

Day 5: Read the Book of Psalms in the Bible.

Week 10

Day 1: Read, study “Classification of the Psalms according to Their Literary Character,” pp. 94-101.
Continue to read the Book of Psalms in the Bible.

Day 2: Read, study “Classification of the Psalms according to Their Content,” pp. 101-105.
Continue to read the Book of Psalms in the Bible.

Day 3: Continue reading the Book of Psalms, and reviewing past lessons.

Day 4: Read, study “The Canticle of Canticles,” pp. 106-108.
Read the Canticle of Canticles (also called the Song of Songs or the Song of Solomon in some Bibles) in the Bible.

Day 5: Use this day to review/catch up.

Week 11

Days 1-4: Complete the following study guide for the Test on Chapter IV.

Study Guide for Test on Chapter IV

Helpful Hint: This test will cover Chapter IV pages 61-108 and the supplement in the lesson plans entitled “The Messiah as King, Conqueror and More Than Man.” The test will be a mostly short answer questions with one essay question. Remember higher point value questions require more information than lower point value questions so be generous with supporting details.

Directions: Do all of the questions listed below. For each question, be sure to write out the complete question and answer.

1. In your own words answer study questions 6-9, 11, 16, and 17 from Fr. Laux’s book, pages 108-109.
2. Define Wisdom. Who were the wise men and what were the Schools of Wisdom? What sources did the writers use? How did they seek holiness?
3. Identify the Wisdom books and the main issue addressed in each. Identify the main purpose, problem, and answer(s) to the problem of each book.
4. What is the content and main message of the Book of Proverbs?
5. In the section entitled “Eternal Wisdom,” explain how Fr. Laux discusses personification in the Book of Proverbs. Who appears as a person? What is revealed about this person? What does this person do for men? What theological mystery does this passage in Proverbs hint at?
6. According to Fr. Laux, where in the Liturgy can Psalms be found?

7. Explain each classification of the Psalms according to their content and literary character.
8. Review and outline the supplement in the course manual entitled “The Messiah as King, Conqueror, and More Than Man.” What images are used to describe the Messiah in Psalm 2, Psalm 44, Psalm 109, Isaiah 9, Isaiah 11, and Daniel 7? Explain each image.

Day 5: You will have one hour to complete the Test on Chapter IV. ***When you take the Test on Chapter IV, remember this test is closed book. You are not allowed to use any texts, notes, or the Bible while taking this test.*** Please send this test to Seton along with the Test on Part V and the Second Quarter Report Form. You may either send this test in by mail or by logging on to the “My Seton” website. (www.setonhome.org/myseton)

Week 12

Day 1: This week we will begin to study the Prophetical Books of the Old Testament. Read “The Prophets in General,” pp. 110-114. Read, outline the following supplement.

The Messianic Kingdom

If the Messiah were to be a King, then He would rule a kingdom. Many of the prophecies describe the characteristics of this kingdom, foretelling a great golden age for the people of God.

Psalm 71 describes the Messianic kingdom as a time of justice (v. 2), of peace (v. 3), when the poor and oppressed will at last receive their rights (v. 4). The Messianic kingdom will be world-wide, not just for Jews (v. 8), and all the other nations of the earth—who heretofore have oppressed the Jews—will bow down before the Messiah and offer gifts (v. 9-11). The psalm repeats the formula of blessing given to Abraham (v. 17), emphasizing the world-wide character of the Messianic kingdom.

The notion that the Messiah will bring peace to his people, a peace which will bless all nature, is repeated in Isaiah, 11:6-9: “The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.” Much later St. Paul would tell us that all creation was waiting to be redeemed by Christ (Rom. 8:19-23).

Isaiah 35 uses other symbols to show the glories of the Messianic Kingdom. Most importantly, he speaks of the cure of the blind, the deaf, the lame, and the dumb (v. 5-6). This prophecy can be taken in a spiritual sense, that the Messiah will cure us of the infirmities of soul due to our sins. However, it should also be taken in a literal sense. Christ Himself quoted this

prophecy to the disciples of John the Baptist who came to ask Him if He were truly the Messiah, referring to the miracles of healing that He had worked (Mt. 11:1-5). The passage also refers to the joy and gladness of the Messianic kingdom, from which sorrow and mourning have passed away (v. 10).

In Isaiah 60, the prophet speaks of the glory of Jerusalem—that a light will come from the Chosen People to shine over all the nations (v. 1-3). Gifts will be brought from all over (v. 6—a prophecy fulfilled when the Magi brought gifts to the Christ Child). The Messianic age will be one of unparalleled riches (v. 17), and war will cease (v. 18) because the Lord will be the light of the world (v. 19).

The prophet Osee repeats the marriage image of the union between God and His people in 2:18-22, but this prophecy also emphasizes that the Messianic Kingdom will be characterized by peace: “And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth; and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure” (2:18).

Amos prophesied the destruction and suffering that would come to the people because they had been disobedient to God, but he also prophesied that their kingdom would be restored by the Messiah. In Amos 9:11-14, Amos tells the people that their destroyed cities would be rebuilt and that a new age of prosperity would come, using an image of rich and fertile fields (v. 13).

The prophet Zacharias has an interesting prophecy concerning the Messiah and His kingdom. In chapter 9, verses 9-10, he prophesies that the king will come to Jerusalem “riding upon an ass” because “he is poor.” In other words, he will not enter as a great and mighty conqueror. Nevertheless, he will destroy the enemies of his people, establish peace, and rule from sea to sea “even to the end of the earth.” Christ specifically fulfilled this prophecy on Palm Sunday when He rode into Jerusalem on a donkey (See Mt. 21:5, Jn. 12:15).

Thus did the Jews look forward to the days of the Messianic Kingdom, days of peace, prosperity, healing, and glory, as the Chosen People would rule all the earth. The Jews clung to these prophecies in the dark days of war, defeat and exile, hoping for brighter days to come. We as Christians now know not to hope for easy political or military victories, but to allow Christ to conquer sin in our lives and to reign in our hearts, as we pray daily in the Lord’s Prayer: “Thy kingdom come.”

Day 2: Read, study “Amos, The Prophet of God’s Justice,” pp. 114-117.

Day 3: Read, study “Israel’s Doom,” pp. 117-119.

Day 4: Read the Book of Amos in the Bible.

Day 5: Read, study “Osee, the Prophet of God’s Loving-kindness,” pp. 119-121.
Read, study “The Prophet of God’s Loving-kindness,” pp. 121-125.