

Chapter 02—The Hebrews: A New View of God and the Individual

Multiple Choice

1. Which of the following statements is most accurate?
 - a. Mesopotamia and Egypt were both the birthplace of civilization and the spiritual ancestors of the West.
 - b. Mesopotamia and Egypt were the birthplace of civilization, but only the Greeks and the Romans were spiritual ancestors of the West.
 - c. Mesopotamia and Egypt were the birthplace of civilization, but the Hebrews and the Greeks were the spiritual ancestors of the West.
 - d. The Greeks and the Romans were the spiritual ancestors of the West because they totally ignored the older civilizations in Mesopotamia and Egypt.
 - e. Mesopotamia, Egypt, the Hebrews and the Greeks were all spiritual ancestors of the West.

ANSWER: c

POINTS: 1

REFERENCES: p. 32
See ["Chapter Introduction"]

2. Scholars of early Hebrew history
 - a. are able to draw on plentiful references to the Hebrews in nonbiblical sources.
 - b. have to rely almost entirely on the Hebrew Bible.
 - c. are united in their opinion on the accuracy of the Bible.
 - d. have reached consensus on the reliability of the information contained in the Bible.
 - e. all of the above

ANSWER: b

POINTS: 1

REFERENCES: p. 32
See ["Outline of Hebrew History"]

3. During the time of the Hebrew patriarchs Abraham, Isaac, and Jacob, the Hebrews
 - a. were seminomadic clans.
 - b. regularly invaded Mesopotamia and Egypt.
 - c. had no contact with Mesopotamian civilization.
 - d. had no contact with Egyptian civilization.
 - e. developed an entirely unique legal tradition that shared nothing with neighboring civilization.

ANSWER: a

POINTS: 1

REFERENCES: p. 32-33
See ["Outline of Hebrew History"]

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4. Under Moses, the central force in the life of the Hebrews became
- a series of strong kings.
 - a set of powerful judges.
 - belief in one God.
 - his charismatic leadership.
 - colonization of Canaan.

ANSWER: c

POINTS: 1

REFERENCES: p. 33
See ["Outline of Hebrew History"]

5. The biblical stories of the Garden of Eden and the Flood derive from
- Egyptian sources.
 - Persian sources.
 - Canaanite sources.
 - Mesopotamian sources.
 - Philistine sources.

ANSWER: d

POINTS: 1

REFERENCES: p. 33
See ["Outline of Hebrew History"]

6. Which of the following best describes the treatment of the Exodus among scholars?
- All agree that the story is fictional.
 - There is serious disagreement about the historical truth of the Exodus.
 - There is general consensus that, while archeological evidence is lacking to support the story, the Exodus did in fact occur.
 - There is general consensus that the Hebrews would not have preserved the story of their enslavement if it did not happen.
 - All agree that the story is fact.

ANSWER: b

POINTS: 1

REFERENCES: p. 33
See ["Outline of Hebrew History"]

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7. Moses led the Hebrews out of Egypt
- after the Babylonian Captivity.
 - at the start of the Diaspora.
 - after the death of David.
 - and in the conquest of the Promised Land: Canaan.
 - and into a period of wandering in the Sinai.

ANSWER: e

POINTS: 1

REFERENCES: p. 33
See ["Outline of Hebrew History"]

8. During the eleventh century B.C., the twelve Hebrew tribes united under the leadership of
- Saul.
 - David.
 - Solomon.
 - Abraham.
 - Moses.

ANSWER: a

POINTS: 1

REFERENCES: p. 34
See ["Outline of Hebrew History"]

9. The Philistines who invaded Canaan in the early twelfth century B.C. probably came from
- Mesopotamia.
 - Upper Egypt.
 - the Aegean Island and the coast of Asia Minor.
 - the Western Mediterranean.
 - Persia.

ANSWER: c

POINTS: 1

REFERENCES: p. 33-34
See ["Outline of Hebrew History"]

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10. Under which of the following kings did Israel reach the heights of its power and prosperity?

- a. Saul
- b. David
- c. Solomon
- d. Hezekiah
- e. Cyrus

ANSWER: c

POINTS: 1

REFERENCES: p. 34
See ["Outline of Hebrew History"]

11. All of the following is true of the three centuries after the Israelites returned to Canaan following the Exodus EXCEPT

- a. some magnificent sections of the Old Testament took form.
- b. the Israelites subdued neighboring peoples during the reign of David.
- c. the Israelites began the gradual colonization of Canaan.
- d. the Israelites faced challenges from the Philistines.
- e. the Israelite belief in one God immediately produced the belief in a single, almighty king appointed by God for all of the Hebrew peoples.

ANSWER: e

POINTS: 1

REFERENCES: p. 33-34
See ["Outline of Hebrew History"]

12. The creation of the so-called ten lost tribes was a consequence of the conquest of Israel by the

- a. Assyrians.
- b. Philistines.
- c. Canaanites.
- d. Babylonians.
- e. Romans.

ANSWER: a

POINTS: 1

REFERENCES: p. 34
See ["Outline of Hebrew History"]

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13. The Kingdom of Israel split into Israel and Judah after the death of Solomon owing to
- Israel's refusal to resist the Assyrians.
 - Solomon's onerous taxes and his favoritism to Judah, the southern part of the kingdom.
 - Solomon's failure to designate a successor.
 - continuing conflicts over water rights.
 - religious disagreements.

ANSWER: b

POINTS: 1

REFERENCES: p. 34
See ["Outline of Hebrew History"]

14. According to the text, which of the following was the darkest moment in the history of the Hebrews?
- captivity in Egypt
 - the division between Israel and Judah
 - conquest by the Assyrians
 - the Babylonian Captivity
 - the Persian conquest

ANSWER: d

POINTS: 1

REFERENCES: p. 35
See ["Outline of Hebrew History"]

15. After the Persians under Cyrus conquered Babylon in 538 B.C.
- almost all the exiled Judeans returned to Judah.
 - the Hebrews, now called Jews, rebuilt the Temple in Jerusalem.
 - the continuation of the Jewish community was not threatened again until Roman times.
 - the Jews remained consistently faithful to their traditional religion.
 - a new spiritual awareness eliminated social injustices in the Jewish community.

ANSWER: b

POINTS: 1

REFERENCES: p. 35
See ["Outline of Hebrew History"]

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16. During the Babylonian Captivity

- a. all of the Hebrews refused to assimilate to Babylonian ways.
- b. Hebrew priests preached a message of despair that led to the erosion of faith.
- c. the written tradition of the Hebrews was lost.
- d. Hebrew priests struggled to understand the misfortunes that had befallen their people.
- e. all of the above

ANSWER: d

POINTS: 1

REFERENCES: p. 35
See ["Outline of Hebrew History"]

17. Isaiah, Ezekiel, and Jeremiah

- a. were responsible for the destruction of the temple in Jerusalem.
- b. encouraged the assimilation of the Hebrews to Babylonian ways.
- c. were kings of Judah following the Assyrian conquest of Israel.
- d. died in battle against the Chaldeans.
- e. saw the destruction of Judah as a punishment for violating God's laws.

ANSWER: e

POINTS: 1

REFERENCES: p. 35
See ["Outline of Hebrew History"]

18. The text states all of the following EXCEPT

- a. Hebrew Scripture represents Jewish oral and written traditions from about 1250 to 150 B.C.
- b. compiled by various religious devotees, Hebrew Scriptures contained factual errors, imprecisions, discrepancies, legends and folklore.
- c. as a composite, religiously inspired work, Hebrew Scriptures offer no reliable history.
- d. the *Tanak* consists of thirty-nine books written over several centuries.
- e. the first five books of the *Tanak* are sometimes called the Torah or the Pentateuch.

ANSWER: c

POINTS: 1

REFERENCES: p. 36
See ["Outline of the Hebrew History"]

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19. The text explains that

- a. the Hebrew view of God evolved with the history of the Hebrew people.
- b. the early patriarchs were probably not monotheists.
- c. there is debate among scholars concerning whether or not Moses' religion was purely monotheistic.
- d. at one time, the Hebrews effectively undeified all gods except their own while still acknowledging their existence.
- e. all of the above

ANSWER: e

POINTS: 1

REFERENCES: p. 37
See ["God: One, Sovereign, Transcendent, Good"]

20. The Dead Sea Scrolls

- a. refer to Moses' testament as the Israelites were about to cross the River Jordan into Canaan.
- b. are documents dating from second century B.C. Judea, discovered in the 1940s.
- c. contain a text of the Book of Isaiah that differs fundamentally from modern manuscripts.
- d. are a set of Christian religious texts demonstrating the influence of Judaism on Christianity.
- e. are better known as the Pentateuch.

ANSWER: b

POINTS: 1

REFERENCES: p. 36
See ["Photo Caption: A Dead Sea Scroll, Judea, Second Century B.C."]

21. The mature Hebrew view of one God differed from other ancient Near Eastern religions in all the following ways EXCEPT

- a. Yahweh was eternal.
- b. the Hebrew God did not possess human attributes such as anger, jealousy, or satisfaction.
- c. the Hebrew God was omnipotent, sovereign, and not subject to fate.
- d. Yahweh was transcendent, that is, he was above nature and not part of it.
- e. the Hebrew God created a universe that itself was not divine.

ANSWER: b

POINTS: 1

REFERENCES: p. 37
See ["God: One, Sovereign, Transcendent, Good"]

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22. The text connects Hebrew religion with the ultimate rise of a scientific worldview in the West by
- noting that the Hebrews did not regard nature in and of itself as divine.
 - describing early Hebrew contributions to astronomy and mathematics.
 - asserting that the Hebrews created the world's first phonetic writing system.
 - noting early Hebrew advances in irrigation technology.
 - explaining how the Hebrews replaced the mythic-religious worldview with theoretical science.

ANSWER: a

POINTS: 1

REFERENCES: p. 37
See ["God: One, Sovereign, Transcendent, Good"]

23. The Hebrews
- were concerned with human intellect and the power of the mind.
 - speculated about the operations of nature.
 - believed that nature was testimony to God's greatness.
 - speculated about the nature of God.
 - are considered to be the first philosophers.

ANSWER: c

POINTS: 1

REFERENCES: p. 38
See ["God: One, Sovereign, Transcendent, Good"]

24. According to the text, the Hebrews' new conception of God led to a new conception of self by
- holding that humankind is the centerpiece of God's creation.
 - stating that humankind was created in God's image.
 - giving humankind volition, the power to choose between good and evil.
 - insisting that God did not create humankind to be his slaves.
 - all of the above

ANSWER: e

POINTS: 1

REFERENCES: p. 38
See ["The Individual and Moral Autonomy"]

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25. The Hebrews' conception of God led to each of the following EXCEPT
- the prohibition of images of heavenly and earthly things.
 - the absence of moral freedom for human beings.
 - limitation on obedience to earthly rulers.
 - a demythicized concept of nature.
 - the belief that God did not create people to be his slaves.

ANSWER: b

POINTS: 1

REFERENCES: p. 38-39
See ["The Individual and Moral Autonomy"]

26. The Hebrew covenant refers to
- God's promise to the prophets that they would have a heavenly reward.
 - a long tradition of commercial codes.
 - a special agreement between God and his "chosen people."
 - the heroic pact among the Hebrews themselves not to be assimilated during periods of exile.
 - a special kind of agreement between Israel and its neighbors ensuring the full equality of both parties.

ANSWER: c

POINTS: 1

REFERENCES: p. 39
See ["The Covenant and the Law"]

27. Israelite law
- provided normative guidelines for the community but not the individual.
 - emphasized property as more important than people.
 - embraced the idea that law should treat the poor and the rich differently.
 - expressed mercy toward the oppressed.
 - denied the humanity of slaves.

ANSWER: d

POINTS: 1

REFERENCES: p. 40
See ["The Covenant and the Law"]

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28. With respect to women, Jewish law and practice required all the following EXCEPT
- equal treatment of men and women since both were made in the image of God.
 - a woman should consider her husband to be her master.
 - a husband should respect and support his wife.
 - women could not be witnesses in court, but they could be prophetesses.
 - a woman could never divorce her husband, and she could inherit property only if there was no male heir.

ANSWER: a

POINTS: 1

REFERENCES: p. 41
See ["The Covenant and the Law"]

29. Judith and Deborah are remembered as
- mothers of the ancient patriarchs.
 - women who found the baby Moses cast adrift in the Nile.
 - the two most important of Solomon's seven hundred wives.
 - prophetesses and wise women consulted by their community's leaders.
 - wives of foreign rulers who urged their husbands to let the Hebrews return to their own land.

ANSWER: d

POINTS: 1

REFERENCES: p. 41
See ["The Covenant and the Law"]

30. Hebrew law's regulation of family relationships included which of the following practices?
- Polygamy was prohibited.
 - The father and mother had equal authority in the family.
 - The authority of the father never extended to married sons and their wives.
 - Adultery was punishable by death.
 - all of the above

ANSWER: d

POINTS: 1

REFERENCES: p. 41
See ["The Covenant and the Law"]

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31. Biblical law included provisions that
- justified the annihilation of foreign enemies in war.
 - condemned to death by stoning family members who chose to serve other gods.
 - ordered the execution of homosexuals.
 - cursed the disobedient with physical and mental ailments.
 - all of the above

ANSWER: e

POINTS: 1

REFERENCES: p. 41
See ["The Covenant and the Law"]

32. For the Hebrews, history
- represented a human rather than a divine drama.
 - obscured the presence and will of God.
 - revealed God's lack of compassion and concern for human beings.
 - demonstrated the clash of human will with God's commands.
 - all of the above

ANSWER: d

POINTS: 1

REFERENCES: p. 41
See ["The Hebrew Idea of History"]

33. How did the Hebrew view of history differ from that of the Mesopotamians and the Egyptians?
- The Hebrews kept careful records of their past, while the Egyptians and Mesopotamians did not.
 - Egyptians and Mesopotamians believed that God intervened in history, while the Hebrews did not.
 - While the Jews saw human history as a process leading to a goal, the Mesopotamians and Egyptians saw history as a repetition of past events.
 - The Mesopotamians and the Egyptians shared the same history as the Hebrews.
 - The Hebrews believed that history is of no importance since their God is eternal.

ANSWER: c

POINTS: 1

REFERENCES: p. 41
See ["The Hebrew Idea of History"]

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34. Which of the following best describes the role of prophets in Jewish history?
- Prophets foretold the future, giving the Hebrews a permanent advantage over their enemies.
 - Prophets served as role models for material success.
 - Prophets gradually declined in importance as the loose confederation of Hebrew tribes was united into a single kingdom.
 - Prophets often appeared in times of national disaster or moral confusion; they exhorted the nation to obey God's law.
 - Prophets agreed with the priests' consistent insistence on deeper spiritual insight and morality in everyday life.

ANSWER: d

POINTS: 1

REFERENCES: p. 42
See ["The Prophets"]

35. During the age of classical or literary prophecy
- the Hebrews wandered in the Sinai desert.
 - prophets responded to problems in Israel's social structure.
 - small farmers, as well as large landowners, lived comfortably.
 - Israel was still a tribal society.
 - Abraham set out for Palestine.

ANSWER: b

POINTS: 1

REFERENCES: p. 42
See ["The Prophets"]

36. Who of the following was NOT a prophet?
- Amos
 - Hosea
 - Isaiah
 - Zedekiah
 - Jeremiah

ANSWER: d

POINTS: 1

REFERENCES: p. 44
See ["Profile"]

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37. For Amos, the most important requirement of the Law was
- equality for all.
 - the acquisition of wealth and power.
 - the pursuit of justice.
 - devotion to the king.
 - the performance of prescribed rituals.

ANSWER: c

POINTS: 1

REFERENCES: p. 42
See ["The Prophets"]

38. Jeremiah preached all the following EXCEPT
- idol worship is evil.
 - mistreatment of others should be avoided.
 - resistance to Babylon must be steadfast.
 - God punishes the Hebrews because their guilt is great and their sins are numerous.
 - God will not abandon his people even as he punishes them.

ANSWER: c

POINTS: 1

REFERENCES: p. 44-45
See ["Profile"]

39. In general, the text presents the Hebrew religion as
- fundamentally different from those of Mesopotamia and Egypt but almost indistinguishable from Greek philosophy.
 - consistent and unchanging from the time of Abraham to the Babylonian Captivity.
 - a set of practices and beliefs that evolved over time.
 - once influential but ultimately largely irrelevant to the future development of the West.
 - driven by ritual and absent any concern for individualism or social justice.

ANSWER: c

POINTS: 1

REFERENCES: p. 46
See ["The Legacy of the Ancient Jews"]

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40. Among the ancient Jews, there existed a dynamic tension between parochialism and
- individualism.
 - God's transcendence.
 - monotheism.
 - universalism.
 - the Covenant.

ANSWER: d

POINTS: 1

REFERENCES: p. 44
See ["The Prophets"]

41. As applied to ancient Israel, parochialism refers to
- a concern for all humanity.
 - a complete separation of church and state.
 - a separate system of religious schools.
 - the relative economic and cultural backwardness of the Judah, the southern kingdom.
 - a narrow tribal outlook of a nation set apart from others.

ANSWER: e

POINTS: 1

REFERENCES: p. 44
See ["The Prophets"]

42. Which of the following CANNOT be associated with mainstream Hebrew traditions?
- There is a direct relationship between the individual and God.
 - One must develop a social conscience.
 - Israelites must set an example of righteousness for all humanity.
 - Only God's chosen nation will receive his blessings.
 - Human dignity does not make men and women equal nor does it require the abolition of slavery.

ANSWER: d

POINTS: 1

REFERENCES: p. 44
See ["The Prophets"]

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43. The text identifies the emphasis on the individual's responsibility for his or her own actions as a key component of Western thought best associated with
- Moses.
 - the prophets.
 - the kings.
 - the patriarchs.
 - Abraham.

ANSWER: b

POINTS: 1

REFERENCES: p. 45
See ["The Prophets"]

44. How has the Jewish tradition influenced the West?
- The Hebrew vision of a messianic future helped to lead to the notion of progress.
 - Monotheism encouraged the concepts of free will and a conscience answerable to God.
 - Hebrew Scripture has been an inspiration for Western religious thinkers, poets, novelists, and artists.
 - As part of Christianity, many Jewish ideals became part of the Western tradition.
 - all of the above

ANSWER: e

POINTS: 1

REFERENCES: p. 46
See ["The Legacy of the Ancient Jews"]

45. The text lists all of the following as essential continuities between ancient Judaism and Christianity EXCEPT
- monotheism.
 - prophetic values.
 - regulation of all aspects of daily life and the promise of Canaan/Palestine as the home of God's chosen people.
 - the moral autonomy of the individual.
 - Hebrew Scriptures as the Word of God.

ANSWER: c

POINTS: 1

REFERENCES: p. 46
See ["The Legacy of the Ancient Jews"]

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46. Isaiah emphasized

- a. the importance of rituals as the essence of the Law.
- b. the requirement of the Hebrews to honor God with burnt offerings and incense.
- c. the importance of social hierarchy and the separation of wealth.
- d. ethical conduct and righteousness.
- e. acts of external religious devotion as the best way to worship God.

ANSWER: d

POINTS: 1

REFERENCES: p. 43
See ["Primary Source"]

47. Monotheism allowed the Jews to

- a. justify their achievements as a great empire.
- b. develop a rational view of the universe.
- c. initiate a process of self-discovery and self-realization unmatched by other Near Eastern peoples.
- d. achieve absolute equality between men and women.
- e. all of the above

ANSWER: c

POINTS: 1

REFERENCES: p. 46
See ["The Legacy of the Ancient Jews"]

Subjective Short Answer

Key Terms

Instructions: Please define the following key terms. Show Who? What? Where? When? Why Important?

48. Hebrews, Israelites, Jews

ANSWER: Answer not provided.

POINTS: 1

49. Canaan

ANSWER: Answer not provided.

POINTS: 1

50. patriarchs

ANSWER: Answer not provided.

POINTS: 1

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51. Exodus

ANSWER: Answer not provided.

POINTS: 1

52. Hebrew tribes

ANSWER: Answer not provided.

POINTS: 1

53. David

ANSWER: Answer not provided.

POINTS: 1

54. Solomon

ANSWER: Answer not provided.

POINTS: 1

55. Kingdom of Israel

ANSWER: Answer not provided.

POINTS: 1

56. Kingdom of Judah

ANSWER: Answer not provided.

POINTS: 1

57. ten lost tribes

ANSWER: Answer not provided.

POINTS: 1

58. Babylonian Captivity

ANSWER: Answer not provided.

POINTS: 1

59. Hebrew Scriptures

ANSWER: Answer not provided.

POINTS: 1

60. Torah

ANSWER: Answer not provided.

POINTS: 1

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61. Pentateuch

ANSWER: Answer not provided.

POINTS: 1

62. monotheism

ANSWER: Answer not provided.

POINTS: 1

63. transcendence

ANSWER: Answer not provided.

POINTS: 1

64. covenant

ANSWER: Answer not provided.

POINTS: 1

65. The Law

ANSWER: Answer not provided.

POINTS: 1

66. prophets

ANSWER: Answer not provided.

POINTS: 1

67. Jeremiah

ANSWER: Answer not provided.

POINTS: 1

68. Isaiah

ANSWER: Answer not provided.

POINTS: 1

69. parochialism

ANSWER: Answer not provided.

POINTS: 1

70. universalism

ANSWER: Answer not provided.

POINTS: 1

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71. individualism

ANSWER: Answer not provided.

POINTS: 1

72. I-Thou relationship

ANSWER: Answer not provided.

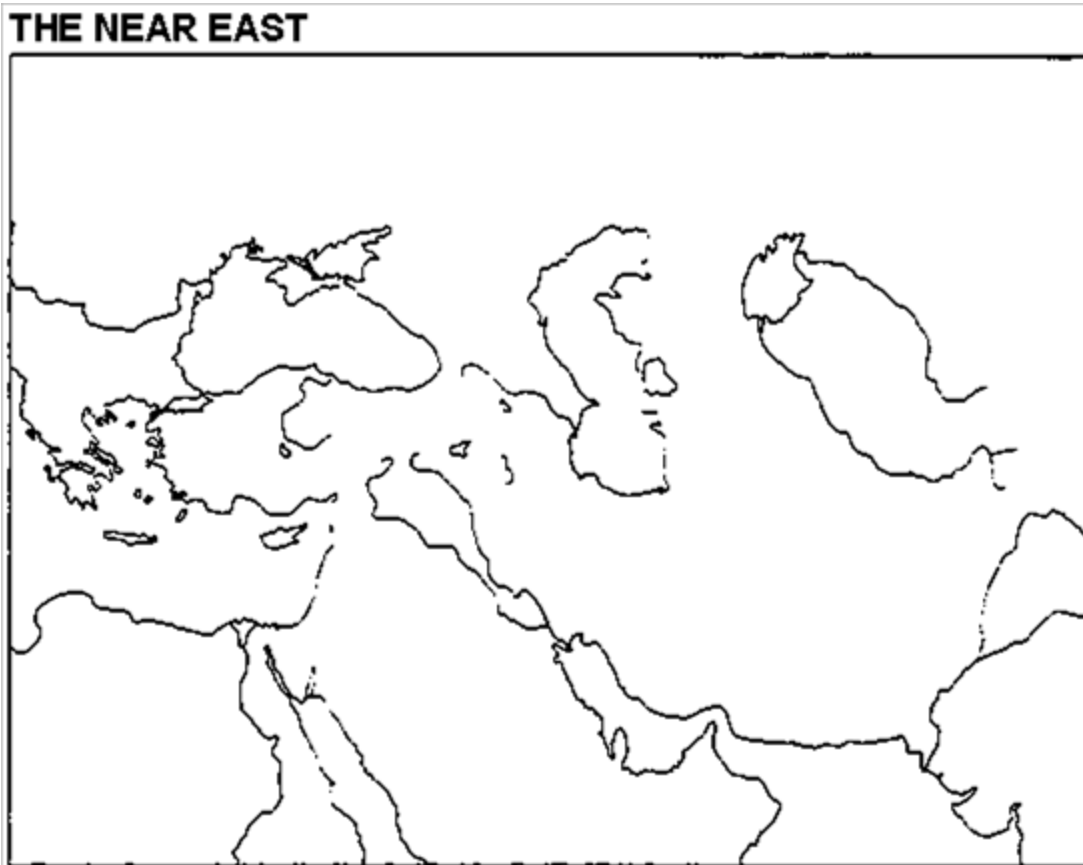
POINTS: 1

73. messianic age

ANSWER: Answer not provided.

POINTS: 1

Instructions: Please use this outline map of the Near East to answer the question(s).



74. Locate and label the major rivers and bodies of water associated with ancient Hebrew history.

ANSWER: Answer not provided.

POINTS: 1

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75. Locate and label the original home of the Hebrews, Canaanites and Philistines. Delineate with arrows any migration that occurred among these people prior to 1000 B.C.

ANSWER: Answer not provided.

POINTS: 1

76. Locate and label the following: the kingdoms of Israel and Judah after the death of Solomon; the city of Jerusalem.

ANSWER: Answer not provided.

POINTS: 1

77. Locate and label the homeland of each important neighbor of the Hebrew people: Egyptians, Phoenicians, Assyrians, and Chaldeans.

ANSWER: Answer not provided.

POINTS: 1

78. Identify and label the city of Babylon as well as the homeland of the leader who liberated the Jews from the Babylonian Captivity.

ANSWER: Answer not provided.

POINTS: 1

Essay

Instructions: Please write a thorough, well-organized essay to answer each question.

79. In what ways did the civilization of the ancient Hebrews differ from that in other areas of the ancient Near East? What contacts did they have, and what impact did they have on each other's development?

ANSWER: Answer not provided.

POINTS: 1

80. What evidence is available to scholars seeking to reconstruct the history of the ancient Hebrews, and why does it present challenges in interpretation? What scholarly controversies exist concerning the events of Hebrew history?

ANSWER: Answer not provided.

POINTS: 1

81. Explain the Hebrew concept of God and how that concept evolved.

ANSWER: Answer not provided.

POINTS: 1

82. The Hebrews believed that they had a special relationship with God. What was that relationship, and how did it affect people's lives?

ANSWER: Answer not provided.

POINTS: 1

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83. How did the Hebrews contribute to the Western idea of the individual?

ANSWER: Answer not provided.

POINTS: 1

84. Hebrew religious contributions were significant for the development of the West. How did the leadership of Moses and the admonitions of prophets influence Hebrew religious beliefs?

ANSWER: Answer not provided.

POINTS: 1

85. Comment on the Hebrew concept of freedom and explain how Hebrew beliefs supported or diminished the concept of individual freedom.

ANSWER: Answer not provided.

POINTS: 1

86. How did historical circumstances contribute to the development of the ancient Hebrews' ethical code? Specifically, how did the episodes of exile and the increasing economic and social complexity of Hebrew society attune the Hebrew prophets to the plight of the weak and poor?

ANSWER: Answer not provided.

POINTS: 1

87. How did the trials described in the Hebrew Scriptures illustrate the strength of the Hebrews and their faithfulness to the covenant? How did the Hebrews interpret their suffering to create a new view of history?

ANSWER: Answer not provided.

POINTS: 1

88. Explain the tension in Judaism between parochialism and universalism.

ANSWER: Answer not provided.

POINTS: 1

89. Discuss some ways that Hebrew views of social justice and individualism is similar to contemporary thought.

ANSWER: Answer not provided.

POINTS: 1

90. Compare and contrast the status of Hebrew women with that of women in Mesopotamia and Egypt? What might account for the similarities and differences?

ANSWER: Answer not provided.

POINTS: 1