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Advent Lesson from *Live Jesus in Our Hearts*

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Lesson Teacher Guide



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 Messianic 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 folktales 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 life, forming 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. 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:	Group B:	Group C:	Group D:
• Jeremiah 23:5-6	• Micah 5:1-4	• Daniel 7:13-14	• Zechariah 9:9-10
• Isaiah 28:16-24	• Isaiah 35:1-10	• Isaiah 7:14	• Isaiah 8:1-4
• Isaiah 42:1-7	• Isaiah 49:1-6	• Isaiah 50:4-9	• 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.

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Document # TX005954

TX005954

- 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.
 - 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.
- Distribute** the handout. Read through it aloud, and ensure that all the students understand the directions.
 - 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.
 - 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.

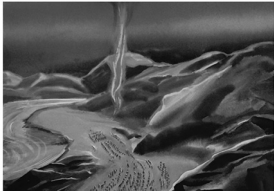
9. **Conclude** by reminding the students of the image the student book uses to discuss the relationship between the Old and New Testaments: a unified, interwoven account of God's eternal plan of salvation. Though many Old Testament books prefigure the fulfillment of this plan in the person of Jesus 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.

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Article 51
Previews: Moses, Joshua, David

On the inside jacket of a novel, or sometimes on its back cover, we find a brief synopsis of the story, giving us a hint of its plot. We are introduced to the characters in the book and the situations or crisis they are involved in. All of these build excitement and expectations, and a desire to read the story to find out what happens.

The journey through salvation history is kind of like that. Numerous people in the Old Testament give us a preview of what is to come in the New Testament. In different ways, these people embody some aspect of Jesus Christ, be it through the events that shaped their lives, their personal character traits, or their God-given mission. Notable Old Testament figures who accomplished this are Moses, Joshua, and King David.



Moses' salvation of the Passover and the Israelites' escape from Egypt under the Israelites' freedom from the bondage of slavery and prefigures Jesus' saving actions.





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Selection from *Revelation & The Old Testament* student book



CHAPTER 11

The Messianic Prophecies

HOW DOES THE OLD
TESTAMENT PREPARE US
FOR JESUS?

UNIT 3

SNAPSHOT

Article 48 Page 289

Old Testament, New Testament: Woven Together

Article 49 Page 292

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 Page 298

Psalms: Guided by Poetry

- Pre-read: Psalm 2, 22, 110, 118:19-25
- Pre-read: Wisdom 2:12-20

Article 51 Page 303

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

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 folktales 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 life, forming both of them into the people they are today. Max understood how the past and the present are woven together and cannot be separated.

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

TAKE IT TO GOD

Dear God, weaver of past, present, and future,
 Thank you for everything that allowed me to be here today:
 My parents, grandparents, great-grandparents, and all the
 countless ancestors upon whom my very existence depends;
 The friends, family, acquaintances, and random strangers who
 have helped me—some in ways that I will never know.
 Let all that has been given to me by the people of my past and
 present be an inspiration to extend your blessings to others.
 Amen!

UNIT 3

Two Testaments, One Bible

This interweaving of past and present is also part of our faith life. Understanding our religious past and our spiritual ancestors helps shed light on who we are now. This is why the Old Testament is an integral part of the Christian Bible. It is never to be discarded or ignored just because, as Christians, we have a New Testament. All salvation history recorded in the Old Testament still has—and will always have—inherent value and importance.

Christians read the Old Testament in light of Christ's death and Resurrection. Think of it this way: if you've ever watched a movie or read a novel a second time, you know that you are better able to see how people and events introduced early in the story provided hints about the final outcome. That's kind of what it's like when we read the Old Testament—we can see how certain types of people and events point toward what happens in the New Testament. The study of how God's work in the Old Testament points to what he later accomplished through Jesus Christ in the New Testament is called **typology**. 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. For example, because Moses helped free the Israelites from slavery, he is an Old Testament person who points toward Jesus' saving acts that free us from sin.

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.



Reading and studying the Old Testament can help us see how certain people and events point toward what happens in the New Testament.

UNIT 3

We need the Old Testament so that we can understand the life and mission of Jesus Christ. The New Covenant is founded upon the Old, and the Old Covenant prepares the way to the New. Both the Old and New Testaments are therefore vital to help us see the big picture of God’s gift of grace and redemption. The Church reminds us of the unity of the Old and New Testaments: “The New Testament lies hidden in the Old and the Old Testament is unveiled in the New”¹ (*Catechism of the Catholic Church [CCC]*, number 129). For this reason, Christians understand that “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” (number 140). ✱

HMMMMM...

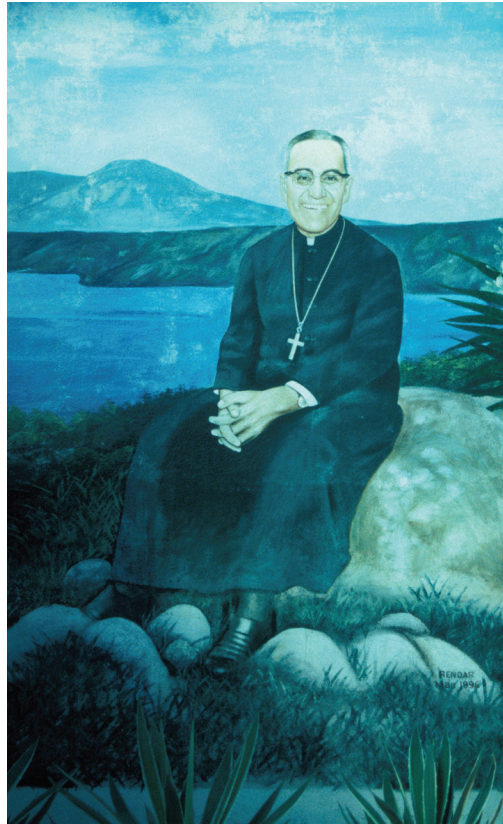
Give two examples that show how the Old Testament and New Testament are interwoven.

Article 49

Messianic Prophecies: Pointing toward the Light

In the late 1970s, El Salvador was a country on the verge of a civil war. Salvadorans were suffering from human rights abuse and violence at the hands of their own government. Óscar Romero (1917–1980), the Archbishop of El Salvador, called his country's leaders out and demanded an end to their oppression. On the radio, he would often list the names of those who were tortured, murdered, or who had disappeared. He would demand that El Salvador's leaders practice justice and be faithful to God. "Either we serve the life of Salvadorans or we are accomplices in their death. And here is what is most fundamental about the faith given expression in history: either we believe in a God of life or we serve the idols of death." In March of 1980, just a few weeks after saying these words, Romero was murdered by a gunman while saying Mass. Saint Óscar Romero was canonized in 2018.

Romero followed in the footsteps of the prophets of the Old Testament. They called people to be faithful to the ideals of God's covenant. They demanded that people practice justice and be faithful to God. They not only preached it but lived it as well. To give people hope, the Old Testament prophets sometimes point toward the future when a messiah would arrive and bring



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Like the prophets of the Old Testament, Saint Óscar Romero called his country's leaders out and demanded an end to their oppression.

about the peace and justice they sought. **Messiah** is a Hebrew word meaning “anointed one.” The Greek equivalent of this Hebrew word is *christos*, from which we get Jesus’ title, “Christ.” Throughout the Old Testament, there were many anointed ones. Kings, prophets, and priests were all anointed to begin their ministries. These messiahs (lowercase *m*) give glimpses into the character of the one true Messiah (capital *M*) to come: Jesus Christ.

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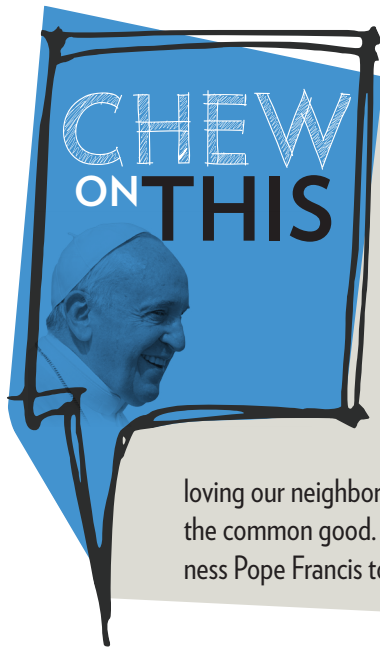


The city of Bethlehem today. The prophet Micah points to Bethlehem as the place of King David’s birth, and the expectation that the Messiah is to be from the family of David.

Messianic prophecies are the visionary descriptions spoken by some of the prophets in the Old Testament, which point to the coming of the ideal Messiah, Jesus Christ. These prophecies expressed comfort to those in darkness and despair, people who longed for peace and justice to reign again. Sometimes the messianic prophecies fit Jesus so well it’s almost like peeking through a portal to the time of Jesus Christ. The messianic prophecies were inspired by the Holy Spirit, allowing the prophets to describe the type of person the Messiah would be. The messianic prophecies are almost like a job description, outlining the life and mission of Jesus Christ.

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.



And so, we are not called to serve merely in order to receive a reward, but rather to imitate God, who made himself a servant for our love. Nor are we called to serve only now and again, but to live in serving. Service is thus a way of life; indeed it recapitulates the entire Christian way of life: serving God in adoration and prayer; being open and available;

loving our neighbor with practical deeds; passionately working for the common good. (Pope Francis, "Apostolic Journey of His Holiness Pope Francis to Georgia and Azerbaijan," October 2, 2016)

UNIT 3

God with Us

Many of the messianic prophecies focus on the family tree and the birth of the Messiah. The prophet Micah reminds his readers of King David's birthplace, Bethlehem, and the expectation of the Messiah to be from the family of David (see Micah 5:1). Jeremiah's prophecy echoes a similar image: "I will raise up a righteous branch for David; / As king he shall reign and govern wisely" (Jeremiah 23:5).

First Isaiah points to the birth of Emmanuel, a name meaning "God with us" (see Isaiah 7:14). He later adds, "For a child is born to us, a son is given to us; / upon his shoulder dominion rests. / They name him Wonder-Counselor, God-Hero, / Father-Forever, Prince of Peace" (9:5). Second Isaiah implies that the Messiah will have someone to blaze the trail before he arrives: "A voice proclaims: / In the wilderness prepare the way of the LORD!" (40:3). The prophet Malachi does the same (see Malachi 3:1). Third Isaiah joins in with a prophecy about people "bearing gold and frankincense, / and heralding the praises of the LORD" (60:6).

The Gospel writers were among the first to understand these messianic prophecies and how they were fulfilled in Jesus. The Gospels of Matthew and Luke outline Jesus' family tree and have stories about his birth, showing

the connections to the messianic prophecies. They quote the Old Testament prophets, and the author of Matthew even says, “Thus it has been written through the prophet” (Matthew 2:5). Here is a chart showing some Old Testament prophecies and how they were fulfilled in Jesus.

PROPHETIC IMAGES OF THE MESSIAH		
Prophecy	Old Testament	New Testament
The Son of Man	The son of man, the Bar Nasa, came on the clouds of heaven, was ministered to by heavenly beings, and was given by God an everlasting kingdom (Daniel 7:9–28).	Jesus used the divine title “Son of Man” to refer to himself and his Passion (see Matthew 8:20, 12:34; Luke 9:58, 18:8; John 8:28, 9:31–32); was fully human (Luke 7:34); came from heaven (John 3:13) to save the lost (Luke 19:10); was honored as Lord (Acts 2:36); was ministered to and honored by angels (Luke 24:23, John 20:12); returned to the heavens (Acts 1:10–11); and will return to earth amid wondrous signs (Matthew 24:27–31, 37, 39, 44; Mark 14:62; Luke 7:19–22, 12:40; John 6:62).
Miracle Worker	On the day of the Lord, the blind will see, the deaf will hear, the mute will sing, and the lame will leap (Isaiah 29:18, 35:5–6).	Jesus heals the deaf and the mute (Mark 7:31–37), the blind (Matthew 20:29–34; Mark 8:22–26, 9:32; John 9:1–41), and the lame (John 5:1–9).
Savior King of the Jews	The savior king enters Jerusalem on a donkey (Zechariah 9:9).	Jesus enters Jerusalem on a donkey amid palms and chants (Matthew 21:5–11, John 12:12–16).
Thirty Pieces of Silver	A shepherd whose service was valued at thirty pieces of silver, which were thrown into the treasury of the Temple (Zechariah 11:12–13).	Judas betrayed Jesus for thirty pieces of silver, which he later threw into the treasury (Matthew 27:3–10).

UNIT 3

MAKE IT SO

Run for student council? Me? Sure, why not? But it isn't necessary to be a servant leader. To be a servant leader like Jesus, you do not have to be an officially recognized head of some group. You just have to lead *by serving*. This kind of leadership does not require popularity, public speaking skills, or a magnetic personality. It requires a faithful heart, care for others, and your time and effort. Being a servant leader means stocking food on the shelves at your local food bank, tutoring fellow students needing academic help, or visiting a friend in the hospital. By serving those in need, you are setting an example for others and leading them toward Christian discipleship.

UNIT 3

The Suffering Servant

The work of Second Isaiah (see chapters 40–55) contains the most notable Old Testament writings that point to Jesus. Composed during, or just after, the Babylonian Exile, Second Isaiah addresses a community in need of comfort and hope. In four passages called “The Servant Songs” (see 42:1–7, 49:1–6, 50:4–9, 52:13–53:12), the prophet offers ideal descriptions of someone who models **servant leadership**—a type of leadership based on humble service to all God’s people:

Yet it was our pain that he bore,
 our sufferings he endured.
 We thought of him as stricken,
 struck down by God and afflicted,
 But he was pierced for our sins,
 crushed for our iniquity.
 He bore the punishment that makes us whole,
 by his wounds we were healed.
 We had all gone astray like sheep,
 all following our own way;
 But the LORD laid upon him
 the guilt of us all.

(53:4–6)

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

The early Christians see the obvious connections between Jesus and Second Isaiah's "Suffering Servant." Isaiah is quoted in the New Testament sixty-eight times, more than any other prophet, and ten of these quotations are from the Servant Songs. The final Servant Song illuminates the meaning of Jesus' Passion and death. It describes a servant who is "seized and condemned . . . though he had done no wrong" (Isaiah 53:8–9). This description of the ideal servant leader is fulfilled by Jesus Christ, who "was pierced for our sins," but "by his wounds we were healed" (53:5). ✱

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Tutoring a student in need of academic assistance is an excellent example of what it means to be a servant leader.

UNIT 3

HMMMMM. . . . How are some of the messianic prophecies like a job description?

Article 50

Psalms: Guided by Poetry

Adrian listened to music whenever he could, whether it was in the hallway between classes with his headphones on or after school in his car with his tunes blaring out the window. He loved all kinds of music. He appreciated the poetry of rap, the energy of speed metal, the freeform soloing in jazz, and just the fun found in a lot of pop music. For Adrian, music expressed what words alone could not say. His favorite songs were the ones that guided him and gave him a direction in life. In those songs, Adrian found common experiences with the songwriters, which gave him hope and inspired him to be a better person.

The Book of Psalms is part of the wisdom books section of the Bible. The Psalms are songs used for group and personal prayer. Many were originally sung during Israelite worship. Christians and Jews still sing them today. Like some music today, the symbolic language used in the Psalms is intended to inspire and connect with one's heart on a deeper level. In them, we can also find poetic hints of the coming Messiah. The Book of Psalms is quoted in the New Testament more than any other Old Testament book. It is obvious that the early Christians were guided by its heartfelt poetry, which offered insight into their understanding of Jesus Christ.



Almost all of the presidents of the United States have taken their oath of office with their hand placed on a Bible. Some have even opened the Bible to a particular verse that is their favorite. Presidents have placed their hand on passages from the Book of Psalms more than any other book in the Bible.



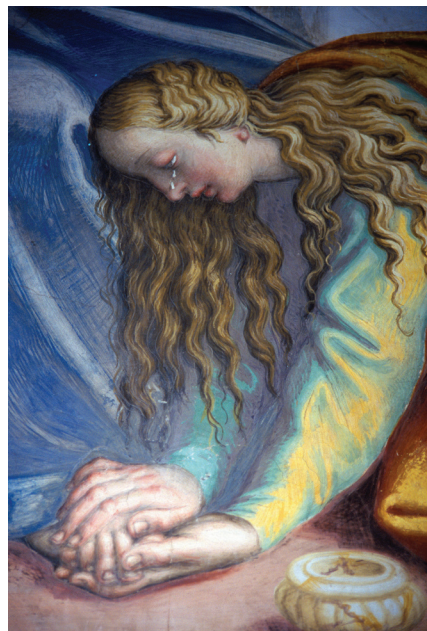
President-elect Woodrow Wilson (center right) takes the oath of office, March 5, 1913.

The King

Despite living with the Gospel message for over two thousand years, some of us are still stuck on the idea that God will reward us if we are good. Put another way, we sometimes assume that when life is difficult and painful, God is punishing us for our sins, despite the fact that Jesus said the exact opposite (see John 9:1–3, Mark 8:34–35, Matthew 16:21–23). The prophetic wisdom of the Psalms reassures us that our suffering can be the path to holiness. It also reveals that suffering and rejection were the path of the coming Messiah, Jesus Christ.

Some psalms foreshadow the coming of the Messiah. These prophetic portrayals of the Christ sometimes describe a king who will be glorified but first will be rejected (see Psalm 2:1–2). Psalm 2 was used for the coronations of kings, and it refers to the Lord’s “anointed one,” or Messiah, as God’s Son (verse 7). The early Christians saw this psalm as a messianic prophecy pointing toward Christ: “We ourselves are proclaiming this good news to you that what God promised our ancestors he has brought to fulfillment for us, [their] children, by raising up Jesus, as it is written in the second psalm, ‘You are my son; this day I have begotten you’” (Acts 13:32–33).

Psalm 110 also addresses a royal coronation, but the king is initiated as a priest “in the manner of Melchizedek” (verse 4). Melchizedek was the ancient king of Salem (Jerusalem), who also performed the priestly duty of blessing Abraham (see Genesis 14:18–20). The name Melchizedek means “king of righteousness,” and Salem means “peace.” The early Christians read this psalm and understood that this union of priest and righteous king of peace could only point to Jesus Christ. The Book of Hebrews refers to Jesus Christ as the high priest whose sacrifice atoned for the sins of “all when he offered himself” (7:27).

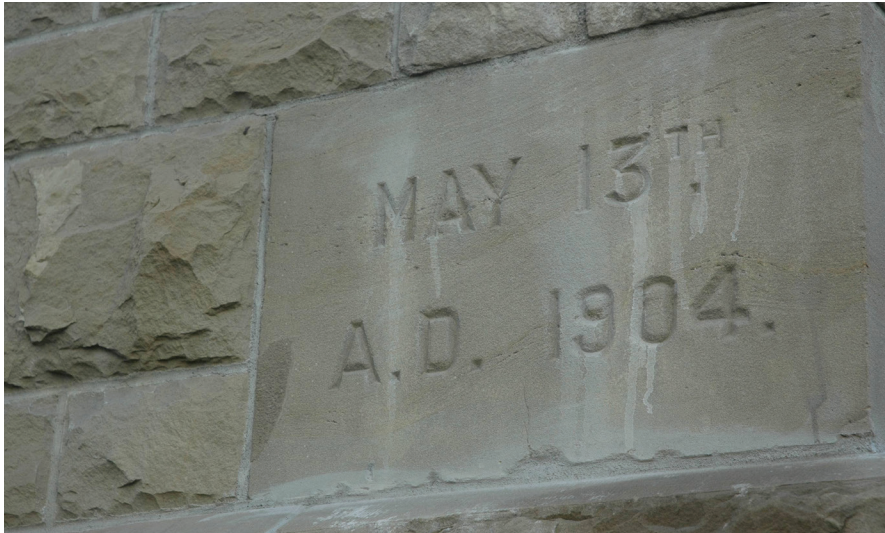


The early Christians saw Psalm 2 as a messianic prophecy pointing toward Jesus Christ, “the anointed one.” In Mark’s Gospel, an unnamed woman anoints Jesus.

Rejected and Suffering

“Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?” (Luke 24:25–26). Jesus does not make it any clearer than this. Though most kings are lifted up and honored, the Book of Psalms describes a Messiah who will suffer and be rejected.

Psalm 118 is a good example of this: “The stone the builders rejected / has become the cornerstone” (verse 22). A cornerstone refers to the first stone laid in the construction of a building or house. It is the most important one because all of the other stones are set in relation to that one. Great care was taken in choosing one. Jesus quotes this psalm when he tells a story symbolizing how he will be put to death (see Matthew 21:33–46). Psalm 118 prophesies that the most important foundation of our faith, Jesus, our cornerstone and Messiah, will first be rejected.



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The cornerstone is critical in constructing a building. Jesus, the foundation on which our faith sits, compares himself to a rejected cornerstone when he quotes Psalm 118.



Jesus is not like any other king. The crown he wears is a crown of thorns. Psalm 22 describes 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). For the Israelites, reciting the first line of a psalm is an easy way of referencing its entirety. It is kind of like someone saying, “Four score and seven years ago.” That one phrase can help recall the greater meaning of Abraham Lincoln’s Gettysburg Address. The same goes for Jesus’ recitation of that one verse on the cross. At first glance, it might seem like Jesus’ moment of doubt. But for us to fully and correctly grasp the meaning of that one line, we have to read the entire psalm.

Psalm 22 is the prayer of an innocent person who feels abandoned by God, as he is despised and mocked by others (see verses 7–8). His hands and feet have been pierced and the “evildoers” are casting lots (gambling) for his garments (see verses 17–19). Yet despite his feeling of abandonment, his faith in God does not waver. “But you, LORD, do not stay far off; /my strength, come quickly to help me. / Deliver my soul from the sword” (verses 20–21). The next eleven verses echo this confidence in God. Rather than a sign of doubt, Jesus’ quotation of the first line of Psalm 22 actually points to his ultimate trust in God despite his present suffering.

A Murderous Plot

The messianic prophecy in the Book of Wisdom (see 2:12–20) takes an interesting twist. It is told from the perspective of the “evildoers” responsible for the Messiah’s death. It begins, “Let us lie in wait for the righteous one” (verse 12) and then lists the reasons they despise him. They find this messianic figure annoying because he criticizes their behavior (see verses 12, 16), and he is different from them (see verse 15). They plot to kill this “son of God” (verse 18) and find out how gentle and patient he really is. Though there are no cited references to this passage in the New Testament, its obvious connections to Jesus’ Passion and death clearly mark it as a messianic prophecy.

Like the accounts of the kings and the prophets, the wisdom books of the Old Testament point toward the coming of Jesus Christ. The images of the king, high priest, and the suffering Messiah prefigure the saving work of the Son of God. The Psalms reflect the hope for a savior that is ultimately fulfilled in Jesus Christ. ✱

OVERVIEW of the Book of Psalms

- **Author:** Attributed to King David, but there were actually many authors, sometimes called psalmists.
- **Audience:** The Jewish People during or shortly after the Babylonian Exile.
- **Content:** A collection of hymns, or songs of prayer.
- **Themes:** A wide variety, including praise, thanksgiving, lament, and petition.

HMMMMMM

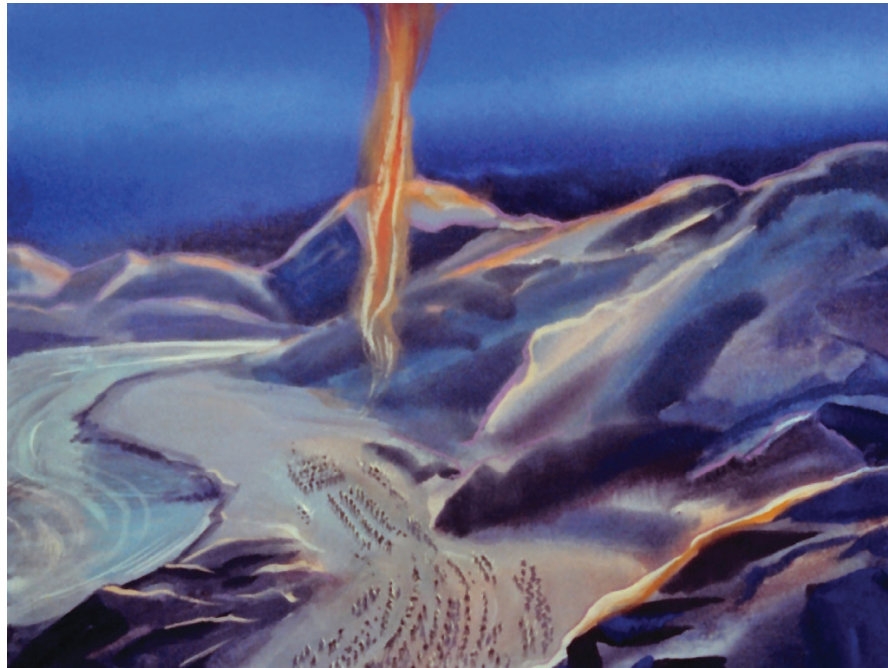
What are some of the elements of the psalms portraying the Messiah?

Article 51

Previews: Moses, Joshua, David

On the inside jacket of a novel, or sometimes on its back cover, we find a brief synopsis of the story, giving us a hint of its plot. We are introduced to the characters in the book and the situation or crisis they are involved in. All of these build excitement and expectations, and a desire to read the story to find out what happens.

The journey through salvation history is kind of like that. Numerous people in the Old Testament give us a preview of what is to come in the New Testament. In different ways, these people embody some aspect of Jesus Christ, be it through the events that shaped their lives, their personal character traits, or their God-given mission. Notable Old Testament figures who accomplished this are Moses, Joshua, and King David.



Moses's celebration of the Passover and the Israelites' escape from Egypt enables the Israelites' freedom from the bondage of slavery and prefigures Jesus' saving actions.

Savior and Lawgiver

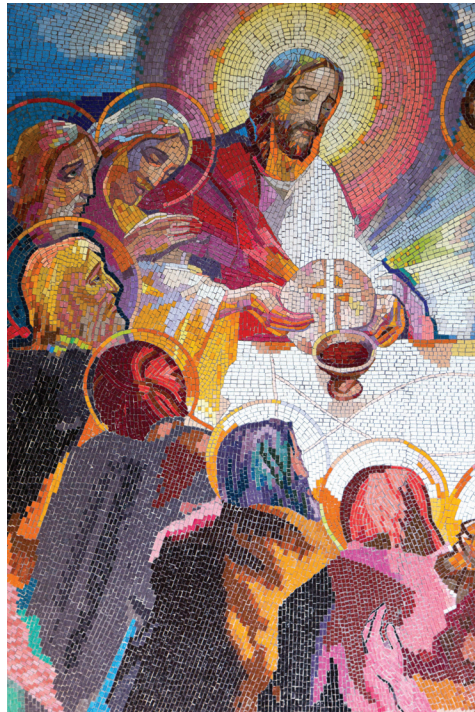
The four Gospels are directed to specific groups of people and address issues that are important to their respective audiences. Matthew's audience is primarily Jewish Christians who want to understand better how Jesus fits into their history and faith. Right from the start of the Gospel, the author of Matthew addresses that concern. The account of Jesus' birth makes the connection between Jesus and Moses very clear for those familiar with Moses's story.

SIMILARITIES BETWEEN BIRTHS AND CHILDHOODS OF MOSES AND JESUS	
Moses	Jesus
Pharaoh fears losing his power (Exodus 1:7-10).	King Herod fears losing his power (Matthew 2:1-3).
Pharaoh orders the death of newborn boys (1:16).	King Herod orders the deaths of all boys under two years old (Matthew 2:16).
Moses is hidden from Pharaoh to save his life (2:2-4).	Jesus is hidden from King Herod to save his life (Matthew 2:13-15).
Moses leaves Egypt to preserve his life (2:15).	Jesus leaves Israel (to Egypt) to preserve his life (Matthew 2:13-15).
Moses and the Israelites come out of Egypt (chapter 14).	Jesus and his family come out of Egypt (2:13-21).
Long period of silence between childhood to adulthood.	Long period of silence between childhood to adulthood.

Matthew’s infancy narrative is just the beginning. 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 (see Matthew 5:1). Just as Moses goes up Mount Sinai to meet God, Jesus goes to the mountaintop to meet his Father in prayer (see 14:23).

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.

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Jesus’ celebration of the Last Supper, a Passover meal, leads into his Passion, death, and Resurrection, which frees us from the bondage of sin.

A Guide for the Journey

Jesus is the Greek form of the Hebrew name Yeshua, or as we say it, Joshua. The name means “God saves.” It should be no surprise then, that Joshua—the successor to Moses—also prefigures Jesus Christ. Both Joshua and Jesus are “filled with the spirit” (Deuteronomy 34:9, Luke 4:1). 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 (see Joshua 3:12), while “Jesus sent out these twelve” to carry God’s message as they preach and heal others (Matthew 10:5).

When Moses is talking 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 offering Joshua to shepherd the Israelites, which prefigures Jesus’ shepherding of God’s people. “When [Jesus] disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd” (Mark 6:34). Though Moses sets the stage and prepares the people, it is actually Joshua who finally leads the Israelites into the Promised Land (see Joshua 3:14–17). 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 (see Hebrews 9:24).

CATHOLICS MAKING A DIFFERENCE

The Poor Man of the Forty Hours’ Devotion. The Beggar of Rome. That’s what people called Saint Benedict Joseph Labre (1748–1783), a quirky man and at first appearances, a most unlikely saint. Benedict was born in France. At the age of sixteen, after a failed attempt at becoming a priest, he settled on a life of poverty and pilgrimage, walking hundreds of miles to many Christian shrines in Europe. He wore rags, slept outdoors, begged for food, and shared what little he had with the poor. He was filled with love for God, for every person he met, and he had a special devotion to Mary and to the Eucharist. Unfortunately, his suffering and self-denial took a toll on his body. On the last day of his life, he collapsed on the steps of a church, was carried to a nearby house, and died. Within three months after his death, there were 136 certified, miraculous cures attributed to his intercession! Saint Benedict Joseph Labre was a familiar and well-liked figure in Rome and is the patron saint of the homeless.



Head Honcho

El numero uno. The top dog. The head honcho. Being king or queen is a powerful position that carries great responsibility in caring for God’s people. 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 will be like with Jesus as king.

When we first meet David in the First Book of Samuel, he is a mere boy tending to his sheep (see 16:11), 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 (see 1 Samuel 17:41–51) hints at the confrontations Jesus will face against the Temple leadership and the Roman authorities (see Matthew 26:57–27:26). David’s trust in God prefigures Jesus’ trust in his Father’s will (see 26:39).

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. The Kingdom of God is not a place at all, nor is Jesus’ role as king an earthly authority. When the Roman governor asks Jesus if he is a king, Jesus responds, “My kingdom does not belong to this world” (John 18:36). Jesus’ role as king is different because rather than being served, he is a servant to others (see 13:12–15). And he does not serve just one group of people; Jesus is the Servant King for *all* people, “a light” (Luke 2:32) for every race and every nation, in every time and place. Further, in his Kingdom there is a special concern for all the oppressed and the vulnerable (see 6:20–23; 9:11,46–48). *

HMMMMM...

How can imperfect people like Moses and David prefigure Jesus Christ, the Son of God and Savior of the world?



1. If Jesus most fully reveals God, then why do we still need the Old Testament?
2. What are messianic prophecies?
3. What are the similarities between Second Isaiah's description of the "Suffering Servant" and Jesus?
4. In what ways do the Psalms point to the coming of Jesus as the Messiah?
5. Describe the messianic prophecy found in the Book of Wisdom.
6. How does Matthew's infancy narrative show that Moses prefigures Jesus?
7. How does Joshua prefigure Jesus?



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UNIT 3

ART STUDY

ISAIAH: PROPHET EXTRAORDINAIRE

This famous sculpture of the prophet Isaiah is found in Rome in a public square.

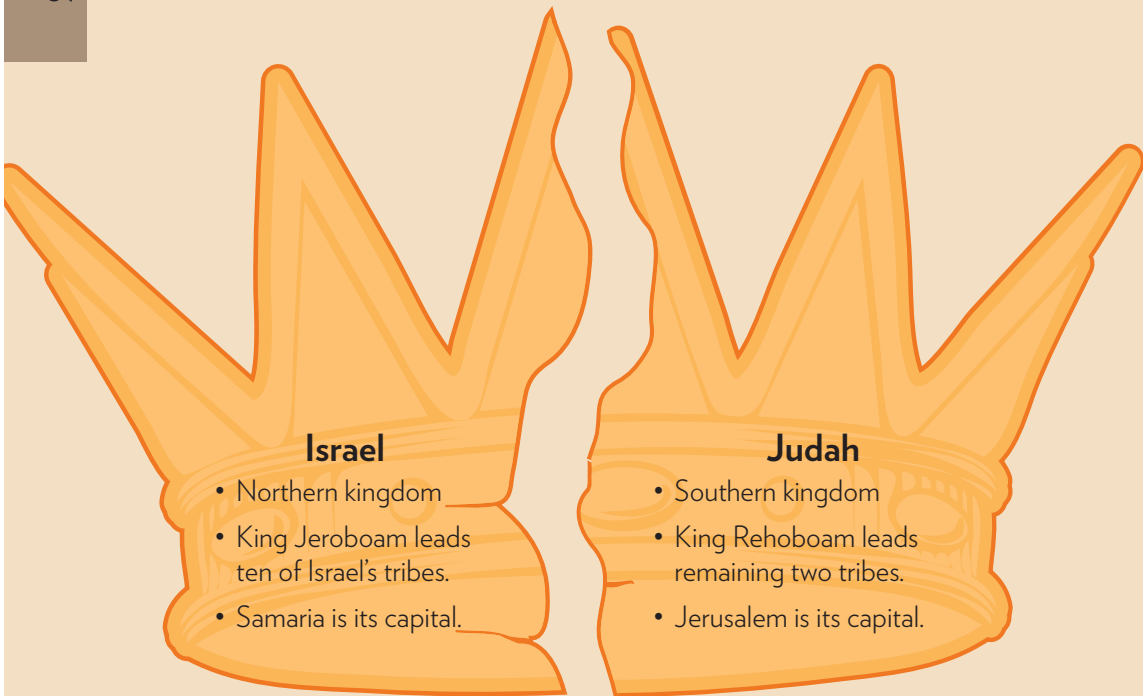
1. What moment in Isaiah's life has the sculptor captured?
2. What do you think Isaiah is looking at?

UNIT 3 HIGHLIGHTS

CHAPTER 9 The Kings and Prophets of the Northern Kingdom

UNIT 3

After Solomon's Death, Israel Splits into Two Kingdoms
and the Prophets Attempt Rescue



Israel

- Northern kingdom
- King Jeroboam leads ten of Israel's tribes.
- Samaria is its capital.

Judah

- Southern kingdom
- King Rehoboam leads remaining two tribes.
- Jerusalem is its capital.

Israel: The Northern Kingdom

- Prophets of Israel (northern kingdom) rise up.
- Elijah, Elisha, Hosea, Amos, Jonah
- Prophets warn Israelites to turn back to God or face impending doom.

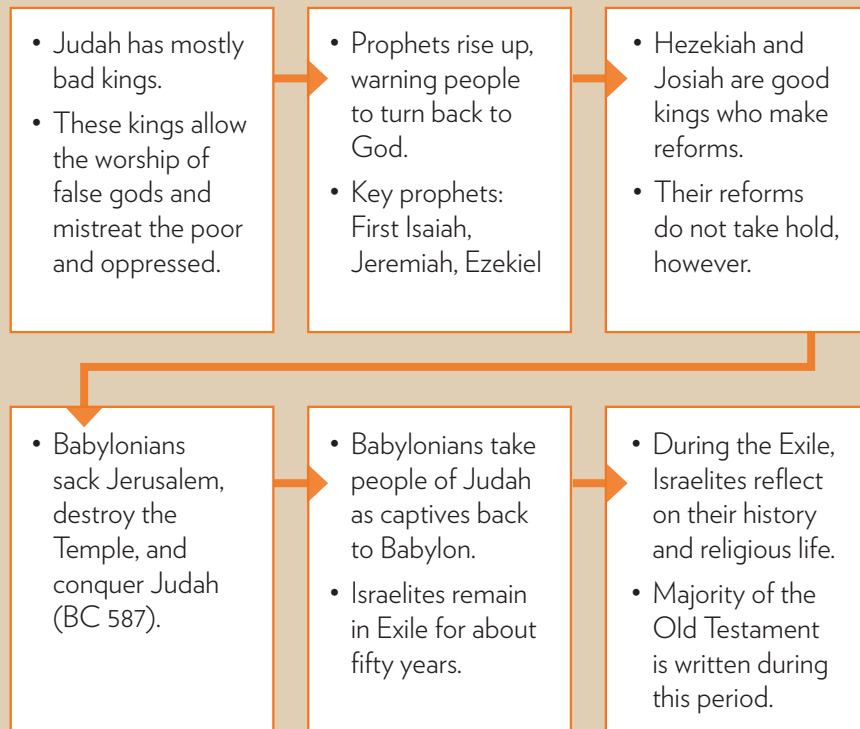
- Northern kingdom refuses to listen to prophets and is conquered by Assyria in 721 BC.

Prophets of the Northern Kingdom

Elijah	Elisha	Hosea	Amos	Jonah
<ul style="list-style-type: none"> • Chastises King Ahab about worshipping the false gods Baal and Asherah • Wipes out the prophets of Baal and Asherah • Is taken up to Heaven in a fiery chariot • Prefigures John the Baptist 	<ul style="list-style-type: none"> • Succeeds Elijah's prophetic leadership • Prefigures Jesus • Brings a young man back to life • Cures a man of leprosy • Feeds a hundred men with twenty barley loaves 	<ul style="list-style-type: none"> • Committed to God • Committed to his prostitute wife, Gomer • Uses his marriage to Gomer as a metaphor to describe God's relationship with Israel 	<ul style="list-style-type: none"> • An outsider from Judah who preaches in Israel • Condemns the Israelites for their treatment of the <i>anawim</i> • Chastises the Israelites for their religious hypocrisy 	<ul style="list-style-type: none"> • Runs from God's call to preach to the Ninevites • Ends up in belly of fish and resigns to preach • Is perplexed when God accepts the Ninevites' repentance • Reminds us to accept all as God's children

CHAPTER 10 The Kings and Prophets of the Southern Kingdom

Judah: The Southern Kingdom



Prophets of the Southern Kingdom

First Isaiah	Jeremiah	Ezekiel	Second and Third Isaiah
<ul style="list-style-type: none"> • Prophet to good King Hezekiah • Prophecies that Judah will not be defeated by Assyria. • After Hezekiah, bad kings follow and Judah falls into sin. • Prophecies Babylonian invasion 	<ul style="list-style-type: none"> • Called by God at a young age • Points out Judah's many sins • Uses dramatic tactics to foretell Babylonian invasion 	<ul style="list-style-type: none"> • Receives God's call in an elaborate vision • Uses a number of symbolic acts to prophesy • Gives the people visions of a hopeful future 	<ul style="list-style-type: none"> • Comforts people of Judah during Babylonian Exile • Describes an ideal leader, the Suffering Servant • The hope of Isaiah's Suffering Servant points to Jesus.

CHAPTER 11 The Messianic Prophecies



Messianic Prophecies

“I will raise up a righteous branch for David; / As king he shall reign and govern wisely.”
(Jeremiah 23:5)

“The young woman, pregnant and about to bear a son, shall name him Emmanuel.”
(Isaiah 7:14)

“Yet it was our pain that he bore, / our sufferings he endured.”
(Isaiah 53:4)

“But he was pierced for our sins. . . . / He bore the punishment that makes us whole / by his wounds we were healed.”
(Isaiah 53:5)

“The stone the builders rejected / has become the cornerstone.”
(Psalm 118:22)

Jesus Previews: Moses, Joshua, and David Prefigure Jesus

Moses

- Moses enables the Israelites’ freedom from slavery; Jesus frees us from sin.
- Moses delivers the Old Law (Ten Commandments); Jesus delivers the New Law (Sermon on the Mount).

Joshua

- Joshua leads the Twelve Tribes; Jesus leads the Twelve Apostles.
- *Joshua* is the Hebrew form of *Jesus* (Greek).

David

- David starts as a shepherd as a boy and later shepherds Israel as a king; Jesus is the Good Shepherd for all people.
- David confronts Goliath; Jesus confronts Temple and Roman authorities.
- David and Jesus are both powerful leaders and lovers of God.

UNIT 3

BRING IT HOME

UNIT 3

WHY DO THE KINGS AND PROPHETS MATTER?

FOCUS QUESTIONS

- CHAPTER 9** How did the kings and prophets get along?
- CHAPTER 10** How does God react when we screw up?
- CHAPTER 11** How does the Old Testament prepare us for Jesus?

CASEY

Mater Dei High School



After reading about the Kings and prophets, I realized how important they really were. I always thought prophets were found only in the Bible. Now I realize that there are prophets even today. The Kings I can relate to the most. I often think that everyone in the Bible is perfect. But now I know that even the great Kings strayed from God's path. I am human, I make mistakes, and God still loves me no matter what, just like he did the Kings.

UNIT 3

REFLECT

Take some time to read and reflect on the unit and chapter focus questions listed on the facing page.

- What question or section did you identify most closely with?
- What did you find within the unit that was comforting or challenging?