

UNDERSTANDING THE SCRIPTURES

COURSE MANUAL

THE201_19A



LESSON PLANS - TESTS - ANSWER KEYS - QUARTER REPORT FORMS

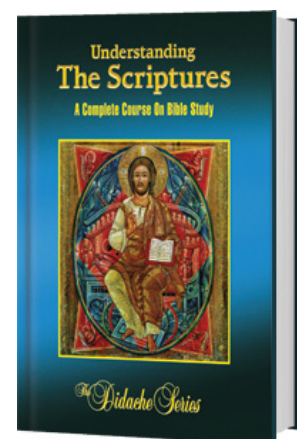
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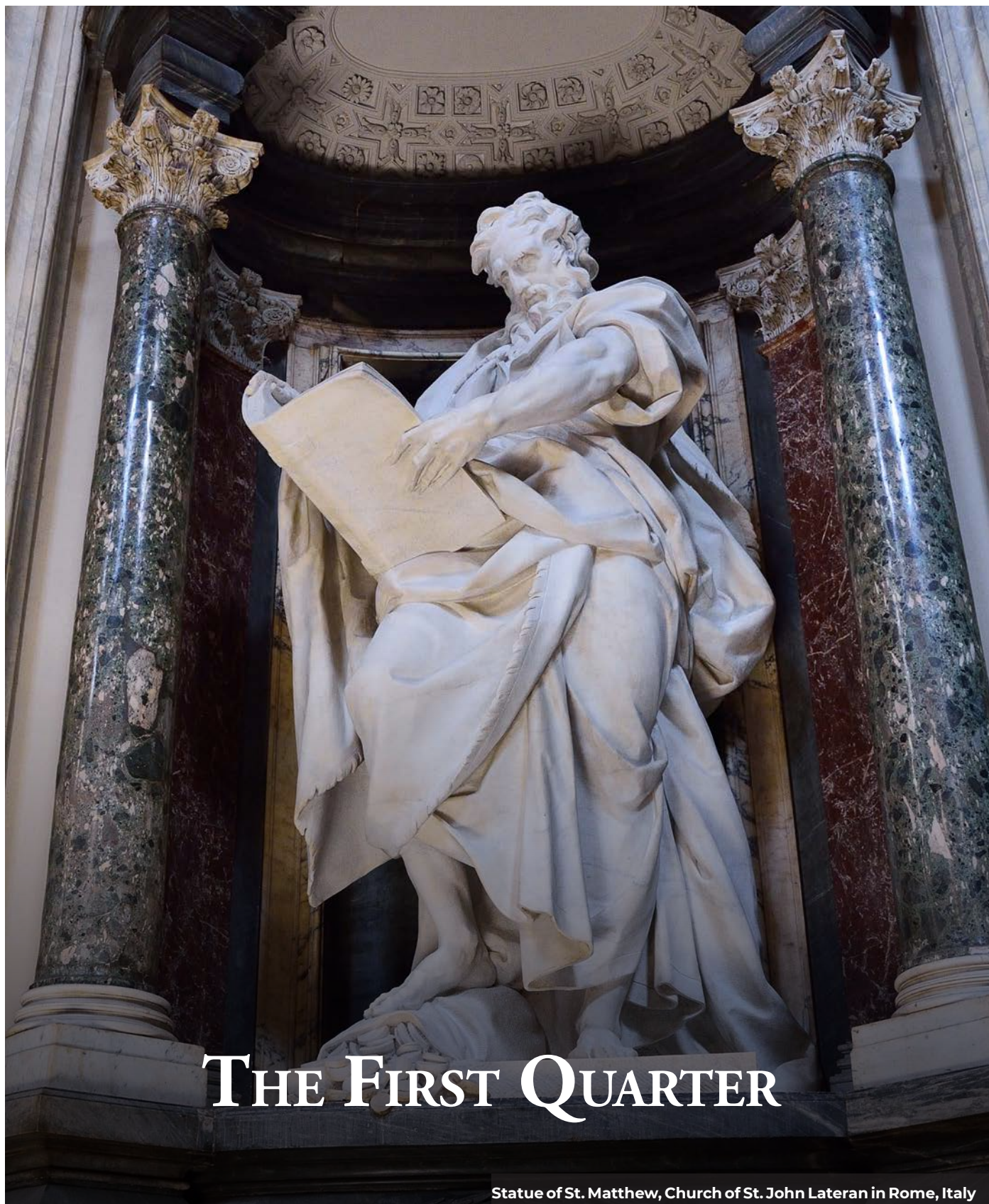
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Textbook

This course uses *Understanding the Scriptures: A Complete Course on Bible Study* by Dr. Scott Hahn.





THE FIRST QUARTER

Statue of St. Matthew, Church of St. John Lateran in Rome, Italy

Week Four

INTERACTIVE DAILY REVIEWS
available at SetonOnline



Day 1 The Lines of Cain and Seth



Quiz: Take the following quiz over the vocabulary from chapter 3.



- | | | |
|--------------------------|-------|---|
| A. Adam | _____ | 1. The first woman and our first mother. She committed Original Sin. Eve was created from the rib of Adam, and thus woman – unlike the animals – is man’s equal and complement. |
| B. Creation | _____ | 2. A likeness or picture. Each person is made in the ___ of God; that is, like God insofar as having intelligence, free will, and the capacity to love. |
| C. Doctors of the Church | ___ | 3. Christian men and women whose teachings are especially valuable |
| D. Eden | _____ | 4. God’s personal Name, often translated as “LORD” in English. Scripture often uses it to emphasize God’s personal, covenantal relationship with people. |
| E. Elohim | _____ | 5. The announcement of a future Redeemer to Adam and Eve after their Fall. Greek for “first Gospel.” |
| F. Eve | _____ | 6. The name of the garden in which God placed Adam and Eve. |
| G. Evolution | _____ | 7. Empty. Without form. The state of the world before God gave it form and created beings to fill it. |
| H. Fathers of the Church | ___ | 8. The act by which God brought the universe and all its inhabitants into being out of nothing. The universe that God created. ___ is good, yet has been corrupted by sin. |
| I. Image | _____ | 9. The day of rest in imitation of God resting on the seventh day of creation. This day is sacred, a sign of God’s covenant with creation. |
| J. Protoevangelium | _____ | 10. The first man and our first father. He committed Original Sin. His name was also used in Hebrew to refer to humanity in general. |
| K. Sabbath | _____ | 11. The Hebrew word for God as Creator |
| L. Serpent | _____ | 12. The great theologians of the early Church after the Apostles. The Patristic age, named for these ___ (“patri” in Latin), lasted until about the seventh century. |
| M. Void | _____ | 13. The form taken by Satan in the Garden of Eden. The Hebrew Nahash refers to a fearsome, murderous creature. |
| N. Yahweh | _____ | 14. The scientific theory that species came to be as they are by a gradual process of change and development. |



Bible Reading: Read Genesis 4:17-5:5, skim the rest of 5, and read 6:1-8.

Textbook Reading: Read pages 68-71.

NOTES

A significant figure among the descendants of Seth is the mysterious Enoch. He is not highlighted in your textbook. However, he provides an interesting contrast to Lamech. While Lamech comes in the seventh generation from Adam through the line of Cain, Enoch appears in the seventh generation in the line of Seth. Unlike Lamech, who shows the peak of evil reached by Cain’s descendants, Enoch embodies the peak of virtue found in the line of Seth. Genesis 5:24 states that “Enoch walked with God; and he was not, for God took him.”

Enoch’s mysterious end has led to much fascinating speculation throughout Christian history. Hebrews 11:5

confirms that Enoch did not die, but “was taken up so that he should not see death”. Thus Enoch is one of only two men in the Bible described as taken up into heaven without experiencing death. Elijah is the second. 2 Kings describes him going up alive to God in a fiery chariot. In Revelation 11, we find the story of the “two witnesses” sent to earth in the last days. Many Christians, including several saints and Church Fathers, identify these two witnesses as Elijah and Enoch, the only two men who have not suffered physical death, and who will return in the flesh to complete their mission at the end of the world.

Day 2 The Flood

Bible Reading: Read Genesis 6:9-9:17.

Textbook Reading: Read pages 72-75.

As the textbook points out, the flood account is the story of a “new creation,” a type of what happens in baptism when sin is washed away and we become the Children of God. The sequence of events after the flood shows the idea of creation particularly clearly. Note the following parallels between the creation story and the flood story:

CREATION		THE FLOOD	
1:2	The Spirit of God moves over the waters	8:1	The wind blows over the flood
1:6-7	Separation of sea and sky	8:2	Separation of sea and sky
1:9	Separation of sea and dry land	8:3	Separation of sea and dry land
1:20-21	Birds and fish created	8:6-12	Noah’s dove returns to the earth
1:24-28	Land animals and humans created	8:15-19	Land animals and humans return to the earth



The Tower of Babel, Pieter Bruegel the Elder

Day 3 Sins against the Covenant with Noah



Bible Reading: Read Genesis 9:18-28, 11:1-9.



Textbook Reading: Read pages 74-79.



At first, it may be difficult to see why God intervened in the building of the Tower of Babel. However, the textbook points out that, in seeking to make a name (Shem) for themselves, the constructors are rejecting the Covenant of Noah by rejecting its rightful representative, Shem. In addition, the Tower of Babel broke the Covenant for the following reasons:

1. In establishing the covenant, God explicitly commanded Noah's descendants to "fill the earth" (Genesis 9:1). The men building the Tower of Babel abandon migration. The choice to congregate in a city is clear disobedience to God's command and the terms of the Covenant.
2. It is also possible that the people of Babel, with the memory of the flood fresh in their minds, built a city and "high tower" in the attempt to secure themselves against a possible future natural disaster. These actions show distrust of God's covenant promise that He would never again flood the earth.



Review: Study the chapter vocabulary on page 82. Prepare for a vocabulary quiz tomorrow.





Day 4 Review



Quiz: Take the following quiz over the vocabulary from chapter 4.



- A. Abel _____ 1. Noah's rebellious son. The ancestor of Israel's enemies.
- B. Ark _____ 2. A literary technique in which similarities between events or terms is used to point out similarities of ideas
- C. Babel, Tower of _____ 3. Being married to two people at the same time. A perversion of the marriage covenant.
- D. Bigamy _____ 4. Noah's first-born son and heir. Ancestor of the Israelites and related tribes. Hebrew for "name".
- E. Cain _____ 5. The righteous man who, with his family and the animals, survived the flood
- F. Flood _____ 6. The practice of having multiple wives. A perversion of the marriage covenant. _____ always leads to evil consequences in Scripture.
- G. Ham _____ 7. A tall building proposed by the Hamites in order to "make a name for themselves." God responded to their challenge by confusing their languages, so the project could never be completed.
- H. Lamech _____ 8. The large ship built to save one family and two of every animal from the Flood.
- I. Noah _____ 9. Adam and Eve's second son. Murdered by his brother.
- J. Parallelism _____ 10. Adam and Eve's first son. The first murderer. His descendants carried a line of evil.
- K. Polygamy _____ 11. Mesopotamia, or modern Iraq; the land settled by the descendants of Ham
- L. Seth _____ 12. A descendant of Cain. The first bigamist. His revenge demonstrates how far evil had developed in the world.
- M. Shem _____ 13. Adam and Eve's third son and eventual heir. His line carried on the true worship of God.
- N. Shinar, Plain of _____ 14. The destruction of the world by water, from which only Noah, his family, and the animals escaped. It is a type of baptism, through which God destroys sins.



Review: Study the material in chapters 3 and 4 to prepare for your test tomorrow. Complete study questions 1-18, 21-27 for chapter 3 (page 64) and study questions 1-19 for chapter 4 (page 83). We also recommend using the online daily review quizzes to review.

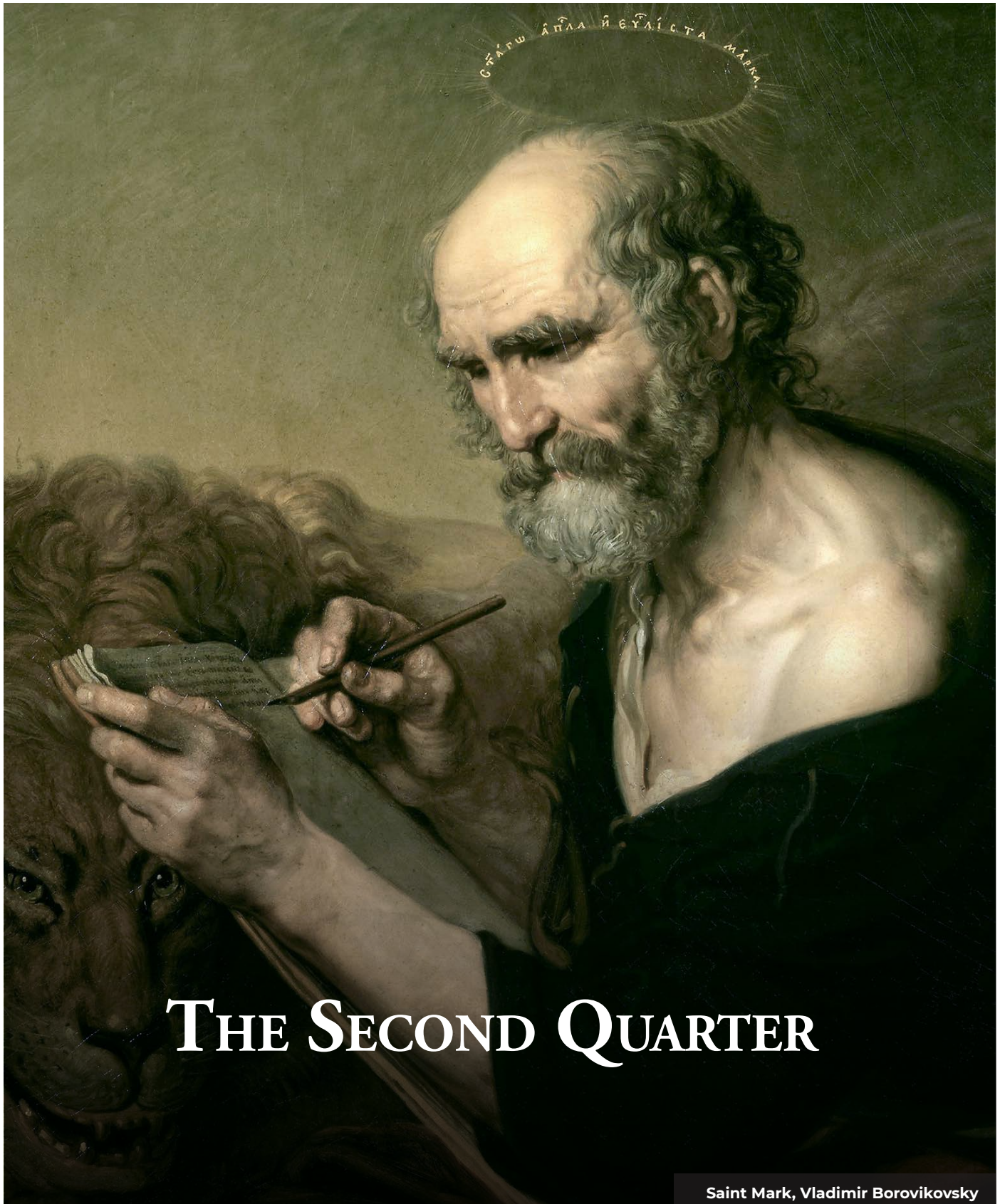


Day 5 Unit 2 Test

Take the Unit 2 Test. We recommend taking this test on MySeton. If you do not have internet access, you may also take a print version of the test found in the back of this course manual.



Landscape with Noah's Thank Offering, Joseph Anton Koch



THE SECOND QUARTER

Saint Mark, Vladimir Borovikovsky



Week Ten

INTERACTIVE DAILY REVIEWS
available at SetonOnline



Unit 5: The Rise of the Kingdom and the Kingdom of David

Day 1 Joshua's Conquest and Covenant



Bible Reading: Read Joshua 3:9-17, 5:2-9, 6:1-21, and 24:14-25.



Textbook Reading: Read pages 168-173.



The Book of Joshua tells of a great triumph. The People of Israel cross over into the Promised Land, and with the supernatural aid of the Lord, they conquer most of the land God had promised to their forefathers. Joshua led a military campaign which secured an area roughly equivalent to what is known today as the West Bank. The lesson is clear. Obey God's commands and He will reward His Chosen People. When The Lord's commands are not followed, Joshua's forces meet with defeat.

Most of the Book of Joshua is a story of obedience, and hence military victories. However, every field and town must be conquered individually. It is a long and difficult process, and one that the Israelites ultimately do not complete. This failure of conquest is a failure of the people, not of God. God has proven Himself the powerful ally of the Jewish people, but they have to follow His commands as related by Moses, one of which is to drive out the local populations who worship false gods.

The total destruction of the Canaanite cities and their inhabitants may seem to us unnecessarily brutal. These events are, of course, difficult for us to fully understand. However, when considering them, it is important to keep in mind the following key points:

1. We should not see the Canaanites as innocent victims. The Bible consistently condemns them for their persistent wrongdoing. Their evil practices included infant sacrifice, sacred prostitution, and other sexual abuses.

2. As God is the Lord of life and death, He has the right to make the commands of the Israelites as an extension of His Justice and Providence.
3. It is possible that the Israelites had an ancestral claim to the land. Remember that the Canaanites were the descendants of Canaan, Noah's rebel grandson. Some scholars have suggested that, though the Promised Land was the rightful property of Shem and his descendants, Canaan and his children had fought to take possession of it. However, the Israelites, as descendants of Shem, would have had a prior claim to the land. Thus, the Israelite conquest of the land was a restoration of justice. The suffering of the Canaanites at being driven out was an unavoidable consequence of their ancestors' sin.
4. Recall the book of Deuteronomy. In this book, God imposes a stricter law because the Israelites have fallen into sin due to their association with the Moabites. Clearly, it is difficult for them to keep the covenant when they are surrounded by negative influences. It would be hard for the Israelites to be faithful in the midst of the Canaanites. It is hard to honor an imageless, fathomless deity when your neighbors practice idol worship and seem to get results. If the chosen people are to succeed in their God-given mission for the sake of the salvation of the world, they will need to isolate themselves, to avoid giving an opening to temptation. They must drive the Canaanites out for this specific reason.



The Seven Trumpets of Jericho, James Tissot

5. Note that God does put in place certain restrictions on the Israelites in order to prevent ruthless conquest and savagery from becoming their way of life. These restrictions were known as the “ban”, and forbade the Israelites to keep the spoils of war for themselves, demanding total destruction instead. As the Navarre Bible Commentary points out, this practice removed the temptation for Israelites to oppress the weak, or to expand their conquests out of greed.¹ The only motivation for them to go to war would be to claim the Promised Land. For more details on this system, read the story of Achan in Joshua 7. Achan failed to observe the “ban”, instead keeping spoils for himself. In so doing, he threatened the integrity of the entire Israelite people and thus he suffered severe punishment. In this situation, no preference was shown for the Hebrew offender over the Canaanite. All those whose actions obstructed the mission of the chosen people in the Promised Land suffered the same fate, death.

6. Consider the moral lesson we can draw from these events. As mentioned in the last unit, the


story of Israel gives us many lessons for our own spiritual lives. Obviously not all of us are called to literal battle. However, every Christian should be engaged in the struggle to win the Promised Land of Heaven. Just as the Israelites had to be ruthless in rooting out the sinful inhabitants of the Promised Land, we should be ruthless in removing sources of temptation from our lives. It was not enough for the Israelites to make a half-hearted attempt to conquer the land. They did so, and the sinful influences that they allowed to survive eventually led to their ruin. In the same way, we should not settle for removing most sins and temptations from our lives, for our bad habits can come back to enslave us. Rather, we should persevere in the struggle to live holier and more virtuous lives.


Overall, Joshua is one of the great heroes of God’s People. Although the Israelites did not follow through with the conquest after his death, he led them strongly during his lifetime. He is famous for some of the last words of his that we have in the Bible: “As for me and my house, we will serve the Lord” (Joshua 24:15). Whenever Joshua faced seemingly impossible odds in battle or in helping establish a lasting inheritance for Israel, these were the words he lived by.

¹ Faculty of Theology of the University of Navarre, *The Navarre Bible: The Pentateuch, The Books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy in the Revised Standard Version and New Vulgate* (New York, Scepter Publishers, 1999), 517, n. to Leviticus 27:28-29.




Day 2 Judges

 **Bible Reading:** Read Judges 2:6-23.

 **Textbook Reading:** Read pages 174-177.

As mentioned in the textbook, the book of Judges recounts the history of the Israelites as following a cyclical pattern. We see this pattern outlined in Judges 2. Note the stages in the cycle:

1. When the Israelites prosper, they abandon God for the false gods of their neighbors.
2. God punishes the unfaithfulness of the people by allowing a foreign power to oppress them.
3. When the people suffer they pray to the Lord.
4. God raises up a judge to resist the oppressor.
5. The Israelites remain faithful to the Lord during the lifetime of the judge.
6. When the judge dies the people again abandon the Lord, and the cycle begins again.

 **Bible Reading:** Read Judges 3:1-4:3. This passage contains two repetitions of the cycle. Try to identify the different stages of the cycle for both repetitions.

Obviously all of the Judges did not live exemplary lives. In fact, several of them exhibited significant human weakness. The purpose of the book of Judges is not to excuse these weaknesses. Rather, it is an honest account of the history of the Israelite people. The sins and weaknesses of the Judges show the level of morality to which the people in general had fallen. However, God can use even broken instruments to save His people from an oppressor if He chooses to.

Judges is not simply a cycle; it is a downward spiral. As the cycle continues, the sins of the Israelites (and the personal lives of the Judges) become worse and worse, ending in civil war and chaos. This final chaos is reflected in the last chapters of Judges. Consider the verses given in the box at the right. All these verse repeat the same idea: “In those days there was no king in Israel; every man did what was right in his own eyes.” Without centralized authority, the Israelites are at war with one another. They have abandoned the covenant, determining for themselves what is right, instead of following the law of God.



All of these verses repeat the same idea:

In those days there was no king in Israel; every man did what was right in his own eyes. (Judges 17:6)

In those days there was no king in Israel. And in those days the tribe of the Danites was seeking for itself an inheritance to dwell in; for until then no inheritance among the tribes of Israel had fallen to them. (Judges 18:1)

Now it came about in those days, when there was no king in Israel, that there was a certain Levite staying in the remote part of the hill country of Ephraim, who took a concubine for himself from Bethlehem in Judah. (Judges 19:1)

In those days there was no king in Israel; everyone did what was right in his own eyes. (Judges 21:25)

The book of Judges includes many famous (if gruesome) Bible stories. We do not have time to read all of them. However, you should at least be able to identify the

following stories and characters as belonging in the book of Judges.

Optional Activity

As an **optional but highly recommended** supplement, review the passages that correspond to each (or at least some).

- Deborah (the only female Judge) – *Judges 4:4-5:31*
- The story of Jael and Sisera (part of the story of Deborah) – *Judges 4:17-22*
- Gideon – *Judges 6:1-7:24*
- Samson (and Delilah) – *Judges 13:1-16:31* (*chapter 16 contains the story of Delilah*)

Day 3 Samuel



Bible Reading: Read 1 Samuel 1, 1 Samuel 3:1-4:1, and 1 Samuel 7:3-17.

Samuel was the last of the Judges, and perhaps the most famous and important of all. His story is not in the book of Judges itself, but in the first book of Samuel. He is important not just because he was a Judge, but because he instituted the kings of Israel, and held great influence over them. Evidence of his importance is the fact that the second book of Samuel is named after him, even though it takes place after his death, and recounts the deeds of King David. Both Saul and David were greatly impacted by Samuel, and

tried to rule in his spirit (at least at first).

The Biblical reading you have just done recounts the early years of Samuel. We will hear more about his later years during the story of the first king of Israel. Samuel was the miraculous child of the infertile Hannah, and she dedicated him to God. He grew up serving in the temple, and eventually rose to the position of Judge. He defeated the Philistines, and administered justice in Israel.



Textbook Reading: Read pages 178-179 to see how the story of Samuel continues.

Day 4 Saul and David



Bible Reading: Read 1 Samuel 9-10; 1 Samuel 15-16. *Optional: skim/read 1 Samuel 17 (the story of David and Goliath.)*



Textbook Reading: Read pages 180-184.



Review: Study the vocabulary for chapter 9 (page 186). Prepare for a quiz tomorrow.



Day 5 Jerusalem and the Ark

Quiz: Take the following quiz over the vocabulary from chapter 9.

- A. Christ _____ 1. The river that formed the eastern border of Canaan. Many, including Jesus, were baptized here by St. John the Baptist.
- B. David _____ 2. Another name for the land of Canaan. Named for the Philistines who settled there.
- C. Jericho _____ 3. A Levite priest, the last of the Judges, and the man chosen by God to anoint a king for Israel.
- D. Jordan _____ 4. Hebrew for “Anointed One,” a title of the kings of Israel.
- E. Judges _____ 5. A Canaanite woman of Jericho who helped the Israelite spies escape. She later married an Israelite and became one of the human ancestors of Jesus Christ.
- F. Mantle _____ 6. The first king of Israel, anointed by Samuel. Later rejected by God.
- G. Messiah _____ 7. An ancient and strategically vital city in Canaan, the first major city to be captured by the Israelites.
- H. Palestine _____ 8. A powerful nation that invaded Canaan from the sea and became the most hated enemies of Israel.
- I. Philistines _____ 9. Greek for “messiah.”
- J. Rahab _____ 10. Temporary leaders appointed by God to lead the people of Israel when enemies oppressed them.
- K. Samuel _____ 11. An outer garment that was also the symbol of the wearer’s office.
- L. Saul _____ 12. The second king of Israel, a “man after God’s own heart”.

Saul did not know that Samuel anointed David to be king in his place. However, as David became a prominent and popular figure in the court and army of Israel, Saul quickly became jealous. Eventually, his jealousy led to threats on David’s life, and David had to flee and live as an outlaw. Saul continued to pursue David, and during this time, David had two opportunities to take Saul’s life. In both cases he refused to do so, out of respect for the fact that God had first chosen Saul to be king. You will read about one of these episodes in today’s Bible reading. Despite this display of David’s loyalty, Saul and David did not reconcile. Eventually, Saul died in battle with his son Jonathan, leading to the events described in today’s reading from the textbook.

Bible Reading: Read 1 Samuel 26:6-11 (David in the camp of Saul) and 2 Samuel 6.

Textbook Reading: Read pages 190-194.

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We encourage you, however, to write in this Course Manual, or highlight in it to mark student progress.

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