

Test Questions for
A Short Introduction to the Hebrew Bible

Introduction

Multiple Choice

- ____ 1. The three main parts of the Hebrew Bible are
A. Old Testament, Apocrypha, and Apocalypse
B. Apocrypha, Prophets, and Septuagint
C. Torah, Prophets, and Writings
D. Pentateuch, Historical Books, and Prophets
- ____ 2. Apart from the New Testament, the books included in the Roman Catholic Bible that are not found in the Hebrew Bible are known as the
A. Pseudepigrapha
B. *K^etûbîm*
C. Prophets
D. Apocrypha
- ____ 3. The biblical books known as the Pentateuch in the Christian Bibles are called in the Hebrew Bible the
A. Torah
B. *N^ebî'îm*
C. *K^etûbîm*
D. Apocrypha
- ____ 4. General consensus regarding which books belong in the Hebrew Bible was reached at approximately
A. The time of Ezra, 400 B.C.E.
B. The time of the Maccabees, the second century B.C.E.
C. The end of the first century C.E.
D. The early Middle Ages.
- ____ 5. The oldest Hebrew manuscripts of most of the biblical books are the collection known as the
A. Dead Sea Scrolls.
B. Masoretic texts.
C. *K^etûbîm*.
D. Apocrypha.
- ____ 6. According to Collins, to speak of the verbal inerrancy of the texts of the Bible
A. Makes little sense.
B. Is essential for Christian faith.
C. Is true for some Old Testament books but not for others.
D. Is a matter of private opinion.

Short Answer

1. The Septuagint includes the translation of the Hebrew Bible into the _____ language.
2. American scholar W. F. Albright was a pioneer in applying the results of the scholarly discipline of _____ to the study of biblical history.
3. The author asserts that this introduction builds on the tradition and methods of _____ scholarship.

Brief Essay

1. How would you summarize the consensus of scholars today about the historicity of the chronology of the Hebrew Bible?
2. List and define four or five current methods in the study of the Bible.

Chapter 1: The Near Eastern Context

Multiple Choice

- ____1. The earliest known writing system—cuneiform—was developed in Mesopotamia about 3200 B.C.E. by the
- A. Assyrians.
 - B. Egyptians.
 - C. Canaanites.
 - D. Sumerians.
- ____2. Pharaoh Akhenaten (Amenhotep IV) accomplished a major religious revolution in Egypt that involved a change from traditional Egyptian religion to
- A. A kind of solar monotheism.
 - B. An emphasis on animal sacrifices.
 - C. The sole worship of Yahweh.
 - D. The worship of hundreds of gods and goddesses.
- ____3. The land of Canaan was strategically located between
- A. Mesopotamia and the civilizations of East Asia.
 - B. Egypt and Mesopotamia.
 - C. Egypt and Greece.
 - D. Arabia and Asia Minor.
- ____4. The people who migrated from the Aegean to the southern coast of Palestine and inhabited such towns as Ashkelon, Gaza, and Ashdod were the
- A. Hittites.
 - B. Syrians.
 - C. Jebusites.
 - D. Philistines.

- ____5. If Atrahasis is a myth about creation, the figure of Utnapishtim in the Gilgamesh Epic finds its closest biblical parallel in the story of
- A. Noah.
 - B. Abraham.
 - C. Moses.
 - D. David.
- ____6. Tiamat is
- A. The first king of Sumer.
 - B. An ancient legend that has parallels to the story of Joseph.
 - C. The nature goddess in the Gilgamesh Epic.
 - D. Adam's first wife in Jewish legend.
- ____7. The major sources for our knowledge of ancient Canaanite religion are the Bible and the texts discovered
- A. In Sumer.
 - B. In Egypt.
 - C. At Ebla.
 - D. At Ugarit.
- ____8. The king and father of the gods in Canaanite religion, a term used in the Hebrew Bible generally for deity and also for the God of Israel, is
- A. Anat.
 - B. Baal.
 - C. El.
 - D. Mot.
- ____9. The Canaanite god whose struggle with Mot is most closely associated with the fertility of the land is
- A. Anat.
 - B. Baal.
 - C. El.
 - D. Astarte.
- ____10. One of the most striking features of ancient Egyptian culture was the pervasive belief that led to the construction the pyramids, namely, the belief in
- A. Life after death.
 - B. Absolute monarchy.
 - C. Reincarnation.
 - D. The eternal conflict between good and evil.

Short Answer

1. The earliest civilizations in the ancient Near East arose along the Tigris and Euphrates Rivers in Mesopotamia and the _____ River.
2. The Rosetta Stone, discovered by Napoleon's expedition, enabled scholars for the first time in 1822 to understand the ancient language of the people of _____.

3. By the reign of Nebuchadnezzar I, Marduk became the chief god of the ancient culture of _____.

Brief Essay

1. Summarize the narrative of one of these ancient Mesopotamian stories: Atrahasis, the *Enuma Elish*, or the Gilgamesh Epic.
2. What are some connections between the culture of the ancient Near East and the language and imagery of the Bible?

Chapter 2: The Nature of the Pentateuchal Narrative

Multiple Choice

- ____ 1. According to the traditional view, the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy were written by
- A. Moses.
 - B. Priests in exile in Babylon.
 - C. Scholars in the court of King Solomon.
 - D. Collectors of four separate narrative traditions.
- ____ 2. The proper name uniquely used of Israel's God in the Hebrew Bible is
- A. Elohim.
 - B. Adonai.
 - C. El Shaddai.
 - D. Yahweh.
- ____ 3. According to the "Documentary Hypothesis," the two sources used in the stories of paradise and the flood in Genesis 1–9 were
- A. P and D.
 - B. J and P.
 - C. E and P.
 - D. E and D.
- ____ 4. Which source of the Pentateuch is characterized by a dry style, genealogies, chronologies, ritual matters, and a series of covenants?
- J.
 - E.
 - D.
 - P.
- ____ 5. Which source of the Pentateuch is found almost entirely in one biblical book?
- J.
 - E.
 - D.
 - P.
- ____ 6. Which of the Pentateuchal sources are most difficult to untangle?

- A. J and E.
- B. E and D.
- C. P and J.
- D. D and P.

- ____7. King Josiah in 621 B.C.E. centralized worship at the temple in Jerusalem in a religious reform that was based on the “book of the Torah” that had just been found in the temple. This book was most probably all or part of
- A. Genesis.
 - B. Exodus.
 - C. Leviticus.
 - D. Deuteronomy.
- ____8. Some scholars, like Gerhard von Rad, argued that J, the oldest source in the Pentateuch, had its origin in
- A. The Israelite tribes of Galilee in the north.
 - B. The Midianites of the Sinai Peninsula.
 - C. Judah.
 - D. A religious reform instigated by King Josiah.
- ____9. The Pentateuch reached its final form no earlier than the
- A. Reign of Solomon, about 950 B.C.E.
 - B. Reign of Josiah, about 721 B.C.E.
 - C. Fall of Jerusalem in 587 B.C.E.
 - D. Postexilic period, after 525 B.C.E.
- ____10. Collins concludes that “the main lesson to be retained” about the origin of the Pentateuch is that these texts
- A. Are composite and incorporate layers from different eras.
 - B. Exhibit clear signs of a single authorship from the time of Moses.
 - C. Are the product of Bedouins from the Transjordan.
 - D. Are the first great work of fiction from the ancient Near East.

Short Answer

1. The Pentateuchal source that uses the name “Yahweh” from the beginning is _____.
2. Which “mongrel form” of the divine name is a combination of the consonants of YHWH, or JHVH, with the vowels of *Adonai*? _____

Brief Essay

1. What observations led scholars to formulate the “Documentary Hypothesis” of the origin of the Pentateuch?
2. What observations have led scholars to criticize the “Documentary Hypothesis” of the Pentateuch?

Chapter 3: The Primeval History

Multiple Choice

- ___1. The generic term for “human being” in Hebrew is
- A. Adam.
 - B. Nephesh.
 - C. Atrahasis.
 - D. Anthropolos.
- ___2. In the Yahwist (J) account of creation, the human male and female are created
- A. Simultaneously, before the other creatures.
 - B. Simultaneously, after all other creatures.
 - C. Separately, the male first and the female at the end of creation.
 - D. Separately, the female first and the male at the end of creation.
- ___3. According to Collins, the talking snake in the Garden of Eden was originally meant to be
- A. A fictional voice of temptation.
 - B. Satan (the devil).
 - C. The Antichrist.
 - D. A messenger of Yahweh.
- ___4. It may be significant for the story in J that the first child was conceived and born
- A. In the Garden of Eden.
 - B. After the expulsion from Eden.
 - C. Immediately prior to the flood.
 - D. Immediately after the creation of man and woman.
- ___5. The disobedience of Adam and Eve, according to J, resulted in
- A. Human death.
 - B. Woman’s pain in childbearing.
 - C. The snake creeping on the ground.
 - D. All of the above.
- ___6. According to Collins, a major “theological misconception” on the part of some readers of the story of Adam and Eve is the
- A. Doctrine of original sin—the belief that human beings after Adam are born in a state of sin.
 - B. Belief that God demands animal sacrifices to atone for sins.
 - C. Conviction that paradise can be restored when human beings strive for perfection in this life.
 - D. Idea that the devil is the ruler of this world.
- ___7. If we read the opening words of the Bible as a temporal clause, “In the beginning, when God created. . .,” then it is clear that creation
- A. Is bringing into existence things that were not.
 - B. Is bringing order out of chaos.
 - C. Took much longer than six days.
 - D. Took place by trial and error.

- ____ 8. According to Collins, the most striking thing about the Priestly creation account is its
- A. Negative attitude toward sexuality.
 - B. Low estimate of human potential.
 - C. Emphasis on the goodness of all that is created.
 - D. Assertion that death is the punishment for the sin of the first couple.
- ____ 9. The Priestly account of the flood ends with God
- A. Making a covenant with Noah.
 - B. Giving strict warnings of additional punishments for disobedience.
 - C. Revealing to Noah the laws of animal sacrifice.
 - D. All of the above.
- ____ 10. The Priestly editors of the narratives of the primeval history tried to integrate them into an unfolding history by
- A. Combining E and D.
 - B. Creating fictional transitional narratives.
 - C. Adopting Babylonian traditions.
 - D. Inserting genealogies.

Short Answer

1. According to the J source, Adam and Even were expelled from the garden so that they would not do what?
2. According to the P source, human beings first began to be carnivorous after _____.

Brief Essay

1. Describe some distinctive aspects of the J account of creation.
2. What are some distinctive aspects of the P account of creation?

Chapter 4: The Patriarchs

Multiple Choice

- ____ 1. Abram, later known as Abraham, first appears in the biblical text as migrating first to Haran and then to Canaan from where?
- A. Goshen in Egypt.
 - B. The Hittite settlements in northeastern Turkey.
 - C. Ur of the Chaldeans.
 - D. Nineveh of Assyria.
- ____ 2. The kind of society described in the stories of the patriarchs in Genesis can be called “dimorphic” (twofold) because it involves

- A. Both nomads and a settled population.
 - B. Tensions between Semites and Egyptians.
 - C. Disputes between farmers and urbanites.
 - D. Continuous warfare.
- ___3. God's promise to Abraham takes the form of a covenant, in which a central feature is the
- A. Ten Commandments.
 - B. Prohibition to worship in any place other than Jerusalem.
 - C. Charter for Abraham's descendants to possess the land of Israel.
 - D. Demand of Abraham's absolute obedience to the revealed laws.
- ___4. In the story of Abraham and Isaac in Genesis 22
- A. The practice of child sacrifice is categorically condemned.
 - B. Abraham is praised for his willingness to sacrifice his son.
 - C. The Hebrews are strictly warned not to follow the abominable practices of their neighbors.
 - D. We have a model for all persons of true faith.
- ___5. The most significant Priestly addition to the Abraham stories is the account of the covenant with Abraham in Genesis 17, which requires
- A. Circumcision.
 - B. The sacrifice of Isaac.
 - C. That Abraham raise up children for his deceased brother.
 - D. The destruction of Sodom and Gomorrah.
- ___6. In the Pentateuchal narrative as a whole, the Joseph story functions as
- A. A prime example of a dysfunctional family.
 - B. An illustration of the corruption of foreign influences.
 - C. A warning against the abuse of political power.
 - D. A bridge from the patriarchal narratives to the exodus.
- ___7. That Deuteronomic law did not apply to the patriarchs is demonstrated by the fact that they
- A. Built altars to God wherever they went.
 - B. Felt free to marry beyond their kinship groups.
 - C. Seem to have been ignorant of the practice of circumcision.
 - D. Are described as ignoring the Sabbath laws.
- ___8. With regard to the historicity of the stories of the patriarchs in Genesis, Collins suggests that
- A. Are an important source for our knowledge of events in the early second millennium B.C.E.
 - B. They are not history but legend conveyed by oral tradition.
 - C. They conflict with what we know from Assyrian and Egyptian sources.
 - D. All of the above.

Short Answer

1. Define: etiology.

2. Identify: Hagar.

Brief Essay

1. Identify the difference between “history” and “legend,” and give examples of how these terms do or do not apply to the patriarchal stories of Genesis.
2. Describe some features of patriarchal religion in the narratives of Genesis.
3. Identify and describe some examples of moral ambiguity in the patriarchal narratives.

Chapter 5: The Exodus from Egypt

Multiple Choice

- ____1. The Hyksos were
- A. The rulers of Egypt at the time of the exodus.
 - B. The major power in upper Mesopotamia at the time of Moses.
 - C. A Syrian people who briefly ruled Egypt and were driven out ca. 1530 B.C.E.
 - D. Native Egyptians who established the Middle Kingdom.
- ____2. Most scholars who view the exodus as a historical event favor a date for that event of approximately
- A. 1450 B.C.E.
 - B. 1250 B.C.E.
 - C. 1020 B.C.E.
 - D. 721 B.C.E.
- ____3. According to Collins, to judge from the actions of Jeroboam I the memory of the exodus seems to have been especially important among the Israelite tribes that settled in
- A. The hill country of Ephraim.
 - B. Judah, in the south of Palestine.
 - C. The Transjordan.
 - D. The coastal plains.
- ____4. The two major themes in the story of the exodus are the liberation from slavery and
- A. The conquest of Canaan.
 - B. The giving of the law.
 - C. Holy war.
 - D. The revelation of YHWH.
- ____5. The name Yahweh is explained in the book of Exodus as related to the Hebrew term meaning
- A. “To be.”
 - B. “Most High.”
 - C. “Fortress.”
 - D. “God Almighty.”

- ____ 6. The story of the exodus plagues culminates in
- The slaughter of the firstborn.
 - The pollution of the Nile.
 - The death of the Pharaoh.
 - The hardening of Pharaoh's heart.
- ____ 7. Just as the Priestly source grounded the Sabbath in the story of creation, so, in the story of the exodus, it grounds
- Yom Kippur.
 - Purim.
 - Hanukkah.
 - The Passover.
- ____ 8. Collins concludes that the exodus story
- Most probably has no relation to actual historical events.
 - Was of little interest to subsequent Israelite writers.
 - Became the founding myth of Israel and of later Judaism.
 - Became the ideological basis for the creation of the Israelite monarchy.

Short Answer

- Define: *Yam Sûp*.
- "Horeb" in the E and D sources is called what in the J and P sources? _____

Brief Essay

- What are some evidences for and against the historicity of the exodus from Egypt?
- Describe some aspects of the narrative of the sea in the exodus story and identify possible motivations of the narrative.

Chapter 6: The Revelation at Sinai

Multiple Choice

- ____ 1. The tradition of the Mosaic covenant as described in the Pentateuch
- Is without analogy in the ancient Near East.
 - Is reminiscent of the relations between the Pharaoh and the people in Egypt.
 - Has analogies among the Hittites and Assyrians.
 - Is presented in Exodus as a renewal of the covenant with Abraham.
- ____ 2. The demand for exclusive allegiance in Exodus 20:3, "You shall have no other gods before me," has close parallels with
- Suzerainty treaties of the Hittites.
 - Parity treaties of the Assyrians.
 - The Code of Hammurabi.
 - All of the above.

- ___3. The first four of the Ten Commandments deal with
- A. The obligations of the people to the larger society.
 - B. Israel's obligations to Yahweh.
 - C. The variety of ancient Israelite sacrifices.
 - D. Prohibitions of murder, theft, adultery, and false witness.
- ___4. The Hebrew Bible attests that ancient Israelites, at some places and times, worshiped
- A. Yahweh.
 - B. Baal.
 - C. Asherah.
 - D. All of the above.
- ___5. Laws in the "Book of the Covenant" in Exodus generally function to
- A. Heighten the demands of the Decalogue.
 - B. Qualify the demands of apodictic laws.
 - C. Exclude non-Israelites from Israel's cultic system.
 - D. Increase the influence of the priests in ancient Israel.
- ___6. Slavery in the Bible is
- A. Allowed in the Pentateuch but not in the prophetic books nor in the New Testament.
 - B. Condemned in the Book of the Covenant.
 - C. Taken for granted throughout both Testaments.
 - D. Practiced only in the Transjordan.
- ___7. The reference to "an eye for an eye" in the Book of the Covenant
- A. Calls for the punishment to fit the crime.
 - B. Functions as a sanction for personal revenge.
 - C. Is best viewed as an apodictic law.
 - D. Is a vestige of primitive society.
- ___8. In the laws of the Mosaic covenant, it is striking that the death penalty is
- A. Nowhere mentioned.
 - B. Applied only in relations between Israelites and foreigners.
 - C. Frequently prescribed.
 - D. Considered an "abomination unto the Lord."
- ___9. In the Book of the Covenant, if a man seduces a virgin he shall
- A. Pay the bride-price and marry the girl.
 - B. Be put to death.
 - C. Be banished from the community.
 - D. Pay a fine, and the girl be prohibited from ever marrying.
- ___10. Observant Jews even today do not combine meat and dairy products in the same meal because of the law that states
- A. "You shall not eat of any unclean animal."
 - B. "You shall not mix different kinds."
 - C. "You shall not boil a kid in its mother's milk."
 - D. "It is an abomination unto the Lord."
- ___11. In the book of Exodus, the occasion for the second giving of the law is provided by the

- A. Death of the exodus generation during the forty years of wandering in the wilderness.
- B. Story of the golden calf in Exodus 32.
- C. Loss of the two stone tablets.
- D. Memory of the faithfulness of Abraham.

Short Answer

1. Define: theophany.
2. The Sinai covenant is “sealed” in Exodus 24 by the ritual act of _____.
3. _____ was the ancestor of the priestly line that officiated in the Jerusalem temple.

Brief Essay

1. Describe the difference between apodictic law and casuistic law and give examples from the book of Exodus.

Chapter 7: The Priestly Theology: Exodus 25–40, Leviticus, and Numbers

Multiple Choice

- ____ 1. Leviticus 17–26 stands out as a distinct section known as the
 - A. Holiness Code.
 - B. Book of the Covenant.
 - C. Manual of Discipline.
 - D. Decalogue.

- ____ 2. The significance of the tabernacle in P is that it provides a
 - A. Way to enhance the authority of the priests within Israelite society.
 - B. Court system for the Israelites prior to their entry into the land of Canaan.
 - C. Balance to the authority of Moses.
 - D. Model of a central sanctuary while Israel was wandering in the wilderness.

- ____ 3. The class of priests subordinate to the descendants of Aaron came from the tribe of
 - A. Judah.
 - B. Ephraim.
 - C. Levi.
 - D. Issachar.

- ____ 4. According to Leviticus, ritual pollution results from
 - A. Contact with a corpse.
 - B. Bodily emissions.
 - C. Childbirth.
 - D. All of the above.

- ____5. While the book of Exodus prescribes the observance of three annual festivals, the book of Leviticus
- Prohibits the unseemly celebrations of earlier times.
 - Prescribes several more.
 - Concentrates on Passover while neglecting the others.
 - Builds on the theme, "I desire mercy and not sacrifice."
- ____6. Leviticus 25 adds a distinctive observance: in the fiftieth year (after seven weeks of years) there would be general emancipation, and the land would lie fallow. This is known as
- The jubilee year.
 - The day of the Lord.
 - The great Sabbath.
 - The Restoration.
- ____7. The book of Numbers begins with
- A census of the tribes and clans of Israel.
 - The Israelites finally crossing into the promised land.
 - The death of Moses in the land of Moab.
 - A renewal of the covenant.
- ____8. The story of Balaam includes several distinctive features, including
- A talking animal.
 - A Gentile who worships Yahweh.
 - Giving oracles (pronouncements from God).
 - All of the above.
- ____9. When Phinehas, grandson of Aaron, sees an Israelite man take a Midianite woman into his tent, he follows them and pierces the two of them with his spear. For this
- He is punished with death.
 - God gives him a covenant of peace and an eternal priesthood.
 - Driven out of the community with an identifying mark on his forehead.
 - Given probation and a fine.

Short Answer

- The "scapegoat" originated in the rituals practiced on the _____.
- Which Levite rebelled against Moses and Aaron and was punished when the earth opened and swallowed him and his followers? _____

Brief Essay

- Why did ancient peoples offer sacrifices? What are some kinds of sacrifice prescribed in the book of Leviticus?
- Define the concept of "impurity" in ancient Israel and provide examples of actions and things that make one "impure."
- Summarize the attitude in the Holiness Code regarding human sexuality.

Chapter 8: Deuteronomy

Multiple Choice

- ___1. The book of Deuteronomy has the form of
- A. A narrative that describes the move of the wandering Israelites from Sinai to Moab.
 - B. A prefiguring of the shape of the tabernacle and the building of the Ark.
 - C. Final speeches of Moses to the people.
 - D. War songs that prepare the people for the conquest of Canaan.
- ___2. The basic structure of Deuteronomy, which draws on history as a motivational tool and reinforces the commandments with curses and blessings, corresponds to
- A. Ancient vassal treaties.
 - B. A narrative that is given a genealogical framework.
 - C. Annals of Mesopotamian kings.
 - D. The pattern in the book of Judges.
- ___3. Scholars today, including Collins, associate the origin of Deuteronomy with the
- A. Reign of King David.
 - B. Traditions of the northern kingdom, especially from the sanctuary at Shiloh.
 - C. Religious reform of King Josiah.
 - D. Activity of priests in exile in Babylon.
- ___4. In comparison with the laws of the Holiness Code, those of Deuteronomy often reflect a greater
- A. Humanitarian concern.
 - B. Emphasis on punishment.
 - C. Concern for the proper performance of animal sacrifices.
 - D. All of the above.
- ___5. One of the distinctive—if not unique—emphases of the book of Deuteronomy is its repeated insistence on
- A. Avoiding mixed marriages.
 - B. Monotheism.
 - C. The dangers of ritual impurity.
 - D. Only one place for worship.
- ___6. In social, political, and religious matters, Deuteronomy fostered a more
- A. Centrally controlled society.
 - B. Democratic society.
 - C. Tribally centered society.
 - D. Secular society.
- ___7. In the Hebrew Bible, divorce is
- A. Simply taken for granted.
 - B. Regulated by a long series of detailed laws.
 - C. Categorically prohibited.
 - D. Allowed for all persons except priests.

- ____ 8. There can be little doubt that the primary authors of Deuteronomy were
- Levites from the northern kingdom.
 - Partisans of the covenant with Abraham.
 - Priests who adopted many of the laws of the Code of Hammurabi.
 - Jerusalem scribes in the service of King Josiah.
- ____ 9. Deuteronomy suggests that the Torah is to be Israel's counterpart to what kind of teachings of other peoples?
- Laws on cultic observances.
 - Wisdom teachings.
 - Psalmic poetry.
 - Court annals.
- ____ 10. Although there are ancient elements in both the Priestly source (P) and Deuteronomy (D), it is most likely that
- P was edited after Josiah's reform and was influenced by D.
 - Both P and D are older than either J or E.
 - D describes two cultic festivals that the Priestly writers seem to be unaware of.
 - Both sources were edited in final form prior to the Babylonian exile.

Short Answer

- Which professional group was practically put out of business by Josiah's reform?
- "Deuteronomy" is a Greek word that means _____.

Brief Essay

- Compare the contents of Deuteronomy with that of Assyrian documents.
- What was at the heart of the "Deuteronomic reform," and what were its long-term effects?

Chapter 9: Joshua

Multiple Choice

- ____ 1. One of the dominant interpretive themes in the Deuteronomistic History is
- That bad things can happen to good people.
 - The establishment of the monarchy was an entirely good thing.
 - The pattern of reward and punishment in history.
 - The dangers of intermarriage.
- ____ 2. The book of Joshua describes
- The establishment of the Israelite monarchy.
 - Joshua's capture of Jerusalem, making it the capital.
 - The building of the temple in Jerusalem.
 - The conquest of Canaan.

- ___3. A close reading of details in the book of Joshua reveals
- A. A limited and spotty conquest of Canaan.
 - B. The extermination of the Canaanites.
 - C. The failure to centralize worship in Jerusalem.
 - D. The people's repeated reversion to Canaanite worship.
- ___4. According to the "immigration model" of the conquest, the Israelites
- A. Originally were Canaanites who gradually gained a distinctive identity.
 - B. Were outsiders who first gained a foothold in the hill country.
 - C. Defeated the Canaanites in a successful series of attacks on their major cities.
 - D. Implemented a policy of forced out-migration of the Canaanites.
- ___5. The Amarna letters describe the situation in Canaan in the fourteenth century B.C.E. as one of
- A. Turmoil and challenge to Egyptian authority on the part of 'Apiru.
 - B. Firm control by Assyria.
 - C. Firm control by Egypt.
 - D. The rapid conquest of the central hill country by the Israelites.
- ___6. The book of Joshua describes that, at their entry into the promised land, the people prepared for the conquest by
- A. Taking a census of the troops.
 - B. An inventory of the weaponry.
 - C. A series of ritual acts.
 - D. A night of fasting and prayer.
- ___7. According to Joshua 5, the conquest was to be
- A. A "holy war," aided by angelic hosts.
 - B. An act of liberation of oppressed Canaanites.
 - C. A long drawn-out process of infiltration of towns in the highlands.
 - D. A mighty struggle that depended on the military strength of the Israelites.
- ___8. The story of Achan contradicts a principle of the book of Deuteronomy by virtue of the fact that Achan
- A. Is appointed to be governor of Shechem.
 - B. Is not punished for his supposed act of treachery.
 - C. As well as his family and property are utterly destroyed.
 - D. Cursed God and yet lived.
- ___9. The second half of the book of Joshua is dominated by the
- A. Allotment of territory to the tribes.
 - B. Capture of Jerusalem.
 - C. Destruction of the Canaanite cities of Megiddo and Hazor.
 - D. Establishment of the ranks of priests at Shiloh.
- ___10. The book of Joshua concludes with a
- A. Victory celebration at Megiddo.
 - B. Covenant ceremony at Shechem.
 - C. National day of sacrifices at the main altar at Shiloh.
 - D. Day of repentance at Jericho.

Short Answer

1. The so-called Deuteronomistic History includes the books of _____.
2. Flat-topped mounds that were the sites of ancient cities are known in archeological circles as _____.
3. Define: *hērem*.

Brief Essay

1. Outline and define four ways in which the Israelite conquest of Canaan has been understood.
2. Discuss what Collins means by “the moral problem of the conquest.”

Chapter 10: Judges

Multiple Choice

- ___1. The book of Judges depicts the land of Canaan and its surroundings in a state of transition from
A. Egyptian control to the rule of Babylon.
B. Nomadic life to settled communities.
C. The worship of Baals to the exclusive worship of YHWH.
D. City-states to emerging national entities
- ___2. In contrast to the book of Joshua, Judges consists of
A. Folklore about local Israelite heroes.
B. Genealogies and tribal censuses of interest to priestly writers.
C. Descriptions of battles led by one charismatic leader of all tribes.
D. The establishment of a theocracy led by priests.
- ___3. The Deuteronomic framework of the book of Judges finds the cause of the Israelites’ oppression by their enemies to be the Israelites’
A. Worship of Canaanite gods.
B. Failure to follow their divinely appointed leaders.
C. Ignoring of the Sabbath laws.
D. Growing peace movement.
- ___4. The first proposal of kingship in Israel is found in the book of Judges in connection with
A. Ehud’s execution of King Eglon of Moab.
B. Deborah’s struggles at Megiddo.
C. Gideon’s success against the Midianites.
D. Samson’s successful raids on the Philistines.

- ____5. A gripping account of the sanctity of a vow and of child sacrifice is found in the story of
A. Othniel.
B. Jephthah.
C. Shamgar.
D. Abimelech.
- ____6. The mention of the threat of the Philistines, among other things, suggests that the time of the “judges” is best dated to approximately
A. 1400–1250 B.C.E.
B. 1200–1000 B.C.E.
C. 950–850 B.C.E.
D. 722 B.C.E.
- ____7. The story of the birth of which judge is similar to stories that are told of Samuel and of John the Baptist?
A. Othniel.
B. Ehud.
C. Samson.
D. Gideon.

Short Answer

1. The most prominent woman among the “judges,” whose story is found in both a prose and poetic form, is _____.
2. According to the final chapters of Judges, which of the Israelite tribes migrated from the Philistine area to the far north of Canaan? _____

Brief Essay

1. What are some distinctive features of the story of Samson?
2. Describe the “tale of terror” in the final chapters of Judges.

Chapter 11: First Samuel

Multiple Choice

- ____1. In the book of 1 Samuel the rise of the Israelite monarchy is viewed as
A. A rejection of the kingship of Yahweh.
B. The result of Yahweh’s command.
C. Both of the above.
D. Neither of the above.
- ____2. The religious center of the Israelites, as described in the opening chapters of 1 Samuel, was
A. Jerusalem.

- B. Bethel.
 - C. Shiloh.
 - D. Dan.
- ___ 3. The hymn of praise in 1 Samuel 2, which was a model for Mary's Magnificat in the Gospel of Luke, is known as the
- A. Song of Miriam.
 - B. Song of Deborah.
 - C. Song of Moses.
 - D. Song of Hannah.
- ___ 4. The ark of the covenant, prominent in the first part of 1 Samuel, is viewed by the books of Exodus and 1 Samuel as
- A. A receptacle for relics of the exodus wanderings and the Sinai covenant.
 - B. A symbol of the presence of the Lord.
 - C. Both of the above.
 - D. Neither of the above.
- ___ 5. It is clear from the narratives in 1 Samuel that the Israelite monarchy was created in order to deal with the
- A. Threat of the Philistines.
 - B. Threat of the secession of the northern tribes.
 - C. Threat of invasion by Assyria.
 - D. Coalition of Moabites and Edomites.
- ___ 6. According to 1 Samuel, why did Samuel withdraw support for Saul?
- A. Saul neglected to kill the king of Amalek after a battle.
 - B. Saul failed to gather support from the northern tribes for the war against Edom.
 - C. Saul turned to the worship of Canaanite gods.
 - D. All of the above.
- ___ 7. The second half of 1 Samuel is dominated by the figure of
- A. Saul.
 - B. Saul's son Jonathan.
 - C. Samuel.
 - D. David.
- ___ 8. In 1 Samuel, David's relation to Saul is indicated by David
- A. Marrying Saul's daughter.
 - B. Attempting on several occasions to kill Saul.
 - C. Trying to induce Samuel to anoint him as king in place of Saul.
 - D. Becoming the leader of Saul's army.
- ___ 9. The later chapters of 1 Samuel paint a picture of David as
- A. Plotting to overthrow Saul.
 - B. A bandit leader and mercenary.
 - C. The conqueror of Jerusalem.
 - D. The writer of psalms.
- ___ 10. Saul dies tragically after a battle by
- A. Being shot by an arrow from the Philistines.

- B. Succumbing to David's army.
- C. Falling off a cliff on Mount Gilboa.
- D. Falling on his own sword.

Short Answer

1. The first Israelite king was anointed by _____.
2. David was a close friend of Saul's son _____.

Brief Essay

1. Describe some indications of multiple sources in 1 Samuel.
2. What are some ethical or moral questions that arise from a person today reading the book of Samuel?

Chapter 12: Second Samuel

Multiple Choice

- ____ 1. David's choice of Jerusalem as the capital of his kingdom was a savvy political move, in part because
- A. It had been associated with the northern tribes.
 - B. The Jebusites supported David in his struggle with the house of Saul.
 - C. It had not been associated with any of the twelve tribes.
 - D. All of the above.
- ____ 2. David made Jerusalem the religious center of his kingdom by the act of
- A. Bringing the ark into the city.
 - B. Establishing a school for the training of priests there.
 - C. Destroying the former center, Shiloh.
 - D. Closing all outlying religious shrines.
- ____ 3. Second Samuel 7 is one of the key passages in the Hebrew Bible because it
- A. Describes the eventual inauguration of the kingdom of God.
 - B. Describes the final defeat of all of Israel's foreign enemies.
 - C. Recounts the dedication of the temple in Jerusalem.
 - D. Is the charter of the Davidic dynasty and became the basis for messianic hope.
- ____ 4. In both 2 Samuel 7 and Psalm 2, the Davidic king is called
- A. Son of God.
 - B. Wonderful Counselor.
 - C. King of kings.
 - D. Messiah.
- ____ 5. David was remembered as a writer of

- A. Wisdom literature.
- B. Apocalyptic literature.
- C. Psalms.
- D. Royal annals.

___6. Absalom occupies central stage in several chapters of the story of David's because he

- A. Oversaw the construction of several royal buildings in Jerusalem.
- B. Prepared the plans for the building of the temple in Jerusalem.
- C. Defeated the upstart Sheba.
- D. Led a major revolt against his father.

___7. The portrayal of the character of David in the books of Samuel results in the picture of David as

- A. A fully human figure, who is no saint.
- B. A hot-blooded individual who is guilty of murder, adultery, and sundry forms of extortion and exploitation.
- C. An emotional figure, whose grief for his friend Jonathan or for his son Absalom is moving.
- D. All of the above.

Short Answer

1. Who functions as David's court prophet? _____
2. Identify: Joab.

Brief Essay

1. Describe David's adultery and the family tragedy that occurred as its aftermath.
2. What is meant by the term "royal ideology"?

Chapter 13: 1 Kings 1–16: Solomon and the Divided Monarchy

Multiple Choice

- ___1. First Kings identifies its main sources as
- A. Prophetic denunciations.
 - B. The priests of Jerusalem.
 - C. Royal annals.
 - D. Deuteronomy.
- ___2. The main criterion for evaluating a king in the books of Kings is whether he
- A. Allowed sacrificial worship outside the Jerusalem temple.
 - B. Live a moral life.
 - C. Conducted successful war against the enemies of Israel.
 - D. Managed to keep the twelve tribes united in one kingdom.

- ___3. In Israelite memory, Solomon became legendary for
- A. The writing of psalms.
 - B. Wisdom.
 - C. Supporting the classic themes of Hebrew prophecy.
 - D. Success in warfare.
- ___4. Among the accomplishments of Solomon mentioned in 1 Kings is the
- A. Fortifying of Hazor, Megiddo, and Gezer.
 - B. Destruction of Israelite shrines at Bethel and Dan.
 - C. Capture of Jerusalem from the Jebusites.
 - D. Final subjugation of the Philistines on the Mediterranean coast.
- ___5. According to 1 Kings, the most negative aspect of Solomon's reign was his
- A. Love of many foreign women.
 - B. Failure to secure his kingdom from foreign invaders.
 - C. Idolatry involving foreign deities.
 - D. Failure to centralize worship in Jerusalem.
- ___6. At the death of Solomon, his kingdom
- A. Was divided.
 - B. Reached the pinnacle of its glory.
 - C. Came to an end.
 - D. Became a vassal of Egypt.
- ___7. The Moabite Stone, discovered in 1868, tells of the conflict between Mesha, king of Moab, and
- A. Rehoboam of Judah and Jeroboam of Israel.
 - B. Omri, king of Israel.
 - C. The Egyptian Pharaoh.
 - D. Solomon.
- ___8. "The sin of Jeroboam," according to the editors of 1 Kings, was that he
- A. Promoted sacrificial worship outside Jerusalem.
 - B. Worshiped foreign gods.
 - C. Committed adultery and murdered the woman's husband.
 - D. Introduced strange laws into the society of the southern kingdom.
- ___9. The issue that sparked the revolt of the northern tribes in 922 B.C.E. was the
- A. Attempt of the Jeroboam to close all sanctuaries outside of Jerusalem.
 - B. Invasion of the Assyrians under Sennacherib.
 - C. Practice of forced labor, or *corvée*, introduced by Solomon.
 - D. Apostasy of the tribes in the Transjordan.
- ___10. Among the strongest kings of the northern kingdom, Israel, were
- A. Omri and Ahab.
 - B. Rehoboam and Jeroboam.
 - C. Jehu and Ahaz.
 - D. Athaliah and Micaiah.

Short Answer

1. Identify: Jeroboam.
2. The capital city of the northern kingdom from the time of Omri until its end was _____.

Brief Essay

1. Compare the account of Solomon's reign in 1 Kings with what archeology has uncovered in Palestine.
2. What are some central ideas associated with the temple in Jerusalem—both in 1 Kings and in other parts of the Hebrew Bible?

Chapter 14: First Kings 17—Second Kings 25: Tales of Prophets and the End of the Kingdoms of Israel and Judah

Multiple Choice

- ___ 1. The last chapters of 1 Kings and the first chapters of 2 Kings consist of
 - A. Annalistic reports on the reigns of kings.
 - B. Liturgies celebrating the dedication of the temple in Jerusalem.
 - C. Reports of events in the southern kingdom.
 - D. Legendary stories about prophets.
- ___ 2. The narrative about Micaiah ben Imlah in 1 Kings 22 suggests that a common function of the guilds of prophets at the time of the kings was to
 - A. Whip up enthusiasm at the beginning of a military campaign.
 - B. Apply the ideals of the Holiness Code to the policies of the kings.
 - C. Denounce idolatry.
 - D. Preserve the exodus traditions.
- ___ 3. The prophet Micaiah's vision suggested that King Ahab would
 - A. Reunite the monarchy by conquering the southern kingdom.
 - B. Die in battle.
 - C. Marry the Phoenician Jezebel and reintroduce idolatry.
 - D. Conquer the Moabites and the Ammonites.
- ___ 4. The central issue in the Elijah stories was the dispute over
 - A. Plans for defense against imminent invasion by Assyria.
 - B. The proper place to make sacrifices to YHWH.
 - C. Whether YHWH or Baal controlled the fertility of the land.
 - D. The succession to power in the northern kingdom.
- ___ 5. The story of Naboth's vineyard in 1 Kings 21 illustrates the prophets' concern for
 - A. Social justice.
 - B. Avoiding the worship of foreign gods.
 - C. The principles of the Holiness Code.

- D. All of the above.
- ___6. The end of Elijah's earthly career, as described in 2 Kings 2, came when he
- A. Died at the hands of the Syrian king at the battle of Ramoth-Gilead.
 - B. Was taken as a captive to Egypt.
 - C. Fled to Horeb, the mountain of God.
 - D. Was taken up in a chariot of fire.
- ___7. Which of the following is *not* a component of the narratives about Elisha?
- A. Boys who jeer at him are mauled by she-bears.
 - B. He makes an iron axe float on the water.
 - C. He performs miracles to aid the Israelites in battling the king of Aram.
 - D. He makes the Jordan dry up so that the Israelite army can cross to Moab.
- ___8. Jehu is remembered for his
- A. Zeal for the law.
 - B. Slaughter of Ahab's family and the worshipers of Baal.
 - C. Loyalty to the Jerusalem temple.
 - D. Successful defense of Israel in the face of Assyrian invasion.
- ___9. The editors of 2 Kings attribute the fall of the northern kingdom to the people's idolatry and especially to
- A. The lack of military preparedness on the part of the kings.
 - B. Their failure to worship exclusively at Jerusalem.
 - C. The plots of the petty kingdoms of Ammon, Moab, and Edom.
 - D. Their inattention to the purity laws.
- ___10. The king in Jerusalem who prepared his kingdom to face invasion shortly after the fall of the northern kingdom was
- A. Hezekiah.
 - B. Josiah.
 - C. Athaliah.
 - D. Rehoboam.
- ___11. The climax of the Deuteronomistic History is represented in the
- A. Fall of the northern kingdom.
 - B. Fall of the southern kingdom.
 - C. Religious reforms of Josiah.
 - D. Career of the prophet Elijah.

Short Answer

1. The northern kingdom, Israel, came to an end in 722 B.C.E. at the hands of the empire of _____.
2. The southern kingdom, Judah, came to an end shortly after 600 B.C.E. at the hands of the empire of _____.

Brief Essay

1. Which aspects of the Elijah narratives would many persons today find morally questionable?
2. Identify some allusions to the exodus in the Elijah narratives.
3. Describe the invasion of Judah in 701 B.C.E. and its results.

Chapter 15: Amos and Hosea

Multiple Choice

- ____ 1. The English word “prophecy” comes from the Greek *prophētēs*, which accurately points to the main function of the ancient prophets as
- A. Predicting the long-range future.
 - B. Speaking on behalf of God or the gods.
 - C. Conveying new laws for a changing society.
 - D. Diviners, those who seek to know God’s will by technical means.
- ____ 2. Prophecy in the ancient Near East was
- A. Widespread.
 - B. Unique to Israel.
 - C. Confined to Semites.
 - D. Unknown until the time of Elijah.
- ____ 3. It is of the essence of prophecy that the prophets
- A. Addressed specific situations in highly concrete terms.
 - B. Conveyed general principles based on the Pentateuchal laws.
 - C. Spoke of the need to adhere to tradition.
 - D. Defended the policies of the king.
- ____ 4. The prophet Amos
- A. Preached in Judah shortly after the death of Elisha.
 - B. Was a staunch defender of the policies of King Jeroboam.
 - C. Came from Judah to preach in the northern kingdom.
 - D. Represented the views of the urbanites of Jerusalem.
- ____ 5. Amos predicted the
- A. Inviolability of Jerusalem.
 - B. Destruction of the northern kingdom.
 - C. Destruction of the southern kingdom.
 - D. End of the dynasty of Omri.
- ____ 6. In Amos’s oracles, the grounds for denunciations of society are generally
- A. Calls to return to the glories of the kingdom of David.
 - B. Based on denunciations of idolatry.
 - C. Concerned with adherence to the ideals of the Holiness Code.
 - D. Humanistic—based on social justice.

- ____7. Amos passionately asks that “justice roll down like waters” at the same time as he rejects the
- A. Sacrificial cult.
 - B. Israelite monarchy.
 - C. Israelite alliance with Moab and Edom.
 - D. Exodus traditions.
- ____8. In Israel in Amos’s time, “the day of the Lord” seems to have referred to
- A. The final triumph of God over all forces of evil at the end of time.
 - B. The imminent defeat of Assyria by Israel.
 - C. A joyous annual celebration in the shrines of the northern kingdom.
 - D. Darkness and not light.
- ____9. The historical context of the prophecy of Hosea was the
- A. Division of the kingdom in 922 B.C.E.
 - B. Situation shortly before the end of the northern kingdom in 722–721 B.C.E.
 - C. Situation shortly before the end of the southern kingdom in 587 B.C.E.
 - D. End of the exile in 538 B.C.E.
- ____10. Hosea accuses Israel as a society of committing adultery because of their
- A. Frequent intermarriages with non-Israelite neighbors.
 - B. Worship of Baal, the Canaanite god.
 - C. Sexual promiscuity.
 - D. Alliances with Egypt.
- ____11. Hosea’s message differs from that of Amos in part because Hosea includes
- A. Denunciations of military madness.
 - B. Allusions to the exodus.
 - C. Calls for social justice.
 - D. Oracles of salvation.
- ____12. Hosea’s depiction of God includes the
- A. Analogy of the love between husband and wife.
 - B. Ancient concept of the warrior from Sinai.
 - C. Assertion of absolute power of the universal Deity.
 - D. Overcoming of evil on the final “day of the Lord.”

Short Answer

1. Define: oracle.
2. Identify: Gomer.

Brief Essay

1. Identify the kinds of material in the three parts of the book of Amos.
2. Which two themes predominate in the central oracles of Amos?

3. What problematic aspects might a person today find in Hosea's use of the marriage metaphor?

Chapter 16: Isaiah

Multiple Choice

- ____1. There is general agreement today that the bulk of the book of Isaiah derives from
- A. The time of the prophet Isaiah of Jerusalem.
 - B. The postexilic period.
 - C. The early period of the Jerusalem monarchy.
 - D. Two or three different eras.
- ____2. Isaiah's call vision, as described in chapter 6, takes place in the
- A. Jerusalem temple.
 - B. Mind of the prophet only.
 - C. Village of Tekoa, south of Bethlehem.
 - D. Court of King Ahaz.
- ____3. Isaiah's call vision centers on the
- A. Holiness of God.
 - B. Demand of God for social justice.
 - C. Wrath of God.
 - D. Steadfast love of God.
- ____4. Isaiah's message to King Ahaz at the outset of the Syro-Ephraimite war, was
- A. "Enter into a covenant with Egypt."
 - B. "Take a census of the military."
 - C. "Do not fear."
 - D. "You will go into exile from your own land."
- ____5. Isaiah's prediction of the birth of Immanuel had the purpose of convincing Ahaz that
- A. The Messiah would come to restore the fortunes of Israel.
 - B. The coalition of Israel and Syria would soon collapse.
 - C. A child would be born who would save his people from their sins.
 - D. The Assyrian army would not invade Judah.
- ____6. According to Collins, the king in Isaiah 9, who is called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace," is
- A. A successor to the throne who was still at the beginning of his reign.
 - B. A Messiah in the sense of a future king who would restore the Davidic line.
 - C. The reformer king, Hezekiah.
 - D. A reference to Cyrus the Great.
- ____7. One of the most characteristic themes of Isaiah's preaching is the
- A. Abhorrence of fertility cults.
 - B. Approaching end of the southern kingdom.
 - C. Condemnation of human pride and the demand for humility.
 - D. Insistence that God has never commanded the sacrifice of animals.

- ____ 8. Isaiah interpreted Assyria's expansion and threat to Israel and Judah as the
- A. Punishment of God.
 - B. Result of Hezekiah's failure as a king.
 - C. Inevitable course of history.
 - D. Result of Judah's failure to align itself with Egypt.
- ____ 9. The prophet's critique of Jerusalemite politics in chapters 29–31 involved an especially strong distaste for the
- A. Priesthood of the Jerusalem temple.
 - B. Policies of Ahaz and Hezekiah.
 - C. False prophets.
 - D. "Wise men" who functioned as political advisers.

Short Answer

1. What is significant about Isaiah's sons?
2. Identify: Sennacherib.

Brief Essay

1. What kinds of advice did Isaiah give Hezekiah during the threat from Assyria?
2. What elements of the book of Isaiah can be considered the root of later messianic expectation?

Chapter 17: The Babylonian Era: Jeremiah and Lamentations

Multiple Choice

- ____ 1. Jeremiah's career spanned some forty years, which included the
- A. Fall of the northern kingdom to Assyria.
 - B. Fall of the southern kingdom to Babylon.
 - C. Rise of Cyrus to power in Persia.
 - D. All of the above.
- ____ 2. The narratives about Jeremiah are often thought to have been written by
- A. A group of admirers in exile in Babylon.
 - B. Members of the king's court in Jerusalem.
 - C. His assistant, Baruch.
 - D. His prophet friend, Hananiah.
- ____ 3. In 605 B.C.E. Jeremiah received the command of YHWH to
- A. Announce that the monarchy would be restored after the exile.
 - B. Predict the restoration of the ten lost tribes.
 - C. Preach resistance to the growing threat from Babylon.
 - D. Write on a scroll all the words God had spoken to him.

- ____ 4. When Jeremiah refers to “the words of this covenant,” he is almost certainly thinking of
- A. The Book of the Covenant.
 - B. Leviticus.
 - C. The Holiness Code.
 - D. Deuteronomy.
- ____ 5. Among the most striking messages attributed to the prophet Jeremiah is his prediction of the
- A. Destruction of the temple in Jerusalem.
 - B. Miraculous deliverance of Judah in the face of Babylonian invasion.
 - C. Death of Josiah.
 - D. Imminent coming of a messianic deliverer.
- ____ 6. According to the prose accounts in the book of Jeremiah, the prophet Jeremiah consistently advocated
- A. That Jehoiakim enter into a treaty with Egypt.
 - B. Submission to Babylon.
 - C. Avoidance of all foreign entanglements: isolationism.
 - D. Unqualified allegiance to the reigning king in Jerusalem.
- ____ 7. Jeremiah insisted that the prophets who proclaimed a message diametrically opposed to his
- A. Were given a “lying spirit” from YHWH.
 - B. Were in fact hired soothsayers paid by Babylon.
 - C. Had not stood in the council of the Lord.
 - D. Were deceived by evil spirits.
- ____ 8. After the disaster of 587 B.C.E., Jeremiah
- A. Was treated with respect by the conquerors and taken to Babylon.
 - B. Remained in the devastated land of Judah and died there.
 - C. Fled to the wilderness near the Dead Sea.
 - D. Was forced to join those who fled to Egypt.
- ____ 9. Which of the following is a motif in the “confessions of Jeremiah”?
- A. “I know my transgression, and my sin is ever before me.”
 - B. “Forgive them, O Lord, for they have neglected your ways.”
 - C. “Let me see your vengeance on them.”
 - D. “For now I shall lie in the earth; you will seek me, but I shall not be.”
- ____ 10. The book of Lamentations is cherished mainly for its poetic expression of
- A. Unspeakable horror.
 - B. Firm reliance on the steadfast love of the Lord.
 - C. Chronology of the events leading to the fall of Judah.
 - D. Hope for the future.

Short Answer

1. Identify: Baruch.
2. Identify: Zedekiah.

Brief Essay

1. Identify and describe the three kinds of material in the book of Jeremiah.
2. Describe some components of Jeremiah's hope for the future, especially as recorded in chapters 30–33.

Chapter 18: Ezekiel

Multiple Choice

- ___ 1. It might be significant that both Jeremiah and Ezekiel were born into
 - A. Families related to the line of Davidic kings.
 - B. Priestly families.
 - C. Families whose origin was among the northern tribes.
 - D. Families with a long history of prophetic activity.
- ___ 2. Ezekiel's activity as a prophet began in
 - A. Babylonian exile.
 - B. Jerusalem during the Assyrian threat.
 - C. Jerusalem during the threat from Babylon.
 - D. The very year that the temple was destroyed.
- ___ 3. The most obvious division in the book of Ezekiel comes at the end of chapter 24, which marks the
 - A. First deportation in 597 B.C.E.
 - B. Call of the prophet during a vision of the chariot.
 - C. Death of his wife.
 - D. The destruction of Jerusalem.
- ___ 4. Ezekiel differs from other prophets in the prominence of his
 - A. Priestly concerns.
 - B. Denunciations of paganism.
 - C. Harsh negative criticisms of the policies of the Jerusalem kings.
 - D. Emphasis on the steadfast love of YHWH.
- ___ 5. Ezekiel's call and several other aspects of his message center on the concept of glory (*kabod*), which is the symbol of
 - A. The presence of God in the Priestly tradition.
 - B. Ezekiel's hope for the future restoration of Jerusalem.
 - C. Messianic hope.
 - D. God's final victory over the forces of evil.
- ___ 6. More than any other prophet, Ezekiel exhibits phenomena that are associated with
 - A. The prohibitions of the Holiness Code.
 - B. The trappings of the Baal cult.
 - C. Unusual psychological conditions.

- D. The Assyrian cult of the “queen of heaven.”
- ____7. Ezekiel’s “disdain for Jerusalem” takes its most graphic form in his allegory of the
- A. Promiscuous woman who is stoned and cut to pieces.
 - B. Fruitless vineyard.
 - C. Disgusting crawling creatures in the walls of the temple.
 - D. Invasion of Gog and Magog.
- ____8. Ezekiel, in a watershed teaching, insisted that the punishment of sin falls on
- A. The sinner.
 - B. Descendants of the sinner to the third and fourth generation.
 - C. The community as a whole.
 - D. The righteous and the wicked indiscriminately.
- ____9. The death of Ezekiel’s wife, whom he loved deeply but could not mourn, is treated as a sign of the
- A. Fall of Babylon.
 - B. Destruction of the community of exiles in Babylon.
 - C. Destruction of Jerusalem.
 - D. Abandonment by God of the exiles in Babylon.
- ____10. The last section of the book of Ezekiel is dominated by prophecies
- A. Against foreign nations.
 - B. Of restoration.
 - C. Of destruction.
 - D. Of the fall of Babylon.
- ____11. A tradition not found in Israel but held by the Zoroastrians from an early date was the belief in
- A. The existence of one God—and only one.
 - B. The efficacy of animal sacrifices.
 - C. Resurrection of the dead.
 - D. All of the above.

Short Answer

1. Define: Merkavah (Hebrew *merkābāh*).
2. Define: Gog.

Brief Essay

1. Describe some of Ezekiel’s symbolic actions and visions (apart from his call).
2. Describe various aspects of Ezekiel’s oracles and visions of restoration.

Chapter 19: The Additions to the Book of Isaiah

Multiple Choice

- ___ 1. In contrast to preceding prophets in general, the message of Second Isaiah has as its main theme
- A. Consolation and comfort.
 - B. Threat and punishment.
 - C. Warnings against Canaanite religion.
 - D. Disaster and doom.
- ___ 2. The main reason for the new strain in Second Isaiah is the
- A. Exile of the people to Babylon.
 - B. Fall of Jerusalem.
 - C. Rise of Egypt as the dominant power in the Near East.
 - D. Policy of Cyrus.
- ___ 3. Cyrus's treatment of the Jewish exiles in Babylon was similar to his policy toward other peoples, namely, that they should
- A. Convert to Zoroastrianism.
 - B. Support the Persian rule wherever they were living.
 - C. Worship their own God in their ancestral land.
 - D. Live in segregated communities within the broader Persian culture.
- ___ 4. According to Second Isaiah, Israel in the exile had suffered
- A. Innocently.
 - B. Double for her sins.
 - C. For the sins of others.
 - D. For the sins of Manasseh.
- ___ 5. Second Isaiah is arguably the first monotheist in the tradition, in large part because of its
- A. Critique of idols.
 - B. Copious quotations of Zoroastrian texts.
 - C. Distinctive cosmology.
 - D. Being influenced by the solar monotheism of Akhnaton.
- ___ 6. The interest of the last and longest of the Servant Songs lies primarily in the idea
- A. That the person who sins shall die.
 - B. That the punishment must fit the crime.
 - C. Of the steadfast love of God.
 - D. Of vicarious suffering.
- ___ 7. Second Isaiah reflects a kind of universalism, and the Servant has a mission to the nations. What this prophet envisions by this is
- A. The subordination of all peoples to Jerusalem and its God.
 - B. Religious and ethnic pluralism.
 - C. The idea that all peoples should worship their own deity in their own land.
 - D. Something similar to the idea of the separation of church and state.
- ___ 8. Evidence for a "Third Isaiah" includes the observation that a good part of this section of the book

- A. Mentions the work of Ezra the scribe by name.
 - B. Mentions the victories of Cyrus.
 - C. Presupposes a situation after the return to Judah.
 - D. Reflects the dire situation of the exiles in Babylon.
- ____9. The final chapters of the book of Isaiah are characterized by several
- A. Anticipations of apocalyptic motifs.
 - B. Allusions to the wisdom literature of Egypt.
 - C. References to the slow pace of reconstruction in Judea.
 - D. Denunciations of the marriage of Jews to foreigners.
- ____10. The imagery of cosmic destruction and renewal that figures prominently in Isaiah 24–27 is associated with
- A. Apocalyptic writings.
 - B. The preaching of the prophet Amos.
 - C. The book of Deuteronomy.
 - D. The Chronicler.

Short Answer

1. Define: Second Isaiah.
2. Identify: Leviathan.

Brief Essay

1. Comment on the two basic kinds of interpretation of the Servant Songs, that is, the collective and the individual.
2. Describe tensions within the community that are reflected in Third Isaiah.

Chapter 20: Postexilic Prophecy: Haggai, Zechariah, Malachi, Joel

Multiple Choice

- ____1. The prophets Haggai and Zechariah were active
- A. During the exile in Babylon.
 - B. At the time of Cyrus's edict regarding the Jews.
 - C. At the time Nehemiah was fortifying Jerusalem.
 - D. During the rebuilding of the Jerusalem temple
- ____2. Biblical sources suggest that the reconstruction of Judea after the exile was
- A. Speedily accomplished with the generous aid of the Persian government.
 - B. Long and hard.
 - C. A time of unprecedented optimism in the land.
 - D. Aided by the cooperation of the residents of the land.

- ____3. The leading Jewish political leader during the initial phases of the postexilic reconstruction was
- A. Zerubbabel.
 - B. Joshua the priest.
 - C. Abed-nego.
 - D. Habakkuk.
- ____4. There is no doubt that Zechariah predicted
- A. A restoration of the Davidic line.
 - B. A further invasion of Judah by Egypt.
 - C. The establishment of a theocracy in which the high priest takes on the functions of a king.
 - D. The nearness of the end of history as we know it.
- ____5. There is little doubt that the “two sons of oil” in Zechariah 4:14 are
- A. Haggai and Zechariah.
 - B. The high priest and the chief Levite.
 - C. Zerubbabel’s two sons.
 - D. The high priest Joshua and the governor Zerubbabel.
- ____6. All the material in Zechariah 9–14 and Malachi may be regarded as
- A. Containing authentic prophecies from these two figures.
 - B. Anonymous oracles that were appended to the collection of Minor Prophets.
 - C. The clearest expressions of the messianic hope in the Hebrew Bible.
 - D. Anti-cultic oracles.
- ____7. The oracles attributed to Malachi were probably transmitted
- A. Anonymously.
 - B. By his disciples.
 - C. In a scroll written by his scribe.
 - D. Orally, to his successor.
- ____8. The primary concern of the book of Malachi is the
- A. Desperate need to rebuild the walls of Jerusalem.
 - B. Attraction of foreign gods.
 - C. Integrity of Jewish worship.
 - D. Danger of intermarriage.
- ____9. Malachi considers divorce as
- A. The right of the husband.
 - B. The right of both husband and wife.
 - C. Flagrant injustice.
 - D. Falling within the parameters of the Deuteronomic tradition.
- ____10. Malachi ends by identifying the messenger who would prepare the way of the Lord as
- A. The Messiah.
 - B. Elijah.
 - C. John the Baptist.
 - D. Zerubbabel.

- ____ 11. The most important common trait running through the “Book of the Twelve” concerns the
- A. Prominence of eschatology.
 - B. Prohibition of intermarriage.
 - C. Building of the temple.
 - D. Restoration of the monarchy.

Short Answer

1. The name of which prophetic book means “my messenger”?
2. The “Book of the Twelve” is also known as the _____.

Brief Essay

1. What was the occasion that led to the writing of the book of Joel, and how does the author deal with it?
2. Summarize the central teachings of one of the following books: Haggai, Zechariah, or Malachi.

Chapter 21: Ezra and Nehemiah

Multiple Choice

- ____ 1. The books of Ezra and Nehemiah have close affinities with
- A. The Holiness Code.
 - B. The book of Psalms.
 - C. The Chronicler’s History.
 - D. The book of Deuteronomy.
- ____ 2. Cyrus’s edict with regard to the Jewish exiles in Babylon specifies that
- A. They are to remain in Babylon and secure their future there.
 - B. The temple is to be rebuilt in Jerusalem and its sacred vessels restored.
 - C. They are to adopt Zoroastrian practices and refrain from intermarriage.
 - D. They are to lead a Persian province in Palestine that gives equal rights to the native population.
- ____ 3. Zerubbabel’s predecessor in Judah, a man referred to as “Prince of Judah,” was
- A. Sheshbazzar.
 - B. Shealtiel.
 - C. Joshua the priest.
 - D. Ezra.
- ____ 4. When the worshipers of YHWH who had remained in Palestine during the exile offered to help in the building of the Second Temple, the leaders of the returned exiles
- A. Celebrated the occasion with a day of feasting on the temple site.
 - B. Demanded that the natives share in the cost of rebuilding.

- C. Took a strictly exclusivist position and spurned their offer.
 D. Accepted the offer on condition that the local population support the Jerusalem community with sustenance.
- ____ 5. During the entire process of rebuilding Judea, the area was under the rather benign control of
 A. Assyria.
 B. Babylon.
 C. Persia.
 D. Syria.
- ____ 6. In Jewish tradition the person revered as restoring the law of Moses (presumably the Torah as we have it) is
 A. Zerubbabel.
 B. Joshua the priest.
 C. Ezra.
 D. Nehemiah.
- ____ 7. According to Collins, the dominant issue in the book of Ezra is
 A. Intermarriage.
 B. Idolatry.
 C. Fortifying Jerusalem.
 D. Holy war.
- ____ 8. Nehemiah's central mission was specifically to
 A. Rebuild the walls of Jerusalem.
 B. Dissolve marriages between Jewish men and women from the native community.
 C. Promulgate the Torah to the community of returned exiles.
 D. Rebuild the temple.
- ____ 9. Scholars today are generally agreed that Ezra and Nehemiah
 A. Worked together in reconstituting the community of returned exiles.
 B. Had opposite policies regarding the native population of Judea and Samaria.
 C. Had opposite policies regarding mixed marriages.
 D. Were not active in Jerusalem at the same time.

Short Answer

1. Who is described in these books as “a scribe skilled in the law of Moses”? _____
2. The ancient inscription that reflects the way the Persian king presented himself to the people of Babylon is known as the _____.

Brief Essay

1. Identify several aspects of the work of Nehemiah in his two terms as leader.
2. Outline the content of the books Ezra-Nehemiah.

Chapter 22: The Books of Chronicles

Multiple Choice

- ___ 1. The books of 1–2 Chronicles constitute an alternative account of
- A. Joshua and 1 Samuel.
 - B. Cyrus’s defeat of Babylon.
 - C. 2 Samuel and 1–2 Kings.
 - D. Ezra-Nehemiah.
- ___ 2. 1 Chronicles 1–9 consists almost entirely of
- A. Extensive genealogies.
 - B. An alternative account of David’s rise to power.
 - C. Psalms and liturgies used at the dedication of the temple.
 - D. The causes of the disaster of 587 B.C.E.
- ___ 3. Compared with the parallel account of David’s reign, 1 Chronicles
- A. Shows more sympathy to King Saul.
 - B. Has a curious disinterest in matters of public worship.
 - C. Omits any mention of David’s sin and the revolt of Absalom.
 - D. Emphasizes the struggle for succession at David’s death.
- ___ 4. The account of the last days of David in Chronicles centers entirely on the
- A. Intrigue surrounding the succession to the throne.
 - B. Need for Solomon to eliminate potential enemies such as Joab.
 - C. Task of building the temple and the organization of the Levites.
 - D. Retrospective of David’s astonishing military victories.
- ___ 5. In the Chronicler’s vision, prophecy seems to
- A. Be subsumed into liturgy.
 - B. Limit the power of the king by appeal to the covenant.
 - C. Be the main stimulus to social justice.
 - D. Have come to an end.
- ___ 6. In the account of Solomon’s reign in Chronicles, there is no mention of
- A. The multitude of his foreign wives.
 - B. His building of the temple.
 - C. His wisdom.
 - D. His building projects outside Jerusalem.
- ___ 7. The construction of the temple is the centerpiece of the Chronicler’s account of Solomon. Chronicles attaches great importance to the location of the temple. He identifies it with
- A. The site where Adam was created from “the dust of the ground.”
 - B. The first place captured by Joshua during the conquest of Canaan.
 - C. Mount Moriah, the scene of the near-sacrifice of Isaac.
 - D. The place where the Messiah would descend at the end of time.
- ___ 8. It is typical that the Chronicler’s account of the reign of King Jehoshaphat explains that

- A. His victory in battle is a miracle wrought by God and celebrated by temple singers.
- B. The decline of his kingdom was due to his restoring of the practice of child sacrifice.
- C. His subjugation of the prophets resulted in military catastrophe.
- D. His triumph was due to his military prowess.

- ____9. Which of the following seems to be of central concern to the Chronicler?
- A. The monarchy.
 - B. Prophecy.
 - C. The temple cult.
 - D. Adherence to the Holiness Code.

Short Answer

1. Identify: Rehoboam.
2. Which Jerusalem king gets the worst press in 2 Kings but is said in Chronicles to have repented? _____

Brief Essay

1. Describe some differences between the books of Kings and the books of Chronicles.
2. Summarize the major concerns of the Chronicler.

Chapter 23: The Psalms and Song of Songs

Multiple Choice

- ____1. The book of Psalms is traditionally attributed to
- A. Moses.
 - B. The temple singers.
 - C. The Korahites.
 - D. King David.
- ____2. Individual psalms are attributed to
- A. Asaph.
 - B. The Korahites
 - C. David.
 - D. All of the above.
- ____3. Hermann Gunkel designated as “the basic material of the Psalter” the
- A. Individual and communal complaints.
 - B. Introits.
 - C. Hymns.
 - D. Psalms of imprecation.
- ____4. The most prominent feature of Hebrew poetry is

- A. Meter.
 - B. Parallelism.
 - C. Onomatopoeia.
 - D. Acrostic.
- ___5. After the Babylonian exile, when there was no longer a king on the throne in Jerusalem, the psalms that magnify the king
- A. Were excluded from the canon.
 - B. Took on an eschatological thrust—the hope of restoration
 - C. Were understood to refer to Yahweh, the king of heaven.
 - D. Were interpreted spiritually, as referring to the value of the individual soul.
- ___6. The psalmists considered God to be
- A. A God of vengeance.
 - B. A God of mercy.
 - C. Both of the above.
 - D. Neither of the above.
- ___7. Collins concludes that the Psalter, considered as a whole, is
- A. Prophecy in poetic form.
 - B. A set of predictions of the coming of the Messiah.
 - C. Characterized by pleas for vengeance.
 - D. A record of ancient Israel and Judah at prayer.
- ___8. If the Rabbis interpreted the Song of Songs as referring to the love between YHWH and Israel, Christians have often assumed that it really
- A. Refers to the love between Christ and the church.
 - B. Is a collection of erotic poetry.
 - C. Originated as a collection of liturgies for use in the temple.
 - D. Extols the love of the king for his bride.
- ___9. The most striking aspect of the Song of Songs is its uninhibited celebration of
- A. The enthronement of Solomon.
 - B. Yahweh.
 - C. Sexual love.
 - D. Family life.
- ___10. The book of Esther and the Song of Songs are the only two books in the Hebrew Bible that do not mention
- A. God.
 - B. The Messiah.
 - C. The Torah.
 - D. The promised land.

Short Answer

1. In the Hebrew Bible, the netherworld, where the shade of the person goes after death is often called _____.
2. The Song of Songs, otherwise known as Canticles, is also known by the title _____.

Brief Essay

1. Identify and define five different genres of psalms in the Hebrew Bible.
2. Summarize the attitude in the psalms toward death and the afterlife.

Chapter 24: Proverbs

Multiple Choice

- ____ 1. Proverbs is quite different from the Torah, the Prophets, or the historical books in that it
- A. Never mentions God.
 - B. Remains indifferent to personal morality.
 - C. Concentrates on matters related to the temple cult in Jerusalem.
 - D. Makes no reference to Israel and shows no interest in history.
- ____ 2. The literary genre represented by the book of Proverbs is
- A. An ancient and widespread form of literature in the Near East.
 - B. Unique to ancient Israel.
 - C. Borrowed from the traditions of Sumer.
 - D. Typical of the interests of the priestly classes.
- ____ 3. The kind of literature represented by the book of Proverbs is often assumed to have gained its written form by
- A. Disciples of the prophets.
 - B. The priests.
 - C. Scribal schools attached to the royal court.
 - D. Isolated individuals who achieved remarkable literacy by their own efforts.
- ____ 4. The wisdom transmitted in proverbs purports to derive from
- A. Human experience.
 - B. Revelation from Yahweh.
 - C. Sophistic logic.
 - D. Prophetic oracles.
- ____ 5. “The strange woman” in Proverbs 1–9 is most probably
- A. A mythological figure, a goddess of the underworld.
 - B. A prostitute.
 - C. An adulteress, the opposite of wisdom.
 - D. A teacher of wisdom.
- ____ 6. In Proverbs 1–9, Lady Wisdom has a role in
- A. Creation.
 - B. Conveying oracles to the prophets.
 - C. The temple cult in Jerusalem.
 - D. Interpreting the Torah.

- ____7. The closest analogies to the speech of Lady Wisdom in the book of Proverbs are found in
- A. The Torah.
 - B. Inscriptions of an Egyptian goddess.
 - C. Prophetic oracles.
 - D. The Psalms.

Short Answer

1. Proverbs falls into the literary genre of _____.
2. Proverbs is associated in biblical and Jewish tradition with the person of _____.

Brief Essay

1. Describe and assess the values articulated and assumed in the book of Proverbs.
2. Describe the attitude toward the feminine in the book of Proverbs.

Chapter 25: Job and Qoheleth

Multiple Choice

- ____1. Job and Qoheleth question the assumptions of which book in the Hebrew Bible?
- A. Proverbs.
 - B. Ezekiel.
 - C. Song of Songs.
 - D. Chronicles.
- ____2. The image of the patient sufferer, pious in all circumstances, is found in the book of Job in the
- A. Speeches of Job in the dialogue.
 - B. Speeches of Elihu.
 - C. Speeches of Satan.
 - D. Prose folktale.
- ____3. Job is exceptional among the characters in the Hebrew Bible in that he is not
- A. An Israelite.
 - B. A worshiper of YHWH.
 - C. Married.
 - D. An adherent of Deuteronomic theology.
- ____4. Satan in the prose introduction of Job is
- A. The personification of evil who foments rebellion against the Torah.
 - B. A member of the heavenly council, a roving prosecuting attorney.
 - C. Job's chief defender.
 - D. All of the above.

- ____5. In the prose introduction of Job, Job's suffering is
- A heavenly experiment.
 - Brought on by Job's sins.
 - Nothing more than chance.
 - Ameliorated by the comfort offered by his wife.
- ____6. In the poetic dialogues, Job never ceases from
- Protesting his innocence.
 - Blessing the name of YHWH.
 - Repenting of his sin.
 - All of the above.
- ____7. The climactic speeches of YHWH in the book of Job are best characterized as
- Examples of steadfast love and faithfulness.
 - An indictment of Job's frailness and faults.
 - A series of impossible questions.
 - A call to introspection on the part of Job.
- ____8. The prose epilogue of the book of Job ends with
- Job lamenting on a dung heap.
 - God taking the side of Job's accusing friends.
 - Job demonstrating that God must act within the bounds of the covenant.
 - Job's fortunes doubly restored.
- ____9. Which of the following are explicit themes in Qoheleth?
- "Vanity of vanities; all is vanity."
 - "What profit do people have from all the toil at which they toil under the sun?"
 - "For everything there is a season, and a time for every matter under heaven."
 - All of the above.
- ____10. If, according to Qoheleth, we cannot know what happens after death, we should
- Trust that God will bring us into new life.
 - Enjoy the life that is available here and now.
 - Ignore the moral and cultic laws of the Torah.
 - Look for guidance to the professionals in the temple.

Short Answer

- The book of Qoheleth (Ecclesiastes) claims to be written by _____.
- At the end of the book, Qoheleth includes a poem on the subject of _____.

Brief Essay

- Describe the tension between the dialogues and the prose narratives in the book of Job.
- Describe Qoheleth's understanding of human existence.

Chapter 26: The Hebrew Short Story: Ruth, Jonah, Esther

Multiple Choice

- ___ 1. The book of Ruth is exceptional insofar as its heroine is a
- A. Prophet.
 - B. Temple singer.
 - C. Israelite from the north who is active in Bethlehem in the south.
 - D. Moabite woman.
- ___ 2. According to the levirate law,
- A. Priests are forbidden to divorce their wives.
 - B. If a man died without a son, his brother should marry the widow and raise up an heir to the deceased.
 - C. Only males who belong to the tribe of Levi can serve as assistants in temple worship.
 - D. A man is categorically prohibited from marrying his brother's widow.
- ___ 3. What did Naomi, Orpah, and Ruth have in common? They all were
- A. Widows.
 - B. Edomites.
 - C. Moabites.
 - D. Israelites.
- ___ 4. One of Ruth's boldest actions, urged on her by Naomi, was to
- A. Seduce Boaz.
 - B. Glean grain in the fields.
 - C. Return alone to her homeland.
 - D. Appeal to the elders at the gate for justice.
- ___ 5. According to the ending of the book of Ruth, Ruth was the grandmother of
- A. Joshua.
 - B. Saul.
 - C. David.
 - D. Jeremiah.
- ___ 6. Jonah attempts to flee from the presence of the Lord because the Lord commanded him to
- A. Encourage holy war against Moab and Edom.
 - B. Preach repentance to the capital of Assyria, the enemy.
 - C. Foment revolution in Judah.
 - D. Bring the knowledge of YHWH to the Egyptians.
- ___ 7. Jonah's unusual experience in the belly of a large fish was taken by early Christians as
- A. An unusually comedic short story.
 - B. A symbol of what can happen to those who disobey a divine command.
 - C. Prefiguring the resurrection of Christ.
 - D. A call to preach the gospel to the Gentiles.
- ___ 8. The book of Jonah ends with the astounding account of
- A. The Ninevites repenting.
 - B. The miraculous fall of Assyria.

- C. Jonah being vomited out of the great fish.
 - D. Jonah as the great-grandfather of King David.
- ___9. The book of Esther is often classified as
- A. An apothegm.
 - B. A moralistic folktale.
 - C. A succession story.
 - D. A court tale.
- ___10. Haman, responding to the actions of Mordecai, resolves to
- A. Destroy all the Jews in the kingdom.
 - B. Elevate Esther to oversee the entire harem of the king.
 - C. Honor him with a magnificent banquet.
 - D. Imprison both Mordecai and Esther.
- ___11. The book of Esther ends with the
- A. Hanging of Haman.
 - B. Jews slaughtering their enemies.
 - C. Persians repenting and beginning to worship YHWH.
 - D. Fall of the Persian empire.

Short Answer

1. The words “Where you go, I will go; and where you lodge, I will lodge; your people shall be my people, and your God my God” were spoken by whom? _____
2. Which festival of Judaism celebrates the work of Esther?

Brief Essay

1. How do the books of Ruth, Jonah, and Esther variously deal with the issue of nationalism versus universalism?
2. Assess the historical and religious significance of the book of Esther.

Chapter 27: Daniel, 1–2 Maccabees

Multiple Choice

- ___1. The book of Daniel contains the only example in the Hebrew Bible of a genre, namely,
- A. Apocalypse.
 - B. Court tale.
 - C. Royal wisdom.
 - D. Eschatology.
- ___2. Although in Christian tradition, Daniel is regarded as the fourth of the major prophets, in the Hebrew Bible Daniel is placed among the

- A. Torah.
 - B. *K^etûbîm*.
 - C. Writings.
 - D. Apocrypha.
- ___3. According to Collins, the stories in Daniel 1–6
- A. Provide significant complementary information about the Persian court.
 - B. Are virtually our only source of information about the Median court.
 - C. Are legends, full of miracles and are not to be taken as factual.
 - D. Are one of the earliest examples of apocalyptic writing.
- ___4. Nebuchadnezzar’s dream in Daniel 2 concerns a giant statue composed of different metals that, typically in this book, are interpreted as representing
- A. A series of kingdoms.
 - B. The different stages of the Persian conquests.
 - C. The history that led up to the Persian period.
 - D. Various epochs in Israelite history.
- ___5. The book of Daniel envisions history as culminating in
- A. The Greek empires.
 - B. An eternal kingdom of God.
 - C. Absolute nothingness.
 - D. The revival of the Judean monarchy under a Davidic king.
- ___6. The tales in Daniel 1–6 have been aptly said to present
- A. The ideals of the Holiness Code in prose form.
 - B. A paradigm of the virtues of the Messiah.
 - C. A picture of the ideal ruler.
 - D. A lifestyle for Jews in the Diaspora.
- ___7. The visions in Daniel 7–12 point quite clearly to the
- A. Persecution by Antiochus IV Epiphanes in 168–164 B.C.E.
 - B. Rise of Cyrus to power in 539 B.C.E.
 - C. Future victories of the Messiah.
 - D. Military successes of the Maccabean rulers.
- ___8. “One like a son of man” in Daniel 7:13 has been explained as referring to
- A. The Jewish people as a whole.
 - B. The archangel Michael, who represents the Jewish people.
 - C. Jesus.
 - D. All of the above.
- ___9. To judge from its veiled allusions to historical events, the book of Daniel can be dated to the time between the
- A. Desecration of the temple and the death of Antiochus IV.
 - B. Conquests of Cyrus and the death of Nebuchadnezzar.
 - C. Conquests of Alexander and the reign of Antiochus IV.
 - D. Death of Alexander and the reign of Ptolemy I.
- ___10. The Maccabean revolt began as a response to the attempt of Antiochus IV to
- A. Incorporate Judea into his kingdom.

- B. Build a gymnasium in Jerusalem.
- C. Replace the high priest.
- D. Suppress the Jewish religion.

Short Answer

1. The final revelation in the book of Daniel is the only passage in the Hebrew Bible that speaks unambiguously of _____.
2. The Maccabean revolt can be understood as a clash between two cultures, Judaism and _____.

Brief Essay

1. Describe the differences between the two halves of the book of Daniel and their distinctive purposes.
2. Describe the distinctive features of the genre apocalypse.

Chapter 28: The Deuterocanonical Wisdom Books: Ben Sira, Wisdom of Solomon

Multiple Choice

- ____ 1. The Wisdom of Solomon is the only book of the Roman Catholic Old Testament that professes a belief that would have enormous importance in the history of the Christian West, namely,
 - A. Explicit monotheism.
 - B. A spiritual interpretation of the messianic hope.
 - C. The possibility of vicarious suffering.
 - D. The immortality of the soul.
- ____ 2. Compared with the book of Proverbs, Ben Sira's attitude toward women is considerably more
 - A. Negative.
 - B. Positive.
 - C. Ambiguous.
 - D. Egalitarian.
- ____ 3. Ben Sira personifies the figure of Wisdom as
 - A. A female intermediary between God and the world.
 - B. Being established in Zion, in the Jerusalem temple.
 - C. The Torah of Moses.
 - D. All of the above.
- ____ 4. According to Ben Sira, the best and most important of all vocations is that of the
 - A. Scribe.
 - B. Priest.

- C. King.
- D. Temple singer.

- ___5. Ben Sira was composed in Hebrew and translated into Greek. The Wisdom of Solomon was originally written in
- A. Hebrew.
 - B. Aramaic.
 - C. Greek.
 - D. Latin.
- ___6. With regard to the fate of human beings after death, the Wisdom of Solomon holds that
- A. Those in Sheol cannot praise YHWH.
 - B. The bodies of those who sleep shall be raised.
 - C. The souls of the righteous are in the hand of God.
 - D. Some shall rise to everlasting shame and others will shine as the stars.
- ___7. According to the Wisdom of Solomon, death entered the world
- A. Through the envy of the devil.
 - B. As punishment from God for the original disobedience.
 - C. As a natural process of devolution.
 - D. Through the fall of the evil angels.
- ___8. The concept of wisdom in the Wisdom of Solomon is indebted to
- A. Such passages as Proverbs 8 and Sirach 24.
 - B. Plato's philosophy.
 - C. Stoic philosophy.
 - D. All of the above.

Short Answer

1. According to Ben Sira, the chief function of a scribe is to _____.
2. If the Wisdom of Solomon exhibits respect for philosophy, it has scathing contempt for the Egyptians because of their _____.

Brief Essay

1. Describe Ben Sira's views on theodicy.
2. Describe the concept of wisdom in the Wisdom of Solomon.

Chapter 29: From Tradition to Canon

Brief Essay

1. What is implied when we call the Bible "Sacred Scripture"?

2. What does it mean to speak of the “canon” of the Bible?

3. What enduring values can we hope to find in the Bible?

▣ ▣ ▣ ▣ ▣ ▣ ▣ ▣ ▣ ▣ ▣ ▣ ▣

Key to Multiple Choice and Short Answer Questions

Introduction

Multiple Choice: 1 C; 2 D; 3 A; 4 C; 5 A; 6 A

Short Answer: 1: Greek; 2: Archeology; 3: Historical-critical

Chapter 1: The Near Eastern Context

Multiple Choice: 1 D; 2 A; 3 B; 4 D; 5 A; 6 C; 7 D; 8 C; 9 B; 10 A

Short Answer: 1: Nile; 2: Egypt; 3: Babylon

Chapter 2: The Nature of the Pentateuchal Narrative

Multiple Choice: 1 A; 2 D; 3 B; 4 P; 5 D; 6 A; 7 D; 8 C; 9 D; 10 A

Short Answer: 1: J; 2: Jehovah

Chapter 3: The Primeval History

Multiple Choice: 1 A; 2 C; 3 A; 4 B; 5 D; 6 A; 7 B; 8 C; 9 A; 10 D

Short Answer: 1: Lest they eat from the tree of life; 2: The flood

Chapter 4: The Patriarchs

Multiple Choice: 1 C; 2 A; 3 C; 4 B; 5 A; 6 D; 7 A; 8 B

Short Answer: 1: A narrative that purports to describe the origin of a custom, rite, or name; 2: Abraham's (Abram's) concubine

Chapter 5: The Exodus from Egypt

Multiple Choice: 1 C; 2 B; 3 A; 4 D; 5 A; 6 A; 7 D; 8 C

Short Answer: 1: Sea of Reeds (Red Sea); 2: Sinai

Chapter 6: The Revelation at Sinai

Multiple Choice: 1 C; 2 A; 3 B; 4 D; 5 B; 6 C; 7 A; 8 C; 9 A; 10 C; 11 B

Short Answer: 1: A narrative describing the manifestation of deity; 2: Sacrifice; 3: Aaron

Chapter 7: The Priestly Theology: Exodus 25–40, Leviticus, and Numbers

Multiple Choice: 1 A; 2 D; 3 C; 4 D; 5 B; 6 A; 7 A; 8 D; 9 B

Short Answer: 1: Day of Atonement (Yom Kippur); 2: Korah

Chapter 8: Deuteronomy

Multiple Choice: 1 C; 2 A; 3 C; 4 A; 5 D; 6 A; 7 A; 8 D; 9 B; 10 A

Short Answer: 1: Rural Levites; 2: Second law

Chapter 9: Joshua

Multiple Choice: 1 C; 2 D; 3 A; 4 B; 5 A; 6 C; 7 A; 8 C; 9 A; 10 B

Short Answer: 1: Joshua, Judges, Samuel, and Kings; 2: Tells; 3: Destruction of the enemy and the spoils of war, which are devoted to the deity

Chapter 10: Judges

Multiple Choice: 1 D; 2 A; 3 A; 4 C; 5 B; 6 B; 7 C

Short Answer: 1: Deborah; 2: Dan

Chapter 11: First Samuel

Multiple Choice: 1 C; 2 C; 3 D; 4 C; 5 A; 6 A; 7 D; 8 A; 9 B; 10 D

Short Answer: 1: Samuel; 2: Jonathan

Chapter 12: Second Samuel

Multiple Choice: 1 C; 2 A; 3 D; 4 A; 5 C; 6 D; 7 D

Short Answer: 1: Nathan; 2: David's army general

Chapter 13: 1 Kings 1–16: Solomon and the Divided Monarchy

Multiple Choice: 1 C; 2 A; 3 B; 4 A; 5 A; 6 A; 7 B; 8 A; 9 C; 10 A

Short Answer: 1: Leader of the revolt against Solomon's son; first king of the northern kingdom;
2: Samaria

Chapter 14: First Kings 17—Second Kings 25: Tales of Prophets and the End of the Kingdoms of Israel and Judah

Multiple Choice: 1 D; 2 A; 3 B; 4 C; 5 A; 6 D; 7 D; 8 B; 9 B; 10 A; 11 B

Short Answer: 1: Assyria; 2: Babylon

Chapter 15: Amos and Hosea

Multiple Choice: 1 B; 2 A; 3 A; 4 C; 5 B; 6 D; 7 A; 8 C; 9 B; 10 B; 11 D; 12 A

Short Answer: 1: A prophetic message attributed to the deity; 2: Hosea's wife

Chapter 16: Isaiah

Multiple Choice: 1 D; 2 A; 3 A; 4 C; 5 B; 6 A; 7 C; 8 A; 9 D

Short Answer: 1: They had symbolic names; 2: Assyrian king who invaded Judah

Chapter 17: The Babylonian Era: Jeremiah and Lamentations

Multiple Choice: 1 B; 2 C; 3 D; 4 D; 5 A; 6 B; 7 C; 8 D; 9 C; 10 A

Short Answer: 1: Jeremiah's assistant and scribe; 2: The last king of Judah

Chapter 18: Ezekiel

Multiple Choice: 1 B; 2 A; 3 D; 4 A; 5 A; 6 C; 7 A; 8 A; 9 C; 10 B; 11 C

Short Answer: 1 Yahweh's chariot in Ezekiel's call vision; 2: The mythical final foe in Ezekiel

Chapter 19: Additions to the Book of Isaiah

Multiple Choice: 1 A; 2 D; 3 C; 4 B; 5 A; 6 D; 7 A; 8 C; 9 A; 10 A

Short Answer: 1: Isaiah 40–55; 2: Ancient myth of the twisting serpent

Chapter 20: Postexilic Prophecy: Haggai, Zechariah, Malachi, Joel

Multiple Choice: 1 D; 2 B; 3 A; 4 A; 5 D; 6 B; 7 A; 8 C; 9 C; 10 B; 11 A

Short Answer: 1: Malachi; 2: The Minor Prophets

Chapter 21: Ezra and Nehemiah

Multiple Choice: 1 C; 2 B; 3 A; 4 C; 5 C; 6 C; 7 A; 8 A; 9 D

Short Answer: 1: Ezra; 2: The Cyrus Cylinder

Chapter 22: The Books of Chronicles

Multiple Choice: 1 C; 2 A; 3 C; 4 C; 5 A; 6 A; 7 C; 8 A; 9 C

Short Answer: 1: Solomon's son and successor; 2: Manasseh

Chapter 23: The Psalms and Song of Songs

Multiple Choice: 1 D; 2 D; 3 A; 4 B; 5 B; 6 C; 7 D; 8 A; 9 C; 10 A

Short Answer: 1: Sheol; 2: Song of Solomon

Chapter 24: Proverbs

Multiple Choice: 1 D; 2 A; 3 C; 4 A; 5 C; 6 A; 7 B

Short Answer: 1: Wisdom literature; 2: Solomon

Chapter 25: Job and Qoheleth

Multiple Choice: 1 A; 2 D; 3 A; 4 B; 5 A; 6 A; 7 C; 8 D; 9 A; 10 B

Short Answer: 1: Solomon; 2: Old Age

Chapter 26: The Hebrew Short Story: Ruth, Jonah, Esther

Multiple Choice: 1 D; 2 B; 3 A; 4 A; 5 C; 6 B; 7 C; 8 A; 9 D; 10 A; 11 B

Short Answer: 1: Ruth; 2: Purim

Chapter 27: Daniel, 1–2 Maccabees

Multiple Choice: 1 A; 2 C; 3 C; 4 A; 5 B; 6 D; 7 A; 8 D; 9 A; 10 D

Short Answer: 1: Resurrection of the dead; 2: Hellenism

Chapter 28: The Deuterocanonical Wisdom Books: Ben Sira, Wisdom of Solomon

Multiple Choice: 1 D; 2 A; 3 D; 4 A; 5 C; 6 C; 7 A; 8 D

Short Answer: 1: Study of the Torah; 2: Idolatry