

*Student Handout  
Packet*

*Old Testament  
v3.0*

# Old Testament Required Reading

The following are required readings for each lesson.

It is recommended that you read the assigned sections of the Bible first. Having read them, you will better be able to understand the discussion about them in the textbooks.

## LESSON I

- (1) Genesis 1-15,27-31,39-45
- (2) Chapters 1-3,5-7 of *Reading the Old Testament*
- (3) Maps 1-3, 17 of the *Student Bible Atlas*

## LESSON II

- (1) Exodus 1-6,14-24, 32-34
- (3) Leviticus 16-19
- (4) Numbers 21-24
- (5) Joshua 1-8,22-24
- (6) Judges 1-5
- (7) Chapters 2-3,8-10 of *Reading the Old Testament*.
- (8) Maps 4-7 of the *Student Bible Atlas*

## LESSON III

- (1) 1 Samuel 1-16
- (2) 2 Samuel 7-12
- (3) 1 Kings 3-12, 17-21
- (4) 2 Kings 9-11, 17-20, 22-23
- (5) Ps 1, 8, 18, 22, 23, 51, 91, 95, 104, 137, 145
- (6) Chapters 12,14-15 of *Reading the Old Testament*
- (7) Maps 8-10 of the *Student Bible Atlas*

## LESSON IV

- (1) Amos 3-7
- (2) Hosea 1-4
- (3) Isaiah 1-12, 40-41, 49, 51-55, 60
- (4) Micah 4-5
- (5) Deuteronomy 4-11, 29-31
- (6) 2 Kings 22-23
- (7) Habakkuk 1-3
- (8) Jeremiah 1-3, 7-8, 18-20, 26-39, 30-31
- (9) Ezekiel 1-5, 16-18, 36-37
- (10) Chapters 16-20 of *Reading the Old Testament*
- (11) Map 11-13 of the *Student Bible Atlas*

## LESSON V

- (1) Isaiah 60-63
- (2) Haggai 1-2
- (3) Zechariah 1-4, 9-10
- (4) 1 Chronicles 13-16
- (5) Ezra 7-10
- (6) Jonah 1-4
- (7) Proverbs 1-3, 10-11
- (8) Sirach 1-2, 24, 51
- (9) Daniel 1-3, 7-8, 12
- (10) Chapters 21-24 of *Reading the Old Testament*
- (11) Maps 14-16 of the *Student Bible Atlas*

## Exercise 1:

The purpose of this Pre-Test is to find the gaps in your knowledge that the course will be able to fill. How many you get right has no impact on your completion status.

1. Biblical fundamentalism is a way of understanding the biblical text by claiming the words on the page mean only and exactly what they say, no more and no less.
  - a.  True
  - b.  False
2. *Divino Afflante Spiritu* is an encyclical issued by Pope John Paul II
  - a.  True
  - b.  False
3. No original biblical documents remain. All are lost to the sands of time.
  - a.  True
  - b.  False
4. Textual criticism is a way of studying manuscripts of ancient texts in order to understand the Bible.
  - a.  True
  - b.  False
5. What Christians call the "Old Testament" the Jews call TaNaK.
  - a.  True
  - b.  False
6. The term "testament" is from the Hebrew word meaning library.
  - a.  True
  - b.  False
7. The Bible was originally written in Greek.
  - a.  True
  - b.  False
8. Originally the Bible was written just as we have it now: in paragraphs, sentences and in the order events were experienced by the People of God.
  - a.  True
  - b.  False
9. The Bible was originally written to be read aloud.
  - a.  True
  - b.  False
10. God dictated the words of the Bible to the authors who then wrote them down as we have them.
  - a.  True
  - b.  False
11. Inspiration guarantees God's presence in the Bible.
  - a.  True
  - b.  False

# Glossary

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## **Abel**

The second son of Adam and Eve; he was murdered by his brother Cain.

## **Abraham**

The earliest historical person in the Old Testament; "father of faith" to Christians, Moslems and Jews; the first father (patriarch) of Israel; first named Abram, God made a covenant with him in which God promised to make him a great nation; Isaac was his son by Sarah, and Ishmael was his son by Hagar.

## **Abrahamic covenant**

The covenant Yahweh made with Abram/Abraham, sealed by circumcision.

## **Ahab (869-850 BC)**

King of Israel, married to Jezebel, whose Baalistic practices were opposed by the northern prophet Elijah.

## **Ahaz (735-715 BC)**

A faithless king of Judah at the time Isaiah was a prophet.

## **Allegory**

A story with two levels of meaning—the literal or surface meaning and the intentional meaning in which persons, places and events have a symbolic meaning. The real intent/message of the author is at the deeper level.

## **Amos**

One of the first of the written prophets; though many scholars think that Amos was a simple shepherd, the latest linguistic evidence suggests that he was a fairly well-to-do governor; he traveled to the northern kingdom of Israel to preach social justice and the coming Day of Yahweh.

## **Ancient Middle East (Ancient Near East)**

The larger region of southwest Asia that includes Mesopotamia and territories bordering the Mediterranean Sea; modern nations included within this designation are Turkey, Syria, Lebanon, Israel, Jordan, Iraq, Iran, and Saudi Arabia.

## **Apiru**

Wandering nomadic bands of marauders.

## **Apocalyptic**

A genre of Jewish and Christian writing that features a revelation about the heavenly realm or the future, usually mediated through an angelic interpreter. Most scholars are now convinced that apocalyptic is not about gloom and doom and the end of the world, but about hope and restoration as well as God's Justice.

## **Apocrypha / Apocryphal**

Words used to refer to writings excluded from the Bible. The Old Testament apocrypha includes seven books that are included in the Catholic Bible but which are excluded from the Protestant and Jewish Bibles. When applied to the New Testament, the term refers to writings that were excluded from the Christian canon. See Deutero-canonical.

## **Apsu**

The god of the freshwater ocean in the Enuma Elish, the Babylonian creation story.

## **Armarna Letters**

A letter from the prince of Jerusalem, Abdu-Heba, which revealed the conditions of the country at the time just before the Exodus and conquest.

## **Assyria / Assyrian**

A significant Mesopotamian empire from ca. 1900-612 BC. This empire conquered the northern kingdom of Israel in 721 BC and made Judah a vassal state.

**Baal**

Word which means "lord, master" that was applied to the fertility god of ancient Canaan; various locations in Canaan had their patron Baal gods, for example, Baal of Peor and Baal of Hermon.

**Babylon**

The capital city of Babylonia in southern Mesopotamia; the Babylonians led by Nebuchadnezzar, destroyed Jerusalem in 587 BC and took Judeans into exile (Babylonian exile).

**Babylonian Exile**

The period in Israel's history (587-539 BC) when, after the fall of Jerusalem to Nebuchadnezzar of Babylon, the Jews of Jerusalem and Judea were away from their homeland, held captive by foreign rulers.

**BCE / CE**

Most modern biblical scholars use BCE / CE instead of BC / AD. BCE stands for Before the Common Era; CE stands for Common Era. The reason for using BCE / CE has to do with the sensitivity of Christian scholars toward Jewish scholars since BC / AD is a Christian way of dividing time.

**Book of the Twelve**

Sometimes called the "minor" prophets, a collection of 12 short prophetic books in the latter prophets.

**Canon / Canonical**

From the Greek word used to denote a carpenter's rule, the term came to be used metaphorically to denote a "norm" or "standard." To describe the Bible as "canonical" is to affirm that the Bible provides the standard or norm for the religious community that reads it. When the word "canon" is used in reference to Scripture, it means that list of books officially accepted to be included in the Bible. The Hebrew Bible is the canon of the Jewish community; the Old and New Testaments (respectively with and without the Apocrypha) are the canon of the Roman Catholic and Protestant Christian communities.

**Code of Hammurabi**

A Mesopotamian law code associated with the 18th-century BC Babylonian monarch Hammurabi; it has similarities to the biblical Book of the Covenant (Exodus 20-23).

**Concordance**

An alphabetical listing of all the important words in a text and their textual locations; a useful tool for studying biblical themes.

**Covenant**

(Hebrew Berit or brit) A pact or formal agreement between two parties in which there are mutual obligations and expectations, solemnized through ritual action and concrete external signs; used as a metaphor of God's relationship with his people, Israel.

**Cyrus (550-530 BC)**

The founder of the Persian Empire and conqueror of Babylon (539 BC) who liberated the Jews from captivity and decreed their return to Jerusalem to rebuild the Temple.

**Deutero-canonical**

Those books of the Bible that appear in Catholic Bibles but not in Jewish or in other Christian Bibles. See Apocrypha / Apocryphal.

**Deutero-Isaiah**

See Second Isaiah.

**Deuteronomist (abbreviated D)**

In the composition of the Torah/Pentateuch, there are four main traditions that scholars have isolated. One of them is the Deuteronomistic source (D), emphasizing obedience to the Law of Moses. The writer or school of writers responsible for the Book of Deuteronomy, the fifth book of the Torah/Pentateuch.

**Deuteronomistic Laws**

Laws written in a sermon style and aimed at economic and social conditions typical of the later monarchy. [remove: (p 185) ]

**Diaspora**

(Greek) The technical term for the dispersion of the Jewish people, a process which began after defeats in 721 BC and 587 BC and resulted in the growth of sizable Jewish communities outside Palestine; the terms Diaspora and dispersion are often used to refer to the Jewish communities living among the gentiles outside the "holy land" of Canaan/Israel/Palestine.

**Edom**

A territory south of Judah, near the Dead Sea; the location of the Edomites, the descendants of Esau, who were perennial enemies of Israel.

**EI**

The Semitic word for God, found alone or compounded with other terms as names of God ( El Shaddai, El Elyon, etc); often found as the theophoric element in personal and place names (Elijah, Bethel, etc.).

**Elijah**

An Israelite prophet who confronted the offenses of King Ahab and his queen, Jezebel; he defeated the prophets of Baal at Mount Carmel and was taken to heaven in a firestorm.

**Elisha**

The prophet who succeeded Elijah in the northern kingdom of Israel. He preached the reforming word of God to the kings of Israel.

**Elohim**

One of the sacred names of God; Israel's most general way of referring to its deity.

**Elohistic source (abbreviated E)**

One of the major sources of the Torah/Pentateuch, characterized by the use of the sacred name for God, Elohim. The Elohistic source is considered to have originated in the northern kingdom in the 8th century BC.

**Enuma Elish**

A Babylonian story of creation, featuring Apsu, Tiamat, and Marduk

**Exodus**

(from the Greek for "to exit, go out") The term refers to the event of the Israelites leaving Egypt and to the biblical book that tells of that event, the second book of the Torah/Pentateuch; the release from Egyptian captivity and the Exodus from Egypt was led by Moses, probably in the 13th century BC.

**Ezekiel**

One of the major prophets; a priest taken to Babylonia, he became a prophet to the community of Judean refugees living here in the 6th century BC.

**First Isaiah**

Chapters 1 – 39 of the Book of Isaiah, largely attributable to Isaiah of Jerusalem of the 8th century BC.

**Former Prophets**

The term designating the books of Joshua, Judges, Samuel, and Kings, possibly so-called because it was assumed that prophets had written these books; called "former" because they were placed in canonical order before the latter prophets.

**Gilgamesh epic**

A Babylonian epic about Gilgamesh, an ancient king of Uruk; the eleventh tablet of this epic contains a story of a flood that has parallels to the biblical story of Noah and the Ark.

**God of the Fathers**

A term used for the worship of the special deity known only to one clan or tribe; helps explain how the patriarchal traditions were joined together as one story for all the tribes.

**H**

This is the author of the Holiness Code, which can be found in Leviticus 17-26. Many scholars believe this is a separate source used by the P writer.

**Hammurabi's Code**

A black stone monument found in Susa, an Elamite city, in 1901. It consists of 282 laws engraved on a stone pillar with a scene at the top showing the king praying before the god of justice, Shamash.

**Hatshepsut**

A ruler shortly after the final expulsion of the Hyksos.

**Hellenism**

Greek culture, language and learning that Alexander the Great and his successors sought to spread throughout the world.

**Hebrew Bible**

This is the preferred term of scholars for referring to the Old Testament. Modern scholars have realized that the term Old Testament suggests that the New Testament is better than or has superseded the Old Testament, thus making Judaism an inferior or obsolete religion.

**Herem**

A Hebrew term representing the terrible custom of the "ban" in which the Israelites were to slay everyone in towns they defeated. It was practiced to show that Israel put all its trust in God alone during the war and sought nothing for itself.

**Hosea**

One of the 12 prophets of the Old Testament; an 8th-century Israelite prophet who called the northern kingdom of Israel to fidelity to covenant love; his message was "repent" and "have hope." He and his unfaithful wife were a metaphor for the relationship between God and Israel.

**Hyksos**

Foreign chiefs; derived from Egyptian for "rulers of foreign countries," these Semitic rulers of Egypt from 1750 BC to 1550 BC were probably the people in control of Egypt during the sojourn of Joseph and Jacob's descendants.

**Isaiah**

A prophet in Jerusalem in the 8th century BC, also called Isaiah of Jerusalem; the prophetic book which contains the words of Isaiah of Jerusalem, Second Isaiah and Third Isaiah.

**Israel**

The name of the 12 tribes that the TaNaK (Hebrew Bible) says descended from the patriarch Jacob (also called Israel). A political designation for the nation and people who inhabited the land of Canaan. After the division of the nation in 922 BC, "Israel" referred to the 10 tribes of the northern kingdom which was destroyed in 721 BC.

**Israelites**

Sons of Israel; primarily the inhabitants of the ancient state of Israel, but also used to refer to the Hebrews from the time of Moses to the monarchy.

**J**

The abbreviation for the Yahwist /Jahwist source of the Pentateuch.

## **JE**

In Genesis 2:4, the author calls God Yahweh-Elohim, or LORD God. Many scholars believe this is an additional source known as the JE source that combined traditions from both the J writer and the E writer.

## **Jeremiah**

A prophet in Judah during the Babylonian crisis (late 7th and early 6th centuries BC); he was persecuted because of his unpopular prophetic statements, including a prediction of the fall of Jerusalem; also, the prophetic book containing his oracles and narratives about him.

## **Joshua**

Moses' aide during the wilderness sojourn; after the death of Moses, he led the Hebrews into the Promised Land.

## **Judah**

Jacob's fourth son; he was the ancestor of the tribe of Judah; Judah became the name of the southern kingdom after the northern 10 tribes separated from Judah and Benjamin in 922 BC.

## **Judea**

An Aramaic variation of the word Judah, Judea became the common term in the Hellenistic and Roman periods to denote the territory surrounding Jerusalem that was roughly the geographical equivalent of Judah.

## **Judges**

A term which designates an office in the loose tribal affiliation that settled in Palestine prior to kingship; judges were ad hoc leaders chosen for their charismatic abilities; the Book of Judges contains the stories of the individual judges.

## **Kingdom of Israel**

The 12 tribes of Israel were a single nation. They stayed united for fewer than 100 years. In 922 BC, the kingdom divided. The 10 tribes in the north were called Israel; the two tribes in the south were called Judah.

## **Latter prophets**

The technical name for the collection of prophetic writings comprised of the books of the three "major" prophets (Isaiah, Jeremiah, Ezekiel) and those of the 12 "minor" (or shorter) prophets, collectively called the Book of the Twelve.

## **Law of the Covenant**

An early body of law reflecting rural life before the city-centered time of the kings.

## **Messiah**

A Hebrew term meaning "anointed one," designating a king or priest of Israel ancient who had been consecrated by having his head smeared with holy oil, marking him as set apart for a special role. Christians believe that Jesus of Nazareth was the promised Messiah (Christ).

## **Monotheism**

The belief that there is only one God, and that no other gods even exist; it is unlikely that Israel early in her history construed reality in this way; rather, it seems that they only went so far as to claim Yahweh as their God, the God of Israel, leaving the question of the existence of other gods to later theologians and prophets; the religions that believe in one God are Christianity, Judaism and Islam.

## **Nabi**

(Hebrew) The term means "one called" or "one who is called"; the title indicates that the person does not speak his or her own words, but the words of God. Our English word for nabi, "prophet," is derived from the Greek term pro-phates which means "to speak for, to speak forth."

## **Nebuchadnezzar (605-562 BC)**

Monarch of the Neo-Babylonian Empire who invaded Judah and destroyed Jerusalem in 587 BC.

**Obadiah**

One of the 12 prophets; a 6th-century Judean prophet who condemned Edom for its cruel treatment of conquered Judah.

**Oracle**

A statement originating with God, delivered by a prophet and directed to an audience.

**Patriarchs**

A common designation for the early founding figures of ancient Semitic tradition (before Moses) such as Abraham, Isaac, Jacob, and the 12 tribal figureheads of Israel.

**Patriarchal stories**

Stories of the patriarchs set before the period in which Israel was in Egypt, and so can be dated no later than the 14th century BC.

**Pentateuch**

From a Greek word meaning "five scrolls," the term refers to the first five books of the Hebrew Bible, which Jews call the Torah, meaning "the teachings of God," that are traditionally attributed to Moses.

**Philistine**

An inhabitant of Philistia; the Philistines were the most significant external threat to the Israelites during the time of the Judges and the early monarchy. From them, the land Palestine gets its name during the Greek period.

**Priestly code (abbreviated P)**

The body of legislation in the Pentateuch that comes from the priestly source.

**Prophet**

From Greek for "to speak for, to speak forth," this designation is given to accepted spokespersons of God (or their opposites: "false prophets"); a person who speaks in the name of God.

**R**

This author is known as the Redactor. R is the author responsible for compiling the Old Testament / Hebrew Bible into its present form.

**Rehoboam (922-915 BC)**

The son of Solomon who became the first king of Judah after the division of the kingdoms.

**Saga**

A long, prose narrative having an episodic structure developed around stereotyped themes or objects; sagas abound in the primeval and ancestral collections of Genesis.

**Samuel**

The last judge of Israel and the first prophet, he was also a priest; the son of Hannah and Elkanah, he succeeded Eli as priest and anointed first Saul and then David to be king.

**Second Isaiah**

Sometimes called Deutero-Isaiah, the anonymous author of the Book of Isaiah, Chapters 40-55.

**Septuagint**

A Greek translation of the Hebrew Bible traditionally attributed to 70 or 72 Palestinian scholars during the reign of Ptolemy II (285-246 BC), the Septuagint was actually the work of several generations of Alexandrine translators, begun about 250 BC and not completed until the first century AD. The later additions to the Septuagint were deleted from the standard Hebrew Bible but were included in the Christian Scriptures as the Apocrypha.

**Servant of Yahweh**

Also called the suffering servant, the otherwise anonymous figure of the Book of Isaiah (Second Isaiah) who delivered God's people through suffering, variously identified by interpreters as Jeremiah, Zerubbabel, Israel, and Jesus of Nazareth.

**Solomon (961-922 BC)**

The son of David and Bathsheba who became the king of united Israel after David; he was renowned for his wisdom; he built the Temple of Yahweh in Jerusalem.

**TaNak**

A relatively modern name for the Hebrew Bible; the acronym is composed of the first letters of three parts of the Hebrew Bible: the Torah (Law), the Nevi'im / Nebi'im (Prophets), and the Ketuvim / Kethubim (Writings).

**Torah**

See Pentateuch.

**Yahwist narrative (abbreviated J)**

Also called Yahwist source, a reconstructed literary source lying behind the Torah/Pentateuch, written around 950 BC in Judah.

**Yahweh**

The hypothetical pronunciation of the divine name YHWH; by some pronounced Yahveh.

**Lesson 1 – Handout 3**  
**(Home Group Exercise)**

With reference to *Reading the Old Testament* pp. 72-76  
(Chapter 5: The Source Critics and the Pentateuch, Wellhausen's History of the Four Sources)

- (a) What is the basic argument behind the idea that multiple sources lie behind the Pentateuch?
- (b) How are these sources distinguished and how does doing so help up to understand better the meaning?





**Lesson 1 – Handout 6  
(Expert Group 3)**

With reference to *Reading the Old Testament* pp. 111-117  
(Chapter 7: The Story of Abraham)

(a) How do the themes of blessing and promise play out in the stories of Abraham?

(b) In what ways does the story of Abraham foreshadow the covenant with the entire people?

(c) What is the major and most important characteristic of Abraham throughout the stories?

**Lesson 1 – Handout 7**  
**(Expert Group 4)**

With reference to *Reading the Old Testament* pp. 122-126  
(Chapter 7: The Story of Joseph)

- (a) In what ways is the Joseph story different and unique among all the stories of the patriarchs?
- (b) In what ways does the story of Joseph repeat many of the key themes present throughout the stories of the patriarchs?
- (c) What is meant by the phrase “God of the Fathers” and how do the stories of the patriarchs help to unite this tradition to the tradition of the God who reveals his name on Sinai?

Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. How will you listen differently at mass to Old Testament readings coming from Genesis as result of this class?
2. How would you explain to a scientific minded non-believer the religious value and the truth we believe is revealed in Genesis?

## Lesson 2 – Handout 1

The purpose of this Pre-Test is to help your facilitator and you find the gaps in your knowledge that the course will be able to fill. How many you get right or wrong has no impact on your completion status.

1. The Exodus miracle proved that
  - a.  water would be a significant symbol in the Israelite's story.
  - b.  Yahweh is worth trusting.
2. Already in the 18th century BC the flow of peoples from Asia Minor was becoming more intense.
  - a.  True
  - b.  False
3. The most likely date for the Exodus in the reign of Ramses II is sometime between
  - a.  2200 and 2000 BC.
  - b.  1279 and 1250 BC.
  - c.  2000 and 1500 BC.
4. The Book of Exodus is divided into how many distinct episodes?
  - a.  Three
  - b.  Five
  - c.  Seven
5. How is Moses portrayed in the Exodus story
  - a.  Hero
  - b.  Instrument of God
  - c.  Confused young man
6. Exodus 19-24, Leviticus 16-19 and Numbers 21-24 focus the story on
  - a.  highlights of passing through the Red Sea.
  - b.  describing a single stay at the sacred Mountain of Sinai.
  - c.  the vocation of Moses.
7. The sign and wonder to the Israelites as they experienced the plagues was
  - a.  that they had never seen such events.
  - b.  not in the plagues themselves but in the control that God exercised over the whole series to bring about his plan.
  - c.  that it frightened them into obedience.
8. The Book of Deuteronomy is written in the language of
  - a.  liberation.
  - b.  covenant.
  - c.  suffering.
9. The Hebrew term "Yahweh" expressed a God who
  - a.  was a fierce God who was distant from His people.
  - b.  was a personal God who demanded personal loyalty.
  - c.  was a God of abstraction and non-connectedness.



**Lesson 2 – Handout 2  
(Home Group Exercise)**

With reference to *Reading the Old Testament*, pp. 136-141

(Chapter 8: Moses and the Struggle for Freedom, The Plagues and the Passover of the Lord, The Miracle at the Red Sea)

(a) What is the significance of the Exodus event?

(b) How is God depicted in the Exodus story? Why?

**Lesson 2 – Handout 3**  
**(Expert Group 1)**

With reference to *Reading the Old Testament* pp. 144-153  
(Chapter 9: Beginning of the Chapter through The Giving of the Covenant)

(a) What is a covenant?

(b) How does the covenant between Israel and YHWH resemble other covenants of the ANE?

(c) What are the most important elements of the covenant YHWH makes with Israel at Sinai?



**Lesson 2 – Handout 5**  
**(Expert Group 3)**

With reference to *Reading the Old Testament* pp. 165-171  
(Chapter 10: The Book of Joshua, The Book of Judges,  
Evaluation the Difference between Joshua and Judges, Joshua and the Conquest of Palestine)

(a) How does the book of Joshua portray Israel's entry into and conquest of the land?

(b) How does the book of Judges portray Israel's entry into and conquest of the land?

(c) Which of these is more likely to be historically accurate?

**Lesson 2 – Handout 6**  
**(Expert Group 4)**

With reference to *Reading the Old Testament* pp. 175-180  
(Chapter 10: The Twelve Tribes, The Tribal League, The Significance of the Land for Israel)

(a) What are the twelve tribes and what is their relationship to one another?

(b) What key thing seems to have united the twelve tribes?

(c) What is the significance of the land for Israel?

Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. The Church's position on slavery has changed over time. Today, the Church unequivocally condemns all forms of slavery. How might you read the Exodus story as a condemnation of slavery? Given this reading, why do you think many Christians in the 18th and 19th centuries thought that it was okay to enslave Africans to work on plantations in America?
2. Living in a part of the country where Biblical fundamentalism is a major social force, how will the fact that as Catholics we do not read the Bible, especially the Old Testament, in that way affect your engagement with others on some of the major societal issues of the day?

Lesson 3 – Handout 1

1. The Kingdom of Israel split in two because
  - a.  a serious earthquake created major rifts through the landscape.
  - b.  of a power struggle among the brothers.
  - c.  tribal leaders in the north wanted a change in Solomon’s governing policies.
2. The northern and southern kingdoms consisted of
  - a.  four tribes in the south and eight tribes in the north.
  - b.  six in the south and six tribes in the north.
  - c.  two in the south and 10 tribes in the north.
3. The specific controversy around religious domination that provoked the prophets in the northern kingdom was
  - a.  too many wanted to be king.
  - b.  Jezebel inducting the pagan god Baal to establish a temple and cult.
  - c.  prophets and priests were never in agreement.
4. A prophet whose life account ends with being taken up into heaven in a fiery chariot is
  - a.  Jeremiah.
  - b.  Elijah.
  - c.  Elisha.
5. In the Books of Kings the authors demonstrated that God had spoken words
  - a.  of blessing.
  - b.  of threats.
  - c.  both a and b.
6. The prophet Elijah left no written words.
  - a.  True
  - b.  False
7. A prophet who spoke of the compassion of God is
  - a.  Jeremiah.
  - b.  Amos.
  - c.  Hosea.
8. The fall of the city of Jerusalem began around
  - a.  850 BC.
  - b.  598 BC.
  - c.  492 BC.
9. Nebuchadnezzar was
  - a.  a great prophet.
  - b.  King of Babylon.
  - c.  a member of the high priestly caste.

**Lesson 3 – Handout 2**  
**(Home Group Exercise)**

With reference to *Reading the Old Testament* pp. 197-202  
(Chapter 12: David's Rise to Power, The Dark Side of David, King David's Glory)

(a) How does David come to be king over all twelve tribes of Israel?

(b) What were David's greatest strengths and weaknesses?

With reference to *Reading the Old Testament* pp. 202-209  
(Chapter 12: Solomon – And Israel's Age of Glory through the end of the Chapter)

(a) How as the kingship in Israel like and unlike kingship in other parts of the ANE?

(b) What were the greatest accomplishments of King Solomon?

(c) What aspects of Solomon's reign does the tradition critique?

With reference to *Reading the Old Testament* pp. 233-239  
(Chapter 14: The Temple of Solomon, Temple Worship)

- (a) Where were significant centers of religious worship in ancient Israel? What made the temple in Jerusalem unique?
- (b) What was ritual sacrifice intended to accomplish? What were the various different types of sacrifice practiced by ancient Israel?
- (c) Describe Solomon's temple in Jerusalem.

With reference to *Reading the Old Testament* pp. 254-259  
(Chapter 15: Collapse at the Death of Solomon, The Book of Kings)

(a) What events led to the split of the northern and southern kingdoms?

(b) What were the names and most important characteristics of the northern and southern kingdoms?

(c) What means does the Biblical text use to relate the history of these two kingdoms?

With reference to *Reading the Old Testament* pp. 260-265  
(Chapter 15: The Prophets Elijah and Elisha, The Theology of the Book of Kings)

- (a) To what historical figure are Elijah and Elisha compared? How are they like and unlike that person?
- (b) What is the key theological principal through which the sacred writers are interpreting the history they record?
- (c) What emerging theological idea is beginning to be stressed, laying the theological foundation for the books to come?

### Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. The kings condemned by the sacred writers were criticized primarily for their failure to be faithful to the worship of YHWH alone. Most continued to worship YHWH, but engaged in pluralistic or syncretistic religious practice, often out of a desire to ease tensions between neighbors and factions. In our contemporary religiously pluralistic society, what are the implications of this message today?
2. The notion of sacrifice played a central role in the religious activity of ancient Israel. In what ways is that notion operative in your religious practice? Does this study suggest new ways for you to understand and incorporate it?

1. Nebuchadnezzar captured Jerusalem, exiled the people to Babylon, and
  - a.  placed them in concentration camps.
  - b.  positioned them in households as slaves.
  - c.  allowed them to live normal lives and run their own small towns as long as they did not try to return to their homeland.
2. The prophets often included the threat of exile among their warnings.
  - a.  True
  - b.  False
3. In the century after the exile, there were at least two major centers of Jewish life outside of Palestine itself:
  - a.  Syria and Turkey.
  - b.  Babylon and Egypt.
  - c.  Eastern Africa and Rome.
4. The first prophet to preach to the people without either the Temple or the Promised Land to show God's presence was
  - a.  Jeremiah.
  - b.  Isaiah.
  - c.  Ezekiel.
5. One of the most highly ordered books in the bible is
  - a.  Isaiah.
  - b.  Ezekiel.
  - c.  Hosea.

**Lesson 4 – Handout 2**  
**(Home Group Exercise)**

With reference to *Reading the Old Testament* pp. 276-281  
(Chapter 16: Amos: Prophet of God's Justice)

(a) What is uniquely different about the prophet Amos what those who preceded him?

(b) What was the central message of the prophet Amos?



With reference to *Reading the Old Testament* pp. 315-328  
(Chapter 18: A. Jerimiah the Prophet)

(a) Describe briefly the political situation at the time of the prophet Jeremiah.

(b) What is the basic content of Jeremiah's message?

(c) In what ways can it be said that Jeremiah offers a message of hope?

With reference to *Reading the Old Testament* pp. 338-348  
(Chapter 19: B. Ezekiel the Prophet)

(a) What are some characteristics of the call of Ezekiel and why is this call narrative so critical for this book?

(b) Briefly describe Ezekiel's theory of judgment.

(c) As a prophet of the exile, in what ways does Ezekiel give a sense of hope to the people?



Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. Given that each of the prophets had very specific historical events and contexts in mind as they carried out their prophetic ministry, what relevance do they have today, given that we live in a very different time, place, and context?
2. Each of the prophets record, some to a greater and some to a lesser degree, an account of their being called by God to take up this ministry. Do the features of these call stories have relevance for you in your attempt to discern the things to which God is calling you?

1. Two of the most important figures who saw to the rebuilding of the temple in Jerusalem and the restoration of traditional Israelite religious practice following the exile were:
  - a.  Moses and Aaron
  - b.  Ezra and Nehemiah
  - c.  Obadiah and Jonah
  - d.  All of the above.
  - e.  None of the above.
2. Prophecy in Israel following the exile tended to
  - a.  be focused on the political situation between Israel and surrounding powers.
  - b.  be very critical of the priesthood.
  - c.  focus on personal matters of daily living.
  - d.  All of the above.
  - e.  None of the above.
3. One of the dominant themes of the wisdom literature in the Old Testament is
  - a.  how to live a good life.
  - b.  the order subjects should be taught in school.
  - c.  the importance of the covenant and Israel's need to be faithful to it.
  - d.  All of the above.
  - e.  None of the above.
4. Hellenism is
  - a.  the name given to the influence of the Zoroastrian religion of Persia.
  - b.  the name given to the Canaanite religion focused on the worship of Baal.
  - c.  the name given to the influence of Greek thought, culture, and language.
  - d.  All of the above.
  - e.  None of the above.
5. Apocalyptic religious literature is
  - a.  often the work of an oppressed or persecuted community.
  - b.  marked by the use of highly symbolic language.
  - c.  often attributed to major historical figures from the past.
  - d.  All of the above.
  - e.  None of the above.

**Lesson 5 – Handout 2**  
**(Home Group Exercise)**

With reference to *Reading the Old Testament* pp. 397-401  
(Chapter 22: The Book of Ezra, The Book of Nehemiah, Confusion about Ezra's and Nehemiah's Reforms)

(a) What roles did Ezra and Nehemiah play in the community of returned exiles in and around Jerusalem?

(b) What were the two main thrusts of the reforms that both Ezra and Nehemiah undertook?

With reference to *Reading the Old Testament* pp. 382-392  
(Chapter 21: From Biblical Sources for the Period after the Exile to the end of the chapter)

- (a) What were some of the key difficulties faced by those returning from exile?
- (b) Name three prophets active in Israel in the period shortly after the return from exile. Briefly summarize their messages.
- (c) What were some of the major changes and shifts in emphasis characteristic of prophecy after the exile? In what way did these changes put prophecy “out-of-business” and with what was it replaced?



With reference to *Reading the Old Testament* pp. 430-436

(Chapter 24: Hellenistic Culture, The Book of Esther, The Book of Judith, The Book of Ruth, The Book of Tobit)

- (a) What is Hellenism? When and how does its influence come into Israel?
- (b) In what ways is Hellenism at odds with traditional Israelite outlook and religious sensibilities?
- (c) What are some books of the Old Testament written during a period of rising Hellenistic influence and what is their message?

With reference to *Reading the Old Testament* pp. 440-448  
(Chapter 24: B. The Book of Daniel and Apocalyptic Thought)

- (a) In what ways are the first six chapters of the book of Daniel more in keeping with the tradition of the wisdom literature than the prophetic literature?
- (b) What are the key characteristics of apocalyptic literature?
- (c) What role does apocalyptic literature play in the tradition of Israel in the two centuries before the time of Christ?

### Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. How well do the key questions asked in the wisdom literature resonate with the questions you have in your life today? Does the “wisdom” reflected in these books seem wise in this present age?
2. How relevant does apocalyptic religious literature seem to our contemporary times? What are the benefits and dangers of an apocalyptic vision today?

# FTCM COURSE EVALUATION

Instructor's Name: \_\_\_\_\_ Course Title: **Old Testament v3.0**

FTCM Center: \_\_\_\_\_ Your Name:(optional) \_\_\_\_\_

**Please indicate the value of each of these methods as used in this course:**

	Very Useful	Somewhat Useful	Not Useful	Not Applicable
Instructor's Lecture Portion				
Small Group Exercises				
Large Group Discussion Periods				
Question and Answer Periods				
Prayers				

**Please rate the instructor and course as follows:**

	Very Effective	Somewhat Effective	Not Effective	Not applicable
Instructor's ability to clearly explain difficult concepts				
Instructor's willingness/ ability to answer questions				
Instructor's ability to handle difficult people				
Use of the Catechism and Scripture in most lessons				
Overall rating of the Instructor				
Overall rating of content covered in the course				

Would you recommend this course to a friend? \_\_\_\_\_ Why or why not?