

Vanguard University
School for Professional Studies
Degree Program

“OLD TESTAMENT SURVEY”
OT 201

Student Guide

7/02
V1.1
DS 01/10

COURSE DESCRIPTION

Prerequisite to all upper division courses in Old Testament. An introductory study of the literature of the Old Testament, with a view toward appreciation of its content and historical development, with emphasis on theological themes such as creation, election, and redemption. (required for all Religion majors; meets Religion/Humanities requirement for other majors).

TEXTS AND MATERIALS

Required texts:

Williams, William C. *They Spoke from God*. Springfield, MO: Gospel Publishing House, 2003.

The Old Testament (any version)

Supplementary text:

Beitzel, Barry J. *The New Moody Atlas of the Bible*. Chicago: Moody Publishers, 2009.

LEARNING OUTCOMES

1. The student will grasp the importance of having a panoramic view of the Old Testament and be familiar with its structure and the various literary genres.
2. The student will develop a general understanding of the importance of the Old Testament, its transmission, and matters regarding the canonicity of the various books.
3. The student will have a preliminary framework within which to observe how various elements of its geography and topography, and sociology affect the understanding of the Old Testament.
4. The student will learn the chronology of the eight main periods in the Old Testament and know the important Old Testament characters associated with those periods.
5. The student will have a basic knowledge of the flow of the history contained in the Old Testament, be able to place the books of the Old Testament within that history, and have some sense of how that history fits into the larger world history.
6. The student will understand the main characteristics of biblical Hebrew poetry and its various forms, and be able to describe the major themes reflected in the Major and Minor Prophets.

OVERVIEW

Old Testament Survey is a vast and varied discipline. There are many approaches to the material of the Old Testament, each of which bears good, but different fruit. Introductory materials involve, at a general level, matters such as canon, text, and historical context, and, at a specific level, matters related to the content of the books of the Old Testament under examination. This survey will attempt to combine some of both approaches in an effort to provide a backdrop for the understanding and appreciation of the wealth of materials which comprise the Old Testament.

Before an in-depth study of Old Testament can be done, it is essential that the student be familiar with the “big picture”—its historical framework, geographical background, overall structure, basic content and main themes. Therefore, the course begins with an examination of how the Old Testament is structured, its importance and contributions, followed by a discussion on issues regarding its transmission and canonization, and concluding with Jesus’ view of the Hebrew Scriptures as the authoritative Word of God.

The second week will introduce students to the world of the Old Testament and the setting for the biblical drama—the goal of which is to provide a backdrop for a better understanding of the content, as well as to underline the unique and almost ideal setting in which the events of the Old Testament and their recording occurred. We move toward our study by looking at the eight main periods of Old Testament history, beginning with the Creation period. We will consider the first eleven chapters of the Book of Genesis as it is essential that an adequate understanding of the story it tells be gained. Genesis forms the framework for the understanding of everything else that is to follow—not just in the text of the Old Testament but for the rest of human history.

During the third week of our survey, we will deal with the Patriarchal and Exodus periods. They tell the story of the origins and nature of the particular people of God that provide the focus for the rest of the Old Testament.

The fourth week will cover the rest of the periods: the Conquest, the Judges, the Kingdom, the Exile and the Return—from the taking of the Promised Land by the people of Israel led by Joshua, to the initial attempts at governance and self-definition leading to the formation of the monarchy, to the exile of the people from the Northern and Southern Kingdoms by the Assyrians and the Babylonians, to the final return of the people to the land and the rebuilding of the temple.

In the final week, we will consider the inner life of the Hebrew people with an examination of their wisdom literature, ultimate concerns, sense of place under God, and prayers.

Throughout the course, we will devote time at the beginning of each session to the spiritually formative aspects of the Old Testament. We recognize that when we come to the Old Testament, we come as students and servants of the text, not as those who would seek to master it, but as those who would be mastered by it. It is therefore only proper before beginning our examination of it, that we give ourselves over to its examination of us. In doing so, it will be recognized that the Old Testament is not simply a text. Rather, it is the living word of God.

COURSE POLICIES

- **ATTENDANCE AND TARDY POLICY**

You must attend class on time and remain present until dismissed. Class attendance is necessary in order to complete the course. The School for Professional Studies relies on the dynamics of class interaction and group processing in order to integrate and apply the learning of academic content. This model also emphasizes the development and practice of interpersonal communication skills and teamwork (e.g., group problem solving and negotiation). The format therefore necessitates class attendance. In practical terms, one course session is equivalent to three weeks of traditional semester course work.

Due to the concentrated scheduling and the emphasis upon participatory learning, students need to be in attendance every week. Students who miss more than one class meeting (or more than five class hours) in any given course will automatically receive a failing grade and need to retake the course to obtain a passing grade. If an instructor deems that a student's second absence was under extremely unavoidable and unusual circumstances (i.e., an auto accident), the professor may file an academic petition on behalf of the student to the Dean of SPS. If the academic petition is approved, the instructor may give the student a "W" (Withdrawal) grade in place of a failing grade. The student will still be required to retake the course.

Students who arrive late disturb the class. At the professor's discretion, students who arrive late may not receive participation points for the unit covered. Students who are habitually late may be asked to drop the course.

- **CLASS PARTICIPATION**

You must be prepared and participate in all discussions. Criterion: Is the student engaged in classroom discussions? Does the student demonstrate an ability to handle assigned material with a degree of proficiency? (E.g., demonstrate the type of questions and issues consistent, and reflecting a familiarity with the assigned material). Participation evaluated according to quality, not quantity, of participation. Attendance will be scored, and no participation points will be awarded if the student is absent.

- **SUBMISSION OF FINAL EXAMS / PAPERS**

The School for Professional Studies office does not assume responsibility for any final papers. No homework or final papers will be accepted for professors in the SPS office, nor will final papers be returned to students through the SPS office.

The method for the submission of homework and the final exam or final paper will be determined by the professor. The professor will discuss the method which will be employed during the first night of class. All exchanges of papers will be between the student and the professor.

- **LATE PAPER POLICY**

You are responsible for submitting assignments on time (by 6:00 pm). Unless authorized by the Professor in advance, no credit will be given for assignments not turned in when due.

- **ACADEMIC DISHONESTY**

Work submitted for assessment purposes must be the independent work of the student concerned. Plagiarism, or copying and use of another's work without proper acknowledgment, is not permitted. Nor is it permissible for any former or present student to allow another student to refer to, use as a sample, or in any way copy or review their work. If a student needs guidance, he or she must seek the Professor's assistance.

- **DISABILITY SERVICES**

For students with documented medical or psychological disabilities, please contact the Coordinator of Disability Services to request reasonable accommodations. The Coordinator of Disability Services is located in the Counseling Center on the second floor of the Scott Academic Center and can be reached at extension 4489 or by email at disabilityservices@vanguard.edu

For students with a documented learning disability who would like to request appropriate accommodations, please contact the Director of Learning Skills, located upstairs in Scott Academic Center at extension 2540 or by email at disabilityservices@vanguard.edu

STUDENT EVALUATION

Grades will be determined based on the following:

1.	Map of the Ancient Near East	50
2.	Map of the Divided Kingdom	50
3.	Response Paper: The Ten Commandments	50
4.	Encounter with an Old Testament Character	100
5.	Personal Reflection & Integration Paper	40
6.	Selected Readings from the Old Testament	80
7.	TSFG Study Guide*	230
8.	Weekly Quizzes from TSFG	400
Total:		1,000

*The textbook, *They Spoke From God* by William C. Williams, is hereafter abbreviated as TSFG.

All assignments and quizzes must be completed via the Vanguard University's Moodle website (<http://learn.vanguard.edu>).

Students will be evaluated by the University's 4.0 grading system as detailed below.

STUDENT EVALUATION

<u>Percentages</u>	<u>Points</u>	<u>Grade</u>	<u>Significance</u>	<u>GPA</u>
93-100%	930-1000	A	Exceptional	4.00
90-92.9%	900-929	A-		3.67
87-89.9%	870-899	B+		3.33
83-86.9%	830-869	B	Above Average	3.00
80-82.9%	800-829	B-		2.67
77-79.9%	770-799	C+		2.33
73-76.9%	730-769	C	Average	2.00
70-72.9%	700-729	C-		1.67
67-69.9%	670-699	D+		1.33
63-66.9%	630-669	D	Below Average	1.00
60-62.9%	600-629	D-		0.67
00-59.9%	000-599	F	Failure	0.00

Selected Readings from the Old Testament

You are required to read the following Old Testament books (or listen to an audio version) in their entirety: *Genesis, Exodus, Numbers, Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, Ezra, and Nehemiah*. To make it manageable for you, the entire New Testament text has been divided into 4 sections. You are required to read the entire Old Testament). You should start your reading as early as possible in order to complete this assignment on time. This worksheet is offered to assist you to keep track of your reading. However, you must submit your results for grading via Moodle by the following deadlines:

Before the end of Week 2: Genesis - Exodus

Before the end of Week 3: Numbers - Joshua

Before the end of Week 4: Judges - 2 Samuel

Before the end of Week 4: 1 Kings - Nehemiah

Genesis	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50

Exodus	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40										

Numbers	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	26	27	28	29	30	31	32	33	34	35	36														

Joshua	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
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Judges	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
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1 Samuel	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	26	27	28	29	30	31																			

2 Samuel	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
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1 Kings	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
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2 Kings	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
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Ezra	1	2	3	4	5	6	7	8	9	10
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Nehemiah	1	2	3	4	5	6	7	8	9	10	11	12	13
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WEEK ONE

THERE ARE NO STUDENT ASSIGNMENTS FOR WEEK 1!

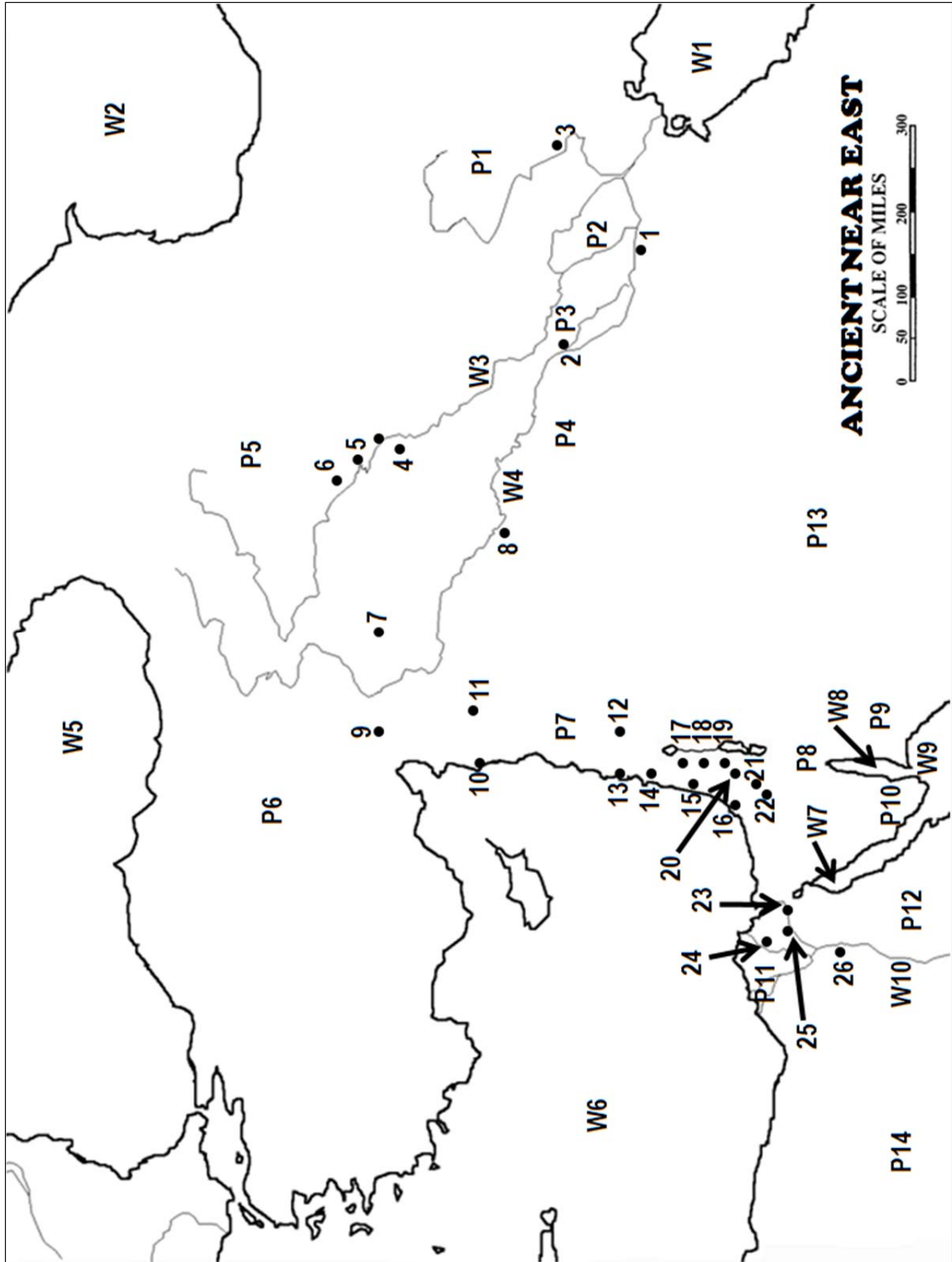
WEEK TWO

STUDENT ASSIGNMENTS

- A. Refer to the **Map of the Ancient Near East** on the next page. Write down the corresponding number or letter-number combination for each of the names listed below. Use this page as a worksheet and submit your answers on the Moodle. Choose the correct drop down answers. You are only allowed one attempt.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. _____ Euphrates River 2. _____ Nile River 3. _____ Tigris River 4. _____ Black Sea 5. _____ Caspian Sea 6. _____ Great Sea 7. _____ Gulf of Aqabah 8. _____ Gulf of Suez 9. _____ Persian Gulf 10. _____ Red Sea 11. _____ ARABIAN DESERT 12. _____ SAHARA DESERT 13. _____ AKKAD 14. _____ ARABAH 15. _____ ASSYRIA 16. _____ BABYLONIA 17. _____ EGYPT 18. _____ ELAM 19. _____ GOSHEN 20. _____ HITTITE KINGDOM 21. _____ MIDIAN 22. _____ SINAI PENINSULA 23. _____ SUMER 24. _____ SYRIA 25. _____ Asshur | <ol style="list-style-type: none"> 26. _____ Babylon 27. _____ Beersheba 28. _____ Bethel 29. _____ Carchemish 30. _____ Damascus 31. _____ Ebla 32. _____ Gaza 33. _____ Haran 34. _____ Hebron 35. _____ Joppa 36. _____ Kadesh-Barnea 37. _____ Mari 38. _____ Memphis 39. _____ Nimrud 40. _____ Nineveh 41. _____ Pithom 42. _____ Ra'amses 43. _____ Salem 44. _____ Shechem 45. _____ Sidon 46. _____ Succoth 47. _____ Susa 48. _____ Tyre 49. _____ Ugarit 50. _____ Ur |
|---|---|

KEY: Number = Town/City; W = Sea/River; P = Place/Region* (*UPPERCASE)



- B. Please refer to the TSFG Study Guide (*attached at the end of this document*). **Read TSFG, Chapters 1-4, and find the correct answers to the questions listed in those chapters.** Submit your answers via Moodle. Each correct answer will be awarded approximately 0.58 point and counted towards the 230 points given for the successful completion of the ENT Study Guide. *There is no time limit for this assignment (unlike the weekly quizzes) but it must be completed before you attempt the quiz for the week.*
- C. **Attempt the Week 2 Quiz.** The quiz will consist of 25 questions taken from the TSFG Study Guide (Chapters 1-2) and the Weeks 1 & 2 lectures. For this quiz, choose the BEST answer for each question. You have only **7 minutes** to attempt these 25 questions (Scoring: 4 points for each correct answer; 100 maximum points). The quiz must be taken before the end of the Week 2 session.
- D. **Complete the Selected Old Testament Reading: Genesis - Exodus**

WEEK THREE

STUDENT ASSIGNMENTS**A. RESPONSE PAPER: THE TEN COMMANDMENTS**

The Ten Commandments are a set of ten basic laws of behavior given by God to his people. They provide us God's requirements for how his people are supposed to behave.

Write down your answers to the following questions:

1. Give the Scriptural reference where the Ten Commandments could be found. List them in order from numbers 1 to 10. Why did God give these Ten Commandments to his people?
2. The Ten Commandments were given thousands of years ago, are these commandments still relevant to our lives today or are they outdated and should be discarded? Please elaborate.
3. How did Jesus summarize the Ten Commandments? Please explain, citing scriptural references.
4. Most of us have loved ones or friends who do not value or take the Ten Commandments seriously. Think of a "what if" scenario where one of your loved ones/friends not only appreciates the value of the Ten Commandments but orders his/her life in conformity to God's commands. What difference would that make in his/her life? Please elaborate with examples.
5. Please share one or two experiences in your life where, in trying to obey God's commandment/s, you were placed in a difficult situation. What were some of the choices/decisions you had to make? Would you make the same choices/decisions today? What were the outcomes and what impact did they have on your life?

B. Please refer to the TSFG Study Guide (*attached at the end of this document*). **Read TSFG, Chapters 5-8, and find the correct answers to the questions listed in those chapters.** Submit your answers via Moodle. Each correct answer will be awarded approximately 0.58 point and counted towards the 230 points given for the successful completion of the ENT Study Guide. *There is no time limit for this assignment (unlike the weekly quizzes) but it must be completed before you attempt the quiz for the week.*

C. **Attempt the Week 3 Quiz.** The quiz will consist of 25 questions taken from the TSFG Study Guide (Chapters 5-8) and the Week 3 lectures. For this quiz, choose the BEST answer for each question. You have only **7 minutes** to attempt these 25 questions (Scoring: 4 points for each correct answer; 100 maximum points). The quiz must be taken before the end of the Week 3 session.

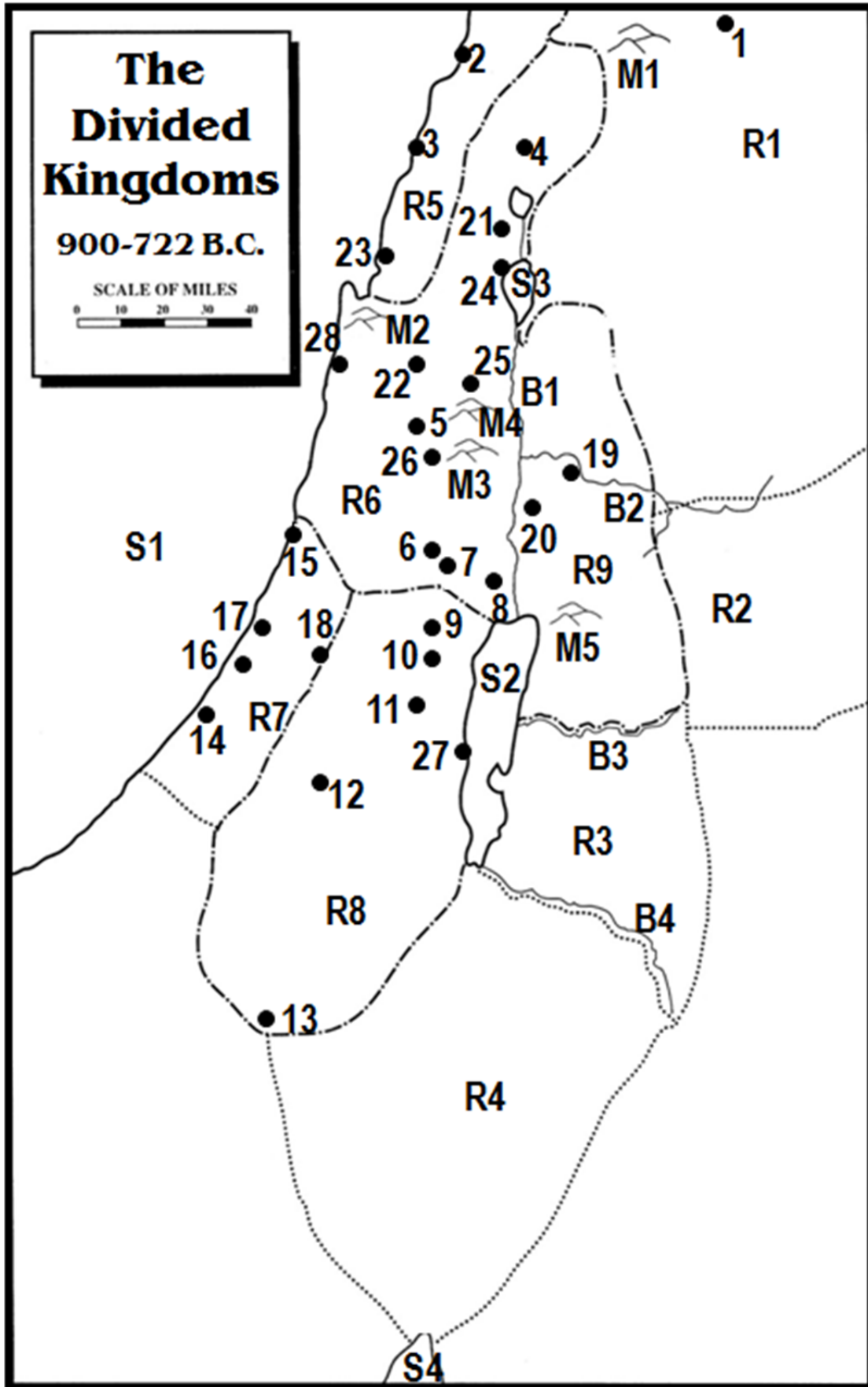
D. **Complete the Selected Old Testament Reading: Numbers - Joshua**

WEEK FOUR**STUDENT ASSIGNMENTS**

- A. Refer to the **Map of the Divided Kingdoms** on the next page. Write down the corresponding number or letter-number combination for each of the names listed below. Use this page as a worksheet and submit your answers on the Moodle. Choose the correct drop down answers. You are only allowed one attempt.

- | | |
|----------------------------|---------------------------|
| 1. _____ Arnon River | 26. _____ Ashdod |
| 2. _____ Jabbok River | 27. _____ Ashkelon |
| 3. _____ Jordan River | 28. _____ Beersheba |
| 4. _____ Zered Brook | 29. _____ Bethel |
| 5. _____ Great Sea | 30. _____ Bethlehem |
| 6. _____ Red Sea | 31. _____ Chinnereth |
| 7. _____ Sea of the Arabah | 32. _____ Damascus |
| 8. _____ Sea of Chinnereth | 33. _____ Dan |
| 9. _____ Mt. Carmel | 34. _____ Dor |
| 10. _____ Mt.Ebal | 35. _____ En-gedi |
| 11. _____ Mt. Gerizim | 36. _____ Gath |
| 12. _____ Mt. Hermon | 37. _____ Gaza |
| 13. _____ Mt. Nebo | 38. _____ Hazor |
| 14. _____ AMMON | 39. _____ Hebron |
| 15. _____ ARAM | 40. _____ Jezreel |
| 16. _____ EDOM | 41. _____ Jericho |
| 17. _____ GILEAD | 42. _____ Jerusalem |
| 18. _____ ISRAEL | 43. _____ Joppa |
| 19. _____ JUDAH | 44. _____ Kadesh Barnea |
| 20. _____ MOAB | 45. _____ Megiddo |
| 21. _____ PHILISTIA | 46. _____ Penuel (Peniel) |
| 22. _____ PHOENICIA | 47. _____ Samaria |
| 23. _____ Acco | 48. _____ Shechem |
| 24. _____ Adam | 49. _____ Sidon |
| 25. _____ Ai | 50. _____ Tyre |

KEY: Number = Town/City; B = Brook or River; M = Mountain; S = Sea; R = Region*
(*UPPERCASE)



- B. Please refer to the TSFG Study Guide (*attached at the end of this document*). **Read TSFG, Chapters 9-11, 13-15, and find the correct answers to the questions listed in those chapters.** Submit your answers via Moodle. Each correct answer will be awarded approximately 0.58 point and counted towards the 230 points given for the successful completion of the ENT Study Guide. *There is no time limit for this assignment (unlike the weekly quizzes) but it must be completed before you attempt the quiz for the week.*
- C. **Attempt the Week 4 Quiz.** The quiz will consist of 25 questions taken from the TSFG Study Guide (Chapters 9-11, 13-15) and the Week 4 lectures. For this quiz, choose the BEST answer for each question. You have only **7 minutes** to attempt these 25 questions (Scoring: 4 points for each correct answer; 100 maximum points). The quiz must be taken before the end of the Week 3 session.
- D. **Complete the Selected Old Testament Reading: Judges - 2 Samuel**

WEEK FIVE

STUDENT ASSIGNMENTS**A. Encounter with an Old Testament Character.**

Select an Old Testament character from the list below and write a 3-5 page paper regarding your experience with that personality. Choose a scenario from the life of that Old Testament character and write as if you were friends and actually knew the person well. The paper must include the following **three points** (number them accordingly in your paper): **The things I learned from my Old Testament friend about: (1) God, (2) the culture of that time, and (3) faith.**

You must consult and cite at least 3 scholarly works (commentaries, bible dictionaries/encyclopedias, journals). This paper will try to assess your imagination and creativity. Choose from the following 30 Bible characters: *Aaron, Boaz, Caleb, Daniel, David, Elijah, Elisha, Esther, Ezra, Ezekiel, Gideon, Hosea, Isaac, Isaiah, Jacob, Jeremiah, Job, Jonah, Joseph, Joshua, Josiah, Lot, Nehemiah, Noah, Rachel, Rebecca, Ruth, Samson, Samuel, and Solomon.*

B. Personal Reflection and Integration Paper.

It is important that you intentionally cultivate your relationship with God throughout this course. This is done through a process of integration where you merge together knowledge and faith development. You must integrate your education so that information can freely flow from your head to your heart. Therefore, reflect on what you have learned in this course and write a 3-5 page paper to describe the impact of this course on your spiritual life. How did the class devotions, lectures, discussions, textbook, etc., benefit you? What practical steps should you take to apply what you have learned? Your paper should not be a summary of course content, but a personal sharing of the spiritual impact of this course on your life.

C. Please refer to the TSFG Study Guide (*attached at the end of this document*). **Read TSFG, Chapters 12, 16-18, and find the correct answers to the questions listed in those chapters. Submit your answers via Moodle. Each correct answer will be awarded approximately 0.58 point and counted towards the 230 points given for the successful completion of the ENT Study Guide. *There is no time limit for this assignment (unlike the weekly quizzes) but it must be completed before you attempt the quiz for the week.*****D. Attempt the Week 5 Quiz.** The quiz will consist of 25 questions taken from the TSFG Study Guide (Chapters 12, 16-18) and the Week 5 lectures. For this quiz, choose the BEST answer for each question. You have only **7 minutes** to attempt these 25 questions (Scoring: 4 points for each correct answer; 100 maximum points). The quiz must be taken before the end of the Week 3 session.**E. Complete the Selected Old Testament Reading: 1 Kings - Nehemiah**

LOGISTICS CHART

Hour	Week 1	Week 2	Week 3	Week 4	Week 5
1	Spiritual Formation Introduction	Spiritual Formation The World of the Old Testament/ The Geography of the Bible	Spiritual Formation The Patriarchal Period	Spiritual Formation The Exodus Period	Spiritual Formation The Conquest Period
2	Structure of the Old Testament Importance of the Old Testament	Setting for the Biblical Drama	The Patriarchal Period (continued)	The Exodus Period (continued)	The Judges Period The Kingdom Period (United Kingdom)
	Break	Break	Break	Break	Break
3	Transmission of the Old Testament	The 8 Main Periods of the Old Testament The Creation Period	The Patriarchal Period (continued)	The Exodus Period (continued)	The Kingdom Period (Divided Kingdom)
4	Canonization of the Old Testament Jesus and the Old Testament	The Creation Period (Continued)	The Patriarchal Period (continued)	The Exodus Period (continued)	The Exile Period The Return Period

Study Guide

For

THEY SPOKE FROM GOD

Compiled and Edited by
William C. Williams, Ph.D.

DR. JOHN SIM

jsim@vanguard.edu

PLEASE FOLLOW THESE INSTRUCTIONS CAREFULLY:

1. Read *They Spoke from God (TSFG)* and find the correct answers for **ALL** the following questions.
2. After you have completed each chapter, log go to Moodle (<http://learn.vanguard.edu>). For most of you, the correct course section will automatically appear in the “MyCourses” tab.
3. If the Old Testament Survey course section isn’t in your MyCourses, please contact the professor immediately.
4. Go to the particular chapter (e.g., “TSFG Study Guide: Chapter 1,” etc.) and submit your answers. IMPORTANT NOTE: You are only allow 1 (one) attempt for each question, so you need to choose your answers carefully.
5. Each correct answer will be awarded approximately 0.58 point and counted towards the 230 points given for the successful completion of the ENT Study Guide.
6. You must **work individually!** This IS NOT a group assignment.
7. There will be a weekly quiz from the 2nd to the 5th week. Below are the chapters that will be covered by the respective quizzes:
 - a. Week 1: No quiz
 - b. Week 2: Chapters 1-4
 - c. Week 3: Chapters 5-8
 - d. Week 4: Chapters 9-11, 13-15
 - e. Week 5: Chapters 12, 16-18
8. The questions for the weekly quizzes will be taken directly from these study questions and the lecture handouts. Please make sure you devote ample time to study for the quizzes before taking them.

NOTE: The quizzes are not open book quizzes! Therefore, you are not allowed to have any notes or answers with you. I know it's impossible to monitor that but this is a test of your integrity as well. Also, there is a time limit of 7 minutes which is more than sufficient for you to complete the quiz (but it will not be enough time if you're trying to look at your notes). After that time, the system will shut you out.

Chapter 1: What Is the Old Testament?

1. The Bible has its greatest value because
 - a. it is a literary masterpiece
 - b. it provides a moral compass for humankind
 - c. it can both form and enrich the cultural values of a society
 - d. it provides an orientation to the study of human history
 - e. it reveals God to us, and shows us who and what we are

2. The Bible is the Word of God because
 - a. its writers were God-fearing people
 - b. unlike other books, there are no evidences of human authorship
 - c. humans, being fallible, could not have had a part in its composition
 - d. in it God speaks through ordinary people in extraordinary ways
 - e. the communities of faith in both Testaments recognized it to be inspired

3. Revelation
 - a. is discovery, nothing more
 - b. is *of* God, *from* God, and *by* God
 - c. is *disclosure* of facts, and does not include the *interpretation* of these facts
 - d. is confined to what God wants us to know about his attributes
 - e. is ongoing and ever changing to meet the demands of historical and cultural changes

4. Special revelation is distinguished from general revelation
 - a. only concerning its source
 - b. because general revelation can tell us nothing about God
 - c. in both the Bible and in Christian theology
 - d. since special revelation is the unique work of the Spirit on preachers of the gospel
 - e. because general revelation belongs to the Old Testament, and special revelation belongs to the New Testament

5. The doctrine of the verbal plenary inspiration of Scripture
 - a. refers to the mode, or manner, by which God inspired his Word
 - b. refuses to acknowledge any evidence of differences in style among the various human authors of Scripture
 - c. is identical with the dictation theory of inspiration
 - d. refers to the extent of the inspiration of Scripture
 - e. is the view that God inspired the ideas but left the human writer to phrase these in his own words

6. The inerrancy of Scripture
 - a. is limited to the autographs
 - b. refers to the trustworthiness of the great statements of the Word of God
 - c. refers (in both theology and in standard dictionary definition) to the infallibility of Scripture
 - d. is not taught explicitly in the Bible
 - e. is limited to the moral teachings of Scripture

7. The authority of Scripture
 - a. is subordinated only to the authority of the Church
 - b. is derived from the authority of the twelve apostles
 - c. is both innate and derived from God himself
 - d. refers to Scripture's power to change lives
 - e. is the product of the moral perfection of its authors

8. The Old Testament canon
 - a. was decided by the Council of Jamnia after the fall of Jerusalem
 - b. originally included the Apocryphal books
 - c. came about through ecclesiastical endorsement
 - d. was only decided in the middle ages by the Council of Trent
 - e. is wholly the result of the canonicity of each of its books

9. The division of the Old Testament known as the "Law" (Torah) does *not* include the Book of
 - a. Leviticus
 - b. Judges
 - c. Genesis
 - d. Deuteronomy
 - e. Exodus

10. In the division of the Old Testament known as the "Writings," the Five Rolls does not include the Book of
 - a. Psalms
 - b. Song of Songs
 - c. Lamentations
 - d. Ruth
 - e. Ecclesiastes

11. The Former Prophets does *not* include the Book of
 - a. Joshua
 - b. Judges
 - c. Samuel
 - d. Kings
 - e. Chronicles

12. Genre
- is the name given to the interpretation of the historical parts of Scripture
 - is the practice of finding proof texts for our doctrines
 - is the literary mode in which a writing is cast
 - refers only to the apocalyptic portions of Scripture
 - is the principle of interpretation which recognizes that both males and females are competent to interpret Scripture
13. Which answer is incorrect? The word “canon”
- comes from a Hebrew word meaning “rod” or “reed”
 - suggests the idea of the setting up of a standard
 - is restricted, in both religious and popular use, to the sixty-six books of the Bible
 - can describe the thirty-nine books of the Old Testament
 - can describe the twenty-seven books of the New Testament
14. Which answer is incorrect? Canonicity
- precedes canon
 - is the quality which the book has because it is divinely inspired
 - is discovered by man
 - is the authority which the Church assigns to a book which then permits it to be included in the canon
 - describes the majesty of style of a biblical book
15. Which answer is incorrect? Five basic questions seemed to operate in the process of recognizing which books of the Old Testament were canonical; these include:
- Does the book claim to be of God?
 - Was it written by a servant of God?
 - Does it set forth the glory of national Israel?
 - Does it possess the life-transforming power of God?
 - Is it accepted by the people of God for whom it was written?
16. Which answer is incorrect? The process of canonization of the Old Testament
- took place under the guidance of the Holy Spirit
 - was extended, and both natural and dynamic
 - began during the years between the Testaments, after all the books of the Old Testament were completed
 - involved applying certain objective criteria to those books which claimed to be inspired
 - went on for more than a thousand years
17. Which answer is incorrect? Aramaic
- was in use throughout the period of the Old Testament
 - was used in the sixth century B.C. as an international language throughout the Near East
 - was originally written without vowels
 - was the language of most of the Old Testament
 - is used in parts of Ezra, Daniel, and Jeremiah

18. Which answer is incorrect? Hermeneutics
- deals with questions about the meaning of a communication
 - comes from a Greek word meaning “to interpret”
 - is the science and art of interpretation
 - is a technical word and should be used only in regard to interpreting the Bible
 - is essential to a good grasp of the text of Scripture
19. Which answer is incorrect? The components of biblical hermeneutics include
- a focus on God’s purpose in the giving of Scripture
 - certain prerequisites that the interpreter must have when approaching the text
 - a knowledge that there are some basic objective principles which must govern my use of the text
 - a working knowledge of Hebrew, Aramaic, and Greek
 - matters of a personal nature which could affect my understanding of the text
20. Which answer is incorrect? The rules of biblical interpretation
- can be put to use by even a beginning student of Scripture
 - call us to interpret the Bible literally
 - require that we use exact word-for-word translations of the biblical text
 - involve an understanding of grammar
 - help us to interpret the Bible in its historical and cultural environment

Chapter 2: In the Beginning

1. The view of creation that advocates a six-day event about 3000–5000 B.C. is called
 - a. Progressive Creationism
 - b. Pictorial-Day Theory
 - c. Theistic Evolution
 - d. Literalist View
 - e. Religious-Only Theory
2. The view of creation that says Genesis explains only the theological aspect of creation, and that science alone can declare history, is called
 - a. Theistic Evolution
 - b. Literalist View
 - c. Religious-Only Theory
 - d. Flood Geology
 - e. Gap Theory
3. The interpretation of creation that sees fossils as the result of a global flood is called
 - a. Pictorial-Day Theory
 - b. Theistic Evolution
 - c. Literalist View
 - d. Religious-Only Theory
 - e. Flood Geology
4. The interpretation of creation that sees a catastrophe between Genesis 1:1 and 1:2 is called
 - a. Flood Geology
 - b. Gap Theory
 - c. Pro-Chronic View
 - d. Concordism
 - e. Progressive Creationism
5. The interpretation that says creation came into being with built-in age is called
 - a. Pro-Chronic View
 - b. Concordism
 - c. Progressive Creationism
 - d. Pictorial-Day Theory
 - e. Theistic Evolution
6. The interpretation that says the days of Genesis are geological ages is called
 - a. Gap Theory
 - b. Pro-Chronic View
 - c. Progressive Creationism
 - d. Concordism
 - e. Pictorial-Day Theory

7. The interpretation that says the days of Genesis are geological ages, and that creation took place gradually over a period of time, is called
 - a. Concordism
 - b. Progressive Creationism
 - c. Pictorial-Day Theory
 - d. Theistic Evolution
 - e. Literalist View

8. The interpretation that says that creation was revealed, rather than performed, in six days, is called
 - a. Pictorial-Day Theory
 - b. Theistic Evolution
 - c. Literalist View
 - d. Religious-Only Theory
 - e. Flood Geology

9. The interpretation that says selection and development of the species was not random, but rather guided by God, is called
 - a. Pro-Chronic View
 - b. Concordism
 - c. Progressive Creationism
 - d. Pictorial-Day Theory
 - e. Theistic Evolution

10. The weakness of the Literalist view is that it
 - a. imposes an unlikely meaning on Genesis 1:2 (“became”)
 - b. violates the demands of the Old Testament
 - c. ignores the findings of science and history
 - d. assumes a remote use for the word “day”
 - e. violates the biblical meaning of the word “created”

11. The weakness of the Gap Theory is that it
 - a. imposes an unlikely meaning on Genesis 1:2 (“became”)
 - b. violates the demands of the Old Testament
 - c. ignores the findings of science and history
 - d. assumes a remote use for the word “day”
 - e. violates the biblical meaning of the word “created”

12. The weakness of Concordism or Progressive Creationism is that it
 - a. imposes an unlikely meaning on Genesis 1:2 (“became”)
 - b. violates the demands of the Old Testament
 - c. ignores the findings of science and history
 - d. assumes a less common use for the word “day”
 - e. violates the biblical meaning of the word “created”

13. Light appears before the sun. This may be accounted for by
 - a. the earth being enveloped in dust and vapor, through which light passes, but the sun is unseen
 - b. assuming that being precedes essence
 - c. the light of Genesis being a divinely instituted light, independent of the sun
 - d. the law of the conservation of energy

14. When dry land appears it may be understood as
 - a. God creating the dry land
 - b. the earth cooling and buckling, and land emerging from the oceans
 - c. God creating the seas
 - d. the earth becoming denser and its core energy being directed upwards

15. One meaning of the Hebrew word for “create” (*bara*) in Genesis is
 - a. to make something out of nothing
 - b. to make something out of preexisting material
 - c. to work in an artistic fashion
 - d. to make something totally new, without precedent

16. Thus the verb “create,” when applied to Adam, implies that
 - a. he was not made from preexisting material
 - b. he was made from preexisting material
 - c. he was made in a very artistic fashion
 - d. he had no real precedent among previously created beings

17. Select the item that does not point to the unity of humanity:
 - a. biblical evidence
 - b. geographic evidence
 - c. psychological/spiritual evidence
 - d. physical (interbreeding) evidence

18. Which is not a reason for believing in creation (as discussed in the text)?
 - a. The expanding universe points to a beginning
 - b. Radioactive decay points to a beginning
 - c. Continental drift points to a beginning
 - d. Uneven heat distribution in the universe points to a beginning

19. When the Bible declares that humans are created in God’s image (Gen. 1:27), it means
 - a. God looks like a human being
 - b. humans are different from lower animals
 - c. humans are the only thinking animal
 - d. humans are the only loving animal

20. The image of God is a quality possessed by
 - a. the man alone
 - b. the woman alone
 - c. both the man and the woman jointly
 - d. either the man or the woman separately

21. The Spirit of God in the Old Testament refers to
 - a. the Holy Spirit, the third person of the Trinity
 - b. God's active agency seen in his interaction with creation
 - c. the spirit, or life force, that comes from God
 - d. the frame of mind or mood God is in

22. The theology of the created order means that
 - a. God created a world that was good and right
 - b. there is a mystic meaning hidden in the numbers of the creative days
 - c. there is a theological meaning in the order of the days
 - d. humans join with God in the creative task

23. Which of the following is not a true statement?
 - a. It is not good that man should be alone
 - b. It is God's intention to create both man and woman
 - c. The human species is not complete without the woman
 - d. The image of God is the sole property of the man

24. What does Genesis 2:24 call a proper marriage?
 - a. man and woman
 - b. husband and wife
 - c. "one flesh"
 - d. a home

25. The term "helper" (NIV) when applied to the woman (Gen. 2:18,20–22) means
 - a. she is to be subservient to her husband
 - b. she is to serve her husband
 - c. she is to submit to her husband
 - d. she is to complement her husband

26. What is the best interpretation of the words "suitable helper" in Genesis 2:18?
 - a. A wife is a servant to her husband, his "helper"
 - b. A woman is inferior to man
 - c. Woman is man's complement, equal to him
 - d. Woman is really superior to man and outdoes him

Chapter 3: Paradise Lost: The Origin and Spread of Human Evil

1. The Fall of human beings, says James Orr, is
 - a. vital to the Christian view
 - b. irrelevant to the Christian view
 - c. detrimental to the Christian view
 - d. interesting to study about
2. According to Christian doctrine, which is not associated with the Fall of human beings?
 - a. death to all future generations
 - b. separation from God
 - c. alienation
 - d. obedience to God
3. The view of the Fall that says an actual physical fruit and serpent were involved is
 - a. historic
 - b. psychological
 - c. literal
 - d. metaphoric
4. The view of the Fall that says that the Genesis narrative deliberately teaches a spiritual truth by means of a physical story is
 - a. historic (anthropological)
 - b. psychological (Kierkegaard)
 - c. literal (fundamentalist)
 - d. metaphoric
5. The doctrine of original sin says that human beings
 - a. have no sinful nature
 - b. are born with a sinful nature
 - c. have not participated in Adam's fall
 - d. are not guilty until we sin
6. Pelagianism is the view that human beings
 - a. are born with a sinful nature
 - b. have a fallen nature
 - c. sin only by choice
 - d. are entirely unable to keep the law of God
7. This is not one of the covenants mentioned in the Old Testament
 - a. Sinaitic
 - b. Davidic
 - c. Abrahamic
 - d. Adamic

8. Noah's ark was 300 cubits long, or about _____ feet according to the Palestinian cubit.
 - a. 400
 - b. 450
 - c. 500
 - d. 550

9. God commands Noah to take two of every unclean animal and _____ of each clean one.
 - a. four
 - b. five
 - c. six
 - d. seven

10. Following the Flood, God makes a covenant with Noah (Gen. 9:1–6). That covenant demands the death penalty for murder (v. 6) because
 - a. humankind is created in God's image
 - b. every human government forbids murder
 - c. God has forbidden murder
 - d. the rainbow is a sign

11. According to the Noahic covenant, therefore, crimes against human life are wrong
 - a. because they disrupt society
 - b. because they assume a theological dimension
 - c. because humans are reasoning creatures
 - d. because the Law says so

12. Who of the following were *not* descendants of Ham?
 - a. Nubians
 - b. Egyptians
 - c. Elamites
 - d. Philistines
 - e. Canaanites

13. Who of the following were not descendants of Shem?
 - a. Hebrews
 - b. Assyrians
 - c. Arameans
 - d. Libyans
 - e. Lydians

14. Who of the following were *not* descendants of Japheth?
 - a. Cimmerians
 - b. Medes
 - c. Greeks
 - d. Scythians
 - e. Elamites

15. The picture painted for us in Genesis 6:1–8 most clearly tells us of
 - a. the universality of wickedness in Noah’s day
 - b. the birth of giants on the earth
 - c. the witness of God’s Word
 - d. God’s faithfulness to his promises

16. If the “sons of God” (Gen. 6:1–2) were fallen angels, then the “daughters of men” would have been
 - a. female demons
 - b. human women
 - c. ungodly women
 - d. female angels

17. If the “sons of God” (Gen. 6:1–2) were the godly seed of Adam through Seth, the “daughters of men” would have been
 - a. female demons
 - b. ungodly women
 - c. female angels
 - d. human women

18. If the “sons of God” were human, then which of the following is *not* true?
 - a. The “sons of God” are ungodly men
 - b. The “daughters of men” are ungodly women
 - c. The sin portrayed is intermarriage
 - d. Society’s preoccupation is with living only for today

19. Where, after the Flood, do we find another reference to the Nephilim?
 - a. in the report of the spies at Kadesh Barnea (Num. 13)
 - b. in the account of the foreign wars of David (2 Sam. 8)
 - c. in the genealogies of Chronicles (1 Chron. 3)
 - d. in the apocalyptic wars of God and Magog (Ezek. 38)

20. Why did God send the Flood?
 - a. to check the demonic intermarriages
 - b. to stop men from building a tower to heaven
 - c. to check the spread of wickedness on earth
 - d. to bring rain on the earth

21. The theological point of the story of the tower of Babel was that
 - a. towers are not a good idea
 - b. human wickedness often tries to usurp God’s place in our lives
 - c. the ziggurat is an ancient way to worship God
 - d. ziggurats were built by pagans

22. What message of hope closes Genesis 11?
- a. the coming Messiah
 - b. a prophetic word
 - c. the lineage of Abraham
 - d. the coming Millennium

Chapter 4: What Was the Old Testament World?**TRUE OR FALSE**

1. Most people in the ancient world avoided going through mountains, deserts, and seas by traveling along the Fertile Crescent.
2. Mesopotamia is traditionally divided into Syria and Babylonia.
3. The earliest civilization was established by the Sumerians in southern Mesopotamia.
4. Assyria was the first Mesopotamia empire to render direct assistance to Israel.
5. The Hyksos were foreigners who ruled Egypt during the time of Joseph.
6. Canaan is the land bridge which connected Egypt, Mesopotamia and Asia.
7. Though the Sinai Peninsula is the great desert where the children of Israel wandered for forty years.
8. Though the Bible presents copious data on Israel's wandering in the wilderness, we cannot identify most places with any certainty.
9. The Sea of Galilee is the lowest fresh water lake on the surface of the earth.
10. The salts found in the Dead Sea came from the Jordan River.
11. Tells were mounds that contained the ruins of ancient towns built one on top of the other.
12. Archeologists have produced evidence that Abraham existed in history.

Chapter 5: A Wandering Aramean

1. In what region did people worship the gods Enlil, Marduk, and Sin?
 - a. Egypt
 - b. Mesopotamia
 - c. Western Asia
 - d. Canaan

2. What region was most like a melting pot for different ethnic groups?
 - a. Egypt
 - b. Mesopotamia
 - c. Western Asia
 - d. Babylonia

3. What region was ruled by foreigners called the “Hyksos”?
 - a. Egypt
 - b. Mesopotamia
 - c. Western Asia
 - d. Aram

4. Our knowledge about Abraham comes from
 - a. archaeological evidence
 - b. the bible
 - c. extra-biblical documents
 - d. the Jews

5. Which statement best characterizes Abraham’s lifestyle in Canaan?
 - a. He wandered aimlessly around the countryside living as far away from civilization as possible
 - b. He lived in tents at the outskirts of cities and was poor
 - c. He was a wealthy and powerful head of a large family business raising animals
 - d. He lived as a citizen among the people who were native to the land

6. Which statement best corresponds to the doctrine of election as explained in the textbook?
 - a. All who put their faith in Christ are part of the elect community
 - b. God chose Abraham because of his high level of morality
 - c. By keeping the Ten Commandments, anybody can become part of the elect community
 - d. Everyone who is physically descended from Abraham is one of God’s chosen people

7. Which is *not* one of the promises that God made to Abraham in Genesis 12?
 - a. He would inherit a land of his own
 - b. He would have a large family
 - c. He would receive God’s blessing and be a channel of blessing to many people
 - d. He would live a long life

8. Who was the mother of Ishmael?
 - a. Sarah
 - b. Hagar
 - c. Rebekah
 - d. Tamar

9. Whose name means “he laughs”?
 - a. Melchizedek
 - b. Abimelech
 - c. Eliezer
 - d. Isaac

10. Which title best describes the subject of Genesis 22?
 - a. “The Failure of Abraham”
 - b. “The Sacrifice of Isaac”
 - c. “The Binding of Isaac”
 - d. “The Obedience of Isaac”

11. Which statement describes Isaac’s relationship with God?
 - a. His faith was even stronger than Abraham’s
 - b. His faith in God was weaker than Abraham’s
 - c. His faith in God grew stronger the older he got
 - d. He lost his faith in God

12. Whose name has a meaning that connotes the idea of deception and trickery?
 - a. Lot
 - b. Abimelech
 - c. Judah
 - d. Jacob

13. Where did God meet with Jacob and wrestle with him in the night?
 - a. at the Jabbok River
 - b. at Haran
 - c. at Bethel
 - d. on Mount Moriah

14. According to the textbook, what does the name “Israel” mean?
 - a. “Blessed by God”
 - b. “God is my father”
 - c. “A prince with God”
 - d. “He struggles with God”

15. Which statement is true of Judah?
- He was a good father
 - He stole a special cup from Joseph
 - He convinced his brothers to sell Joseph to the Ishmaelites
 - He went to prison instead of Benjamin
16. Which definition best fits the meaning of the word “history” as used in the textbook?
- Events that actually took place in contrast to folklore and fairy tales
 - Human records of the past such as archives, literature, and drawings
 - Items such as bones, pottery, weapons, and jewelry which archaeologists have discovered
 - A formal written account of chronological events in the life of a people or institution

Chapter 6: With a Strong Hand and an Outstretched Arm

1. The larger purpose of God in delivering the Israelites (Exod. 6:7) was that
 - a. they would be rescued from oppressive slavery in Egypt
 - b. they would know him
 - c. they would enjoy the blessings of a new life in Canaan
 - d. Egypt would be punished for their oppressive policies
2. The term “a new king” who didn’t know Joseph (Exod. 1:8) probably indicates
 - a. a change in dynasties: Hyksos driven out by native kings
 - b. a change in dynasties: native kings conquered by Hyksos
 - c. a long period of time had elapsed in which Joseph had been forgotten
 - d. a new king who was too young to have learned about Joseph yet
3. A mixed group of Asian invaders who dominated Egypt from about 1786 to 1567 B.C. during the Fifteenth through Seventeenth Dynasties were the
 - a. Midianites
 - b. Hyksos
 - c. Habiru
 - d. Hittites
4. According to the Early Date theory, the exodus occurred around
 - a. 1647 B.C.
 - b. 1447 B.C.
 - c. 1347 B.C.
 - d. 967 B.C.
5. The theory for dating the exodus that depends on the location and chronology of the building of the cities Rameses and Pithom (Exod 1:11) is
 - a. the Early Date
 - b. the Late Date
 - c. both the Early and Late Date
 - d. neither the Early nor Late Date
6. The term *pharaoh* indicates
 - a. the name of particular line of Egyptian kings (Pharaoh I, II, etc.)
 - b. an Egyptian title (“Great House”) common to many kings
 - c. a Hebrew word denoting “oppressor”
 - d. a Hyksos title meaning “he who smashes the forehead of his enemy”
7. “Hebrew” in Exodus 1:15 represents
 - a. the language spoken by Abraham, and in which the Old Testament was written
 - b. the same thing as “Israelite”
 - c. a broad category of unlanded slaves which included the Israelites
 - d. a Jew

8. The scenes from Moses' early life reveal his concern for
 - a. wealth
 - b. political position
 - c. justice
 - d. Egyptian religion

9. Moses' question, "'Who am I?'" (Exod. 3:11) reveals that during his stay in the desert
 - a. his identity and character were still being formed
 - b. he had become confused as to who he was
 - c. he no longer considered himself an Israelite
 - d. he had amnesia

10. God's answer, "'I will be with you'" (Exod. 3:12), shows
 - a. he has ignored Moses' question
 - b. he has answered Moses' real question
 - c. he will become Moses' buddy
 - d. he doesn't care to discuss Moses' identity crisis with him

11. The alternative translation of the divine name, "'I will be who I am'" (see Exod. 3:14), turns the focus of God's character from "eternal being" to
 - a. savior
 - b. omnipotent being
 - c. transcendent being
 - d. being in relationship

12. YHWH, the four-letter rendering of the divine name revealed to Moses, is called the
 - a. Quaternion
 - b. Tetrad
 - c. Tetragrammaton
 - d. Theophany

13. At what point in the dialogue (Exod. 3:4 through 4:17) does God become impatient with Moses?
 - a. at Moses' first self-doubt
 - b. when Moses reveals uncertainty about God
 - c. when Moses is unsure of his abilities
 - d. when Moses displays a lack of willingness

14. In the first confrontation with Pharaoh (Exod. 5), Pharaoh responds by
 - a. asking for more information about the God of the Hebrews
 - b. allowing the Hebrews to worship inside of Egypt
 - c. allowing the Hebrews to worship without their livestock
 - d. increasing the workload of the slave labor force

15. Why does God “harden” Pharaoh’s heart?
 - a. to consign him to eternal loss as punishment for what he did to Israel
 - b. to make him a means of evangelizing the Egyptians
 - c. to strengthen his will, which was already against the LORD
 - d. to reinforce his conscience

16. Those who view the plagues as natural phenomena usually associate them with
 - a. a chain reaction of events caused by the flooding of the Nile River
 - b. the arid climate of Egypt
 - c. an imbalance in the animal food chain
 - d. a rare alignment of several planets

17. Which of the following indicates that Pharaoh’s ability to maintain control gradually grew weaker during the sequence of plagues?
 - a. Pharaoh’s court magicians could not reproduce the sign of gnats
 - b. Pharaoh began to negotiate bargains with Moses
 - c. The plague of darkness was an insult to the Egyptian sun god, Ra
 - d. Pharaoh forcing the Israelites to make bricks without straw

18. To this very day, the exodus from Egypt is celebrated by Jews in the
 - a. Day of Atonement
 - b. Feast of Passover
 - c. Feast of Weeks
 - d. Feast of Tabernacles

19. What is *not* one of the three elements required for this occasion?
 - a. leavened bread
 - b. unleavened bread
 - c. bitter herbs
 - d. roast lamb

20. What aspects of this occasion signified readiness for departure?
 - a. eating in haste
 - b. remaining fully clothed
 - c. remaining alert and watchful
 - d. all of the answers listed
 - e. none of the answers listed

21. What did the blood over the door mean?
 - a. This house is holy
 - b. The family inside is Israelite
 - c. This house is a temple
 - d. This household trusts in God’s promise of protection from death

22. A better translation of “Red Sea” is
 - a. Sea of Blood
 - b. Sea of Reeds
 - c. Sea of Aqaba
 - d. Sea of Suez

23. When confronted with the obstacle of crossing the sea
 - a. the Israelites trusted Moses’ leadership
 - b. Moses complained to God about bringing them out of Egypt
 - c. the Israelites complained to Moses about the loss of their security in Egypt
 - d. both Moses and the Israelites trusted in God’s ability to lead them

24. After the crossing of the sea (Exod. 15:20–21), Miriam and the women celebrated by
 - a. dancing and singing
 - b. preparing a feast
 - c. sewing tents for each family
 - d. melting their golden ornaments into the image of a calf

25. During the crises on the journey toward Mount Sinai, how did the Israelites behave?
 - a. They always obeyed every instruction given to them
 - b. They complained some, but were very thankful to be away from Egypt
 - c. They consistently complained and questioned Moses’ authority
 - d. They looked up to Moses as their mediator

26. During the journey toward Mount Sinai, God’s provisions of water and food were accompanied by
 - a. his instructions for their well-being
 - b. his warnings about disobedience
 - c. a covenant of “ten words”
 - d. detailed laws about cleanness

27. During the journey to Mount Sinai, Moses’ father-in-law, Jethro
 - a. never met with Moses because he was angry with him for leaving Midian
 - b. helped Moses institute a judicial system
 - c. helped Moses institute a more efficient system for gathering manna
 - d. joined those who complained about Moses’ leadership

28. The discovery of what documents has shed new light on the Old Testament concept of covenant?
 - a. Ugaritic texts at Ras Shamra
 - b. the stele of Hammurabi
 - c. Hittite royal signet rings
 - d. Hittite suzerain/vassal treaties

29. The dominant nation or ruler in ancient international treaties is called the
- vassal
 - suzerain
 - sovereign
 - regent
30. Which of the following is *not* an element in a typical Hittite treaty?
- historical review
 - stipulations
 - allowance to form multiple treaties
 - curses and blessings
31. In contrast to a contract, a covenant usually continues
- until the weaker party breaks it
 - as long as the initiator wills it
 - until both parties agree to leave
 - indefinitely
32. What warning was given if anyone came close to Mount Sinai (Exod. 19:24)?
- The LORD would “break out” against them
 - The LORD would “rain fire down” upon them
 - The LORD would send them back to Egypt
 - The LORD would send a plague against them
33. In the Hebrew text of Exodus 34:28, the Ten Commandments are called
- the Ten Statutes
 - the Ten Laws
 - the Ten Stipulations
 - the Ten Words
34. When God first spoke to the Israelites on Mount Sinai, the Israelites
- were afraid they were going to die
 - insisted that Moses become their mediator
 - agreed to keep the terms of the covenant
 - all of the answers listed
 - none of the answers listed
35. While Moses was on Mount Sinai receiving the tablets of stone, the Israelites
- memorized the Ten Commandments
 - demanding a visible god to worship
 - held a feast in honor of Moses, their mediator
 - asked Aaron to go up the mountain to find Moses

36. When God suggested destroying the Israelites for their disobedience (Exod. 32:7–10), Moses
- wholeheartedly agreed
 - asked God to wait until his family could be saved
 - interceded on Israel’s behalf
 - agreed to let God raise up a new nation through Moses himself
37. When Moses discovered that the people had worshiped the golden calf, he
- threw down the stone tablets causing them to shatter
 - authorized the sons of Levi to put to death the violators
 - continued to intercede for the people
 - all of the answers listed
 - none of the answers listed
38. After further intercession by Moses,
- God decided that he would not go with the Israelites to the Promised Land
 - God decided that he would go with them, but the covenant would not be restored
 - God decided that he would go with them, and the covenant would be restored
 - God decided that the people could not be trusted with a new covenant
39. When God passed by Moses (Exod. 34:5–7), who was hidden in the rock,
- God repeated the “ten words”
 - God showed Moses a vision of the Promised Land
 - God told Moses that he would never punish his people again
 - God proclaimed his name to Moses
40. When Moses returned to the people with the new stone tablets, they discovered that
- Moses had been given a promise to see the Promised Land before he died
 - the face of Moses shone with the glory of the LORD
 - Moses appeared not to age like the other Israelites
 - the stone tablets shone with the glory of the LORD

Chapter 7: God Reveals Himself to His People

1. The subject of Exodus 25 through 40 is
 - a. the wilderness journey
 - b. holiness
 - c. the tabernacle
 - d. the Decalogue
2. The Code of Hammurabi
 - a. contains parallels to the Ten Commandments
 - b. contains parallels to some of the injury and damage laws of Exodus
 - c. treats all people the same
 - d. calls for people to be holy as the gods are holy
3. The *lex talionis* refers to
 - a. a person who has injured the eye of another and made to pay compensation
 - b. the principle of the punishment fitting the crime
 - c. a special item worn by the priest
 - d. a personal retaliation in private disputes
4. Values the Old Testament laws have in common with the ANE are
 - a. respect for the value of life
 - b. the seriousness of all sexual immorality
 - c. the dignity of all human beings
 - d. all of the answers listed
 - e. none of the answers listed
5. The word *torah* may refer to
 - a. the law of the Pentateuch
 - b. the instruction of God
 - c. the revelation given by Moses
 - d. all of the answers listed
 - e. none of the answers listed
6. Which is not true of the law of Moses in the Pentateuch?
 - a. to express the specific obligations of the covenant between God and Israel
 - b. to provide guidance to Israel
 - c. to protect the rights of the privileged people of Israel
 - d. to reveal Israel's relationship with God
7. The purpose of the tabernacle was not
 - a. to act as God's earthly palace, the place where his throne was
 - b. to be the place of worship for Israel
 - c. to be a permanent shrine in the desert
 - d. to teach that there is one way to the One Holy God—the Way he himself provides

8. The sacrifices taught
 - a. the substitutionary atonement God would later provide in Christ
 - b. the magical power of obeying God's law, especially in the use of the blood
 - c. God's holy leaders do not need to offer sacrifices like common people do
 - d. all of the answers listed
 - e. none of the answers listed

9. The fellowship offering
 - a. was offered for atonement for sins against other people
 - b. was only eaten by the priests
 - c. could be a voluntary offering of thanksgiving
 - d. was also called the meal offering

10. The priests were
 - a. also called the "Levites"
 - b. the male descendants of Aaron
 - c. intermediaries between the prophets and the people of Israel
 - d. the direct descendants of Melchizedek.

11. Which are the correct spring and fall feasts?
 - a. spring: Atonement, Passover; fall: Tabernacles, Unleavened Bread
 - b. spring: Passover, Weeks; fall: Atonement, Unleavened Bread
 - c. spring: Trumpets, Weeks; fall: Tabernacles, Atonement
 - d. spring: Passover, Weeks; fall: Atonement, Tabernacles

12. The theme of Leviticus is
 - a. how to approach and live holy with the holy God
 - b. the duties of the Levites
 - c. the genealogies of God's people
 - d. the giving of the law to Israel

13. "Clean" and "unclean" in the Old Testament refer to
 - a. various washings done out of superstition
 - b. suitability for use in worship
 - c. God's rules for enabling his people to live in perfect health
 - d. ancient medical instructions

14. "Holiness" in the Old Testament does not refer to
 - a. separation from common use and dedication to God's use
 - b. living in harmony with the character of God
 - c. living in God's righteousness
 - d. a summation of who God is

Chapter 8: Through the Vast and Dreadful Desert

1. According to Numbers 1:2–3, what was the purpose of the first census recorded in the Book of Numbers?
 - a. to confirm the number of Israelites who participated in the exodus
 - b. to confirm the number of Israelites who qualified for military service
 - c. to confirm the number of Israelites who were male
 - d. to confirm the number of Israelites who needed food for the journey
2. How do scholars who *do not* hold to a high view of inspiration view the details of the Numbers census?
 - a. They were never intended as the literal record of an historical event
 - b. They were designed to explain the great increase of Israelites in Egypt
 - c. They represented the status of the tribes in relation to each other
 - d. all of the answers listed
 - e. none of the answers listed
3. What is the traditional translation of the Hebrew word *‘eleph* in the Numbers census?
 - a. “1,000”
 - b. “military unit”
 - c. “clan”
 - d. “tribe”
4. What problem occurs when the Hebrew word *‘eleph* is translated as “military unit”?
 - a. The total number of Israelites becomes too huge for the details of the story
 - b. The total number of Levite clans does not add up correctly
 - c. The total number of fighting men does not add up correctly
 - d. all of the answers listed
 - e. none of the answers listed
5. What important theology is set forth in the Numbers census?
 - a. God finds people important as individuals
 - b. God finds people important as communities
 - c. God finds pleasure in planning and organization
 - d. all of the answers listed
 - e. none of the answers listed
6. Based on the story of the Levites in the Book of Numbers, how does someone become *holy*?
 - a. by doing good deeds in the community
 - b. by one’s life being “given wholly” to God
 - c. by performing animal sacrifices
 - d. all of the answers listed
 - e. none of the answers listed

7. Why can the story of the seventy elders in Numbers 11 be seen as an event that anticipates the New Testament happening at Pentecost?
 - a. In both cases, a group of people waited for God’s empowerment
 - b. In both cases, the Spirit enabled a group of people to prophesy
 - c. Moses’ prophetic prayer in Numbers 11 comes to pass in Acts 2
 - d. all of the answers listed
 - e. none of the answers listed

8. Why was Korah’s rebellion, recorded in Numbers 16, particularly bad?
 - a. Korah was a member of the tribe of Reuben, Jacob’s eldest son
 - b. Korah questioned God’s choice of the Levites as priests
 - c. Korah blamed Aaron for the Israelites’ trouble
 - d. all of the answers listed
 - e. none of the answers listed

9. Why did King Balak call for a “seer” when Israel moved toward Moab?
 - a. A “seer” would pronounce curses on Israel, assuring Moab’s victory in battle
 - b. A “seer” would determine Moab’s best warriors for the battle
 - c. A “seer” would perform miracles for the Moabite army
 - d. all of the answers listed
 - e. none of the answers listed

10. Why were Zelophehad’s daughters worried about land inheritance?
 - a. Without male family members, they would not acquire a portion of the Promised Land
 - b. Without land, their family line would be forever lost from Israel
 - c. Israelite social customs regarding land inheritance were creating an unjust situation
 - d. all of the answers listed
 - e. none of the answers listed

11. What is a *sefer torah*?
 - a. a land of promise
 - b. a pagan god
 - c. a book of teaching
 - d. a covenant ritual

12. In order to remain in right relationship with God from generation to generation, what would the Israelites have to do, according to the Book of Deuteronomy?
 - a. Remember how the LORD had delivered them from slavery in Egypt
 - b. Love God with all their heart, soul and strength
 - c. Know that God was an awesome being who deserved their respect and honor
 - d. all of the answers listed
 - e. none of the answers listed

13. According to Deuteronomy 5, what was the basis for the Ten Commandments?
 - a. The LORD had been, and would continue to be, their God
 - b. The Israelites had to prove their worthiness to be God's people
 - c. The Israelites needed a law code like the Egyptians had
 - d. The LORD was being strict with the Israelites because of their earlier sin

14. Why would the '*shema*' test Israel's relationship with God?
 - a. It required loyalty to one God, while most people worshiped many gods
 - b. It demonstrated God's anger toward the Israelites for their unbelief
 - c. It encouraged the Israelites to observe Canaanite religious rites
 - d. all of the answers listed
 - e. none of the answers listed

15. According to the Book of Deuteronomy, how were the Israelites supposed to deal with the poor people among them?
 - a. by canceling all debts every seven years
 - b. by charging low interest rates on loans to the poor
 - c. by giving their tithe every year to provide for the poor
 - d. by raising the economic status of women and children

16. According to Deuteronomy 24, how was an Israelite man to divorce his wife?
 - a. He simply sent her out of his home
 - b. He was to write her a divorce document
 - c. He accused her of committing adultery
 - d. He married another woman

17. What does the term "levirate" refer to?
 - a. anything related to the tribe of Levi
 - b. a tool used in performing sacrifices at the tabernacle
 - c. a marriage between a widow and her deceased husband's relative
 - d. the firstborn son of the high priest

18. In Israelite culture, what did it mean to "bless" someone?
 - a. to greet a person
 - b. to speak strength to a person for success
 - c. to begin a new relationship with a person
 - d. to raise a person's self-worth

19. What was the purpose of the curses included in God's covenant with Israel?
 - a. to give God revenge for Israel's disobedience
 - b. to balance out the blessings within the covenant form
 - c. to press Israel back to God
 - d. to show the superior strength of the Canaanites

20. What does the Song of Moses show us about Moses?
- a. Moses knew the people would rebel against God in the future
 - b. Moses was inconsistent in his leadership
 - c. Moses had always obeyed God
 - d. Moses tries to convince Israel to remain faithful to him

Chapter 9: Canaan: Conquest, Covenant Renewal, and Crisis

1. Verses such as Joshua 1:8 which remind us that studying God’s Torah will make us prosperous and successful are
 - a. faith promises
 - b. programmatic texts
 - c. usually taken out of context
 - d. meant only for Joshua’s generation
2. The Canaanite prostitute who hid the two Israelite spies when they came to the city of Jericho was
 - a. Miriam
 - b. Deborah
 - c. Rahab
 - d. Jael
3. How did Joshua capture the city of Jericho?
 - a. The Israelites marched in “liturgical procession” around the city for a total of seven days
 - b. The priests and the ark led the procession
 - c. The city walls apparently collapsed so that the soldiers could march straight into the city
 - d. all of the answers listed
 - e. none of the answers listed
4. When Joshua apparently commanded the sun and moon to “stand still” for an entire day (Josh. 10), he was fighting on behalf of
 - a. Israel
 - b. Judah
 - c. the Amalekites
 - d. the Gibeonites
5. Later, in Joshua’s northern campaign, which of the following cities was conquered and burned?
 - a. Hazor
 - b. Ai
 - c. Jerusalem
 - d. Shechem
6. What theological teaching is contained in the “land allocation” chapters in the Book of Joshua (13 through 21)?
 - a. Only one method of dividing the land was employed
 - b. Judah and the Joseph tribes had an unfair advantage
 - c. All the Canaanite land was conquered by this time
 - d. God clearly preferred the political method of “democracy” for this task
 - e. The system of land allocation may be called “economic egalitarianism”

7. The Book of Joshua ends with covenant renewal at Shechem. What does the aged Joshua say about the nature of God which makes it difficult for the Israelites to remain faithful to Him?
 - a. He is righteous
 - b. He is loving
 - c. He is jealous
 - d. He is kind

8. The “judges” which are found in the book which bears that name are
 - a. kings and queens
 - b. leaders who “put things in their proper order”
 - c. prophets and priests
 - d. all from Judah or the Joseph tribes (Ephraim and Manasseh)

9. What is the general historical pattern in the Book of Judges?
 - a. a gloomy, circular pattern (or even downward spiral) of rebellion, defeat, repentance, and deliverance
 - b. an optimistic pattern of quick conquests and decisive, godly political leadership
 - c. numerous examples of how good life was in Israel “before there were kings in the land”
 - d. no general pattern
 - e. “judges” serving as messianic types of Christ

10. Who actually “pinned down” (with a tent peg and a hammer) the defeated Canaanite general Sisera in the days of Deborah the judge?
 - a. Barak
 - b. Ehud
 - c. Jael
 - d. Deborah herself

11. Who made a rash vow to the LORD and ended up apparently sacrificing his own daughter as a result?
 - a. Gideon
 - b. Abimelech
 - c. Jephthah
 - d. Samson

12. Who eventually had that famous haircut by the Philistines?
 - a. Ehud
 - b. Othniel
 - c. Jephthah
 - d. Samson

13. The historical setting of the short book of Ruth was
 - a. the days of Joshua
 - b. when the judges ruled
 - c. the days of Samuel and Saul
 - d. when David first became king
 - e. after the first temple was destroyed by the Babylonians

14. Ruth herself was not
 - a. a widow
 - b. an Israelite
 - c. a “woman of noble character”
 - d. worth more to Naomi than seven sons

15. The Israelite “kinsman redeemer” who eventually married Ruth was
 - a. Jesse
 - b. Elimelech
 - c. Boaz
 - d. Solomon
 - e. David

16. The Book of Ruth teaches us
 - a. even heroic women had little effect on history back in those dark patriarchal times
 - b. foreigners were permanently excluded from the lineage of Israel
 - c. one must act prudently, for the times were difficult
 - d. even a penniless widow could bring much blessing to her adopted family
 - e. Naomi is the real hero of the book

Chapter 10: From Tribal League to Kingdom

1. Which is not a factor in the emergence of the Israelite monarchy?
 - a. the rise of the priesthood under Samuel
 - b. the judges were unable to rally Israel against the Philistines
 - c. Israel was experiencing increased Philistine pressure
 - d. Egypt's impressive period of empire had come to an end
2. What best describes an amphictyony?
 - a. a type of shrine
 - b. a system of government
 - c. a "grassroots" religious movement
 - d. a political upheaval
3. Which sin were Eli's sons *not* guilty of?
 - a. failing to burn the fat
 - b. taking part of the offering that belonged to God
 - c. levying heavy taxes on the poor of the land
 - d. having sexual relations with the women serving at the Tent of Meeting
4. Samuel is presented as:
 - a. a priest, a prophet, a king, and a military commander
 - b. a judge, a prophet, a warrior, and a savior
 - c. a religious reformer, a king, a singer, and a preacher
 - d. a prophet, a priest, a judge, and a religious reformer
5. The confrontation between the true God and the "god" Dagon took place in the Philistine temple in
 - a. Ashdod
 - b. Ashkelon
 - c. Beth Shan
 - d. Aphek
6. What was the nature of the confrontation between God and Dagon at that Philistine town?
 - a. Fire from heaven turned Ashkelon to ashes
 - b. The temple of Dagon was overrun by rats
 - c. Dagon was found lying before the ark
 - d. Tumors afflicted the priests
7. Kingship in Israel can be described as
 - a. coming with a warning from God
 - b. rejecting the pagan notion of a divine king
 - c. having begun with the anointed leadership of Saul and then David
 - d. all of the answers listed
 - e. none of the answers listed

8. Saul and David were each first anointed as
 - a. king of a nation
 - b. leader of the people
 - c. warrior on behalf of God
 - d. holy man before God

9. This statement is true of King Saul
 - a. he was an ineffective military leader
 - b. he established an elaborate government bureaucracy
 - c. he expended impressive sums and human effort to build a splendid capital
 - d. he assembled a militia

10. The downfall of Saul's dynasty is due to
 - a. his constant disobedience
 - b. his confrontation with the Amalekites
 - c. his abuse of power towards the people
 - d. his refusal to submit to Samuel

11. Being anointed as king suggests
 - a. having been chosen by God
 - b. being empowered by the people
 - c. the divine right of kings
 - d. having the ability to lead the people

12. David chose not to kill Saul because
 - a. he was afraid of reprisals
 - b. Saul was God's anointed
 - c. Samuel would put a curse on him
 - d. Jonathan asked him not to

13. Saul killed himself because
 - a. he was mentally disturbed
 - b. he did not want to be submitted to David
 - c. he was afflicted by evil spirits
 - d. he was defeated on Mount Gilboa

14. Which is not representative of kingship in Israel?
 - a. The king is to uphold justice and righteousness in Israel
 - b. Israel's kingship is modeled after the kingship of God
 - c. The king is the source of the law
 - d. The king is to be a blessing to the people of Israel

Chapter 11: Israel Acquires Empire

1. Parallel accounts of the United Monarchy are found in which books?
 - a. Judges, Samuel, Kings, and Chronicles
 - b. Kings and Chronicles
 - c. Kings, Chronicles, Ezra, and Nehemiah
 - d. Samuel, Kings, and Chronicles

2. Before the rise of David and Solomon, the divine approach to kingship was what?
 - a. God expressed disapproval and denial that Israel should really have a king
 - b. God expressed repeated approval for various other attempts to raise up a king
 - c. God never spoke of kingship for Israel
 - d. God promised a king to come in his own timing

3. The Davidic royal line came from what place?
 - a. Bethlehem, in Israel
 - b. Bethlehem, in Judah
 - c. Jerusalem, in Israel
 - d. Jerusalem, in Judah

4. While David was running from Saul, he played what role in the Judean hills?
 - a. He led his followers in plundering the evil Northern Kingdom and the Philistines
 - b. He plundered the rich and gave to the poor
 - c. He provided Judah some protection against Philistine plundering
 - d. He was a bandit, running a protection racket that intimidated Judah's greedy rich people

5. During his flight from Saul, David
 - a. never offered his military services to the Philistines
 - b. offered his military services to the Philistines but never attacked Judah, although he occasionally attacked the northern tribes of Israel
 - c. offered his military services to the Philistines but never attacked Judah or Israel
 - d. offered his military services to the Philistines and sometimes attacked both Judah and Israel

6. David's approach to kingship was which of the following?
 - a. to adopt the same kind of sacral kingship that was common in the rest of the Ancient Near East
 - b. to distinguish between civil and cultic matters and avoid involvement with religious matters, which did not belong to the king
 - c. to recognize the religious aspects of kingship and incorporate them into his own rule
 - d. to sometimes meddle in religious matters, although his own concern should have been Israel's civil matters

7. David's rule followed which schedule?
 - a. seven years in Bethlehem followed by thirty-three years in Jerusalem
 - b. seven years in Hebron followed by thirty-three years in Jerusalem
 - c. thirty-three years in Bethlehem followed by seven more years in Jerusalem
 - d. thirty-three years in Hebron, followed by seven more years in Jerusalem

8. Who was the general who supported the royal claims of Ish-Bosheth even after David had become king?
 - a. Abner
 - b. Amasa
 - c. Elihu
 - d. Joab

9. The Saulides had their main support in what areas?
 - a. tribes along the coastal plains
 - b. tribes in the central hill country
 - c. tribes in the north
 - d. tribes in the south

10. When the biblical narratives of the monarchy refer to "all Israel," they refer to what?
 - a. all of the northern tribes, which are summarized as "Israel"
 - b. all of the southern tribes, which are summarized as "Israel"
 - c. all of the tribes except the southern tribe of Judah
 - d. all of the tribes, in both the north and the south, including Judah

11. When David made Jerusalem his capital, it was essentially a
 - a. neutral city in the central highlands
 - b. neutral city in the south
 - c. neutral city in the Transjordan
 - d. neutral city in the north

12. David consolidated his throne by what means?
 - a. military conquest
 - b. making key alliances
 - c. all of the answers listed
 - d. none of the answers listed

13. Which nation's king followed his military victory by arbitrarily executing one-third of the captured soldiers?
 - a. Edom
 - b. Israel
 - c. Moab
 - d. Zobah

14. When they captured horses during war
 - a. David hamstrung all of them, but Solomon kept all of them for his chariot force
 - b. David hamstrung most of them and kept just a few, but Solomon kept them all for use in his chariot force
 - c. Solomon hamstrung all of them, but David kept all of them for his chariot force
 - d. Solomon hamstrung most of them and kept just a few, but David kept them all for use in his chariot force

15. Which account emphasizes David's preparations for building the temple?
 - a. Samuel
 - b. Kings
 - c. Chronicles
 - d. all of the above
 - e. none of the answers listed

16. Nathan gave which of the following prophetic messages?
 - a. the denunciation of David's sin with Bathsheba
 - b. the refusal for David to build the temple
 - c. the promise of an eternal covenant with David
 - d. all of the answers listed
 - e. none of the answers listed

17. Which of these kings were polygamous?
 - a. Saul
 - b. David
 - c. Solomon
 - d. all of the answers listed
 - e. none of the answers listed

18. Which of David's sons plotted a *coup d'état* against him?
 - a. Abner
 - b. Absalom
 - c. Ish-Bosheth
 - d. Mephibosheth

19. Who killed Absalom?
 - a. Abner
 - b. Ahithophel
 - c. Amasa
 - d. Joab

20. What did David do when Israel suffered from a three-year famine during his reign?
 - a. called for a national period of fasting
 - b. repented of his sin with Bathsheba
 - c. turned over seven of Saul's sons to be killed by their enemies
 - d. all of the above
 - e. none of the answers listed

21. The Bible attributes David's sinful plan to take a military census to whose provocation?
 - a. God's
 - b. Satan's
 - c. all of the answers listed
 - d. none of the answers listed

22. Why didn't God remove David from the throne?
 - a. because David was essentially faithful to follow God's plans for his rule
 - b. because God steadfastly upheld his covenant with David
 - c. David was a righteous king
 - d. all of the answers listed
 - e. none of the answers listed

23. The covenant that God made with David was
 - a. conditional, and therefore subject to revocation
 - b. eternal and therefore unconditional
 - c. eternal but conditional
 - d. unconditional, and therefore available to every descendant of David

24. Who made a try for the throne before the transfer to Solomon was official?
 - a. Absalom
 - b. Adonijah
 - c. Ish-Bosheth
 - d. Jeroboam

25. At David's death, who was David's oldest surviving son?
 - a. Absalom
 - b. Adonijah
 - c. Ish-Bosheth
 - d. Jeroboam

26. Which of the following features characterize Solomon's rule?
 - a. international military conquest
 - b. international shipping and trade
 - c. all of the answers listed
 - d. none of the answers listed

27. Who had Joab killed?
 - a. Adonijah
 - b. David
 - c. Nathan
 - d. Solomon

28. Solomon's military buildup was for what?
- display
 - home defense
 - all of the answers listed
 - none of the answers listed
29. Solomon inherited a vast empire from his father, which he
- quickly lost
 - basically maintained intact
 - gradually expanded
 - rapidly expanded
30. Solomon took how long to build a temple for the LORD and palaces for himself?
- seven years each for the temple and his palaces
 - seven years for the temple and thirteen years for his palaces
 - thirteen years each for the temple and his palaces
 - thirteen years for the temple and seven years for his palaces
31. To what does the term *corvée* refer?
- building alliances through marriage
 - extensive international trade tariffs
 - mandatory state labor
 - military occupation of subdued territories
32. Which account idealizes Solomon's reign, in spite of its obvious faults?
- Chronicles
 - Kings
 - all of the answers listed
 - none of the answers listed
33. When God promised to build David a "house," he meant what?
- a dynasty
 - a temple
 - a dwelling
 - a home
34. The reign of David became a type of messianic rule because
- God established an eternal covenant of kingship in him
 - Nathan's prophecy described him that way
 - the New Testament describes him that way
 - he was the best king Israel ever had

Chapter 12: Sweet Singers and Sages: Israel's Poetry and Wisdom**TRUE OR FALSE**

1. A common literary feature of Hebrew poetry in the Old Testament is called parallelism.
2. The textbook states that David is the key figure in Israel's wisdom tradition.
3. The key to understanding the Book of Job is that Job's suffering is a test of his godly patience.
4. The Psalms of Lament usually begin with an "introduction" followed by a plea to God for help.
5. Psalms of thanksgiving start with an expression of thanksgiving or praise to God followed by a narrative to the things that he has accomplished.
6. One of the purposes of the Book of Proverbs is to encourage us to live in agreement with God's plan.
7. The writer of Ecclesiastes tells us that a joyful and meaningful life is found by living life with an eternal viewpoint.
8. Many quotations from Ecclesiastes can be found in the New Testament.
9. The Song of Songs offers us a pure approach to sexuality and affirms the sanctity of marriage.
10. The Song of Songs was regarded by the great German reformer, Martin Luther, as a typological set of songs describing of the relationship of Christ and the Church.

Chapter 13: The Great Divorce

1. Directly after whose death was the kingdom of Israel divided?
 - a. Saul's
 - b. David's
 - c. Solomon's
 - d. Moses'

2. What is salvation history?
 - a. God's self-revelation in the past experience of Israel
 - b. the story of the Church
 - c. the study of world religions
 - d. the analysis of the development of Israelite belief

3. In which biblical books can we read about the division?
 - a. Joshua and Judges
 - b. 1 Kings and 2 Chronicles
 - c. 1 and 2 Kings
 - d. Deuteronomy and 2 Chronicles

4. Why is Chronicles different from Kings?
 - a. It is a forgery
 - b. It was written at a different time and for a different reason
 - c. It is true, but not inspired
 - d. It is much less detailed than Kings

5. What are the two central themes of Chronicles?
 - a. the God of Israel and the people of Israel
 - b. the futility of idols and the uniqueness of Yahweh
 - c. reward and punishment
 - d. worship and wisdom for living

6. Why has Chronicles sometimes been underrated?
 - a. because it is written in bad Hebrew
 - b. because it is difficult to understand
 - c. because it says the same things as Kings
 - d. because its historical reliability has been unfairly questioned

7. Which of these was *not* a reason for the unrest under Solomon?
 - a. People didn't like Solomon's excessive lifestyle
 - b. People didn't like the forced labor and taxes Solomon introduced
 - c. Solomon was not a strong leader
 - d. Solomon showed favoritism to the southern tribes

8. How did Solomon administer the kingdom?
 - a. by himself
 - b. through the old tribal elders
 - c. through a new “civil service” he established
 - d. by imported Egyptian administrators

9. Which prophet designated Jeroboam as successor to Solomon?
 - a. Shemaiah
 - b. Nathan
 - c. Micaiah son of Imlah
 - d. Ahijah the Shilonite

10. Why did the kingdom not split during Solomon’s lifetime?
 - a. because it took a long time to materialize
 - b. because of God’s promise to David
 - c. It was divided during his lifetime!
 - d. because, like David, Solomon was a strong military leader

11. Where did Jeroboam flee to?
 - a. Egypt
 - b. Assyria
 - c. Phoenicia
 - d. Shechem

12. For the meeting between Rehoboam and the elders of northern Israel about the kingship,
 - a. the elders came up to Jerusalem to Rehoboam’s court
 - b. King Rehoboam went down to Shechem to meet the elders
 - c. they all gathered in David’s first place of rulership, Hebron
 - d. Samaria hosted their summit

13. What did the northern elders ask Rehoboam to do?
 - a. resign in favor of Jeroboam
 - b. include some of them in his court
 - c. treat them less harshly than Solomon
 - d. move the capital to Shechem

14. Rehoboam sent Adoniram to continue the negotiations after they had broken off; what was his role?
 - a. chief diplomat
 - b. secretary of state
 - c. official in charge of forced labor
 - d. priest who had the ephod

15. Besides Judah, which tribe remained under Rehoboam's control?
 - a. Dan
 - b. Manasseh
 - c. Ephraim
 - d. Benjamin

16. What was the underlying theological issue behind the division of the kingdom?
 - a. Israel and Judah did not worship the same God
 - b. Some in Israel were unhappy with the emphasis on the Davidic house
 - c. Some in Judah wanted to worship at Dan or Bethel instead of Jerusalem
 - d. The northern tribes followed different prophets than the southern tribes

17. Where did Jeroboam establish his capital city?
 - a. Jerusalem
 - b. Samaria
 - c. Shechem
 - d. Sidon

18. Where did Jeroboam establish his two new shrines?
 - a. Bethel and Samaria
 - b. Shechem and Dan
 - c. Jerusalem and Penuel
 - d. Dan and Bethel

19. What was the principal feature of these shrines?
 - a. a beautiful high priestess
 - b. bull statues
 - c. copies of the law of God
 - d. massive stone temples

20. Where did Jeroboam get his priests for the new shrines?
 - a. He hired retired priests from Jerusalem
 - b. He hired qualified priests who were surplus to requirements at other temples
 - c. He found them anywhere; he opened the priesthood to anyone who wanted it
 - d. He kidnapped 180 of them from the south

21. How does the rest of the Old Testament portray Jeroboam?
 - a. as the one who caused Israel to sin
 - b. as an unlucky man who made many mistakes
 - c. as a great reforming hero
 - d. as the wisest king of all time

22. What nationality was Rehoboam's wife Maacah?
 - a. Ammonite
 - b. Egyptian
 - c. Israelite
 - d. Maacahite

23. Which Pharaoh attacked the two kingdoms and thus brought an end to their warring?
 - a. Shishak
 - b. Seti
 - c. Sheshbazzar
 - d. Rameses

24. What did Rehoboam do to attempt to retake the Northern Kingdom?
 - a. nothing
 - b. called for Egyptian assistance
 - c. prepared 180,000 soldiers before being warned by God not to attack
 - d. offered to renegotiate

25. Who succeeded Rehoboam on the throne of Judah?
 - a. Baasha
 - b. Solomon
 - c. Abijah
 - d. Nadab

26. What is the collective title for the books from Joshua to 2 Kings?
 - a. the Monarchic History
 - b. the Joshuanic History
 - c. the Deuteronomistic History
 - d. the Chronicler's History

27. What is syncretism?
 - a. charging excessive taxes
 - b. picking bits of other religions and incorporating them into your own
 - c. refusing to worship your God any more
 - d. doing things that are against God's law

28. When was Kings probably written?
 - a. ca. 580 B.C.
 - b. early fourth century B.C.
 - c. A.D. 70
 - d. 1445 B.C.

29. When was Chronicles probably written?
- a. early fourth century B.C.
 - b. ca. 620 B.C.
 - c. before 740 B.C.
 - d. ca. 580 B.C.
30. When did the division of the Kingdom take place?
- a. 1010 B.C.
 - b. 931 B.C.
 - c. 721 B.C.
 - d. 586 B.C.

Chapter 14: Long Day's Journey Into Night: Israel, the Northern Kingdom

1. Which prophet declared that God would make Jeroboam king over ten tribes of Israel?
 - a. Ahijah
 - b. Elijah
 - c. Elisha
 - d. Ahaz

2. When did the united kingdom of Israel split into two kingdoms?
 - a. 830 B.C.
 - b. 930 B.C.
 - c. 933 B.C.
 - d. 833 B.C.

3. Which Assyrian king was involved in the battle that occurred at Qarqar?
 - a. Ashurnasirpal II
 - b. Tiglath-Pileser
 - c. Shalmaneser III
 - d. Pul

4. Concerning which prophet did King Ahab say, “I hate him because he never prophesies anything good about me, but always bad”? (1 Kings 22:8)
 - a. Elijah
 - b. Micaiah
 - c. Amos
 - d. Ahijah

5. Who captured Samaria in 722 B.C.?
 - a. Sargon II
 - b. Tiglath-Pileser
 - c. Shalmaneser V
 - d. Ashurnasirpal II

6. Which king of Israel lasted on the throne for only one week?
 - a. Omri
 - b. Nadab
 - c. Baasha
 - d. Zimri

7. To which dynasty did Jeroboam II belong?
 - a. Jeroboam's
 - b. Jehu's
 - c. Menahem's
 - d. Omri's

8. Which king resisted Solomon's harsh policies?
 - a. Rehoboam
 - b. Omri
 - c. Jeroboam I
 - d. Nadab

9. Which king was known for his marriage to a woman from Tyre?
 - a. Ahaz
 - b. Omri
 - c. Jehu
 - d. Ahab

10. To which dynasty did Ahab belong?
 - a. Jeroboam's
 - b. Jehu's
 - c. Menahem's
 - d. Omri's

11. Which city was a capital on a high hill along a trade route?
 - a. Shechem
 - b. Samaria
 - c. Tirzah
 - d. Mizpah

12. Which of the following statements is *not* true of Omri's reign?
 - a. The prophet Elijah condemned the wealth of Israel
 - b. Wealth was gained at the expense of the poor
 - c. He created allies with Tyre and Sidon
 - d. He did evil in the eyes of the LORD and sinned more than all those before him

13. What ultimate cause does the Bible give for Israel's demise?
 - a. religious and social problems
 - b. rapid decay of the government
 - c. Pekah's aggression against Judah
 - d. God's judgment for Israel's disobedience to the covenant

14. To whom did Hoshea pay tribute when he became king?
 - a. Shalmaneser V
 - b. Tiglath-Pileser
 - c. Ashurnasirpal II
 - d. Pul

15. What force did Baal supposedly control?
 - a. wealth
 - b. warfare
 - c. storms
 - d. health

16. Which is true of Jeroboam II?
 - a. He was the fourth king of Jehu's dynasty
 - b. He was the son of Jeroboam I
 - c. He was the father of Nadab
 - d. He was the grandson of Nebat

17. What country was a buffer zone between Israel and Assyria?
 - a. Aram
 - b. Phoenicia
 - c. Philistia
 - d. Edom

18. Jeroboam erected images of golden calves at Dan and Bethel. Select the reason that truly reflects his motivation for this act.
 - a. to please his wife
 - b. to introduce the worship of idols to Israel
 - c. to provide an alternative to the worship of Yahweh at Jerusalem
 - d. to remove the worship of Yahweh from Israel

19. When did Hezekiah rule Judah?
 - a. during Hoshea's rule of Israel
 - b. during Pekahiah's rule of Israel
 - c. during Menahem's rule of Israel
 - d. after the fall of Israel to Assyria

20. What was the most significant result of the capture of the city of Samaria in 722 B.C.?
 - a. There would be no more king of Israel
 - b. The location of the capital would have to be changed
 - c. The Northern Kingdom came to an end
 - d. The Southern Kingdom came to an end

Chapter 15: Just Stayin' Alive: Judah From Rehoboam to Hezekiah

1. It is profitable to read Kings and Chronicles from the perspective of
 - a. history
 - b. biography
 - c. theology
 - d. geography
2. Judah's struggle during the period of the divided monarchy was to
 - a. choose the right kings to lead her against foreign nations
 - b. keep her faith and hope in God alive
 - c. maintain a descendant of David on the throne
 - d. support Israel to the north in her wars against invading armies
3. The author of Kings addressed the concerns of
 - a. the prophets
 - b. the kings
 - c. a community preparing for exile
 - d. a community in exile
4. The author of Chronicles addressed the concerns of
 - a. a community newly returned from exile
 - b. prophets and priests regarding temple worship
 - c. the kings of Judah regarding their relationships with the kings of Israel
 - d. the kings of Israel regarding their relationships with the kings of Judah
5. The first king of Judah to institute righteous reforms was
 - a. Abijah
 - b. Hezekiah
 - c. Uzziah
 - d. Asa
6. King Jehoshaphat's major mistake was
 - a. not walking in the ways of David
 - b. challenging the prophets God sent to him
 - c. continually making alliances with the kings of Israel
 - d. not calling out to God for help
7. The queen who secured the throne in Judah and promoted Baal worship in Judah was
 - a. Athaliah
 - b. Asherah
 - c. Jezebel
 - d. Jehosheba

8. The king who failed to follow the godly influence of the priest Jehoiada was
 - a. Ahab
 - b. Jehu
 - c. Jehoram
 - d. Joash

9. The reign of Kings Jehoram, Joash, Ahaziah, and Amaziah were characterized by
 - a. economic prosperity
 - b. political independence
 - c. idolatry and apostasy
 - d. religious reforms

10. The king God afflicted with leprosy as punishment for trying to participate in temple worship exactly like a Levitical priest was
 - a. Jotham
 - b. Amaziah
 - c. Uzziah
 - d. Joash

11. The political and military power facing Ahaz and Judah in the mid-eighth century B.C. was
 - a. Babylon
 - b. Aram (Damascus)
 - c. Egypt
 - d. Assyria

12. King Ahaz's legacy was to change Judah's status from
 - a. political instability to a political power
 - b. economic struggles to prosperity
 - c. independence to foreign servitude
 - d. reliance on foreign powers to reliance on God

13. During Ahaz's reign, the invasion of Judah by Israel and Aram is known as
 - a. the Assyrian War
 - b. the Judean War
 - c. the Syro-Ephraimitic War
 - d. the Babylonian War

14. The prophet whose counsel Ahaz rejected was
 - a. Jeremiah
 - b. Isaiah
 - c. Hosea
 - d. Amos

15. As a result of Ahaz' failure to trust God and listen to God's prophet, Judah
 - a. was left without a Davidic king on the throne
 - b. became a vassal state of Assyria
 - c. never recovered from the Syro-Ephraimitic War
 - d. was conquered by Babylon

16. Hezekiah's reign can be characterized by
 - a. religious reforms
 - b. political complications
 - c. military genius
 - d. both listening to and failing to listen to Isaiah

17. The Assyrian king who boasted that he made Hezekiah like a bird in a cage was
 - a. Sennacherib
 - b. Sargon II
 - c. Tiglath-Pileser III
 - d. Merodach-Baladan

18. The difficulty scholars face with the reign of Hezekiah in 2 Kings is
 - a. motivation for his religious reforms
 - b. his negative reforms in Judah
 - c. Sennacherib's invasion of Judah and his siege of Jerusalem
 - d. the archaeological evidence of his existence in history

Chapter 16: Hear the Word of the LORD: The Rise of the Prophetic Movement

1. What is the main Hebrew word for prophet used in the Old Testament?
 - a. *chozeh*
 - b. *mishpat*
 - c. *nabi'*
 - d. *chesed*

2. To what person does the Bible first apply the main word for prophet?
 - a. Abraham
 - b. Jacob
 - c. David
 - d. Solomon

3. The Protestant Bible calls the books of Joshua through Kings “Historical Books.” What does the Hebrew Bible call them?
 - a. Prophets
 - b. Former Prophets
 - c. Latter Prophets
 - d. Writing Prophets

4. To what did the phrase, “sons of the prophets,” probably refer?
 - a. the offspring of God’s called prophets
 - b. the false prophets
 - c. the angels, who are messengers of God
 - d. a prophetic brotherhood or guild

5. To what country was Jonah sent by God?
 - a. Syria
 - b. Edom
 - c. Assyria
 - d. Babylon

6. How does the Book of Jonah differ from other prophets’ works?
 - a. It shows many people repenting
 - b. It shows the obedience of a prophet
 - c. It is a story *about* a prophet, not a collection of a prophet’s writings
 - d. It has a message of restoration

7. What was God’s biggest lesson for Jonah?
 - a. what fish bait feels like
 - b. the value of mercy
 - c. the sin of Nineveh
 - d. the importance of prayer

8. What was Amos's profession?
 - a. priest
 - b. prophet
 - c. soldier
 - d. shepherd

9. To what country did God send Amos to preach?
 - a. Assyria
 - b. Judah
 - c. Israel
 - d. Edom

10. What pattern or form of prophetic speech did Amos use in Amos 1 through 2?
 - a. For _____ sins of _____ and for four, I will not turn back my wrath
 - b. Yet for all this his anger is not yet satisfied
 - c. I am your God, you are my people
 - d. I am the One who provides the grain, new wine, and oil

11. What was the main metaphor in the Book of Hosea?
 - a. his name
 - b. his wife
 - c. his marriage
 - d. his children

12. To what country did Hosea preach?
 - a. Judah
 - b. Israel
 - c. Edom
 - d. Philistia

13. From what context did Micah preach and what was his preaching emphasis?
 - a. He was from the country and preached against the city of Jerusalem and its corrupt ways
 - b. He was a priest from the city who saw the corruption there
 - c. He was a sailor who had traveled to various countries and knew of human sinfulness
 - d. He was a shepherd who was upset with the way merchants had cheated in the marketplace

14. With whom was Micah a contemporary in Judah?
 - a. Hosea
 - b. Elijah
 - c. Isaiah
 - d. Jeremiah

15. How does each of the three sections of Micah's messages begin?
 - a. Thus says the LORD...
 - b. For three transgressions and for four...
 - c. Seek good and not evil that you may live...
 - d. Hear!

16. What is a "cult prophet"?
 - a. a false prophet
 - b. a priest of Baal
 - c. a prophet from another country
 - d. a prophet who ministered as part of a given religious system

17. To the people of what country did Isaiah preach?
 - a. Israel
 - b. Judah
 - c. Egypt
 - d. Edom

18. Whom did Isaiah call God's shepherd and anointed one?
 - a. Ahaz
 - b. Cyrus
 - c. Hezekiah
 - d. Isaiah's son

19. To whom were the words of comfort directed in Isaiah 40?
 - a. the people in Jerusalem
 - b. the people in Samaria
 - c. the people in captivity
 - d. the foreigners who repented and put their trust in God

20. Conservative scholars argue that all of Isaiah, including chapters 40 through 66, comes from the historical Isaiah. What is a major reason they say this?
 - a. Predictive prophecy explains how Isaiah knew events and people years before they happened
 - b. Those who disagree don't believe in the Bible
 - c. It is vital for one's salvation
 - d. Critical studies support this conclusion

Chapter 17: On the Edge of Night: Judah From Manasseh to the Exile

1. Not counting his co-regency with his father, how long did Manasseh rule as king of Judah?
 - a. less than a year
 - b. a quarter century
 - c. almost half a century
 - d. more than half a century

2. King Manasseh is most known for what?
 - a. military ability
 - b. wisdom
 - c. wickedness
 - d. devotion to God
 - e. buildings

3. What happened to Manasseh near the end of his reign?
 - a. He was stricken
 - b. He was taken by the Assyrians to Babylon where he repented to God and was restored
 - c. He was exiled to Arabia and died in obscurity
 - d. He died as he had lived without ever turning to God
 - e. Famine struck Judah and he lost his life in a revolt that followed

4. Who prophesied that Josiah's reforms would delay but not revoke God's judgment on Judah?
 - a. Isaiah
 - b. Amon
 - c. Huldah
 - d. Jeconiah
 - e. Zechariah

5. What conditions gave Josiah the freedom to rule without foreign interference?
 - a. The major powers were preoccupied with internal affairs or fighting each other
 - b. The northern kingdom of Israel had been destroyed by Assyria
 - c. The people had celebrated a great Passover and were unified under his rule
 - d. The memory of the defeat of the Assyrian army in the days of Hezekiah put the fear of God in the hearts of foreign kings

6. Whose army did Josiah try to stop from passing through the land?
 - a. Shalmaneser of Assyria
 - b. Neco of Egypt
 - c. Nebuchadnezzar of Babylon
 - d. Cyrus of Persia

7. Where did the decisive battle between Egypt and Babylon take place?
 - a. Ugarit
 - b. Damascus
 - c. Samaria
 - d. Carchemesh
 - e. Megiddo

8. Which major event happened in 586 B.C.?
 - a. Jehoiachin and ten thousand Judeans taken to Babylon
 - b. Assyrian conquest of Thebes
 - c. destruction of Jerusalem by Babylon
 - d. Nineveh conquered by Babylon
 - e. death of Josiah

9. Who was taken captive to Babylon at the same time as the young king Jehoiachin?
 - a. Daniel
 - b. Ezekiel
 - c. Zedekiah
 - d. Baruch
 - e. Zerubbabel

10. King Zedekiah was torn between what two things during his reign?
 - a. allegiance to Babylon and conspiracy with Egypt
 - b. devotion to the queen and his concubines
 - c. worship of Yahweh and worship of Baal
 - d. royal responsibilities in Jerusalem and the words of the prophet

11. Who had long foretold that rebellion against God would result in the destruction of Judah?
 - a. Abraham
 - b. Joseph
 - c. Moses
 - d. Samuel
 - e. David

12. Nahum prophesied destruction for what city?
 - a. Thebes
 - b. Jerusalem
 - c. Babylon
 - d. Nineveh
 - e. Samaria

13. What is a literary characteristic of the Book of Nahum?
 - a. Its prose employs a repetitive style
 - b. It is known for a simple and plain style
 - c. Its salvation oracles equal those of Isaiah
 - d. The book describes the prophet's symbolic actions
 - e. Its poetry is equal to any in quality and technique

14. What sin of Judah did Zephaniah protest?
 - a. use of unclean or unfit animals in the worship in the Jerusalem temple
 - b. syncretism of the worship of God along with pagan deities
 - c. the spread of divorce in Judean society
 - d. failure to keep the Jewish holy days in Jerusalem

15. What phrase characterizes Zephaniah's prophecies of judgment?
 - a. "the word of the LORD"
 - b. "for three sins of Judah, yes, for four"
 - c. "the day of the LORD"
 - d. "I have spoken"

16. What do the prophecies of Zephaniah have in common with those of Hosea and Amos as to structure?
 - a. They end with an oracle of salvation and restoration
 - b. They end with a final note of judgment
 - c. They describe the death of the king
 - d. They predict the coming of the Messiah

17. What kind of family did Jeremiah come from?
 - a. military
 - b. priestly
 - c. royal
 - d. merchant
 - e. peasant

18. What distinguishes the Book of Jeremiah from other prophetic books?
 - a. He came from a town outside of Jerusalem
 - b. He had a personal call from God to be a prophet
 - c. The book includes oracles to the nations
 - d. The book is very autobiographical, giving us much information about him

19. What is the relationship between the Hebrew version of Jeremiah and its Greek (Septuagint) version?
 - a. The Hebrew text is much shorter than the Greek version
 - b. The Greek text is much shorter than the Hebrew text
 - c. The Hebrew text puts the oracles against the nations in the middle of the book
 - d. The Greek text does not include the oracles against the nations

20. Who in the New Testament compared Jesus to the prophet Jeremiah?
 - a. many people in Judea in the gospels
 - b. the Jewish congregations in Rome
 - c. Paul in one of his sermons in Acts
 - d. John in the Book of Revelation

21. What passage is quoted by the New Testament in Hebrews 8:8–12?
 - a. the call of Jeremiah (Jer. 1)
 - b. the temple sermon (Jer. 7)
 - c. the new covenant (Jer. 31)
 - d. the Righteous Branch (Jer. 33)

22. When did the prophet Habakkuk live?
 - a. in the closing years of the northern kingdom of Israel
 - b. in the closing years of the southern kingdom of Judah
 - c. in the eighth century, as Isaiah
 - d. during the Babylonian exile

23. What is the structural design of the first two chapters of Habakkuk?
 - a. a series of visions
 - b. oracles against the nations
 - c. a dialogue between Habakkuk and God
 - d. messages of bright hope for the immediate future

24. What kind of literary form did Habakkuk use in chapter three?
 - a. parable
 - b. sermon
 - c. psalm
 - d. proverb
 - e. symbolic action

25. Which teaching of Paul comes from Habakkuk 2:4?
 - a. “The righteous will live by faith” (Rom. 1:17)
 - b. “Where, O death, is your victory? Where, O death, is your sting?” (1 Cor. 15:55)
 - c. “Cursed is everyone who is hung on a tree” (Gal. 3:13)
 - d. “Do not muzzle the ox while it is treading out the grain” (1 Tim. 5:18)

26. What is the majority view of the dating of Obadiah?
 - a. in the days of Hezekiah’s victory over the Assyrians in 701 B.C.
 - b. during the Assyrian attack upon the city of Thebes in 683 B.C.
 - c. after the clash of Egypt and Babylon in 605 B.C.
 - d. following the Babylonian destruction of Jerusalem in 586 B.C.

27. Who was the patriarch of the people of Edom?
- Jacob
 - Esau
 - Joseph
 - Ishmael
 - Reuben
28. What does Obadiah's prophecy about Edom teach us?
- One of God's criteria for evaluating a nation is its treatment of his people
 - God's kingdom will ultimately triumph over all its enemies
 - the law of appropriate justice, *lex talionis*
 - all of the answers listed
 - none of the answers listed
29. Which of the following (33–36) is true of Daniel?
- He came from a priestly family in Jerusalem
 - He was called by God to be a prophetic watchman for his people
 - He was educated by the Babylonians so he could serve their government
 - He lived through the entire period of the Assyrian captivity
30. What is the central idea in Ezekiel?
- The ways of God are beyond finding out because of our human limitations
 - The judgment of God is sure and will not overlook sin
 - God's presence brings his blessings and ultimate triumph over Judah's enemies
 - The nations of this world will one day receive their just retribution
31. What unique feature is found in the opening chapter of Ezekiel?
- strange and wonderful visions of God
 - the divine call of the prophet
 - glorious portrayals of the future of Israel
 - frequent dating of prophecies by day, month, and year
32. Why did Ezekiel act out some of his sermons?
- God set restrictions upon his mouth so that he could only speak at God's command
 - He was deaf at birth so this was the only way for him to communicate
 - His occupation in Jerusalem had been as an entertainer so it was natural for him to use his dramatic training
 - Because he was in Babylon he used a form of communication that did not require an interpreter or learning a foreign language
33. Which phrase below is *not* one of Ezekiel's frequently repeated phrases?
- "Hear!"
 - "son of man"
 - "then they/you will know that I am the LORD"
 - "I am the Sovereign LORD"

34. What is Ezekiel's last vision about (chapters 40 through 48)?
- the judgment that will come upon the nations
 - a new temple with God's presence and a restored land
 - the rebellion of Judah and the judgment that was coming
 - the sinfulness of Judah
35. What is the structure of Daniel?
- a sequence of judgments on Judah, judgment on the nations, and restoration of Judah
 - The first half is the life of Daniel *before* exile and the second half is his life *in* exile
 - alternating dreams of Daniel and King Nebuchadnezzar
 - The first part is stories about Daniel and his friends while the second part is his visions
36. Why did Daniel write chapters 2 through 7 in Aramaic?
- His scribe was a Babylonian who knew only Aramaic
 - to hide the content of these chapters from the Babylonians
 - He knew only Aramaic
 - to underscore the sovereign control of God over the Gentile kingdoms of the world
37. Which term or phrase did Jesus borrow from Daniel to call himself in the gospels?
- Messiah
 - sovereign LORD
 - Ancient of Days
 - Son of God
 - Son of Man
38. Which is *not* a primary teaching of Daniel?
- Everything under the sun is meaningless
 - God's power ensures that his kingdom will prevail and never end
 - Human pride is self-destructive
 - Faithfulness to God will be rewarded

Chapter 18: The LORD Brought Back the Captives to Zion

1. Which empire controlled the history of the Jewish people during the postexilic period?
 - a. Assyrian
 - b. Babylonian
 - c. Greek
 - d. Persian
 - e. Roman

2. What was the political system of Judea?
 - a. a Jewish king, free and independent
 - b. a Jewish puppet-king under Persian control
 - c. a Jewish governor appointed by the Persian king
 - d. a Jewish priest appointed by the Persian kings

3. Whose decree permitted the Jews to return home to Jerusalem (Ezra 1)?
 - a. Artaxerxes
 - b. Cyrus
 - c. Darius
 - d. Xerxes

4. What was the first community building project of the returned Jews (Ezra 3)?
 - a. governor's house
 - b. city wall
 - c. water supply
 - d. altar of burnt offering

5. Who among the Jews wept as the temple was being rebuilt (Ezra 3)?
 - a. older people who remembered the original temple of Solomon
 - b. younger people who cried at the lost years of exile
 - c. women who wept at a loss of importance in Jewish religious customs at home
 - d. Jews who had remained in Judah through the exile who didn't want things to change

6. How long did the work stoppage on the temple last?
 - a. six months
 - b. two years
 - c. ten years
 - d. sixteen years

7. Which Persian king decreed that the temple project proceed without hindrance (Ezra 6)?
 - a. Cyrus
 - b. Cambyses
 - c. Darius
 - d. Artaxerxes

8. How long a time period is involved with Haggai's four messages recorded in his book?
 - a. four months
 - b. two years
 - c. twelve years
 - d. fifteen years
9. How did the people respond to Haggai's message to "get to work" (see Haggai 1)?
 - a. with indifference
 - b. with God-fearing obedience
 - c. with animosity
 - d. with reluctant compliance
10. What object symbolized to Zerubbabel the governor that he was a messiah-like figure (Hag. 2:20–23)?
 - a. birth certificate
 - b. sword
 - c. scroll
 - d. signet ring
11. What is the critical debate about the unity of the Book of Zechariah?
 - a. Some argue that chapters 9 through 14 come from a later person than chapters 1 through 8
 - b. Some suggest that none of the chapters are original to Zechariah
 - c. Some prefer to see the Book of Zechariah as part of the Book of Haggai
 - d. Some find verbal parallels in the last chapter to the Book of Ezekiel
12. What stylistic trait does Zechariah share with Isaiah 24 through 27, Ezekiel 38 through 39, and the Book of Daniel?
 - a. use of acrostic poetry
 - b. apocalyptic prophecies
 - c. indictment speeches
 - d. symbolic actions
13. What do the eight night-visions of Zechariah 1:7 through 6:8 emphasize?
 - a. God's enemies will be destroyed in a terrible end-times battle
 - b. God's people have his blessing in their effort at rebuilding the land
 - c. God's Messiah will give his life for sinners
 - d. God's Spirit will empower believers for evangelism
14. What tension do the two halves of Zechariah bring out in biblical living?
 - a. between the present struggle of daily living and the future triumph of God's kingdom
 - b. between obedience to the law and reliance on faith
 - c. between special revelation and general revelation
 - d. between human free will and divine sovereignty

15. When does the person of Ezra appear in his own book?
 - a. Ezra 1
 - b. Ezra 4
 - c. Ezra 7
 - d. Ezra 10

16. How does the text stress that God had given Ezra spiritual help?
 - a. The phrase “the hand of the LORD was upon him” is used repeatedly
 - b. Ezra is given a special title
 - c. He experienced a miraculous trip from Babylon
 - d. The people recognized his leadership gifts

17. What was Ezra commissioned to do when sent to Judea by Artaxerxes?
 - a. to rebuild the walls of the city
 - b. to repair the temple’s sanctuary
 - c. to reinforce Nehemiah’s governorship
 - d. to teach the people the law of God

18. Why were Ezra and the postexilic Jewish community so concerned about intermarriage with Gentiles?
 - a. Weak genetic makeup of the Gentile peoples might weaken the Jewish race
 - b. God would make these marital unions infertile
 - c. There had never been any known case of Gentiles accepting Judaism
 - d. The Gentile marital partners were not converting to Judaism or teaching their children godly ways

19. How did the people respond to Ezra’s concern and prayer over intermarriage with Gentiles?
 - a. They rejected his appeals just like the pre-exilic Jews had rejected the prophets
 - b. They wept, repented, and called a special assembly to address the issue
 - c. They were indifferent to his concern and ignored him
 - d. They asked that the high priest be a special judge to investigate the matter

20. How is Nehemiah’s piety evident throughout his memoirs?
 - a. He made daily sacrifices to God at the temple
 - b. He repeatedly prayed to the Lord for help and blessing
 - c. He gave much money to the poor of the Gentile neighbors
 - d. He taught the law of Moses to the people

21. What did Artaxerxes specifically commission Nehemiah to do in Jerusalem?
 - a. teach the people the law of God
 - b. bring tax relief to the people
 - c. refurbish the temple
 - d. rebuild the walls and gates of the city

22. How was the importance of the Word of God highlighted in the time of Nehemiah and Ezra?
 - a. Rabbinical schooling was required for both men and women
 - b. Hebrew language teaching was part of their schools' curriculum
 - c. Every Jewish home was required to own a copy of the Law
 - d. A public reading of the law marked a time of repentance and celebration

23. Whatever happened to Nehemiah?
 - a. He went back to Persia but likely returned for a second term as governor of Judea
 - b. He died as the result of an assassination plot
 - c. He went to the desert to live a holy life of prayer and fasting
 - d. He and Ezra were forced to return to Persia with no further information after that

24. When and where did the story of Esther take place?
 - a. the time of Tiglath-Pileser; in Nineveh
 - b. the time of Nebuchadnezzar; in Babylon
 - c. the time of Artaxerxes; in Susa
 - d. the time of Nehemiah; in Jerusalem

25. Why did Haman hate the Jews?
 - a. He feared their increasing importance in Persian politics
 - b. He was rejected as a marital suitor by Esther, who was Jewish
 - c. His ancestors had been nearly wiped out by the Israelites
 - d. He had been offended by Ezekiel's Gog and Magog prophecy

26. Why didn't the Jewish victors take plunder from Haman's family and friends?
 - a. They were wealthy enough and didn't need any more money
 - b. They did not want to give the Persians an occasion to accuse them of greed
 - c. They feared reprisals from Haman's family and friends
 - d. They didn't want to repeat Saul's sin of disobeying God's prohibition against taking plunder

27. What is the most puzzling feature of the Book of Esther?
 - a. All the action takes place in Susa and not in Israel
 - b. Queen Vashti refused to come before the king and all the men with him at a feast
 - c. There is no occurrence of any name for God in the entire book
 - d. There is no author of the book mentioned

28. How did the Book of Esther get into the Old Testament canon?
 - a. It portrays the hidden work of God in history to preserve his people from destruction
 - b. The story is so well told that its literary beauty was recognized
 - c. The story's survival is likely a mere coincidence in the long Jewish history of writing
 - d. The Greek (Septuagint) version of the story was first recognized before its Hebrew version

29. What description best characterizes the people of Judea in the time of Malachi?
- eager to please and obey the Lord in every aspect of their life
 - hesitant and fearful to disobey the Lord
 - accepting of mediocrity and even cynicism towards the things of the Lord
 - openly polytheistic in worshipping pagan gods
30. Which is the best definition of the literary technique of disputation, which occurs frequently in Malachi?
- recording the thoughts of the people and then exposing and refuting them
 - legal accusation of God toward the people
 - prophetic judgment of the nations that surrounded Judea in Malachi's day
 - a series of chiasmic paragraphs culminating in a climactic cry of despair