

Graduate of Religious Studies

Name

Date

Section 7 – Exam 2

1. Multiple Choice Quiz

“Diaspora” means:

- a. Palestine
- b. The spread of Greek culture
- c. Dispersion
- d. Law

2. “Torah” means:

- a. Guidance
- b. “Bible” in Greek
- c. Judaism
- d. Dispersion

3. The Pentateuch is:

- a. The first five books of the Bible
- b. The dispersion of Jews
- c. An early sect of Judaism
- d. A household god

4. Who was allowed to enter the Holy of Holies?

- a. Essenes
- b. Josephus
- c. Jesus
- d. The high priest

5. The Jewish response to Antiochus Epiphanes' actions was:

- a. A silent protest
- b. The Maccabean revolt
- c. Disregard for his laws
- d. Acceptance of his regulations

6. The Maccabean revolt began around the year:
- a. 167 B.C.E.
 - b. 167 C.E.
 - c. 586 B.C.E.
 - d. 721 B.C.E.
7. The sect of Judaism that wielded the most political power at the time of Jesus was the:
- a. Pharisees
 - b. Sadducees
 - c. Essenes
 - d. Zealots
8. How did the ancient Jews feel about keeping the Law embodied in the Torah?
- a. They considered it a great joy.
 - b. They considered it harsh and difficult.
 - c. They considered it complicated and confusing.
 - d. They considered it so onerous that few of them actually tried.
9. Why are the Dead Sea Scrolls so valuable?
- a. Because they are nearly a thousand years older than the oldest copies of the Hebrew Scriptures that we previously had
 - b. Because they constitute proof that the other Scriptures are inauthentic
 - c. Because they discredit the idea that Jesus was the messiah
 - d. Because they were written on platinum
10. An alternative place of worship (to the Temple in Jerusalem) where Jews came together in the community to discuss the sacred traditions of the Torah was called a(n):
- a. Ashram
 - b. Congregation
 - c. Synagogue
 - d. Church

11. What is the term for a category of literature in which texts share a range of conventions?

- a. A genre
- b. Prose
- c. An editorial
- d. A collective

12. What genre do the Gospels most closely fit?

- a. Apocalyptic literature
- b. Greco-Roman autobiography
- c. Short story
- d. Greco-Roman biography

13. One of the most popular pagan authors of the second century, Plutarch, wrote fifty biographies of prominent Greek and Roman men. His main aim in these accounts was to:

- a. Accurately record the events in their lives
- b. Reveal their characters
- c. Damage their reputations
- d. Entertain

14. Name one of the people Plutarch wrote about.

- a. Constantine
- b. Alexander the Great
- c. John the Baptist
- d. Caesar Augustus

15. Biographies written by Christians put a significant amount of emphasis on what event in Jesus' life, which was very unusual for ancient biographies?

- a. His birth
- b. His death
- c. His childhood

d. His ministry

16. The emphasis placed on Jesus' death classifies the Gospels as:

- a. A subgenre of the genre of ancient Greco-Roman biography
- b. A unique genre
- c. A subclass of Ming Dynasty literature
- d. A phylum

17. Ancient biographies were usually written for what main purpose?

- a. To give instruction on proper behavior
- b. To provide history lessons
- c. To record lineages
- d. To clarify current issues

17. What framework were ancient biographies often crafted within?

- a. Importance of events
- b. Chronological
- c. Relational
- d. Hierarchy of authorship

18. Which traditional symbol is the Gospel author Mark associated with?

- a. The ox
- b. The lion
- c. The swan
- d. The eagle

19. Which of the following would an ancient reader of a biography not expect to find in the text?

- a. Miracles
- b. Character development
- c. Factual events

d. Humor

20. How many first-century pagan authors mention Jesus by name?

a. None

b. One

c. Two

d. Three

21. Which of the following is not a criterion used by scholars to authenticate traditions about Jesus?

a. The criterion of independent attestation

b. The criterion of dissimilarity

c. The criterion of similarity

d. The criterion of contextual credibility

22. Jesus' baptism by John does not pass:

a. The criterion of independent attestation

b. The criterion of dissimilarity

c. The criterion of contextual credibility

d. Any of the above

23. Which of the following traditions does not pass the criterion of contextual credibility?

a. Jesus' baptism

b. Jesus' death

c. Jesus' teaching to Nicodemus: "You must be born again"

d. Jesus' teachings in the Sermon on the Mount

24. Which historian categorically states that Jesus was the messiah in book 18 of The Antiquities of the Jews?

a. Tacitus

b. Josephus

c. Ialdabaoth

d. Pliny the Younger

25. Which would count as a basic methodological principle that historians can apply to their sources?

- a. The earlier the better.
- b. The later the better.
- c. The more detail the better.
- d. The less detail the better.

26. Accounts with very highly developed theology are more likely to be:

- a. More historically accurate
- b. Less historically accurate
- c. Written earlier
- d. Written later

27. What is one way to spot bias in a text?

- a. When the author repeatedly states his or her credentials
- b. When the author has a known affiliation with one of the views expressed in the text
- c. When just about everything in the text makes a uniquely different point
- d. When just about every story in the account drives at the same point

28. Consistent testimony of many independent witnesses _____ a case.

- a. strengthens
- b. weakens
- c. does not affect
- d. indicates bias in

29. According to the criterion of Aramaisms, if a piece of text makes more logical sense in the original language than in the translation, then it is likely to be:

- a. A forgery
- b. True
- c. Authentic
- d. Inauthentic