

Unit 3 Reading Guide Answer Key

God Revealed through Kings and Prophets

Chapter 9: The Kings and Prophets of the Northern Kingdom

Article 37: Divided We Fall: The Kingdom Splits

1. After forty years as the king of Israel, Solomon dies, leaving his son Rehoboam to succeed him as king.
2. The nation splits into two kingdoms. The ten tribes of the north become Israel, led by Jeroboam. The remaining two tribes in the south become the kingdom of Judah, led by Rehoboam.
3. Jeroboam does not allow his people to go to Jerusalem to worship at the Temple, which is in the southern kingdom, so he builds golden calves for the Israelites to worship, which leads to his downfall.
4. After Jeroboam, a succession of violent and sinful kings reign, and Israel fights not only against the southern kingdom of Judah but also against themselves in a civil war.
5. The Deuteronomist attributes Israel's fall to the Assyrians in 721 BC to their numerous sins: failure to follow God's Commandments, making golden calves as idols, worshipping false gods, and even burning children as sacrifices.

Article 38: Prophets: God's Messengers

1. A prophet is a person chosen by God to speak his message of salvation.
2. The writing prophets are those who have books of the Bible named after them.
3. Sin thrives in the darkness, so prophets shine a light on the sin, so that everyone—including the sinner—can see it.
4. Dorothy Day was an American writer and social activist who spent her life serving the poor and fighting injustice.
5. Saint Oscar Romero was the Archbishop of San Salvador in El Salvador, who spoke up for workers' rights and condemned abuses such as government-sponsored terrorism, torture, and political assassinations.
6. All Christians are anointed to share in Christ's ministry as a prophet.



Article 39: Elijah and Elisha: Hard-Core Prophets

1. The First and Second Books of Kings contain accounts of Elijah and Elisha, whose prophecies offer a hint of what is to come in Jesus Christ.
2. Elijah chastises King Ahab for worshipping false gods and then challenges all the prophets of Baal and Asherah to a battle, which he easily wins.
3. Elijah goes to Mount Horeb, where he hears the voice of God as “a light silent sound” (1 Kings 19:12.)
4. To highlight the importance of Elijah and Elisha in Israelite history, the Old Testament emphasizes the similarities they share with Moses and Joshua.
5. Elijah also prefigures the New Testament figures John the Baptist and Jesus Christ.
6. At the Transfiguration, Jesus appears with Elijah, who represents all the prophets, and Moses, who represents the Law.

Article 40: Sex and Money: Hosea and Amos

1. The prophets Hosea and Amos both live in the northern kingdom of Israel in the years before Assyria's defeat of Israel in 721 BC.
2. Hosea uses his marriage to Gomer, a prostitute, as a metaphor to describe God's relationship with Israel. Just as Gomer is unfaithful to Hosea, Israel is unfaithful to God.
3. The word *baal*, meaning “lord” or “master,” is what women called their husbands. It was also the name of the main Canaanite god.
4. The Hebrew word *yada* means “knowledge” or “to know,” but it also is used to refer to a sexual relationship.
5. Hosea calls the Israelites to renew their intimate relationship with God using these words: “Let us strive to know the Lord” (Hosea 6:3).
6. Specific laws are designed to make sure the anawim (those who are most vulnerable—the poor, widows, orphans, or aliens) are cared for.
7. The prophet Amos preaches against the empty worship of the wealthy, who ignore the plight of the poor.



Article 41: Jonah: Laughter Is the Best Medicine

1. The Book of Jonah is a satire written to counter the bigoted viewpoint many of the Jewish People had after the Babylonian Exile.
2. Jonah spends three days and three nights inside the fish, which prefigures Jesus' Resurrection.
3. Jonah preaches to the people of Nineveh, Israel's sworn enemies, who then immediately repent and turn to God.
4. Because Jonah is disappointed that God did not strike down the Ninevites, God reminds him that even our enemies are precious in his eyes.

Chapter 10: The Kings and Prophets of the Southern Kingdom

Article 42: Good Kings: Shining Stars on a Dark Horizon

1. When the united kingdom of Israel splits after Solomon's death, much like Israel in the north, the southern kingdom of Judah has a string of bad kings.
2. The Kingdom of Judah has some redeeming qualities: the royal leadership of Judah remains within a single family line—the descendants of King David—and a couple good kings make important religious reforms.
3. By listening to the prophecies of Isaiah and trusting the Lord, King Hezekiah is able to fend off the attack of the Assyrians.
4. During a renovation of the Temple, King Josiah discovers a book of the Law and then institutes a religious reform.
5. Nebuchadnezzar, king of Babylon, directs his army to take the city of Jerusalem, and by 587 BC, Judah has been captured and its citizens taken into captivity in Babylon.

Article 43: Isaiah Part 1: Hope for the Hopeless

1. The Book of Isaiah is actually the collected writings of three human authors writing at different time periods.
2. Written around 740–700 BC, First Isaiah paints a gloomy outlook for Judah's future because of their treatment of the poor and their worship of false gods.
3. Despite his dark warnings, Isaiah encourages the king to have faith, reassuring him that the Lord will give a sign: "The young woman, pregnant and about to bear a son, shall name him Emmanuel" (Isaiah 7:14).
4. *Emmanuel* is a Hebrew word meaning "God is with us."
5. The ideal king, described by Isaiah, is ultimately fulfilled by Jesus Christ.



Article 44: Jeremiah: Outrageous Heart

1. Jeremiah resists God's call by saying that he is too young.
2. Jeremiah warns the people of Judah to stop oppressing those in need and worshipping false gods, otherwise the Temple will be destroyed.
3. The shock tactics Jeremiah uses to get the people's attention include wearing a dirty loincloth, describing the gruesome deaths of their children, smashing a potter's flask, and wearing a yoke around his neck.
4. Despite his faithfulness, Jeremiah still has bouts of depression and sometimes questions God.
5. There are numerous similarities between Jeremiah and Jesus.
6. In 587, the Babylonians finally conquer and destroy Jerusalem and take most of its inhabitants to Babylon. Jeremiah stays behind in Judah but eventually flees to Egypt, where he soon disappears.

Article 45: Ezekiel: Actions Speak Louder Than Words

1. Ezekiel prophesies in the last years before the Babylonians conquer Judah.
2. Ezekiel builds a model of Jerusalem, including all the instruments used in a siege surrounding it. For fourteen months, he silently stares at it to represent how God will do nothing to stop Jerusalem from being conquered.
3. When Ezekiel's wife dies, God tells him not to mourn her death.
4. God often calls the prophet Ezekiel "son of man," a term also used for Jesus Christ.
5. Ezekiel expresses God's willingness to forgive and his desire to make things new: "I will remove the heart of stone from your flesh and give you a heart of flesh" (Ezekiel 36:26).
6. Ezekiel offers a vision of the dry bones coming back to life, which is meant to offer the exiles hope of escaping captivity and returning home.

Article 46: The Babylonian Exile: Far Away from Home

1. The period in Israelite history from about 587 BC until 539 BC, in which most of the population of the kingdom of Judah is held in captivity in Babylon, is called the Babylonian Exile.
2. After King Zedekiah rebels, the Babylonians lay siege to Jerusalem. They eventually capture the city, kill Zedekiah's children, and then poke out Zedekiah's eyes.
3. While in Babylon, the captives are free to make a living and settle down in their own homes, but they cannot perform any of their religious practices in public.



4. The exiles begin to focus on recording all that has been passed down to them in their oral tradition. It is at this point that the majority of the Old Testament is written.
5. As the Deuteronomic history is being written, the only important quality that defines how their leaders are judged is their faithfulness to their covenant with God.

Article 47: Isaiah Parts 2 and 3: A Light in the Darkness

1. Chapters 40–55 of the Book of Isaiah are written over a century after the first 39 chapters, when Second Isaiah was in Babylon.
2. Second Isaiah focuses on offering comfort and hope to his audience.
3. Second Isaiah gives hope to the people of Judah by identifying two kinds of servants who will carry out God's will: the "Suffering Servant" and Cyrus, who is the king of Persia.
4. John the Baptist uses a quotation from Second Isaiah's prophecy to point toward our Savior, Jesus Christ.

Chapter 11: The Messianic Prophecies

Article 48: Old Testament, New Testament: Woven Together

1. Christians read the Old Testament in light of Christ's death and Resurrection.
2. The study of how God's work in the Old Testament points to what he later accomplishes through Jesus Christ in the New Testament is called typology.
3. Because Moses helped free the Israelites from slavery, he is considered a person who points toward Jesus' saving acts that free us from sin.
4. "The Old Testament prepares for the New, and the New Testament fulfills the Old; the two shed light on each other; both are the true Word of God."

Article 49: Messianic Prophecies: Pointing toward the Light

1. Messiah is a Hebrew word meaning "anointed one." The Greek equivalent of this Hebrew word is christos, from which we get Jesus' title, Christ.
2. 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.
3. The Gospels of Matthew and Luke outline Jesus' family tree and share stories about his birth, showing the connections to the Messianic prophecies.
4. Second Isaiah offers ideal descriptions of someone who modelled servant leadership in four passages, called "The Servant Songs."
5. The early Christians saw the connection between Jesus and the "Suffering Servant."



Article 50: Psalms: Guided by Poetry

1. The Psalms were originally used during Israelite worship, and Christians and Jews still sing them today.
2. The Book of Psalms is quoted in the New Testament more than any other Old Testament book.
3. The Psalms reassure us that our suffering can be a path to holiness.
4. Jesus hints at his death when he quotes Psalm 118: “The stone the builders rejected has become the cornerstone” (verse 22), which is the first stone laid in the construction of a building. All the other stones are set in relation to that one.
5. From the cross, Jesus quotes Psalm 22, which is the prayer of an innocent person who is despised and mocked by others, feels abandoned by God, yet whose faith in God does not waver.

Article 51: Previews: Moses, Joshua, David

1. The most notable Old Testament figures who embody some aspect of Jesus Christ are Moses, Joshua, and King David.
2. The audience for the Gospel of Matthew is primarily Jewish Christians who want to understand better how Jesus fits into their history and faith.
3. Throughout the Gospel, the author of Matthew offers his Jewish audience a portrayal of Jesus as the New Moses.
4. *Jesus* is the Greek form of the Hebrew name Yeshua or, as we say it, Joshua. It should be no surprise then that Joshua—the successor to Moses—also prefigures Jesus Christ.
5. David’s faithfulness to God and his leadership of Israel give a taste of what the Kingdom of God will be like with Jesus as king.

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