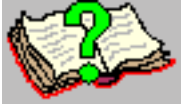


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**Religion 101 K****Exam 1D****Topics 1.0 - 4.0****Key**

Answer questions below on this exam; no separate answer sheet.

- _a__ 1. (1.1) The abbreviation C.E. refers to the same time period as the abbreviation A.D.
a) True b) False
- _c__ 2. (1.1.1) The term Old Testament is synonymous with
a) The Law b) the Bible c) The Hebrew Bible
- _a__ 3. (1.1.1;NOSB,xxi) In the Protestant Old Testament there are 39 books, while in the Roman Catholic Old Testament there are 46 books.
a) True b) False
- _c__ 4. (1.1.1;NOSB,xxii) The listing of books in the Old Testament by the Greek Orthodox Church more closely follows that of
a) The Hebrew Bible b) Traditional Protestant listing c) The Roman Catholic Church listing
- _b__ 5. (1.1.2) Which of the following examples reflects the use of poetry in Judges?
a) "4:1 And the people of Israel again did what was evil in the sight of the LORD, after Ehud died. 4:2 And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor; the commander of his army was Sis'era, who dwelt in Haro'sheth-ha-goiim. 4:3 Then the people of Israel cried to the LORD for help; for he had nine hundred chariots of iron, and oppressed the people of Israel cruelly for twenty years."
b) 5:1 Then sang Deb'orah and Barak the son of Abin'o-am on that day:
5:2 "That the leaders took the lead in Israel,
that the people offered themselves willingly,
bless the LORD!
5:3 "Hear, O kings; give ear, O princes;
to the LORD I will sing,
I will make melody to the LORD, the God of Israel.
- _b__ 6. (1.1.2.1) The extensive use of the literary 'narrative' in the Hebrew Bible is
a) very much in line with other literature from the same time period.
b) very different from other ancient literature which primarily uses poetry.
- _b__ 7. (1.1.2.4) How is the 'wisdom literature' in the Hebrew Bible different from poetry in the Hebrew Bible?
a) Wisdom literature is more a form of prose than of poetry.
b) Wisdom literature is mostly poetic in form but with a different, unique subject matter.
c) Wisdom literature contains mostly legal materials in contrast to poetry.
- _b__ 8. (1.2.1) Which story in the Hebrew Bible is central to the entire document?
a) The Creation b) The Exodus c) The Exile

- _a_ 9. (1.2.2) Which of the following passages represents an etiology?
- Judg. 14:14. "And he said to them, "Out of the eater came something to eat. Out of the strong came something sweet." And they could not in three days tell what the riddle was.
 - Judg. 11:1-3. "11:1 Now Jephthah the Gileadite was a mighty warrior, but he was the son of a harlot. Gilead was the father of Jephthah. 11:2 And Gilead's wife also bore him sons; and when his wife's sons grew up, they thrust Jephthah out, and said to him, "You shall not inherit in our father's house; for you are the son of another woman." 11:3 Then Jephthah fled from his brothers, and dwelt in the land of Tob; and worthless fellows collected round Jephthah, and went raiding with him.
- _a_ 10. (1.3.1) The telling and preserving of the stories of the origins of the Hebrew people played an important role in the process leading to the Hebrew Bible.
- True
 - False
- _a_ 11. (1.3.2) The climax of the development of the Hebrew Bible took place with the editorial process of the various written traditions by priests and scribes during the period of the Exile in Babylon.
- True
 - False
12. (1.3.2.2) List the three divisions of the Hebrew Bible with the appropriate English word:
- Torah: _____ Law _____
 - Nebi'im: _____ Prophets _____
 - Kethubim: _____ Writings _____
13. (1.3.2.2) List the approximate century when each segment of the Hebrew Bible achieved canonical status, according to Tullock:
- Torah: B.C.E. 400
 - Nebi'im: B.C.E. 200
 - Kethubim: C.E. 100
- _b_ 14. (1.3.2.3) The Septuagint is the translation of the Hebrew scriptures into the ____ language.
- Coptic
 - Greek
 - Latin
- _b_ 15. (1.3.2.3) Which version of the Old Testament contained the Apocrypha?
- the original Hebrew text
 - The Greek Septuagint
- _a_ 16. (1.3.2.3) The OT Apocrypha wound up in the Catholic version of the Old Testament largely through the work of Jerome who translated the Old Testament texts into Latin in the fourth century A.D.
- True
 - False
17. (1.4.1) Footnote ^r in 1 Samuel 10:27 of the NRSV reads "MT lacks *Now Nahash... entered Jabesh-gilead*" indicating that the medieval Masoretic Hebrew Text (MT) of the Old Testament does not contain these words. They have been added in some translations because of being found in several of the much older Dead Sea Scroll manuscripts of this scripture text. Identify which Hebrew text the translations below follow by whether these words are included or excluded in their translation.
- Follows the MT text by leaving out the words.
 - Follows the 4QSam scroll from the Dead Sea by inserting the words.

_a__ (1) KJV. "But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace."

_a__ (2) NASB. "But certain worthless men said, 'How can this one deliver us?' And they despised him and did not bring him any present. But he kept silent."

_a__ (3) Living Bible. "There were, however, some bums and loafers who exclaimed, 'How can this man save us?' And they despised him and refused to bring him presents, but he took no notice."

_b__ (4) NRSV. "But some worthless fellows said, 'How can this man save us?' They despised him and brought him no present. But he held his peace.

Now Nahash, king of the Ammonites, had been grievously oppressing the Gadites and the Reubenites. He would gouge out the right eye of each of them and would not grant Israel a deliverer. No one was left of the Israelites across the Jordan whose right eye Nahash, king of the Ammonites, had not gouged out. But there were seven thousand men who had escaped from the Ammonites and had entered Jabesh-gilead."

18. (1.4.6) Identify the correct emphasis of the following recent interpretative trends in Old Testament studies:

_c__ (1) Literary Criticism a) It emphasizes the role of the OT canon in its final form as an interpretative key to understanding the text.

_a__ (2) Canon Criticism b) Stress is placed on detailed understanding of the social and cultural conditions in the development of the literature.

_b__ (3) Social Science Exegesis c) It concentrates on the literary forms and force of the scripture texts.

_c__ 19. (2.1) The Fertile Crescent is
 a) a scattering of oases enabling desert travel in the Middle East.
 b) the V-shape image created by the Gulf of Suez and the Gulf of Aqabah around the lower half of the Wilderness of Sinai.
 c) A rough crescent-shaped pattern of watered areas beginning on the east at the Persian Gulf, running through Palestine, and ending at Egypt.

_a__ 20. (2.1) The importance of the Fertile Crescent is that the watered areas enabled the existence of civilizations and thus travel between the eastern Mediterranean Sea and the Persian Gulf.
 a) True b) False

21. (2.0) Identify the following ancient people groups with the correct description:

_f__ (1) Sumerians a) A Semite people from whom the later Israelite originated.
 _a__ (2) Akkadians b) Called the Horites in the Hebrew Bible; the clay tablets at Nuzi has helped clear up many obscure passages in the Hebrew Bible.
 _e__ (3) Amorites c) The OT 'Sons of Heth' who invaded Palestine and Egypt from their homeland of Asia Minor around 1400 B.C.E.
 _b__ (4) Hurrians d) Often mistakenly identified with the Hebrews because of the similarity of names.

- _g_ (5) Arameans e) developed two strong states in Mesopotamia around 1800 B.C.E.: Mari and Babylonian.
- _d_ (6) Habiru f) Invented the earliest known form of writing (cuneiform) and introduced counting by sixties (the method we use to count minutes and hours).
- _c_ (7) Hittites g) semi nomadic tribesmen from Arabia often identified with the Amorites.
- _b_ 22. (2.4) Although the Nile River now plays an important role in modern Egypt, it had very little significance in the ancient world.
a) True b) False
- _a_ 23. (2.4) Egypt's semi-isolation from the rest of the Fertile Crescent allowed its civilization to develop with a minimum of interruption from outside forces.
a) True b) False
- _b_ 24. (2.4.2) The Hyksos were
a) a shepherd nomadic people who lived in the Nile delta area of ancient Egypt.
b) a conquering warrior people from the outside who ruled Egypt from 1720 to 1570 B.C.E.
c) a Semitic group of people from Arabia who invaded territories in the Fertile Crescent.
- _c_ 25. (2.5.1) The importance of the archaeological discoveries at Elba in northern Syria is that data gathered there
a) confirmed the Egyptian invasion of Syria by pharaoh Ahmose I in 1570 B.C.E.
b) identified the origin of the Hyksos, the 'foreign invaders of Egypt in 1720 B.C.E.
c) established that a major civilization existed in Syria prior to 2000 B.C.E.
- _b_ 26. (2.5.1) Although at first appearing insignificant, the archaeological discoveries at Elba now are proving to be very significant for Old Testament studies.
a) True b) False
- _a_ 27. (2.5.2) The Ras Shamra texts were discovered at the Canaanite city of Ugarit.
a) True b) False
- _a_ 28. (2.5.2) The Ras Shamra texts have been invaluable for helping to understand Hebrew Bible texts and history.
a) True b) False
- _c_ 29. (2.6.2) How did the Shephelah function in biblical times to protect the area of Judah?
a) the high cliff at the beginning of it made things difficult for invading armies.
b) the high, steep mountains bordering the Jordan River protected Judah from armies coming from the east.
c) the north-south valleys between the Shephelah and Judah made invasion of Judah from the Mediterranean coastal plains very difficult.
- _c_ 30. (2.6.2) The Jordan River in ancient times was of little economic importance because
a) Unlike the other rivers, its valley was formed by an earthquake, not carved out by the river. Thus the soil in the surrounding valley is not very fertile.
b) The Jordan River floods at the wrong time of the year, usually destroying crops grown in the surrounding valley.

- c) Both of the above.
d) Neither of the above.

b 31. (2.6.3) Which of the following major north-south routes in Palestine was located east of the Jordan River?

a) the Via Maris b) The King's Highway

a 32. (2.6.3) Which of the following major north-south routes in Palestine was located mostly along the Mediterranean coastal plains?

a) the Via Maris b) The King's Highway

33. (2.6.3) Explain why both the Via Maris and the King's Highway were important in ancient times?

controlling them meant power and money

34. (3.1) In the book of Genesis, two covenants are emphasized — one in each of the two divisions of the book — and are related to two individuals. Name those two individuals:

(1) Noah

a 35. (3.1) The Hebrew-based word used to refer to the Hebrew Bible is
a) Tanak b) Torah c) Nebi'im

a 36. (3.1) The book of Genesis divides naturally into ____ basic sections.
a) 2 b) 3 c) 4

 b 37. (3.1.1) The theological nature and purpose of Genesis excludes it from being considered valuable for any other purpose than spiritual enrichment.

a) True b) False

 b 38. (3.1.1) The term primeval history for documents like Genesis means that they should be considered scientific history in the same way a modern historical documents.

a) True b) False

Creation Accounts

Gen. 1:1-2:4a

1:1 In the beginning God created the heavens and the earth. 1:2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. 1:3 And God said, "Let there be light"; and there was light. 1:4 And God saw that the light was good; and God separated the light from the darkness. 1:5 God called the light Day, and the darkness he called Night. **And there was evening and there was morning, one day.**

1:6 And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." 1:7 And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. 1:8 And God called the firmament Heaven. **And there was evening and there was morning, a second day.**

1:9 And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. 1:10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. 1:11 And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. 1:12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God

saw that it was good. 1:13 **And there was evening and there was morning, a third day.**

1:14 And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, 1:15 and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. 1:16 And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. 1:17 And God set them in the firmament of the heavens to give light upon the earth, 1:18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 1:19 **And there was evening and there was morning, a fourth day.**

1:20 And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." 1:21 So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 1:22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." 1:23 **And there was evening and there was morning, a fifth day.**

1:24 And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so. 1:25 And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

1:26 Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." 1:27 So God created man in his own image, in the image of God he created him; male and female he created them. 1:28 And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." 1:29 And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. 1:30 And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 1:31 And God saw everything that he had made, and behold, it was very good. **And there was evening and there was morning, a sixth day.**

2:1 Thus the heavens and the earth were finished, and all the host of them. 2:2 And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. 2:3 So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

2:4a These are the generations of the heavens and the earth when they were created.

Gen. 2:4b-2:25

2:4b In the day that the LORD God made the earth and the heavens, 2:5 when no plant of the field was yet in the earth and no herb of the field had yet sprung up — for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground; 2:6 but a mist went up from the earth and watered the whole face of the ground — 2:7 then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. 2:8 And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. 2:9 And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

2:10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 2:11 The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold; 2:12 and the gold of that land is good; bdellium and onyx stone are there. 2:13 The name of the second river is Gihon; it is the one which flows around the whole land of Cush. 2:14 And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

2:15 The LORD God took the man and put him in the garden of Eden to till it and keep it. 2:16 And the LORD God commanded the man, saying, "You may freely eat of every tree of the garden; 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

2:18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." 2:19 So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. 2:20 The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. 2:21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; 2:22 and the rib which the LORD God had taken from the man he made into a woman and brought her to the man.

2:23 Then the man said,
 "This at last is bone of my bones
 and flesh of my flesh;
 she shall be called Woman,
 because she was taken out of Man."

2:24 Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. 2:25 And the man and his wife were both naked, and were not ashamed.

Psalm 104:1b-8

¹ Bless the LORD, O my soul!
 O LORD my God, thou art very great!
 Thou art clothed with honor and majesty,
² who coverest thyself with light as with a garment,
 who hast stretched out the heavens like a tent,
³ who hast laid the beams of thy chambers on the waters,
 who makest the clouds thy chariot,
 who ridest on the wings of the wind,
⁴ who makest the winds thy messengers,
 fire and flame thy ministers.
⁵ Thou didst set the earth on its foundations,
 so that it should never be shaken.
⁶ Thou didst cover it with the deep as with a garment;
 the waters stood above the mountains.
⁷ At thy rebuke they fled;
 at the sound of thy thunder they took to flight.
⁸ The mountains rose, the valleys sank down
 to the place which thou didst appoint for them.

Answer the following questions from the above texts from Genesis 1-2.

- _b_ 39. (3.1.3) The psalmist in Ps 104 interpretes the Genesis creation accounts
 a) literally. b) poetically.
- _a_ 40. (3.1.4) Which of the two creation accounts in Genesis does the psalmist in Ps 104 primarily draw from in his celebration of God's creative actions?
 a) Gen. 1:1-2:4a b) Gen. 2:4b-25
- _c_ 41. (3.1.4) Which of the creation stories develops the theme of divine order coming out of chaos?
 a) Gen. 1:1-2:4a b) Gen. 2:4b-25 c) Both accounts
- _a_ 42. (3.1.4) Which of the two creation stories emphasizes the creation of man in the image of God?
 a) Gen. 1:1-2:4a b) Gen. 2:4b-25
- _a_ 43. (3.1.4) Which of the two creation stories possesses the greater poetical structure with repetitive phrases?
 a) Gen. 1:1-2:4a b) Gen. 2:4b-25
- _a_ 44. (3.1.4) Which of the two creation stories stresses the transcendence of God?
 a) Gen. 1:1-2:4a b) Gen. 2:4b-25

45. (3.1.4) Why is it important to have both creation stories in Genesis with one stressing God's transcendence while the other stresses His immanence?

To create a balanced perspective of God in both his greatness and accessibility

- _b_ 46. (3.1.4) Both of the creation stories in Genesis stress a negative divine attitude toward creation while the Babylonian Enuma Elish reflects a positive divine attitude toward creation.
a) True b) False
- _b_ 47. (3.1.5) Which of the two creation stories uses the name Yahweh Elohim for God?
a) Gen. 1:1-2:4a b) Gen. 2:4b-25
- _b_ 48. (3.1.5) Which of the two creation stories is the more people oriented?
a) Gen. 1:1-2:4a b) Gen. 2:4b-25
- _b_ 49. (3.1.5) Which of the two creation stories jumps immediately to the creation of humankind?
a) Gen. 1:1-2:4a b) Gen. 2:4b-25
- _b_ 50. (3.1.5) Which of the two creation stories places man in the Garden?
a) Gen. 1:1-2:4a b) Gen. 2:4b-25
- _b_ 51. (3.1.5) Which of the two creation stories describes the creation of the woman?
a) Gen. 1:1-2:4a b) Gen. 2:4b-25
- _b_ 52. (3.1.5) Which of the two creation stories stresses the immanence of God?
a) Gen. 1:1-2:4a b) Gen. 2:4b-25

- _b_ 53. (3.1.6) What role did hubris play in the story of the Fall in Genesis 3?
a) Man's sinfulness is due to the weakness of Eve who caused Adam to stumble.
b) Man's pride moved him to substitute his judgment for that of God.
c) The serpent's deception is at the root of human rebellion.
- _b_ 54. (3.1.6) 1 Timothy 2:13-14 printed below represents ____ of Genesis 3.

1 Timothy 2:13-14 "2:13 For Adam was formed first, then Eve; 2:14 and Adam was not deceived, but the woman was deceived and became a transgressor."

a) a literal understanding b) a highly interpretative view
- _b_ 55. (3.1.7) According the the biblical text statements, Abel murdered his brother Cain.
a) True b) False
- _b_ 56. (3.1.7) Which one of the following New Testament texts offeres an interpretation of why Cain murdered his brother?
a) Hebrews 11:4. "By faith Abel offered to God a more acceptable¹ sacrifice than Cain's. Through this he received approval as righteous, God himself giving approval to his gifts; he died, but through his faith² he still speaks."

- b) 1 John 3:12. “We must not be like Cain who was from the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother’s righteous.”
- c) Jude 11. “Woe to them! For they go the way of Cain, and abandon themselves to Balaam’s error for the sake of gain, and perish in Korah’s rebellion.”

¹Gk *greater*

²Gk *through it*

_b__ 57. (3.1.9.3) The theological significance of the Genesis flood story in 5:32-8:22 is to

- a) show how powerful God is.
- b) assert that God will punish human sinfulness.
- c) clear the earth so that God has a fresh start with humankind.

_c__ 58. (3.1.10) How is the Tower of Babel story in Gen. 11:1-9 an etiology?

- a) It emphasizes human pride and the consequent destructiveness.
- b) It shows the power of God over human experience.
- c) It helps explain why so many different languages exist among people.

_a__ 59. (3.2.1) The shift in Genesis at chapter twelve to the patriarchs signifies a narrowing of the scope of the storytellers to the origins of the people who become the central character in the rest of the Hebrew Bible.

- a) True
- b) False

60. (3.2.1) Name the four patriarchs discussed in Genesis 12-50:

- (1) Abraham
- (2) Isaac
- (3) Jacob
- (4) Joseph

_a__ 61. (4.1) In the Hebrew Bible, Exodus is called *w^eeleh sh^emot*, that is, “these are the names.”

- a) True
- b) False

_a__ 62. (4.1) In the LXX, the name of Exodus means “the book of the departure from Egypt.”

- a) True
- b) False

_a__ 63. (4.2) What the Fourth of July is to the citizens of the United States, Bastille Day is to the French, and the Magna Carta is to the English, the Exodus was to the Israelites.

- a) True
- b) False

_a__ 64. (4.2; NOSB, OT:69) At the center of the story of the Exodus is

- a) Moses
- b) Abraham
- c) Joseph

_a__ 65. (4.2; NOSB, OT:69) Moses was called to be the prophetic interpreter of God’s liberating actions and the priestly mediator of the covenant between God the people.

- a) True
- b) False

- _a_ 66. (4.3) The narration of the Exodus events was a central theme in the worship of Israel.
a) True b) False
67. (4.4.1) The overthrow of the Hyksos rulers in Egypt and the death of Joseph changed the circumstances of the Hebrews living in Egypt and laid the foundations for the later departure.
- _a_ 68. (4.4.2) The mention of two midwives in Exodus chapter one helps to determine the number of people involved in the exodus.
a) True b) False
- _b_ 69. (4.4.3) The perspective of the books of Exodus and Numbers is to exalt Moses as the greater deliverer of the Hebrew people from Egyptian slavery.
a) True b) False
- _b_ 70. (4.4.3) As would be expected of a central character in the life of a people, numerous references to Moses exist in ancient Egyptian and other non-Jewish documents.
a) True b) False
- _a_ 71. (4.4.4) The years of the Lord's preparation of Moses for his life's work came to a climax with the 'burning bush' encounter on Mt. Horeb.
a) True b) False
- _a_ 72. (4.4.4) In Jewish religious services today, the tetragrammaton, YHWH, is not pronounced, since to pronounce it wrongly would defile the holiness of God.
a) True b) False
- _b_ 73. (4.4.5) When God told Moses on Mt. Horeb to go back to Egypt to deliver the Hebrew people, he immediately complied without any hesitancy.
a) True b) False
- _b_ 74. (4.5.1) Moses and Aaron had an easy time convincing the Egyptian pharaoh to let the Hebrew people leave Egypt.
a) True b) False
- _a_ 75. (4.5.2) In the ancient world, a ____ treaty was an agreement or contract between a superior party and inferior party.
a) suzerainty b) parity
- _a_ 76. (4.5.2) The covenant agreement at Sinai represents a ancient ____ treaty between God and the Hebrew people.
a) suzerainty b) parity
- _a_ 77. (4.5.2) For later generations of Israelite, the plagues were a manifestation of the power of God, the mighty act which the Lord had done in Egypt to deliver them from slavery.
a) True b) False
- _a_ 78. (4.5.3.1) To the ancient Israelite there was no such thing as a natural event; God was in everything.
a) True b) False

Errors: _____._____ on page 11 of Exam 1D

c 79. (4.6.1) Which of the Jewish festivals celebrates the Exodus?

- a) Feast of Purim b) Pentecost c) Passover

b 80. (4.6.4) Mt. Sinai is traditionally located at Jebel Musa

- in the Nile delta region of Egypt.
- toward the bottom of the V-shaped land mass formed by the Gulf of Suez and the Gulf of Aqabah
- thirty miles west of the large oasis called Kadesh Barnea.

81. (4.9.2) The laws governing the offering of sacrifices and proper worship are basically found in the Priestly Code.

*****GRADE CALCULATION*****

Errors:

Page 1: ____ Page 2: ____ Page 3: ____ Page 4: ____

Page 5: _____. Page 6: _____. Page 7: _____. Page 8: _____.

Page 9: ____ Page 10: ____ Page 11: ____

Number of Errors _____.____ Total Pts. 100.00

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Total pts. missed_____._____ Grade _____.

Grade _____

(Please record grade at top of page one)