

Grade 6—Unit 3

Out of the Ashes

Isaiah 40–55 and the book of Ezekiel brought hope to the dislocated Jewish community. Both of these prophets proclaimed that from a shattered nation God would create a transformed people, a people of righteousness and justice. The transformation would begin with individual repentance and obedience, and express itself within the community of faith. This community would make the Lord God known to all nations.

LESSONS

1. The Prophet Ezekiel
2. The God of a People
3. Comfort My People
4. God’s Suffering Servant

Unit 3: Out of the Ashes

Unit Information

SUMMARY

The prophet Ezekiel spoke God’s message to the exiled Jews. He was in the first group of exiles. Therefore, he was in exile before the fall of Jerusalem. Ezekiel spoke of sin and judgment at a time when the people wanted to overthrow Babylonian power and return to normal life.

Isaiah 40-55 gave hope to the exiled community. Israel paid for its sins as a community by being defeated in exile, but also received God’s words of comfort and promise. In the New Testament, Christians came to see Jesus as the “suffering servant” who bore the burden of punishment for sin.

KEY BIBLE TEXTS

Ezekiel

Isaiah 40–66

BIBLICAL BACKGROUND

Ezekiel

The word Ezekiel probably brings to mind images of turning wheels (chapter 1) and dry bones coming to life (chapter 37). In some circles, Ezekiel has been used to support various endtime predictions. Our focus will be on Ezekiel’s contribution to the Exile community and on the ways his message instructs the lives of people today.

The prophet Ezekiel captured the attention of his audience with allegories and symbolic actions. The people of Judah were in exile. Contemporary Jews consider Ezekiel as one of the forefathers of Judaism.

He was well learned in both his own tradition and in the traditions of the larger ancient Near East. Ezekiel’s writings show a great familiarity with the Hebrew scriptures (Old Testament). Ezekiel’s knowledge of world trade (chapter 27) and the human body (chapter 37) put him in the forefront of learning for his day.

The first deportees from Judah were taken to Babylon after Judah refused to pay tribute to Nebuchadnezzar. In exile, family structures were broken, political structures shattered and redefined. Ezekiel himself was a priest without an office. From our safe North American vantage point, it is hard to comprehend the terror of losing all that is familiar.

Prophets often heard God’s voice in the wilderness. In the desert, one is vulnerable. In the desert, safety and security are stripped away. Ezekiel did not need to go to the desert. He was already in the “desert” of Babylon. When God’s vision came to him beside the Kebar River, he had been stripped of the securities of life as he had known it. Ezekiel’s visions of sin and judgment (chapters 4–24) date from before the fall of Jerusalem. He foretold the destruction of Jerusalem at a time when people considered their holy city and the temple the only hope left. This “hope” included a quick return from exile to a normal life in Jerusalem. Jeremiah 28–29 and Ezekiel 13 speak of false prophecies of peace in Jerusalem and of throwing off the yoke of Nebuchadnezzar. Ezekiel emphatically denounced suggestions of revolt.

Hope could not be born by maintaining the institutions and structures of Judah. Ezekiel's message of hope grew out of the ashes of Jerusalem's total destruction. His was not an easy, "let's be positive" hope. Ezekiel's hope was born of ashes and repentance, a hope that saw the stars because the rest of the lights shone no more.

Transformed Community

In the ancient Near East, empires had patron gods who protected a certain area. Losing a battle showed the weakness of a god. The mythology that surrounded the gods undergirded the violent power structures of the empires. In essence, this meant that the whole system of idolatry gave kings and the ruling class the right to subjugate by military force.

Israel began as a covenant people; they had a covenant with the LORD. The covenant structure of Israel's history saw God as political leader. The Mosaic covenant was between God and the people, not between God and a king.

Israel was to trust the LORD to fight for them. Being a covenant people ruled out building up their own military power and making alliances with Egypt and other military powers. Being a covenant people meant a society without classes, a society with justice for all. That is why the law and the prophets consistently stressed providing justice for the widow, the orphan, and the alien.

As covenant people, the Israelites were to rely solely on God. They were not to rely on military strength and its undergirding of mythology. The LORD is God of the universe and has dominion over all peoples.

We need to know this to understand Ezekiel's message, which challenged the ancient Near Eastern political understandings. The LORD, not satisfied to be Israel's patron god, defending a certain territory, allowed Jerusalem and the temple itself to be destroyed. The statement, "Then they will know that I am the LORD," appears over and over in the book of Ezekiel.

When the LORD seemed to be washed up for good, the LORD became known for who he is. God is not, after all, the god of a territory or power structure, but the God of all people.

Israel had broken their covenant relationship with God. They had trusted in the idolatry of their pagan neighbors and greedily oppressed the economically weak (chapters 4–24). Both Samaria (capital of Israel) and Jerusalem (capital of Judah) had a history of foreign military alliances. These actions broke the covenant relationship with the LORD their God.

Ezekiel called for a radical return to covenant community. Specifically, he called for individual responsibility within the community (chapters 18 and 24). The people must return to the covenant relationship. They must put their trust in God alone. They must repent and abhor the idolatry and oppression of the past. Then they would again be God's people (14:11).

Through the covenant community, justice and righteousness can prevail. God's divine power and sovereignty became apparent to the nations as well. "Then the nations will know that I am the LORD, when I show myself holy through you before their eyes" (36:23b).

Ezekiel ends with a vision of the restored city of God, whose name shall be "Yahweh-Shammah, The Lord is There" (48:35).

Ezekiel critiques the power politics of the ancient Near East and Israel's participation in it. The prophet envisioned a transformed community that ordered its life according to the ways of the LORD. Greed was the root of power politics of the ancient Near East and is the root of military power structures of today.

Ezekiel’s message for today is for us to be a community of faith that orders its moral life according to the justice and righteousness of God. In this community, God will be made known to both people of faith and to those yet to become people of faith

Poems of Hope for the Exiles

The message of Isaiah 40–55 seems especially appropriate for an exiled community. With sweeping language, the prophet proclaimed God’s dominion over the whole earth (40:6-28). He exposed the foolishness of idols (44:6-23) and extended hope and comfort to the weary (40:1-5, 29-31). You will hear the music of Handel’s Messiah and the strains of many other hymns as you read these chapters.

In these poems, God frequently refers to Israel as “my servant” and promises to bless the nation. God wanted to make Israel an instrument of God’s mercy to the whole world (42:1). Note the boldness of this prophecy! While Israel was defeated and nearly lost in exile, the prophet insisted that God would restore Israel to a position of “light to the nations” (49:6b). God wanted to work through this rebellious and forgetful people. Through the bitter experience of the Exile, the nation of Israel paid for its sins and prepared for a new day when they would bring salvation to the ends of the earth.

In the Old Testament, sin sacrifices were common. Someone or something had to “pay” for disobedience. The Servant Songs of Isaiah (42:1-4; 49:1-4; 50:4-11; 52:13–53:12) indicate that the nation of Israel, as servant, paid for the sins of its leaders by being defeated and humiliated in exile (53:10). In the New Testament, Jesus bore the pain of rejection and suffering. For Christians, Jesus is the “suffering servant” who bore the burden of punishment for our sins.

The final chapters of Isaiah contain amazing prophecies in which Israel becomes a focal point of salvation for the whole earth. Some day, “foreigners” will join themselves to Yahweh and come to Jerusalem (“*my holy mountain*”) to worship (56:6-7). The “glory of the LORD” will shine upon Israel and “nations shall come to your light” (60:3). With God, there is always hope.

ESSENTIAL UNDERSTANDINGS

- Ezekiel followed God’s call to be a prophet during the Exile, presenting messages of both punishment and hope.
- God sent messages of hope and comfort to the Israelites through the prophets Ezekiel and Isaiah.
- People who are in exile or in difficult circumstances can find hope in God.
- Isaiah’s prophecies were fulfilled by Jesus Christ, as recorded in the gospels.

WORSHIP

Use any of the following songs:

- “Here I am, Lord” (Lesson 1), *Hymnal: A Worship Book* #395
- “Gentle Shepherd, come and lead us” (Lesson 2), HWB #352
- “Savior, like a shepherd lead us” (Lesson 2), HWB #355
- “Comfort, comfort, O my people” (Lesson 3), HWB #176
- “You shall go out with joy” (Lessons 3-4), HWB #427 (*or p. 113, old curriculum*)
- “O Lamb of God all holy!” (Lesson 4), HWB #146

Students will pray for each other personally in small groups during Lesson 1. In lesson 2, the teacher will offer prayer for persons in exile around the world.

Students will actively memorize the memory passage in lesson 3, creating and sharing appropriate gestures to illustrate the text.

MEMORY PASSAGES

Isaiah 55:1-2

Isaiah 55:6-12 (Lessons 2, 3, and 4)—main memory work

Isaiah 55:1-2

*Ho, everyone who thirsts,
Come to the waters;
And you that have not money,
Come, buy and eat!
Come, buy wine and milk
Without money and without price.*

*Why do you spend your money for that which is not bread,
And your labor for that which does not satisfy?
Listen carefully to me, and eat what is good,
And delight yourselves in rich food.*

Isaiah 55:6-12

*Seek the Lord while he may be found,
Call upon him while he is near;
Let the wicked forsake their way,
And the unrighteous their thoughts;
Let them return to the Lord, that he may have mercy on them,
And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Nor are your ways my ways, says the Lord.
For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.*

*For as the rain and the snow come down from heaven,
And do not return there until they have watered the earth,
Making it bring forth and sprout,
Giving seed to the sower and bread to the eater,
So shall my word be that goes out from my mouth;
It shall not return to me empty,
But it shall accomplish that which I purpose,
And succeed in the thing for which I sent it.*

*For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.*

MEMORY VERSE CONNECTIONS

Through the rich poetic language of Isaiah 55:1-2 and 6-12, God calls God's people back and offers them hope. God is seen as all-knowing and all-powerful during a time when the Israelites are weak. God reminds the people that God is in control and promises them joy.

ASSESSING TEACHING / LEARNING

To ensure that students are connecting this unit with the Exile, as studied in Unit 2, use daily review questioning to remind them that the people to whom Ezekiel and Isaiah prophesied are the Israelites in exile.

Students will demonstrate their knowledge of the memory passage and general information from this unit in the unit 3 quiz.



Seek the Lord while he may be found,
Call upon him while he is near;
Let the wicked forsake their way,
And the unrighteous their thoughts;
Let them return to the Lord,
that he may have mercy on them,
And to our God, for he will abundantly pardon.
For my thoughts are not your thoughts,
Nor are your ways my ways, says the Lord.
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For as the rain and the snow come down from heaven,
And do not return there until they have watered the earth,
Making it bring forth and sprout,
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So shall my word be that goes out from my mouth;
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But it shall accomplish that which I purpose,
And succeed in the thing for which I sent it.

For you shall go out in joy, and be led back in peace;
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Isaiah 55:6-12

Out of the Ashes

LESSON 1: THE PROPHET EZEKIEL

Objective

Students will be introduced to the prophet Ezekiel and connect him with the time of the Exile. As they learn about Ezekiel’s unique call from God, they will consider how God calls them.

Text: Ezekiel 1–2:7

Key Concepts

- Ezekiel was a prophet during the Exile who received a unique call from God.
- Ezekiel recognized God’s call and was willing to follow it, even though it meant telling the Israelites what they didn’t want to hear.

Essential Questions

- How did God get Ezekiel’s attention when he wanted to use him as a prophet?
- In what ways have you heard God calling you?

Estimated Lesson Time: 45 minutes

Materials

- Student Bibles
- “The Story of Ezekiel” (p. 121)
- “Ezekiel’s Call” (p. 122)
- Drawing pencils/markers, paper

Teacher Preparation

- Make copies of the student pages “The Story of Ezekiel” and “Ezekiel’s Call,” putting them on the front and back of the same sheet.

INTRODUCING THE LESSON

Read “The Story of Ezekiel” from the student page, as a group, to introduce the prophet. Students should learn that Ezekiel lived during the Exile, as studied in the last unit.

LESSON STEPS

1. “Ezekiel’s Call.” Distribute drawing supplies before reading aloud Ezekiel 1–2:7. Explain that as the students listen to Ezekiel’s vision, they will draw the images that come to mind on the back of the student page, “Ezekiel’s Call.” Encourage them to have their Bibles open to the passage. Allow extra time for students to finish and share their drawings after you finish reading.

2. Discuss Ezekiel’s unique call, asking the following questions: Why might God have sent a vision like this? Was God asking Ezekiel to carry out an easy task? If you had received Ezekiel’s call, how would you have reacted?

3. Write letters to God. Students will write a confidential letter to God about a

personal “call.” Introduce the activity as follows: Have you ever felt like God was speaking to you or asking you to do something specific? You may not have seen a vision like Ezekiel’s, but you may have heard an inner voice or felt strongly that you had to do something. Tell God about the times you have heard God calling you. Express your fears about following God’s way and/or your willingness to do whatever God asks of you.

4. End with a time of prayer in small groups of three to five students. Invite short, oral prayers about their hopes and fears related to God’s call. Each student should also pray for the person on the right, asking God to give that person the courage to do what God asks.

EXTEND THE LESSON

(These activities will extend the lesson to longer than 45 minutes.)

- **Invite a guest speaker** to share a personal story about God’s call, preferably one involving a life-changing experience like Ezekiel’s. This could be a great opportunity to connect with some of the students’ pastors.
- **Treasure hunt.** Have students search through the Bible to identify visions similar to Ezekiel’s. They should record the scripture reference and write a brief summary of the vision. This would also work well as an extra-credit project.

The Story of Ezekiel

Among the first group of exiles taken to Babylon was Ezekiel, a priest. One thousand miles they had marched, always in the wrong direction—away from home. When he finally arrived in Babylonia, Ezekiel saw well-watered plains along the Tigris and Euphrates Rivers. But even the lush green of growing things could not take away the gnawing fears and despair.

Ezekiel and his fellow exiles thought of their families from whom they were separated. The exiles were tired of not knowing what would happen next or where they were going. They were tired of unfamiliar foods to eat, of no place to belong, and of taking orders from soldiers.

The exiles settled by the ruins of an old city. Tel-Abib, by the Kebar canal, was 60 miles from the city of Babylon. They would have to build shelters, scratch out a living, learn a new language, and figure out who was in charge among them. The exiles desperately needed order in their lives.

Some thought of revolt. Who could blame them? With a well-planned revolt by both the exiles and those still in Jerusalem, perhaps things could return to normal. Then they could go back to Jerusalem and live free of Babylonian tyranny. Some said this would happen. They said they had received word from the LORD. Excitedly the people said, “See! God has raised up prophets for us in Babylon.” But the messages were not from God.

In the fifth year of the Exile, God did raise up a prophet among the Jews in Babylon. On an ordinary summer day, something strange happened to Ezekiel. He had a vision, and experienced something like a storm. In the midst of the storm were four strange creatures and wheels within wheels. Then Ezekiel saw a throne, and on the throne was a glowing figure. He heard a voice speaking to him.

When Ezekiel tried to describe what he had seen, he was at a loss for words. He could only compare his vision to things other people had seen. Words could not adequately describe his vision.

This was Ezekiel’s call to speak God’s mes-



*Ezekiel's vision
of a rebuilt
temple in
Jerusalem*

sage to the exiles. For a period of time, Ezekiel only spoke when he had a direct message from God. What Ezekiel had to say was not what his fellow exiles wanted to hear.

He prophesied that Jerusalem would be destroyed. He cautioned against a rebellion against Nebuchadnezzar. Ezekiel reminded the people of their past and encouraged them to reflect on the ways they had turned away from God.

God had told Israel not to make military agreements with other nations. God’s people were to trust in God, not in their own power and weapons. God’s people were to trust God, not the chariots, horses, and military power of their pagan neighbors. Against God’s command, both Judah and Israel had made military agreements with Egypt, Assyria, and even Babylon. They had felt safer with those great armies at their side.

Ezekiel’s prophecies came true. Jerusalem was destroyed. It was then that God gave Ezekiel a message of hope. It was not a hope that said things would go back to the way they were before the Exile. Instead, the people would have hope because they were God’s forgiven people. They would walk in God’s ways and trust in God.

Read about Ezekiel’s call in Ezekiel 1.

Name: _____

Ezekiel's Call

As your teacher reads Ezekiel's vision in Ezekiel 1, draw the pictures that enter your mind.

Out of the Ashes

LESSON 2: THE GOD OF A PEOPLE

Objective

Students will hear an overview of Ezekiel’s life and prophetic messages. They will consider the sources of hope for historical situations of exile.

Text: Book of Ezekiel

Key Concepts

- Ezekiel had a close relationship with God and shared a variety of messages with the Israelites.
- Peoples throughout history have experienced different types of exile, during which followers of God can find hope.

Essential Questions

- What were Ezekiel’s unique visions, and what were his main messages to the Israelites?
- How can people find hope in difficult situations?

Estimated Lesson Time: 45 minutes

Materials

- “Instructions for Ezekiel” (p. 125)
- Flour tortilla, spread with honey and rolled up
- “Letter from an Internment Camp” (p. 126)
- “In Their Hearts, Faith Lived On” (p. 127)

Teacher Preparation

- Arrange for a guest speaker to play the part of Ezekiel, giving him the instructions provided in this lesson ahead of time, so he has time to prepare. The guest will be in costume and carry the tortilla as a scroll. (*You can provide this, if you wish.*) Someone with acting skills from a student’s church, or a teacher or older student in your school would make a great Ezekiel.
- Make copies of the student pages “Letter from an Internment Camp” and “In Their Hearts, Faith Lived On,” putting them on the front and back of the same sheet.

INTRODUCING THE LESSON

Have the guest knock on the classroom door immediately at the beginning of the lesson. Listen as “Ezekiel” tells his story.

LESSON STEPS

1. Encourage students to ask questions after Ezekiel is finished speaking. To take pressure off your guest, you may help to field the questions. Give a round of applause for Ezekiel, to show the class’ appreciation. At this point, Ezekiel may leave the classroom.

2. Thinking about exile. Lead the students in thinking beyond the Old Testament Exile to more recent examples of exile. Brainstorm a list of groups of people in history who have been exiled in some way. Students might mention examples like Africans captured and deported as slaves, Native Americans forced onto reservations, and the Holocaust. Encourage them to suggest any elements of hope that could have existed in these situations.

3. Distribute copies of the student page, with the stories “Letter from an Internment Camp” and “In Their Hearts, Faith Lived On.” Divide the class into small groups of 3-4. Each group should read aloud through each account (*on the front and back of the page*). They should identify the difficulties the people experienced, as well as their source(s) of hope. One student should be prepared to report answers from the group to the whole class.

Discuss the difficulties and sources of hope as a whole class. Emphasize that hope exists, even in terrible situations, and that trusting in God can help us identify that hope.

4. Lead the class in prayer for people around the world who are currently in exile or in situations that seem hopeless. Ask God to empower the students to become prophets of God’s message of hope, as Ezekiel was. Finish by reciting the Unit 3 memory verse, Isaiah 55:6-12. Focus on God’s control over all situations and hopeful promise in verse 12.

EXTEND THE LESSON

(These activities will extend the lesson to longer than 45 minutes.)

- **Present the drawings.** Students may enjoy presenting yesterday’s drawings of Ezekiel’s vision to the guest speaker. For fun, the speaker could even offer a ruling on which was closest to his actual vision. Just be sure the students understand that none of us really knows the actual representation of the vision.
- **Thank-you card.** Have students sign a thank-you card for the guest speaker.

Instructions for Ezekiel

Thank you for your willingness to act as Ezekiel for the sixth graders today! Please dress in an appropriate costume, such as a long robe. You will carry a thin, rolled-up flour tortilla spread with honey, which is to be your scroll. Feel free to improvise with the following script as much as you like; it will be more realistic if you are not reading directly from the script.

Good day, young people! I heard you were studying about my people, the Israelites, when we were in exile in Babylon. Yes, it was a difficult and discouraging time for us.

God first spoke to me in a very unusual way. I had a vision of God’s glory. There were strange winged creatures, bright fire and lightning, and moving wheels. I heard God’s voice: “Son of man, I am sending you to the Israelites.” I thought, “Me, Ezekiel? Who am *I* to be a prophet?” But God’s message was clear. I was to be bold and proclaim God’s messages to the Israelites.

God handed me a scroll and unrolled it. (*Unroll the tortilla.*) I saw that it contained words of sadness. God instructed me to eat the scroll, so I did. It tasted as sweet as honey! (*Start eating the tortilla. Share some with various students around the room.*)

For seven years, God sent me messages of judgment, and I had to speak these to the Israelites. They had sinned against God, and because of this our beloved city of Jerusalem would be destroyed. There was nothing we could do to prevent this punishment.

While in Babylon, my family experienced a great loss—my dear wife died. But God told me not to show my emotions about her death, because God was using this tragedy as an illustration of what would happen to the sacred temple in Jerusalem. Like my wife being taken from me, the temple would be taken from Israel, and God wanted his people to carry on and be strong.

We weren’t the only people who deserved God’s judgment, though. God also told me to proclaim that judgment was coming for six other nations in the area.

Finally God shared a message of hope. Thankfully it is not God’s style to practice judgment without hope and the possibility of a good future. God promised to send God’s Spirit to Israel, and to restore our greatness as one nation, united under one king.

It was then that God’s Spirit brought me to a valley full of dried-up bones. God instructed me to tell them to come to life! I did, and the bones reassembled themselves into people. After God breathed into them, they became a huge army of people with tendons and flesh and skin! The point was, the dry bones were like Israel, feeling dead and hopeless. But God was going to breathe new life into us.

God also gave me a vision of the beautiful new temple that would be built in Jerusalem. God likes math, by the way; I wrote down all the calculations in my book, Ezekiel. I was instructed in our nation’s boundaries, and which tribes of Israel would receive which areas. It was exciting, because we were being promised a special land of our own, at a time when we were captives in a foreign city! God was willing to forgive us, and still wanted a relationship with us even though we had disobeyed! God wanted to use us to show the world that God is the LORD.

Letter from an Internment Camp

Mailing Address: Barrack 16, Apartment 40, Tanforan Assembly Center, San Bruno, California

Actual Address: Stable 16, Horse stall 40, Tanforan Racetrack, San Bruno, California

Dear Hermie,

Here I am sitting on an army cot in a smelly old horse stall, where Mama, Bud, and I have to live for who knows how long. It's pouring rain, the wind's blowing in through all the cracks, and Mama looks like she wants to cry. I guess she misses Papa. Or maybe what got her down was that long, muddy walk along the racetrack to get to the mess hall for supper.

Anyway, now I know how it feels to stand in line at a soup kitchen with hundreds of hungry people. And that cold potato and hot dog they gave me sure didn't make me feel much better. I'm still hungry, and I'd give you my last nickel if you appeared this minute with a big, fat hamburger and a bagful of cookies.

You know what? It's like being in jail here—not being free to live in your own house, do what you want, or eat what you want. They've got barbed wire all around this race track and guard towers at each corner to make sure we can't get out. Doesn't that sound like a prison? It sure feels like one!

What I want to know is, what am I doing here anyway? Me—a genuine born-in-California citizen of the United States of America stuck behind barbed wire, just because I look like the enemy in Japan. And how come you're not in here too, with that German blood in your veins and a name like Herman Schnabel? We're at war with Germany too, aren't we? And with Italy? What about the people at Napoli Grocers?

My brother, Bud, says the U.S. government made a terrible mistake that they'll regret someday. He says our leaders betrayed us and ignored the Constitution. But you know what I think? I think war makes people crazy. Why else would a smart man like President Franklin D. Roosevelt sign an executive order to force us Japanese-Americans out of our homes and lock us up in internment camps? Why else would the FBI take Papa off to a POW camp just because he worked for a Japanese company? Papa—who loves America just as much as they do.

Hey, ask Mrs. Wilford what that was all about. I mean that stuff she taught us in sixth grade about the Bill of Rights and due process of law. If that means everybody can have a hearing before being thrown in prison, how come nobody gave us a hearing? I guess President Roosevelt forgot about the Constitution when he ordered us into these camps. I told you war makes people crazy!

Well, Hermie, I gotta go now. Mama says we should get to the showers before the hot water runs out, like it did when she went to do the laundry. Tomorrow she's getting up at 4:00 a.m. to beat the crowd. Can you imagine having to get up in the middle of the night and stand in line to wash your sheets and towels? By hand too! No luxuries like washing machines in this dump!

Hey, do me a favor? Go pet my dog, Rascal, for me. He's probably next door. Tell him I'll be back to get him for sure. It's just that I don't know when. There's a rumor we're getting shipped to some desert—probably in Utah. But don't worry, when this stupid war is over, I'm coming home to California and nobody's ever going to kick me out again! You just wait and see! So long, Hermie.

Your pal,

Jimbo Kurasaki

Note: In 1942, shortly after the outbreak of war with Japan, the United States government uprooted and imprisoned, without trial or hearing, 120,000 Americans of Japanese ancestry. They were sent first to "assembly centers" in abandoned racetracks and fairgrounds. From there they were sent to 10 bleak internment camps in remote areas of the country. In 1976, President Gerald Ford stated, "Not only was that evacuation wrong, but Japanese Americans were and are loyal Americans." In 1983, a commission established by the U.S. Congress concluded that a grave injustice had been done to Americans of Japanese descent. It also stated that the causes of the uprooting were race prejudice, war hysteria, and a failure of political leadership.

In Their Hearts, Faith Lived On

In Up from the Rubble, Peter Dyck tells this story about the great suffering of a group of Mennonite refugees who fled the Soviet Union during World War II. Of the 614 people who started out, only 33 arrived. The following is only a brief summary of their story.

The group had started out from Russia in October 1943, traveling with horses and wagons at first, then on foot, and finally many hadn't been able to go any further. Old people had died along the road, and there was hardly time to bury them. Children were born. Husbands and sons, sometimes still just boys, were drafted into the German army to fight back the advancing Russians. Families became hopelessly separated.

They told about the persecution in Russia during the purges of the mid-1930s, the determination of Stalin to destroy the church, the hard times for believers generally and ministers in particular.

Most of the church leaders had disappeared in prisons and slave labor camps, and for all practical purposes the organized and visible church was gone. But in their hearts the faith had lived on. They had not been able to worship in churches for a long time, they had no Bibles, but they believed that God was with them, that even now he would not forsake them.

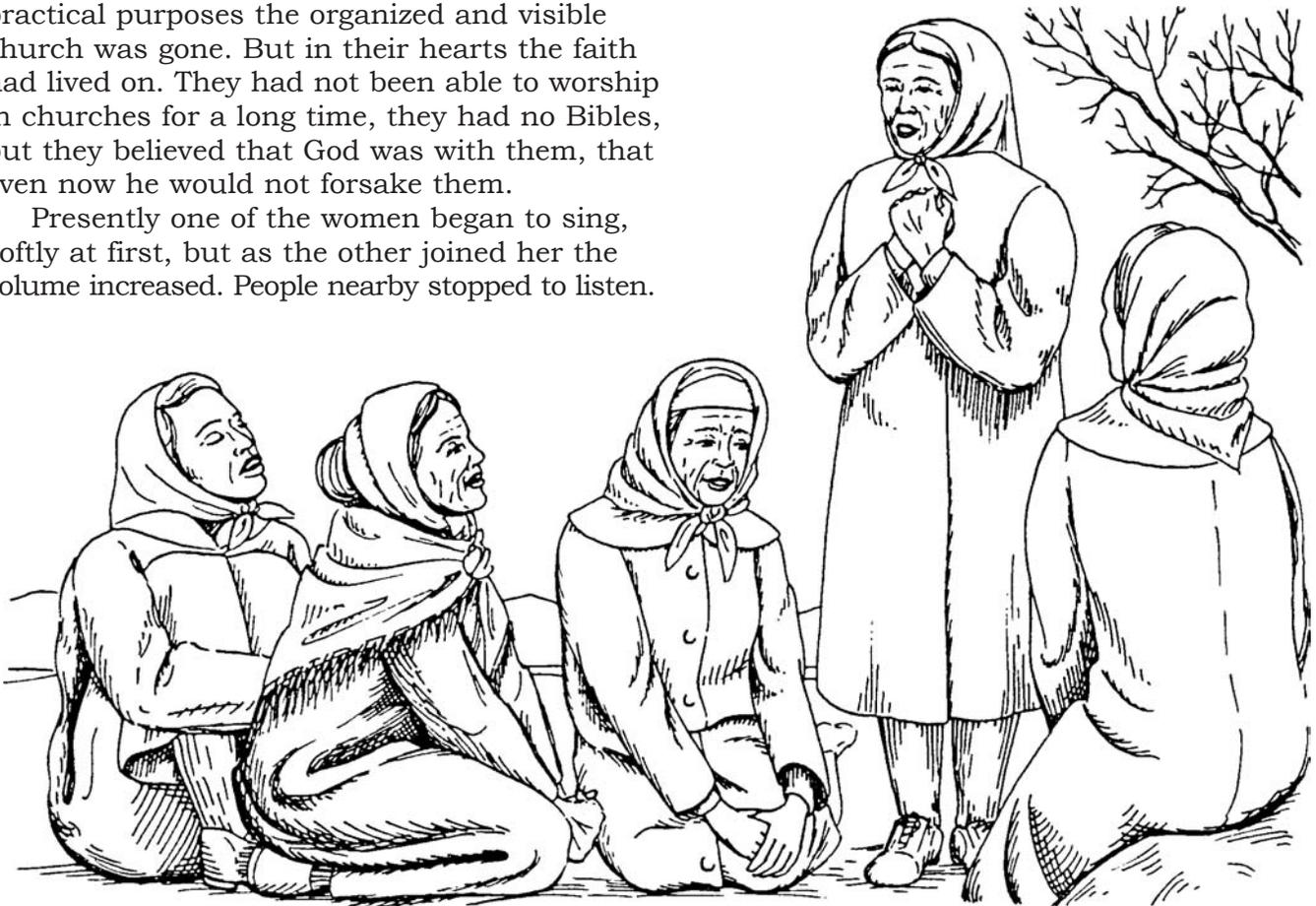
Presently one of the women began to sing, softly at first, but as the other joined her the volume increased. People nearby stopped to listen.

Is there joy and gladness
In this vale of strife?
Naught but tears and sadness
In this earthly life?

Where there's so much sorrow,
Many doubts and fears;
Cares that leave the morrow
Dim with death and tears—

O what consolation,
There's a God who cares!
Jesus brought salvation
From the world's despair!

Many have not tasted
Of the Saviour's grace
Surely they would follow
If they knew his peace.



Out of the Ashes

LESSON 3: COMFORT MY PEOPLE

Objective

Students will memorize Isaiah 55:6-12 (*and/or the bonus verses, 55:1-2*) with actions, discovering God's words of comfort.

Text: Isaiah 55:6-12 (55:1-2)

Key Concepts

- Isaiah offered God's words of comfort to the exiles.
- God cares for us during times of suffering.

Essential Questions

- How do people experience comfort?
- What specific words did God use to comfort the Israelites?

Estimated Lesson Time: 45 minutes

Materials

- Student Bibles
- For Extend the Lesson: CD player, CD of Handel's *Messiah*

Teacher Preparation

- Become familiar with the Isaiah 55:6-12 passage and have an idea ahead of time of appropriate motions for memorizing. You may want to allow for other methods of memorizing as well. (*See note in Lesson Step 3.*)

INTRODUCING THE LESSON

Remind the students of God's faithfulness to Israel during the Exile. God sent messages to them through the prophets, including words of comfort. Ask them to share examples of ways they have been comforted or have comforted others in times of distress.

LESSON STEPS

1. Read Isaiah 55:1-2 and 6-12 together. Present Isaiah as another prophet who offered words of hope and comfort to the exiles.

2. Memorize with actions. The imagery in Isaiah 55:1-2, 6-12 lends itself beautifully to memorizing through actions. Divide the class into groups of 2-3 students. Ask each group to create physical motions to go with the words of the passage. As they do so, students will begin to memorize the verses. Have the groups focus on verses 6-12, allowing students who choose to do the extra verses to work on those as well.

3. Share the actions. Invite the groups to recite the memory passage in front of the class, demonstrating the motions they created. Encourage them to recite the verses from memory, if they can.

Note: Another fun way for 6th grade students to memorize verses is to play a game such as soft darts or golf. Students say the words in turn. If they say the correct word, they get to move closer to the target. Score points as you would for a target game.

4. Identify comforting words in the lines from this passage. Remind students that when we memorize scripture, the Holy Spirit can use these words at a later time to bring us a message from God. In the future, students might find comfort in the words from God they are committing to memory today.

EXTEND THE LESSON

(This activity will extend the lesson to longer than 45 minutes.)

- **Play familiar songs from Handel's *Messiah*** that are taken directly from passages in Isaiah. Students should follow along in their Bibles as much as possible.

Out of the Ashes

LESSON 4: GOD’S SUFFERING SERVANT

Objective

Students will connect Old Testament prophecy with its New Testament fulfillment.

Text: Isaiah 52:13-15; Isaiah 53; various scriptures from the gospels

Key Concepts

- Jesus Christ clearly fulfilled the prophecies of Isaiah, as recorded in the Bible.

Essential Questions

- What is prophecy?
- How did Jesus Christ fulfill Isaiah’s prophecies?

Estimated Lesson Time: 45 minutes

Materials

- “Isaiah’s Prophecy and Fulfillment in Matthew” (pp. 132-133)
- “Isaiah’s Prophecy and Fulfillment in Mark” (pp. 134-135)
- “Isaiah’s Prophecy and Fulfillment in Luke” (pp. 136-137)
- “Isaiah’s Prophecy and Fulfillment in John” (pp. 138-139)
- Student Bibles
- For Extend the Lesson: *The Lion, the Witch and the Wardrobe* by C.S. Lewis

Teacher Preparation

- Copy the prophecy pages for each of the gospels, putting them front and back on the same sheet. Make an equal number of copies of each. (*Each student will fill out one of the sheets.*)

INTRODUCING THE LESSON

Define “prophecy.” Ask students to offer definitions for the term. Explain prophecy as a divine message from God that tells what will happen in the future. Students may have some questions about the difference between fortune-telling or earthly predictions and biblical prophecy. Clearly distinguish biblical prophecy as a direct message from God. Often prophecy’s purpose was to warn or comfort God’s people.

LESSON STEPS

1. Complete prophecy pages. Distribute the student pages so each gospel is covered by a proportional number of students. Students should work individually. Although the selected passages are printed on the student page, students may want to consult a Bible to understand the verses’ context.

Students should show you their work when they are finished. Since there are many interpretations of these passages, there is much leeway in finding connec-

tions and similarities. Ensure that students have been thoughtful and thorough in comparing the two scriptures.

3. Discuss findings. Have students meet in groups with the classmates who studied the same gospel. Ask them to compare and discuss the similarities they found.

4. Report findings. Invite each group to report their findings to the whole class, listing similarities on the board. Students may wonder why some gospels include details that others don't. Explain that while each author was writing about the same event, they had different perspectives and noticed different details. Emphasize the importance of reading several perspectives, rather than giving students the impression that the Bible has conflicting accounts of the same event.

5. Memory passage. Pair up students to review the Bible memory passage (Isaiah 55:6-12), using the actions created in the last lesson.

EXTEND THE LESSON

(This activity will extend the lesson to longer than 45 minutes.)

- **Read *The Lion, the Witch and the Wardrobe*.** This book portrays many images of the suffering servant through the character of Aslan. Read the book as a class, or offer extra credit to students who read the book and document similarities between the sacrifice of Jesus Christ and what Aslan does for Edmund in the story. Another option would be to watch Disney's 2005 movie, *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe*, rated PG.

Name: _____

Isaiah's Prophecy and Fulfillment in Matthew

As you read Isaiah 52:13-15 and Isaiah 53, use colored pencils to mark similarities between the prophecy and what actually happened as recorded in Matthew. For example, when you see the same thing described in Isaiah as in Matthew, mark it with one color. When you find another match, mark it with a new color. See how many similarities you can find.

Isaiah 52:13-15

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Isaiah 53

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hid their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his

Matthew 26:57-68

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'"

The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Matthew 27:11-14

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

grave with the wicked and his tomb with the rich, although he had done no violence, and there was not deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light, he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore, I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Matthew 27:38-44

(You may want to compare verses 27-44 from your Bible)

Then the two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.” In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’” The bandits who were crucified with him also taunted him in the same way.

Name: _____

Isaiah's Prophecy and Fulfillment in Mark

As you read Isaiah 52:13-15 and Isaiah 53, use colored pencils to mark similarities between the prophecy and what actually happened as recorded in Mark. For example, when you see the same thing described in Isaiah as in Mark, mark it with one color. When you find another match, mark it with a new color. See how many similarities you can find.

Isaiah 52:13-15

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Isaiah 53

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hid their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his

Mark 14:55-65

Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands,'" but even on this point their testimony did not agree.

Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'" Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

Mark 15:25-32

(You may want to compare verses 1-32 in your Bible)

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also

grave with the wicked and his tomb with the rich, although he had done no violence, and there was not deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light, he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore, I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

mocking him among themselves and saying, “He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were crucified with him also taunted him.

Name: _____

Isaiah's Prophecy and Fulfillment in Luke

As you read Isaiah 52:13-15 and Isaiah 53, use colored pencils to mark similarities between the prophecy and what actually happened as recorded in Luke. For example, when you see the same thing described in Isaiah as in Luke, mark it with one color. When you find another match, mark it with a new color. See how many similarities you can find.

Isaiah 52:13-15

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Isaiah 53

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hid their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his

Luke 22:63-65

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" They kept heaping many other insults on him.

Luke 23:13-25

(You may want to compare verses 8-25 in your Bible)

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together, "Away with this fellow! Release Barabas for us!" (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

Luke 23:32-38

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull,

grave with the wicked and his tomb with the rich, although he had done no violence, and there was not deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light, he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore, I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

Name: _____

Isaiah's Prophecy and Fulfillment in John

As you read Isaiah 52:13-15 and Isaiah 53, use colored pencils to mark similarities between the prophecy and what actually happened as recorded in John. For example, when you see the same thing described in Isaiah as in John, mark it with one color. When you find another match, mark it with a new color. See how many similarities you can find.

Isaiah 52:13-15

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Isaiah 53

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hid their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his

John 18:19-23

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?"

John 19:1-12

(You may wish to read verses 1-18 in your Bible.)

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face.

Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you,

grave with the wicked and his tomb with the rich, although he had done no violence, and there was not deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light, he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore, I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

Name _____

Out of the Ashes: Unit 3 Quiz

Part 1: Memory Passage

Recite the memory passage to your teacher, including the reference. Feel free to use the motions you created, if that is helpful. (Isaiah 55:6-12)

Part 2: The Prophets and their Messages

1. Describe three images that Ezekiel saw during his unique call from God.

2. What two types of messages did Ezekiel give the Israelites as a prophet?

3. What was the point of Ezekiel's vision of the valley of dry bones?

4. Define prophecy.

5. List four similarities between the prophecies of Isaiah and the arrest/death of Jesus Christ, according to the gospel you read for comparison.

6. Describe one historical situation (*other than the Israelites of the Old Testament*) where a group of people was in exile. How did they find hope?

ANSWER KEY

Out of the Ashes: Unit 3 Quiz

Part 1: Memory Passage

Recite the memory passage to your teacher, including the reference. Feel free to use the motions you created, if that is helpful. (Isaiah 55:6-12)

Part 2: The Prophets and their Messages

1. Describe three images that Ezekiel saw during his unique call from God.

Possible answers: Windstorm, fire, four winged creatures with human and animal faces, moving wheels intersecting other wheels, icy expanse, glowing man on a sapphire throne

2. What two types of messages did Ezekiel give the Israelites as a prophet?

Punishment and hope

3. What was the point of Ezekiel's vision of the valley of dry bones?

The nation of Israel was dead like the bones, but God would breathe new life into the people

4. Define prophecy.

A divine message from God that tells what will happen in the future

5. List four similarities between the prophecies of Isaiah and the arrest/death of Jesus Christ, according to the gospel you read for comparison.

Four of these qualities of Christ: disfigured appearance, not beautiful, not majestic like a king, despised and rejected, suffering, sad, took on our sins, pierced, wounded, was silent before his accusers, died, innocent, killed along with the guilty

6. Describe one historical situation (other than the Israelites of the Old Testament) where a group of people was in exile. How did they find hope?

Japanese were placed in internment camps by the U.S. government during WW II. They hoped they would soon be able to return to their homes. Russian Mennonites fled the Soviet Union during WW II. They believed God cared for them and found hope in Jesus' salvation. Africans were kidnapped and taken to the Americas as slaves. They believed God would set them free like the Israelites from Egypt. Native peoples were put onto reservations in the U.S. They believed they could survive as a tribe and regain their land and strength. Jews were sent to concentration camps during the Holocaust. They hoped to be reunited with their families and believed God was with them.