good king of Judah whose faith in God helps to protect the nation from the Assyrians</p>
<p>King Josiah</p>	<p>A good king of Judah who initiates a major religious reform</p>



Name _____

Unit 3 Vocabulary

Terms for Mastery

Emmanuel A Hebrew word meaning “God is with us.”

Messiah Hebrew word for “anointed one.” The equivalent Greek term is *christos*. We call Jesus the Christ and the Messiah because he is the Anointed One who brings salvation through his life, death, and Resurrection.

messianic prophecy A message, communicated on behalf of God by his messengers, that points toward the coming of the Savior, Jesus Christ. These were often expressed as words of hope and comfort to those living in times of darkness and despair.

servant leadership A type of leadership based on humble service to all God’s people.

tribute A payment by one ruler or state to another, usually as an acknowledgment of submission.

typology The discernment of God’s work in the Old Testament as a prefiguration of what he accomplished through Jesus Christ in the fullness of time. Typology illuminates the unity of God’s plan in the two Testaments but does not devalue the Old Covenant or its ongoing relevance and value for the Jewish people.

Terms Introduced for Later Mastery

beatified/beatification This word (from the Latin *beatus*, meaning “blessed”) refers to a declaration by the Pope that a deceased person may be called “blessed” because of his or her holy life and so has been granted the happiness of Heaven.

Son of Man A messianic title from the Book of Daniel, used to describe a figure who receives authority over other nations from God; the only messianic title in the Gospels used by Jesus to describe himself.

Terms Previously Mastered or for General Knowledge

Babylonian Exile The period in Israelite history during which the Israelites of the ancient kingdom of Judah were held in captivity in Babylon. The period began with the Babylonians’ destruction of the Temple and the city of Jerusalem in 587 BC and lasted until 539 BC.

prophet A person God chooses to speak his message of salvation. In the Bible, primarily a communicator of a divine message of repentance to the Chosen People, not necessarily a person who predicted the future.



Name _____

The Prophet Isaiah (First Isaiah: Chapters 1–39)

Assign one person in your group to answer question 1, using the student book and the introduction to the Book of Isaiah found in the Bible. Then assign one or two people in your group to work on each of the other questions (numbers 2 through 7), using the listed biblical passages. You will have the opportunity to meet with your teacher during this process to check the accuracy of your understanding and work.

1. When and where (i.e., in what historical context) does Isaiah prophesy? What, if any, biographical details do we know about him?

2. Call: How is Isaiah called to be a prophet? (See 6:1–8.)

3. Message: What themes lie at the heart of Isaiah's prophetic message? (See 7:10–14, 9:1–8, and 11:1–9.)

4. Delivery of the message: Through what means is Isaiah's message delivered to the people? For example, it may be delivered through symbolic language, symbolic acts, oracles, or vision reports. You may list more than one means. (See 2:1–5 and 20:1–6.)

5. Intermediary: How do we see Isaiah functioning as an intermediary, that is, bringing God's Word to the people, as well as bringing the people's needs, concerns, and perspective to God? (See 1:2–20 and 38:1–8, 21.)

6. Hope: How does Isaiah offer the Israelites hope or remind them of God's love during times of suffering and sinfulness? (See 7:10–14 and 9:1–6.)

7. Reaction: How do you think the people would have reacted to hearing what Isaiah had to say about them in his prophecies? (See 1:21–25 and 3:16–26.)



Name _____

The Prophet Jeremiah

Assign one person in your group to answer question 1, using the student book and the introduction to the Book of Jeremiah found in the Bible. Then assign one or two people in your group to work on each of the other questions (numbers 2 through 7), using the listed biblical passages. You will have the opportunity to meet with your teacher during this process to check the accuracy of your understanding and work.

1. When and where (i.e., in what historical context) does Jeremiah prophesy? What, if any, biographical details do we know about him?

2. Call: How is Jeremiah called to be a prophet? (See 1:4–10.)

3. Message: What themes lie at the heart of Jeremiah's prophetic message? (See 18:2–8 and 24:1–7.)

4. Delivery of the message: Through what means is Jeremiah's message delivered to the people? For example, it may be delivered through symbolic language, symbolic acts, oracles, or vision reports. You may list more than one means. (See 1:11–16 and 7:1–7.)

5. Intermediary: How do we see Jeremiah functioning as an intermediary, that is, bringing God's Word to the people, as well as bringing the people's needs, concerns, and perspective to God? (See 8:4–7 and 12:1–4.)

6. Hope: How does Jeremiah offer the Israelites hope or a remind them of God's love during times of suffering and sinfulness? (See 31:31–35.)

7. Reaction: How do the leaders and others react to Jeremiah's prophecies? (See 15:10,15 and 20:1–10.)



Name _____

The Prophet Ezekiel

Assign one person in your group to answer question 1, using the student book and the introduction to the Book of Ezekiel found in the Bible. Then assign one or two people in your group to work on each of the other questions (numbers 2 through 7), using the listed biblical passages. You will have the opportunity to meet with your teacher during this process to check the accuracy of your understanding and work.

1. When and where (i.e., in what historical context) does Ezekiel prophesy? What, if any, biographical details do we know about him?

2. Call: How is Ezekiel called to be a prophet? (See 1:28–3:11.)

3. Message: What themes lie at the heart of Ezekiel's prophetic message? (See 34:1–16 and 37:1–14.)

4. Delivery of the message: Through what means is Ezekiel's message delivered to the people? For example, it may be delivered through symbolic language, symbolic acts, oracles, or vision reports. You may list more than one means. (See 4:1–6, 5:1–6, 6:1–7, and 12:1–16.)

5. Intermediary: How do we see Ezekiel functioning as an intermediary, that is, bringing God's Word to the people, as well as bringing the people's needs, concerns, and perspective to God? (See 5:1–6 and 15:1–8.)

6. Hope: How does Ezekiel offer the Israelites hope or remind them of God's love during times of suffering and sinfulness? (See 36:26, 37:1–14, and 43:1–7.)

7. Reaction: How do the people react to Ezekiel's prophecies? (See 12:21–28.)



Revelation and the Old Testament

Name _____

Strangers in a Strange Land

1. **In the first column**, list five **experiences** you have had of being a stranger or of being among strangers.
Examples: moving to a new home, city, or state; starting a new school; travel experiences; being somewhere where you don't speak the language that everyone else is speaking.
2. **In the middle column**, write at least **two emotions** you felt during each of the five experiences.
Examples: sad, lonely, scared, excited, frustrated, exhilarated, self-conscious.
3. **In the last column**, write **how you coped** with each of the five experiences.
Examples: pushing yourself to make new friends, keeping in touch with people at home, journaling or praying, keeping a sense of perspective, being open-minded and adventurous, having a positive attitude.

Note: Leave the bottom row of the chart blank until your teacher gives you further directions.

EXPERIENCES: What happened?	EMOTIONS: How did you feel?	COPING: How did you cope with this situation? Who helped you?
1.		
2.		



Strangers in a Strange Land

EXPERIENCES: What happened?	EMOTIONS: How did you feel?	COPING: How did you cope with this situation? Who helped you?
3.		
4.		
5.		



Revelation and the Old Testament

Name _____

Help Wanted: Messiah

1. Circle the group that your teacher has assigned you to. Then read the passages assigned to your group, being sure to look up any unfamiliar words to help you understand the text's meaning.

Group A:

- Jeremiah 23:5–6
- Isaiah 29:18–24
- Isaiah 42:1–7

Group B:

- Micah 5:1–4
- Isaiah 35:1–10
- Isaiah 49:1–6

Group C:

- Daniel 7:13–14
- Isaiah 7:14
- Isaiah 50:4–9

Group D:

- Zechariah 9:9–10
- Isaiah 9:1–6
- Isaiah 52:13–53:12

2. Based on the passages you read, what kind of person is the Messiah supposed to be? List the characteristics, traits, and personal qualities that the Messiah should demonstrate or embody. *Some of these may be explicitly stated in the text, while others may be implied.*

3. Based on the passages you read, what is the Messiah supposed to do? Name the concrete actions or tasks the Messiah is supposed to undertake. *Some may be explicitly stated in the text, while others may be implied.*

4. Use your answers to questions 2 and 3 above to create a “Help Wanted” ad for a Messiah. Your ad must describe the job that is available and list the qualifications, skills, experience, and personal characteristics needed to carry out the job responsibilities. *Be sure your ad is rooted in concrete details from the passages you read.* Use the back of this handout to organize your ideas; then copy your ad onto larger paper to post in the classroom.

Optional: If you wish to incorporate material regarding the Messiah from the Psalms and other Wisdom literature into your ad, see article 50 in the student book.



Revelation and the Old Testament

Name _____

Creating a Triptych

Your task is to work with your partner to create a triptych (a three-paneled work of art) that artistically expresses the relationship between Jesus Christ and two of the following Old Testament people whose lives, personal character traits, and God-given missions prefigure him:

- Moses
 - Joshua
 - King David
1. The middle panel of your triptych must represent or symbolize Jesus Christ. This panel need not simply be a picture of the human Jesus; rather, you might consider creating an abstract or symbolic interpretation of some aspect of Jesus' identity, mission, or message.
 2. The side panels of your triptych must represent or symbolize Moses, Joshua, or King David (two of these three).
 3. Refer to article 51 in the student book (page 303), as well as to the Scripture passages cited there, to help you decide how to represent or symbolize these Old Testament figures.
 4. Consider how your two side panels will artistically express the connections, similarities, and parallels between Jesus and the two Old Testament figures you have chosen. For example, you might utilize similar colors, patterns, or motifs in order to demonstrate visually how these people embodied some aspect of Jesus Christ.



Name _____

Unit 3 Final Performance Task Options

The following is a list of the enduring understandings for unit 3. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- The relationship between a king and his prophet was an uneasy one. As God's mouthpiece, a prophet called the king, as well as the Israelites, back to fidelity to the covenant.
- During times of great suffering and sinfulness, the prophets offered hope to the Israelites and reminded them of God's enduring love.
- Theologically, God's plan is prefigured in the people and events of the Old Testament and fulfilled in Jesus Christ as revealed in the New Testament.

Option 1: An Essay on the Prophets in a Modern-Day Situation

1. Choose any three of the following prophets, each of whom is discussed in this unit:
 - Elijah
 - Elisha
 - Amos
 - Hosea
 - Jonah
 - First Isaiah
 - Second Isaiah
 - Jeremiah
 - Ezekiel
2. Choose one situation in our world today that needs a faith-based response, in the form of acts of service and charity or advocacy for social justice and long-term change. Possibilities include poverty and hunger, homelessness, war, drug and alcohol addiction, gun violence, human trafficking, laws and policies related to immigrants and refugees, and health care.
3. Write a five-paragraph essay that encompasses the following:
 - a. In your first paragraph, introduce your three prophets with some basic biographical, historical, and literary information about them, and introduce your chosen situation.
 - b. In your three body paragraphs (one for each prophet), write about how you think that prophet, if alive and prophesying today, would respond to the situation you have chosen. Base your ideas on what you know of the prophet's ministry, writings, and response to his own historical circumstances. Be sure to include direct quotes from the Bible as well as responses to the following:
 - How do you think this prophet would call us back to fidelity to the covenant with regard to this issue? What symbolic actions or words would the prophet use to express God's message?
 - How do you think this prophet would offer us hope and remind us of God's enduring love?
 - c. In your last paragraph, discuss how one or more of the Old Testament messianic prophecies sheds further light on possible responses to your chosen situation. How do these prophecies, as fulfilled in Jesus Christ, give us direction and inspiration for a faith-based response to this situation? Include some reflection regarding the ways in which you might be moved to take action on this issue, based on the examples of the prophets and the message and person of Jesus.
4. Attach a bibliography listing all the sources you have consulted in writing your essay. Be sure to include your student book (but not the Bible) on this list.



Option 2: An Art Show and Gallery Guide

Create an art show that illustrates all three of this unit's enduring understandings. Your art show may utilize digital media or traditional media and must contain eight images or objects—that is, two or three images or objects for each enduring understanding. You must actually make the images or objects for your show, not cut and paste them from the Internet. Create either an audio guide (digital audio file) or a written gallery guide to accompany your show. The guide should provide helpful commentary that assists the viewer in interpreting the images or objects and help in understanding how they reflect the enduring understandings.

Option 3: An Exegesis Paper

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

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

Passages from which to choose:

- 1 Kings 17:1–24 (Elijah and the widow during the drought)
- 2 Kings 5:1–17 (Elisha cures Naaman of leprosy)
- 3 Kings 22:1–2,8–20 (reign of King Josiah, discovery of the Book of the Law)
- Amos 8:1–7 (vision and proclamation of Israel's destruction)
- Lamentations 5:1–22 (heartbreak and suffering, with a prayer for the future)
- Isaiah 40:1–11 (comfort for the people of Judah)
- Isaiah 44:28–45:6 (King Cyrus of Persia, God's anointed)
- Psalm 22:1–22 (prayer of an innocent, suffering person)



Revelation and the Old Testament

Name _____

Unit 3 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
Essay demonstrates comprehension of enduring understandings for unit.	Essay demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Essay demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Essay does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Essay demonstrates little or no relevant comprehension of enduring understandings for unit.
Essay contains at least five paragraphs plus a bibliography.	Essay contains at least five paragraphs plus a bibliography.	Essay contains only four paragraphs or is missing the bibliography.	Essay contains only four paragraphs and is missing the bibliography.	Essay contains three or fewer paragraphs and is missing the bibliography.
Essay contains in-depth, substantive content that demonstrates creativity and attention to detail.	Essay is not only substantive and creative but also thought-provoking and insightful.	Essay is substantive and creative.	Essay is lacking in substance or in creativity.	Essay is simplistic and superficial.
Essay covers three prophets, one modern-day situation, and one messianic prophecy.	Essay contains all required elements in a way that is engaging, coherent, and innovative.	Essay contains all required elements.	Essay is missing one required element.	Essay is missing two or more required elements.
Essay integrates the academic content of unit with informed personal reflection on a modern-day problem.	Essay integrates academic content with informed personal reflection in an articulate, well-organized manner.	Essay integrates academic content with informed personal reflection in a satisfactory manner.	Essay integrates academic content with informed personal reflection in a limited or somewhat disorganized manner.	Essay does not coherently integrate academic content with informed personal reflection.
Essay utilizes proper spelling and grammar.	Essay has no errors in spelling or grammar.	Essay has one or two errors in spelling or grammar.	Essay has three or four errors in spelling or grammar.	Essay has five or more errors in spelling or grammar.



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UNIT 3

Unit 3 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Art show demonstrates comprehension of enduring understandings for unit.	Art show demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Art show demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Art show does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Art show demonstrates little or no relevant comprehension of enduring understandings for unit.
Art show contains at least eight images or objects created by student(s).	Art show contains at least eight images or objects created by student(s).	Art show contains only seven images or objects created by student(s).	Art show contains only six images or objects created by student(s).	Art show contains five or fewer images or objects created by student(s).
Art show and accompanying guide contain in-depth, substantive content that demonstrates creativity and attention to detail.	Art show and guide are not only substantive and creative but also thought-provoking and insightful.	Art show and guide are substantive and creative.	Art show and guide are lacking in substance or in creativity.	Art show and guide are simplistic and superficial.
Art show and accompanying guide are neatly presented and well organized.	Art show and guide are not only neat but also visually engaging and appealing.	Art show and guide are neatly done.	Art show and guide are generally neat but contain some disorganized elements.	Art show and guide are not neat.
Guide (audio or written) provides helpful commentary that assists viewer in interpreting and understanding images/objects in art show.	Guide provides commentary that is not only helpful but also insightful, relevant, and in-depth.	Guide provides good and helpful commentary but lacks insightful or in-depth analysis.	Guide provides adequate commentary but little that is insightful or in-depth.	Guide provides commentary that is irrelevant, superficial, and only minimally enhances viewers' understanding of art show.
Guide uses proper spelling, grammar, and diction.	Guide has no errors in spelling, grammar, or diction.	Guide has one or two errors in spelling, grammar, or diction.	Guide has three or four errors in spelling, grammar, or diction.	Guide has five or more errors in spelling, grammar, or diction.



Unit 3 Final Performance Task Rubrics

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



Name _____

Unit 3 Test

God Revealed through Kings and Prophets

Multiple Choice

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

- _____ 1. According to the First Book of Kings, why does the united kingdom of Israel split into two kingdoms?
- The Assyrians invaded Israel.
 - There were religious differences among the Israelites.
 - Solomon was ineffective as a leader.
 - The people were faithless.
- _____ 2. What are the messianic prophecies?
- They point to the coming of the ideal Messiah, Jesus Christ.
 - They express comfort to those in darkness and despair.
 - They offer hope to those in need.
 - all of the above
- _____ 3. Why are the prophets often unpopular?
- They are usually government leaders and have control over the people.
 - They point out people's sins and call for them to change.
 - They just repeat what the religious leaders say.
 - They rarely practice what they preach.
- _____ 4. Which prophet challenges all the prophets of Baal and Asherah in a head-to-head battle of the prophets?
- Jezebel
 - Elisha
 - Elijah
 - Jonah
- _____ 5. What does Hosea's marriage represent?
- Judah's greed
 - Hosea's personal sins
 - Gomer's faithfulness to Hosea
 - Israel's lack of faithfulness to God



- _____ 6. After Solomon, how are the kingdoms split?
- a. the Babylonians in the north and the Assyrians in the south
 - b. Israel in the north and the Babylonians in the south
 - c. Judah in the north and Israel in the south
 - d. Israel in the north and Judah in the south
- _____ 7. What does Amos preach against?
- a. false and empty worship
 - b. religious hypocrisy
 - c. the wealthy who ignored the needs of the poor
 - d. all of the above
- _____ 8. What do Jonah's three days and nights in the fish prefigure?
- a. Jesus calling the fishermen to follow him
 - b. Jesus multiplying the loaves and fishes
 - c. Jesus' death and Resurrection
 - d. Jesus' agony in the garden
- _____ 9. What is unique about the Book of Isaiah?
- a. It's made up of two main sections: the Book of Prophecy and the Book of Renewal.
 - b. It very likely contains prophecies of three different prophets at three different time periods.
 - c. It continues where the Book of Deuteronomy left off.
 - d. all of the above
- _____ 10. What event does First Isaiah write about?
- a. the Babylonian Exile
 - b. the return of the exiles in Babylon
 - c. the Assyrian conquest
 - d. the split of the two kingdoms
- _____ 11. Why does Jeremiah first resist God's call to prophesy?
- a. He thinks he is too young.
 - b. He is not faithful enough.
 - c. He has more important things to do.
 - d. He does not know how to do what God asked.
- _____ 12. When Jeremiah walks through town wearing a yoke around his neck, what is he telling the people to do?
- a. to quit being led around by the Assyrians
 - b. to quit treating the poor like cattle
 - c. to let God lead you like men lead cattle
 - d. to surrender to the Babylonians instead of dying



Unit 3 Test

- _____ 13. What or whom do the Babylonians destroy when they capture Jerusalem?
- the firstborn sons
 - the Temple
 - every living animal
 - the church
- _____ 14. What do Ezekiel's shock tactics include?
- building a model of Jerusalem and staring at it for fourteen months
 - walking around the city with his bags as if he is ready to be taken away
 - refusing to mourn his wife's death
 - all of the above
- _____ 15. What is one of Ezekiel's hopeful prophecies?
- a dream of a rising sun
 - a vision of the dry bones coming to life
 - a song about soothing rain
 - a poem about the chain shackles breaking
- _____ 16. Isaiah points to a future highlighted by the coming of what or whom?
- Zedekiah
 - Jeremiah
 - Hezekiah
 - Emmanuel
- _____ 17. When was Second Isaiah possibly written?
- centuries before the Babylonian Exile
 - just before the Babylonian Exile
 - during the Babylonian Exile
 - soon after the Babylonian Exile
- _____ 18. Who are the two servants of God Second Isaiah identifies who give hope to the people of Judah?
- the Suffering Servant and Cyrus, king of Persia
 - King Josiah and Jesus Christ
 - the servant of goodness and the servant of discipline
 - the prophets Jeremiah and Ezekiel
- _____ 19. What do Christians keep in mind when reading the Old Testament?
- the Apostles
 - the election of a new pope
 - Christ's life, death, and Resurrection
 - our understanding about slavery



Unit 3 Test

UNIT 3

- _____ 20. When Jesus quotes the Psalms, what does he refer to himself as?
- “the stone the builders rejected”
 - “the Way, the Truth, and the Life”
 - “May my name be forever; as long as the sun”
 - “the Son of God”
- _____ 21. What does Israel suffer from?
- numerous rebellions
 - leaders who encourage idolatry
 - civil wars
 - all of the above
- _____ 22. At our Baptism, all Christians are anointed to share in Christ’s ministry as what?
- priest, prophet, and king
 - leaders in our local churches
 - preachers
 - baptizers
- _____ 23. The relationship between Elijah and Elisha has numerous parallels to the relationship between whom?
- Adam and Cain
 - Abraham and Jacob
 - Moses and Joshua
 - Jesus and the Apostles
- _____ 24. To what does Jeremiah compare the people and why?
- his shoes, because they walk on the poor
 - a cart with a broken wheel, because they are good for nothing
 - a rotten loincloth, because they worship other gods
 - the Temple, because they will be destroyed
- _____ 25. To show the depths of which the people will suffer, what does Ezekiel use to cook his food?
- cow manure
 - pig fat
 - human dung
 - thistles



Matching

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

Column A

- _____ 26. A Hebrew word meaning “anointed one.”
- _____ 27. The Greek translation of the Hebrew word meaning “anointed one.”
- _____ 28. The Greek form of the Hebrew name that means “God saves.”
- _____ 29. Started the Catholic Worker Movement which provided shelter, food, and clothing to those in need.
- _____ 30. Used his marriage as a metaphor to describe God’s relationship with his people.
- _____ 31. Good king of Judah who trusts in the Lord.
- _____ 32. Discovers the book of the Law in the Temple and begins a great religious reform.
- _____ 33. A Hebrew word meaning “God is with us.”
- _____ 34. A shepherd and tree trimmer who prophesied that the wealthy must care for the poor and vulnerable.
- _____ 35. Spoke up for the El Salvadorans suffering from numerous human rights violations at the hands of the Salvadoran regime.

Column B

- a. Messiah
- b. Hosea
- c. Josiah
- d. Amos
- e. Oscar Romero
- f. Dorothy Day
- g. Jesus
- h. Hezekiah
- i. Emmanuel
- j. Christ



True or False

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

- | | | |
|---|---|---|
| T | F | 36. The <u>kings</u> were people chosen by God to call the people to repentance and hope. _____ |
| T | F | 37. <u>Beatification</u> refers to a declaration that a deceased person may be called “blessed” because of their holy life and so has been granted the happiness of Heaven. _____ |
| T | F | 38. Ezekiel and Jesus were both called “ <u>Son of Man</u> .” _____ |
| T | F | 39. <u>Classification</u> is the discernment of God’s work in the Old Testament as a prefiguration of what he accomplished through Jesus Christ. _____ |
| T | F | 40. Nebuchadnezzar was the king of <u>Judah</u> when the Babylonians conquered Jerusalem. _____ |

Essay

Respond to one of the following questions in complete sentences.

- A. Read Jeremiah, chapter 1, and use it to show how Jeremiah displays at least four of the general characteristics of a prophet. Include references to specific verses to support your answer.
- B. How does the Babylonian Exile motivate the Israelites to write many books that become part of the Old Testament? Include at least four supporting details.
- C. Choose one of the following Old Testament figures: Elisha, Jeremiah, Moses, Joshua, or King David. Give at least three specific supporting examples to explain how this person prefigured Jesus.



Unit 3 Test Answer Key

God Revealed through Kings and Prophets

Multiple Choice

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

Matching

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

True or False

- | | |
|------------------|------------------|
| 36. F – prophets | 39. F – Typology |
| 37. T | 40. F – Babylon |
| 38. T | |

Essay

Responses will vary but should include the following points:

- A. Read Jeremiah, chapter 1, and describe how he displays at least five of the general characteristics of a prophet. Include references to specific verses to support your answer.

The first characteristic is that Jeremiah is a regular person. He is the son of Hilkiah, who was a priest from Anathoth (see verse 1). We can see the second characteristic of receiving a call, in verses 4–5. Jeremiah hears a call from God when God says, “A prophet to the nations I appointed you” (verse 5).

Like many of the other prophets, Jeremiah does not want the call (see verse 6). He complains, “I do not know how to speak. I am too young!” (verse 6). (This is the third characteristic.) Nonetheless, he accepts his mission and God initiates him (the fourth characteristic) by extending his hand, touching his mouth, and saying, “See, I place my words in your mouth! / Today I appoint you / over nations and over kingdoms” (verses 9–10).

A fifth characteristic in this passage is that Jeremiah’s message challenges people making him unpopular. In Jeremiah’s vision of the future, God tells him, “Do not be terrified on account of them” (verse 17) and “They will fight against you, but not prevail over you” (verse 19).



- B. How does the Babylonian Exile motivate the Israelites to write many books that become part of the Old Testament? Include at least four supporting details.

After the Babylonians conquer Jerusalem and destroy the Temple, they bring most of the survivors back to Babylon as captives. This period of captivity, called the Babylonian Exile, is a dark and sad period, but it also motivates the Israelites to reflect on their past and their relationship with God.

During their time in Babylon, they are not allowed to return home and cannot perform any of their religious practices in public. The exiled Israelites must create a new religious identity that is not centered on sacrificial offerings and Temple worship. They focus on their oral tradition and the need to record it. It is at this point that many books of the Old Testament are written.

The people in exile are also inspired to create new works, such as the Book of Lamentations. This book is a collection of highly emotional poems that grieve the destruction of Jerusalem and the difficulties the people face in Babylon. In particular, the Israelites begin to reflect on their past through the lens of their relationship with God. The Deuteronomic history explains why the kingdom failed and how God's people ended up in exile: through the worship of false gods, unjust treatment of those in need, and failure to follow the Law.

- C. Choose one of the following Old Testament figures and give at least three specific supporting examples to explain how this person prefigured Jesus.

Name	Examples
Elisha	<ul style="list-style-type: none"> Elisha prefigures Jesus in many ways. Both Elisha and Jesus perform miraculous works. Elisha fills the empty vessels with oil, and Jesus similarly turns the jars of water into wine. Elisha brings the Shunammite's son back to life, and Jesus brings the widow's son back to life. Elisha feeds a hundred men with twenty barley loaves and has some left over. Similarly, Matthew's Gospel records that Jesus feeds four thousand with a few loaves and fishes and has some left over. Elisha cures Naaman of leprosy, and Jesus cures ten lepers at once. Elisha makes the blade of an ax float on the water, while Jesus himself walks on water (see Matthew 14:22–33).
Jeremiah	<ul style="list-style-type: none"> Like Jesus, Jeremiah calls the people to return to the Lord and to be faithful to him and his laws. The resemblance is strong enough that when Jesus asks his disciples who the people think he is, they respond that some think he is Jeremiah. There are a number of interesting similarities between the two. In God's call to Jeremiah, he is appointed a "prophet to the nations" (Jeremiah 1:5), while Mary is told that Jesus will be given the throne of David. Both Jesus and Jeremiah have some in their hometown who fight against them. Both cry over the fate of God's people, and both offer stark warnings about their future. Jeremiah calls the Temple a "den of thieves" (Jeremiah 7:11), and Jesus quotes him when he drives the moneychangers out of the Temple. Yet, Jeremiah can see ahead to when God will establish a new covenant with his people. Jesus fulfills that prophecy through his sacrifice on the cross.



Unit 3 Test Answer Key

Moses	<ul style="list-style-type: none"> Throughout the Gospel, the author of Matthew offers his Jewish audience a portrayal of Jesus as the New Moses. He highlights all the ways in which Moses prefigures Jesus, including his position as mediator between God and humanity, as well as his role as lawgiver and guide. For example, just as Moses delivers God's Law from Mount Sinai, Jesus delivers the New Law in the Sermon on the Mount. Just as Moses goes up Mount Sinai to meet God, Jesus goes to the mountaintop to meet his Father in prayer. Moses's celebration of the Passover and the Israelites' escape from Egypt is another prefiguring of Jesus. Moses enables the Israelites' freedom from the bondage of slavery and so prefigures Jesus' saving activities. Jesus' celebration of the Last Supper, a Passover meal, leads into his Passion, death, and Resurrection, which frees us from the bondage of sin.
Joshua	<ul style="list-style-type: none"> Jesus is the Greek form of the Hebrew name Yeshua, or as we say it, Joshua, which means "God saves." Joshua—the successor to Moses—also prefigures Jesus Christ. Both Joshua and Jesus are "filled with the spirit." Joshua's leadership of the Twelve Tribes points toward Jesus' guidance of the Twelve Apostles. Joshua chooses twelve men to carry the Ark of the Covenant (the presence of God) across the Jordan River, while Jesus sends out the Apostles to carry God's message as they preach and heal others. When Moses talks with God about who will act as his successor, he asks that the Israelites will "not be like sheep without a shepherd" (Numbers 27:17). God replies by asking Joshua to shepherd the Israelites, which prefigures Jesus' shepherding of God's people. Though Moses sets the stage and prepares the people, it is actually Joshua who finally leads the Israelites into the Promised Land. This is a wonderful and significant event on its own terms, but it also hints at our own salvation and Christ's role as our Savior. Moses and the prophets have prepared for the Messiah, but it is Jesus who finally offers us salvation and entry into our heavenly Promised Land.
King David	<ul style="list-style-type: none"> King David's rule of Israel offers a hint as to Jesus' own leadership as the Messiah. Though he certainly was not perfect, David was faithful to God. His leadership of Israel gives a taste of what the Kingdom of God would be like with Jesus as king. When we first meet David, he is a boy tending to his sheep, long before he shepherds the entire flock of Israel. Jesus is also a good shepherd who would lay "down his life for the sheep" (John 10:11). David's battle against the Philistine giant, Goliath, hints at the confrontations Jesus will face against the Temple leadership and the Roman authorities. David's trust in God prefigures Jesus' trust in his Father's will. The kingdom that David governs includes land and a specific group of people, the Israelites. They are united by their faith and willingness to follow God. This is a wonderful moment in Israelite history, but it is just a small sign of the Messiah's Kingdom. Jesus' Kingdom is not a place at all, nor is Jesus' role as king an earthly authority. Jesus' role as king is different because rather than being served, he is a servant to others. And he does not serve just one group of people; Jesus is the servant king for all people, in every time and place.

