

The Messianic Torah

Module 1: Jesus Announces God's Kingdom

1. (True or False) The Gospel of Matthew presents Jesus as a great philosopher in the ancient sense, a true lover of wisdom who both teaches and embodies the way to the good life.

- a. True
- b. False

2. (Select All) Jesus presents his teaching in continuity with the Hebrew Bible, connecting it to what three categories of biblical thought?

- Torah
- Prophecy
- Wisdom
- Epistle

3. (Select One) How many major sets of Jesus' teachings or speeches does Matthew organize his gospel around?

- a. Three
- b. Four
- c. Five
- d. Seven

4. (True or False) Jesus' announcement of the "kingdom of Heaven" is primarily about a future destiny in a purely spiritual realm.

- a. True
- b. False

5. (Select One) What does the Greek word *makarios* mean?

- a. Talented
- b. Having the good life
- c. Holy
- d. Receiving pardon

6. (Select One) What is a good one-word translation that captures the meaning of the phrase "poor in spirit"?

- a. Powerless
- b. Wicked
- c. Independent
- d. Devout

7. (Select One) What does the Greek word *pentheo* mean in the context of Matthew 5:4?

- a. To feel a mild sorrow
- b. To cry out loud and publicly mourn
- c. To be indifferent to suffering
- d. To rejoice in God's presence

8. (True or False) In the context of Matthew 5:4-8, the Greek word *praus* is best translated as “powerful” or “influential.”

- a. True
- b. False

9. (True or False) For Jesus, being a peacemaker is not about passively staying away from conflict; rather, it involves working toward reconciliation between parties in conflict.

- a. True
- b. False

Module 2: You Have Heard It Said

1. **(True or False)** Jesus teaches that the commands of the Hebrew Bible are outdated and irrelevant.
 - a. True
 - b. False

2. **(True or False)** There is ample historical evidence that Gehenna was a place for burning the city's garbage.
 - a. True
 - b. False

3. **(Select One)** What role does Gehenna play in the Hebrew Bible?
 - a. A mountain filled with God's fiery presence
 - b. A battle plain where Israel rebelled against God
 - c. A valley where idol worship and child sacrifice led to judgment
 - d. A cave where the remnant sheltered

4. **(Select All)** In the Hebrew Bible and in Jesus' teaching, what two things does the idiomatic use of the eye and the hand together represent?
 - What one thinks about; focus
 - What one swears to; oaths
 - What one does; actions
 - What one represents; image

5. **(Select One)** In Deuteronomy 24:1, the phrase "some indecency" (NASB) could more literally be translated as what?
 - a. A cut nose
 - b. Dry skin
 - c. Public insult
 - d. Nakedness of a thing

6. **(True or False)** Chapter and verse numbers are not original to the biblical text.
 - a. True
 - b. False

7. **(Select One)** What was the intent of a slap on the right cheek in Jesus' time and culture?
 - a. Degrading insult
 - b. Severe bodily harm
 - c. Loving correction
 - d. Challenge to a duel

8. **(True or False)** Roman law gave soldiers the right to force local people to carry their equipment for one Roman mile.
 - a. True
 - b. False

9. (Select One) What does the Greek word *teleios* mean?

- a. Far reaching
- b. Complete
- c. Jealous
- d. Righteous

Module 3: Seeking God's Kingdom

1. **(Select One)** The Greek word *hypokrites*, from which we derive the word hypocrite, literally translates to what?
 - a. Adversary
 - b. Stage actor
 - c. Tax collector
 - d. With wax

2. **(True or False)** In an imagination shaped by the Hebrew Bible, generosity is about how we relate to God just as much as prayer or fasting is.
 - a. True
 - b. False

3. **(True or False)** The words translated "For yours is the kingdom and the power and the glory forever. Amen." appear in the earliest manuscripts of Matthew but have been removed because they're redundant.
 - a. True
 - b. False

4. **(Select One)** What does the Greek word *thesauros* mean in Matthew 6:19-21?
 - a. Dictionary
 - b. Stored wealth
 - c. Wild donkey
 - d. Rust

5. **(Select One)** What likely origin for the word *mamonas* was discussed in the section on Matthew 6:24?
 - a. Another name for the god Molech
 - b. From the word for "madness"
 - c. Stored wealth
 - d. From the word "amen"

6. **(True or False)** Jesus' statement that the "lamp of the body is the eye" corresponds to an ancient theory on how vision works, presuming that light shines out of the eye from an inner source of light and vitality.
 - a. True
 - b. False

7. **(True or False)** The Greek word *merimnao* is best translated as "be anxious" because this well captures its range of meaning, which includes clinical anxiety and brain chemistry imbalances.
 - a. True
 - b. False

8. **(Select One)** What does the Greek word *krino* mean?
 - a. To judge
 - b. To teach
 - c. To forgive
 - d. To write

9. (Select One) In Second Temple literature, what were pearls a common metaphor of?

- a. Difficult riddles
- b. Portals to other realms
- c. The wisdom of the Torah
- d. Unclean animals

10. (True or False) A negative counterpart to Jesus' teaching, "Do not do unto others what you would not want done to you," was a well-known summary of the Torah and Prophets in the Second Temple period.

- a. True
- b. False

Module 4: The Sermon Ends, the Kingdom Endures

1. (True or False) Jesus' warnings in Matthew 7:13-27 are primarily addressed to individuals to prepare them for post-mortem judgment.

- a. True
- b. False

2. (Select One) In Matthew 7:13-14, Jesus utilizes the biblical theme of the two ways/gates. Where do we first encounter this theme in the Hebrew Bible?

- a. Genesis 3
- b. Genesis 13
- c. Psalm 1
- d. Proverbs 16

3. (Select One) Jesus says that good fruit comes from good trees, but instead of bad fruit coming from bad trees, what kind of tree does Jesus say produces bad fruit?

- a. A tree of knowledge
- b. A family tree
- c. A demonic tree
- d. A diseased tree

4. (True or False) People who prophesy, cast out demons, or do mighty works can only do so if they are in perfect alignment with God's Kingdom.

- a. True
- b. False

5. (Select One) Jesus' house on the rock evokes biblical imagery for what iconic locale?

- a. Jericho
- b. The Sea of Galilee
- c. The temple
- d. Bethlehem

6. (True or False) Jesus' warnings in Matthew 7:13-27 are connected to the Hebrew Bible's prophetic tradition of apocalyptic warnings about the coming Day of the Lord.

- a. True
- b. False

Answer Key

Module 1: Jesus Announces God's Kingdom

1. True

Explanation In the ancient world, philosophy was focused on shaping one's life toward the good, including one's thoughts, choices, habits, community, and vocation. The Sermon on the Mount represents a Kingdom-of-God virtue ethic, in which Jesus argues that those who live by his ethical wisdom will be the ones who truly flourish as the world is transformed into the new creation.

2. Torah

Prophecy

Wisdom

Explanation Jesus intentionally connects his teaching to the tradition of the Hebrew Bible. Instead of diverging from this tradition, Jesus brings it to its fulfillment as a giver of *torah*, a prophet, and a teacher of wisdom.

3. c - Five

Explanation Matthew structured his gospel to trace the arc of Jesus' ministry by clustering narrative elements around five major sets of Jesus' teaching. This arc is divided into three major sections, moving from widespread acceptance into growing hostility and ultimately a confrontation with the powers in Jerusalem.

4. False

Explanation The kingdom of Heaven or kingdom of the skies certainly represents the hope of God's future rescue and restoration, but the surprising revelation in Jesus' life and ministry is that God's rule is breaking in here and now. Jesus reveals that this kingdom has come near by healing people and driving out demons, and he also calls his followers to reflect God's Kingdom through lives marked by love and generosity.

5. b - Having the good life

Explanation The word *makarios* describes someone who has the good life, as seen from a third-person perspective. In the Sermon on the Mount, Jesus isn't bestowing a blessing on the poor and powerless. Instead, he's identifying them as the ones with the good life since God is bringing his Kingdom among them.

6. a - Powerless

Explanation To be "poor in spirit" means to be lacking in life-energy or vitality. A good one-word translation is "powerless." Jesus is linking the arrival of God's Kingdom with those whose life-force feels depleted.

7. b - To cry out loud and publicly mourn

Explanation The Greek word *pentheo*, often translated as "mourn" in (Matthew 5:4) was used by the Septuagint translators to represent Hebrew words for public displays of grief and mourning when one has suffered loss, usually death.

8. False

Explanation The Greek word *praus* means "poor," "unimportant," or "afflicted." Jesus is speaking here to Galilean Jews and impoverished people who don't own any land, or whose ancestral lands have been taken from them. These are the ones he says will inherit the land.

9. True

Explanation The peacemaker who steps into conflict as a mediator runs the risk of getting attacked from both sides, but Jesus identifies this persecution as yet another mark of the good life he envisions. The peacemaker reflects God's heart for overcoming division and bringing wholeness, restoration, and reconciliation.

Module 2: You Have Heard It Said

1. False

Explanation Before Jesus wades into teaching on specific commands, he directly states that he did not "come to do away with the Torah or the Prophets ... but to fill them full" (Matthew 5:17)

2. False

Explanation It is often repeated in older commentaries that Gehenna was a trash dump where garbage was incinerated. However, there is no ancient evidence that ever states this.

3. c - A valley where idol worship and child sacrifice led to judgment

Explanation The "valley" (Hebrew: *gey*) of Ben-hinnom, transliterated through Aramaic and Greek into the New Testament's Gehenna, is the place where God returned the fiery horror of Israel's idolatry back upon its leaders. It serves as an analogy for the way God will hold all of humanity accountable at the culmination of history.

4. What one thinks about; focus

What one does; actions

Explanation Jesus has already taken the command against adultery and located the underlying issue in the heart. So when he tells people to gouge out their eye or cut off their hand to avoid sin, he isn't commanding self-mutilation. That wouldn't address the real problem with their hearts. Instead, he's using an arresting image to make a clear point: At all costs, don't let a habit of the mind or body prevent you from doing what is clearly best for yourself and others.

5. d - Nakedness of a thing

Explanation The word '*ervah*, often translated as "indecent" in (Deuteronomy 24:1) is used throughout the Torah to refer to "nakedness" or "vulnerability." The idiom "to uncover their nakedness (*ervah*)" describes sexual activity and is used in defining the bounds of sexual immorality (see (Leviticus 18:6-19)

6. True

Explanation Chapter and verse numbers, which are helpful for locating passages, were not part of the original structure of the biblical text. Rather, literary units of the Hebrew Bible are indicated by vocabulary and thematic shifts.

7. a - Degrading insult

Explanation In Jesus' context, a backhanded slap on the right cheek was a degrading insult, whereas an openhanded slap on the left cheek was less dishonoring. Turning the left cheek would confront the one slapping by rejecting the insult and challenging them to face the humanity of the person they sought to demean.

8. True

Explanation The Roman law giving soldiers the right to force local people to carry their equipment for one Roman mile functioned as a limit. In other words, they couldn't compel someone to carry their gear further than one Roman mile. When Jesus tells his followers to respond to such a request by carrying the equipment an additional mile, he gives them a way to respond to coercive cruelty with generous human freedom. The first mile may be compelled, but the second can only be an act of free choice.

9. b - Complete

Explanation The Greek word *teleios* is often translated as "perfect." While the English word perfect can, like *teleios*, convey a sense of wholeness and completeness, it also may make one think of being sinless, which is not necessarily

part of the meaning of *teleios*. *Teleios* comes from the word *telos*, which means “goal” or “end/purpose,” and it describes a person or thing as wholly fulfilling its intended purpose.

Module 3: Seeking God’s Kingdom

1. b - Stage actor

Explanation For Jesus, a *hupokrites* is not a person who says one thing but does another. They are a pretender, a person who does the thing they say but for motives that don’t match the outward appearance.

2. True

Explanation Throughout the Hebrew Bible, generosity is woven into the commands and wisdom that shape God’s relationship to his people. While generosity certainly pertains to the way we humans relate to one another, verses like (Proverbs 19:17) reveal that generosity is fundamentally about how we relate to God.

3. False

Explanation The closing doxology to the Lord’s Prayer (“For yours is the kingdom and the power and the glory forever. Amen.”) is not present in the earliest available manuscripts of the New Testament and is therefore omitted from many modern translations. However, the words appear in the prayer as listed in the Didache, a summary of the teaching of the apostles dated to the late 1st or early 2nd century. Jesus’ followers have been praying these words along with the rest of the Lord’s Prayer since the time of the gospels themselves.

4. b - Stored wealth

Explanation The Greek word *thesauros*, often translated as “treasure,” is the noun form of the word for “store up,” and in (Matthew 6:19-21) it refers to whatever possessions people amass to make themselves feel safe against the uncertainty of the future. Fun fact: This is where we get the English word “thesaurus,” which was thought of as a treasury of words.

5. d - From the word “amen”

Explanation The word *mamonas* in (Matthew 6:24) is rather unique, not appearing before its use in the New Testament, and may be derived from the word *amen*, giving it the sense of “a thing that secures our trust.”

6. True

Explanation Jesus’ teaching builds this metaphor into a clear admonition to seek generosity over greed, but the figure of speech aligns with the common assumption in the ancient world that the eye is a porous radiator of light.

7. False

Explanation The Greek word *merimnao*, often translated as “worry,” can be positive or negative and deals with what we “have concern for.” It is not equivalent to a modern understanding of clinical anxiety. Because the word “anxiety” is tied to these ideas in current English usage, it is not a helpful translation of *merimnao*.

8. a - To judge

Explanation The Greek word *krino* means to “judge,” “discern,” or “decide.” It can range in meaning from a relatively neutral connotation, as in Acts 20:16, “Paul had decided to sail past Ephesus ... ” to a harsher sense of condemnation (see John 16:11)

9. c - The wisdom of the Torah

Explanation In Jesus’ brief parable about casting pearls to the pigs, it is clear that the pearls represent something of great value. That pearls were a common metaphor for the wisdom of the Torah adds a layer of potential meaning to this parable.

10. True

Explanation As many teachers of the Second Temple period sought to summarize the heart of the Torah and Prophets, different versions of this negative formulation (negative in that it's a prohibition rather than a command to action) were well known. Jesus' positive "Do unto others" summary opens up a limitless universe of loving and generous acts.

Module 4: The Sermon Ends, the Kingdom Endures

1. False

Explanation Jesus' words have great importance for us as individuals today, but he was addressing the people of Israel as a whole, warning the generation of his day of impending judgment should they not heed his words. To fully appreciate Jesus' message to us now, it is important to grasp the first horizon of meaning his words had for his original hearers.

2. a - Genesis 3

Explanation The theme of "the way to life" begins in the third chapter of the Bible when "the way" back into the garden of Eden and the tree of life is barred to the exiles by cherubim and a flaming sword (Genesis 3:24)

3. d - A diseased tree

Explanation Jesus says, "the diseased (*sapros*) tree produces bad (*poneros*) fruit" (Matthew 7:17) This is a subtle difference, but it is significant that Matthew records two different words here. He similarly uses two different words for the "good (*agathos*) tree" and the "good (*kalos*) fruit." This could simply be a use of synonyms for poetic parallelism, or it could suggest a subtle distinction between the nature of the tree and the fruit. Either way, it invites further meditation.

4. False

Explanation Jesus says, "Not everyone who says to me, 'Master, master!' will enter into the kingdom of the skies, but rather the one who does the desire of my Father in the skies" (Matthew 7:21) Being a vehicle for divine power in the world isn't the most defining thing about our identity. There are some who do mighty works for God but whose hearts are far from him.

5. c - The temple

Explanation Throughout the Hebrew Bible, the most common name for the temple is "the house." Jesus' parable in (Matthew 7:24-27) envisions the faithful members of God's Kingdom as a living temple, built on the firm foundation of Jesus himself and weathering the storm of coming judgment.

6. True

Explanation Jesus repeatedly quotes from or alludes to Hebrew Bible prophets like Jeremiah and Isaiah, and his warnings in (Matthew 7:13-27) connect to themes and imagery the prophets used to talk about the coming Day of the Lord. When he warns that "Every tree that does not bear good fruit is cut down and thrown into the fire" (Matt. 7:19), or evokes flood imagery in the storm that destroys the foolish man's house (Matt. 7:27), he's following a long tradition of Israel's prophets using cosmic language to warn about impending consequences for unfaithfulness to God.

Joseph

Module 1: Introduction to the Joseph Story

1. **(Select One)** Where in the Bible can you find the Yoseph story?

- a. Genesis 11:27-25:18
- b. Genesis 25:19-37:1
- c. Genesis 37:2-50:26
- d. Exodus 1:1-4:31

2. **(True or False)** The characters' perspective and setting are the only vehicles the biblical authors use to convey the message of Genesis.

- a. True
- b. False

3. **(True or False)** Yoseph's story follows the pattern of themes established in Genesis 1-11.

- a. True
- b. False

4. **(Select All)** What three analogies in this module help us understand how biblical literature works?

- A plant arrangement
- A Rube Goldberg machine
- A photomosaic
- A symphony
- A coat of many colors

5. **(Select All)** Select all that are true of chapter and verse markers in the Bible.

- They appear in the original manuscripts
- They're helpful for finding your place
- They perfectly align to the natural breaks in the text
- They were added after the books were written

6. **(Select One)** What does the Hebrew word *toledot* mean?

- a. whole-hearted
- b. heel-grabber
- c. prison
- d. birth-generations

7. **(True or False)** The Bible's focus on a chosen family and its lineage is primarily about ethnic purity.

- a. True
- b. False

Module 2: Joseph's Dreams and Hostile Brothers

1. **(Select One)** The sheaves of wheat and the sun, moon, and stars in Yoseph's dreams call to mind what other story from Genesis?
 - a. Creation and the garden of Eden
 - b. The tower of Babylon
 - c. Lot's wife
 - d. Yaaqov wrestling with God

2. **(True or False)** The meaning of the Hebrew word *passim*, often translated as "many colors," is unclear.
 - a. True
 - b. False

3. **(Select One)** How does Yoseph find his way to his brothers when he is lost in a field?
 - a. His brothers come to him
 - b. Ishmaelite traders guide him
 - c. A talking donkey gives him directions
 - d. A man tells him where they headed

4. **(Select One)** Ishmaelites, Midianites, and Medanites are all involved in Yoseph's abduction and enslavement. Who are Ishmael, Midian, and Medan?
 - a. Amelekites
 - b. Sons of Abraham
 - c. Children of Job
 - d. Egyptians

5. **(Select One)** Medan is spelled with the same Hebrew letters as the word for what?
 - a. Hostility
 - b. Skies
 - c. Anointed
 - d. Friendship

6. **(Select One)** The Hebrew word *tabbakh*, often translated "guard," commonly refers to what other profession?
 - a. Baker
 - b. Tentmaker
 - c. Butcher
 - d. Poet

7. **(True or False)** The story of Yehudah and Tamar has no connection to the rest of the Yoseph story.
 - a. True
 - b. False

8. **(True or False)** Tamar's intervention rescues the lineage of Yehudah from potential extinction.
 - a. True
 - b. False

9. (Select One) What does the Hebrew word 'arav (or 'eravon in (Genesis 38:17)) mean?

- a. Break out
- b. Red
- c. Eyes
- d. Pledge

10. (True or False) Perez and Zerah are the first twins we meet in Genesis.

- a. True
- b. False

Module 3: Rise and Fall and Rise Again

1. **(Select One)** What does it mean to say that the biblical authors create dynamic analogies?

- a. They repeat key words
- b. The narrative is an allegory
- c. Earlier stories are echoed, but the connections are flexible
- d. The story has a chiasmic structure

2. **(True or False)** When biblical authors link to an earlier story, they want you to recall only that one story.

- a. True
- b. False

3. **(Select One)** What type of biblical scene is often marked by reference to a three-day period?

- a. Testing narratives
- b. The flood melody
- c. Creation moments
- d. Genealogies

4. **(Select All)** Which two brothers are the focus of Genesis 37-50?

- Yoseph
- Shimon
- Yehudah
- Asher

5. **(Matching)** A few wordplays were highlighted in (Genesis 41) and connected passages. Match the pairs of words whose letters are similar in Hebrew.

Items

- 1. House
- 2. Kneel
- 3. Outcry

Options

- a. Bless
- b. The end
- c. Ark

6. **(Matching)** Match story elements from (Genesis 41) to their corresponding parts in the flood story.

Items

- 1. Yoseph
- 2. Pharaoh's house
- 3. Famine
- 4. Gate of the storehouse

Options

- a. Door of the ark
- b. Noah
- c. Flood
- d. The ark

Module 4: Joseph Tests His Brothers

1. (Select One) Since Yaaqov believes he has lost his favorite son, Yoseph, which of his sons now holds the favored spot in Yaaqov's heart?

- a. Reuven
- b. Levi
- c. Yehudah
- d. Binyamin

2. (Select All) Yoseph's accusation that his brothers are spies come to "look upon the nakedness of the land" ((Genesis 42:9-12)) recalls which two stories from earlier in Genesis?

- The humans after they ate the fruit
- The Nephilim
- Ham's sin against Noah
- The tower of Babylon

3. (True or False) Just like when the brothers returned home without Yoseph, they lie to their father and hide the truth about why Shimon did not return with them from Egypt.

- a. True
- b. False

4. (Select One) What word is used to describe the person acting as translator between Yoseph and his brothers?

- a. Mediator
- b. Butcher
- c. Captain
- d. Prince

5. (True or False) Yehudah offers his sons' lives to Yaaqov as collateral for Binyamin.

- a. True
- b. False

6. (Select One) In (Ephesians 1:14), what Hebrew word does Paul borrow to talk about the Holy Spirit?

- a. ra'ah (to shepherd)
- b. arrabon (down-payment)
- c. 'ezer (help)
- d. yonah (dove)

7. (Select One) What body part is associated with compassion in biblical Hebrew?

- a. Nose or Face
- b. Womb or Guts
- c. Hand or Arm
- d. Heart or Throat

8. (Select All) What two words are appropriate translations of *nakhash*?

- Compassion
- Cup
- Divination
- Snake

9. (Select One) The name Goshen is a play on the Hebrew word for what?

- a. Snake
- b. Ark
- c. Garden
- d. Butcher

10. (True or False) Yehudah's self-sacrifice reverses the pattern of sibling rivalry and conflict that runs through the entire book of Genesis.

- a. True
- b. False

Module 5: Joseph Rescues Egypt and His Family

1. **(Select One)** When Yaaqov hears that Yoseph is still alive, his heart stops. According to the text, why does this happen?
 - a. A preexisting condition
 - b. Judgment for his deception
 - c. He did not believe
 - d. An angel frightened him

2. **(Select One)** What is another conspicuous example of a list of 70, matching the list of Yaaqov's 70 descendants?
 - a. The animals named by Adam
 - b. The table of nations
 - c. The kings faced by Abraham
 - d. Laban's flocks

3. **(Select One)** Yaaqov sends Yehudah to instruct the family. What other important Hebrew word comes from the same root as this word "instruct"?
 - a. 'Eravon
 - b. Nakhash
 - c. Gan
 - d. Torah

4. **(True or False)** Even though the wilderness is outside the land of promise, it often represents a glimpse of God's ideal as a place where his people depend on him and he draws near to them.
 - a. True
 - b. False

5. **(Select One)** Yaaqov provides his age to Pharaoh upon entering Egypt. Given this information, how many years was it between when Abraham moved to Canaan and when Yaaqov moved to Egypt?
 - a. 70
 - b. 215
 - c. 260
 - d. 430

6. **(Select One)** What descendant of Yoseph leads the tribes of Israel, mirroring Yoseph's administration?
 - a. Saul
 - b. Moses
 - c. Deborah
 - d. Joshua

Module 6: Jacob's Song of Blessing

1. **(Select One)** What theme surges in prominence, with an increased concentration of related vocabulary, in (Genesis 48-49)?
- a. Blessing
 - b. Faith/Trust
 - c. Flood/De-creation
 - d. Testing
2. **(True or False)** Yaaqov disowns the sons of Yoseph's Egyptian wife and adopts Yehudah's sons to inherit Yoseph's portion.
- a. True
 - b. False
3. **(Select All)** Which two of Yaaqov's sons are cursed to be "scattered" and "divided"?
- Reuven
 - Shimon
 - Levi
 - Yehudah
 - Yoseph
4. **(True or False)** Calling Yoseph a "type" of the messiah means that he's a biological ancestor of Jesus.
- a. True
 - b. False
5. **(Select All)** Which two of the following things does the word "rod" (Heb. *shevet*) symbolize?
- Ruling power
 - Judgment or punishment
 - Royal pardon
 - Military surrender
6. **(Select One)** What do the cryptic images about Yehudah in (Genesis 49:11-12)—"binding his donkey to the vine," "washing his clothing in wine," and "teeth white from milk"—symbolize?
- a. Exile
 - b. Covenant
 - c. Eden abundance
 - d. Sacrifice
7. **(Select One)** What does the name Dan mean?
- a. Lion
 - b. Snake
 - c. Salvation
 - d. Judge

8. (Select One) Yaaqov's blessing for Yoseph links him to what earlier figure in Genesis?

- a. Lamech
- b. Noah
- c. Melchizedek
- d. Ishmael

Module 7: Going Up to Canaan

1. **(Select All)** Yaaqov commands his family to take him back to Canaan to be buried with his people. What two Hebrew root meanings link the words “cave” and “Makpelah” to the garden of Eden?

- Naked
- Snake
- Helper
- Pair

2. **(Select One)** The word “paradise” in (Luke 23:43) comes from the Greek word *paradeisos*. What word in (Genesis 2:8) did Greek translators of the Hebrew Bible translate as “paradise”?

- a. Planted
- b. Garden
- c. East
- d. Formed

3. **(True or False)** The Egyptians embalmed Yaaqov for his burial.

- a. True
- b. False

4. **(Select One)** What theme do threshing floors evoke in the biblical narrative?

- a. Abundant Eden provision
- b. Testing and failure
- c. Separation of the brothers
- d. Flood de-creation

5. **(Select One)** What does the “W” pattern in the Hebrew Bible refer to?

- a. The divine name
- b. Yoseph’s colorful coat
- c. Migrations in and out of Canaan
- d. Wine as a symbol of Eden

6. **(True or False)** The Torah is a prophetic document.

- a. True
- b. False

Answer Key

Module 1: Introduction to the Joseph Story

1. c - Genesis 37:2-50:26

Explanation The story of Yoseph and his brothers makes up the final section of the Genesis scroll, setting the stage for the drama of Israel as a nation that begins in Exodus.

2. False

Explanation The biblical authors see the story of Yoseph as part of the unfolding story of God's plan for humanity and his promise to bring blessing to the whole world through his chosen human partners, but they don't limit their message to the perspective of the characters in the narrative. The biblical authors structure the story to highlight specific themes, and they link to texts outside the narrative frame through repeated words, phrases, and the sequencing of story elements. All of this adds layers of commentary to the message of the text that goes far beyond the events in the story.

3. True

Explanation The biblical authors structure Yoseph's story around the pattern of themes from Genesis 1-11 by repeating the sequence of events and repeating key vocabulary to signal this connection. By tracking these echoes, we can see how the Yoseph story builds on previous iterations of the pattern, developing and expanding the portrait of God's plan to bring blessing to the whole world through his chosen human partners.

4. A plant arrangement

A photomosaic

A symphony

Explanation Just like a symphony, the first part of the Bible introduces themes and patterns that will be repeated and developed throughout the rest of the story. Like the photomosaic of Louis Armstrong, the Bible builds a portrait of God's messiah out of thousands of moments, big and small, spread throughout the whole Bible. Finally, the example of the three potted plants helps us understand the Bible at a structural level. The biblical authors build connections and add layers of meaning by crafting this literature in sets (most commonly, sets of three) so that we can compare and contrast the different sections of each set and link to others.

5. They're helpful for finding your place

They were added after the books were written

Explanation Chapter and verse markers were added to the Bible centuries after it was written. They are helpful for finding specific parts of the Bible quickly, and they attempt to represent natural breaks in the text. However, as they are not an original part of the text, they do not perfectly represent its shape and texture.

6. d - birth-generations

Explanation Throughout the Genesis scroll, the text announces "These are the birth-generations of ...," signaling a transition into a new section of the story. The "toledot markers" form a pattern, demonstrating that the overarching narrative is focused on tracing the family line of the promised "seed of the woman" ((Genesis 3:15)).

7. False

Explanation God works within the particulars of history, choosing one family out of all the families of the world to be the vessel of his blessing and promise, but God's plan is to work through his chosen representatives to bring blessing to the whole world. The Bible repeatedly subverts the cultural propensity toward ethnic exclusivity through the inclusion of members of the non-chosen family line in God's plan to bring blessing to the whole world.

Module 2: Joseph's Dreams and Hostile Brothers

1. a - Creation and the garden of Eden

Explanation Fruit of the field, like wheat, often appears as garden imagery symbolizing God's provision and blessing. The sun, moon, and stars are specifically named for their governing role on the fourth day of creation in (Genesis 1:14-16). While Yoseph's dreams foreshadow the outcome of his own story, the biblical authors also connect this vision to the ancient promise of a royal seed of the woman.

2. True

Explanation The tradition of translating the word *passim* as "many colors" or something similar has roots dating back over 2,000 years to the Old Greek translation of the Hebrew Bible, where translators chose the Greek word *poikilon*, meaning "variegated," to translate *passim*.

3. d - A man tells him where they headed

Explanation This seemingly chance encounter shapes the entire trajectory of Yoseph's story. If Yoseph had not met this man, he would not have found his brothers, they would not have sold him into slavery, and he would not have been in Egypt to deliver his family from the famine. This small story is a meditation on the way that even the smallest moments in our lives are woven into God's plan, even when we can't see how.

4. b - Sons of Abraham

Explanation All three tribes descend from non-chosen sons of Abraham. When they become implicated in the brothers' plot to do away with Yoseph, it's as if the entire family of Abraham's non-chosen sons conspires to oppose the chosen one. Even though they weren't in on the brothers' schemes, their involvement shows us we can be participating in a family, culture, or group that is at direct odds with the purposes of God and not even know it.

5. a - Hostility

Explanation Small bits of wordplay emphasize thematic elements in the biblical narrative. The emphasis on the Medanim in (Genesis 37:36), sharing the same letters as the Hebrew word for "hostility," helps to underscore the theme of animosity and strife between the brothers, even extending it out to the distant relations in the family of Abraham.

6. c - Butcher

Explanation The biblical authors liken Yoseph's descent into the pit to an animal sent to slaughter. First, a literal animal is slaughtered in Yoseph's place to provide the blood used by the brothers to cover up their crime, and later the text gives us this little detail about Potiphar, that he is the captain of the butchers, further solidifying this image.

7. False

Explanation Even though the narrative focus shifts for this chapter, the biblical authors link Genesis 38 to the rest of the Yoseph story by repeating key phrases at the beginning of (Genesis 38) and (Genesis 39). This invites readers to make a deliberate comparison between Yoseph, who "was taken down" (*yarad*) from his brothers into Egypt ((Genesis 39:1)), and Yehudah, who also "went down" (*yarad*) from his brothers ((Genesis 38:1)).

8. True

Explanation Yehudah and his sons replay the failure of Adam and Eve and other characters in Genesis, leading the family line to the point of extinction. Tamar, by deceiving the deceiver, preserves Yehudah's lineage and ends up in the genealogy of Jesus ((Matthew 1:3)).

9. d - Pledge

Explanation The pledge of Yehudah, introduced in this story, will be significant in the rest of the Yoseph narrative as a theme that charts the change and growth of Yehudah's character.

10. False

Explanation The story of Tamar's twins is a clear echo of the story of Yaaqov and Esau. The one expected to be firstborn is usurped by his brother in yet another variation on the theme of the favored younger sibling.

Module 3: Rise and Fall and Rise Again

1. c - Earlier stories are echoed, but the connections are flexible

Explanation Biblical authors structure stories to echo earlier ones, but they don't always follow a one-to-one correspondence. For example, (Genesis 39) echoes the garden of Eden test of (Genesis 3), but Yoseph acts as both the forbidden tree and the human who must listen to God's voice in order to pass the test. By using this form of dynamic analogy, biblical authors can expand and nuance existing themes or subvert reader expectations to make a theological point.

2. False

Explanation The biblical authors designed the text to multiply connections between different stories. When Yoseph is called "beautiful of form and ... sight" ((Genesis 39:6)), it echoes the description of his mother, Rachel ((Genesis 29:17)), which also recalls the description of the fruit of the tree of knowing good and bad ((Genesis 3:6)). We are invited to meditate on these stories and consider how all of them together build themes and patterns. This literature is cyclical, and each repetition of earlier themes activates the pattern going all the way back to the earliest chapters of Genesis.

3. a - Testing narratives

Explanation In (Genesis 22), Abraham is tested by God and comes to the mountain "on the third day." Yoseph faces the test with Potiphar's wife, and the next narrative section references a three-day and three-night period repeatedly. And Jesus faces his testing in the garden of Gethsemane immediately before his three days in the grave.

4. Yoseph Yehudah

Explanation Though other brothers like Reuven and Binyamin feature prominently in these chapters, there is a repeated focus on Yoseph and Yehudah. Their narratives contain many instances of doubled, paralleled, or repeated elements. Whenever this happens, it's showing us that the two things are, in some way, one, and this invites us to meditate on the ways that Yoseph and Yehudah mirror each other.

5. i. House → Ark ii. Kneel → Bless iii. Outcry → The end

Explanation The biblical authors use wordplay in various ways. These three pairs give us just a few examples, but the basic principle is that they want us to see one word and make some connection with another. The two words could represent the same idea, like how "house" and "ark" both come to symbolize places of divine refuge. They could be linked in an almost cause-and-effect relationship, like how the end is brought about by the outcry of blood on the land. Or it may be that the biblical authors just want to call to mind a broader theme, like the way the command to kneel to Yoseph marks a moment of blessing and exaltation in the pattern of themes.

6. i. Yoseph → Noah ii. Pharaoh's house → The ark iii. Famine → Flood iv. Gate of the storehouse → Door of the ark

Explanation The alignment of these story elements points readers to the themes consistent between both narratives. God is sovereign over all things, and he has chosen a human representative to stand in a place of authority and responsibility so that many will be saved from the coming destruction. In a similar way, when Yoseph is given authority to administrate on Pharaoh's behalf, he is likened to the human in Eden, who is given a royal command to work and keep the garden. All of these repeated themes are building a portrait of a chosen human who will ultimately triumph over the snake, as promised in (Genesis 3:15).

Module 4: Joseph Tests His Brothers

1. d - Binyamin

Explanation Yoseph's brother Binyamin has taken the place of Yoseph as Yaaqov's beloved son. In contrast to Yaaqov carelessly sending Yoseph to his brothers back in (Genesis 37), now Yaaqov will not give up the final son of his beloved wife Rachel ((Genesis 42)).

2. The humans after they ate the fruit Ham's sin against Noah

Explanation Yoseph's accusation creates a testing moment for the brothers, and his use of language about seeing "the nakedness" of the land reminds readers of these two failed tests in (Genesis 3) and (Genesis 9). Yoseph's test creates an opportunity to discover whether his brothers will now tell the truth or will continue in their old pattern.

3. False

Explanation After the confession of their guilt to one another in (Genesis 42:21-22), the narrative begins to show signs of change in the brothers' actions. Whereas before they lied about what they did to Yoseph and later told only the partial truth when unwittingly speaking with Yoseph in Egypt, now they tell Yaaqov the whole story of what happened to Shimon ((Genesis 42:29)).

4. a - Mediator

Explanation In this scene, Yoseph standing before his brothers as an image of the god-king Pharaoh suggests an analogous portrait, where Yoseph represents God and the brothers represent Israel. Between Yoseph and his brothers stands a "mediator." The same word describes Israel's prophets who stand in the gap and intercede between God and Israel.

5. False

Explanation Unlike Reuven, who offers his sons' lives, Yehudah offers his own life as a substitute for Binyamin, the beloved son. This is what rescues the family from death and opens up the chance for life.

6. b - arrabon (down-payment)

Explanation Paul adopts the language of the Yehudah and Tamar story ((Genesis 38)) and Yehudah's pledge to Yaaqov ((Genesis 43)) to talk about the way the Holy Spirit was given as a "down-payment" for the Christ-follower's inheritance. He is doing more than simply providing a helpful analogy. Paul uses this word to show how the Holy Spirit's work to bring together the alienated siblings of Israel and the nations fulfills the theme that starts back in Genesis: the reconciliation of the brothers.

7. b - Womb or Guts

Explanation The Hebrew word *rakham* most frequently refers to "compassion" in the Bible, but it is also the word for "womb" or "guts." It is often translated as "heart" in English Bibles because English speakers have associated the heart with compassion, and translators often prefer helpful analogy over a stricter word-for-word equivalence.

8. Divination Snake

Explanation The Hebrew words for "divination" and "snake" are spelled with the same letters. Yoseph's cup of divination identifies him with the snake from (Genesis 3). But instead of a trap, Yoseph's test provides an opportunity for his brothers to do the right thing.

9. c - Garden

Explanation Goshen and *gan*, the Hebrew word for "garden," share the same first and last letters. For an English speaker, being invited to a place called Garshen would have a similar effect. Goshen both sounds like garden and is full of the bounty and safety of a garden paradise.

10. True

Explanation Beginning in (Genesis 3) with the enmity between humanity and the snake, the theme of the “conflict of seeds” or sibling rivalry runs through the entire book of Genesis. The animosity intensifies with the murder of Abel in (Genesis 4), and the threat of death looms over the conflicts in later generations. Though briefly alleviated when Yaaqov and Esau make peace, the reconciliation of Yoseph and his brothers is the first time this theme is fully reversed. And it turns on the self-sacrifice of Yehudah on behalf of Binyamin and his family.

Module 5: Joseph Rescues Egypt and His Family

1. c - He did not believe

Explanation Yaaqov’s heart stops because “he did not believe” his sons ((Genesis 45:26)). It is only when he sees the carts sent by Yoseph and believes the truth that life returns to him. This paragraph is symmetrically linked to the final section of the Genesis scroll when Yoseph commands his family to take his bones back to Canaan to be buried with his ancestors ((Genesis 50:24-26)). These two sections bookend the final third of the Yoseph story and point beyond the family’s current temporary refuge to a future hope of restoration to the land of promise and new creation life.

2. b - The table of nations

Explanation When the narrator highlights the number 70 in (Genesis 46:27), it calls to mind the 70 nations of (Genesis 10). Though the narrative has shifted to focus on the chosen family of Abraham, the biblical authors want readers to remember that the fate of all the nations is bound up in the fate of this one family.

3. d - Torah

Explanation *Torah* (“instruction”) is the most common word used to talk about the commands that God gives his people. God’s instruction is such an essential theme that the word *torah* can refer to the first five scrolls of the Hebrew Bible or even the entire Hebrew Bible. Yehudah shifts from being one among many brothers who are trying to scheme and seize blessing on their own terms (like their father) to being a leader who humbly follows and relays God’s instruction.

4. True

Explanation Even though planting and harvesting metaphors are often linked to Eden blessing, God’s people are often connected to shepherding themes, like in (Genesis 47:1-11). This nomadic lifestyle may seem far removed from the safety of an abundant garden, even leading through the wilderness. But though the wilderness can be a place of scarcity, in the Bible it is also a place where God’s people rely on him for all their needs and are met with his abundant life-giving presence.

5. b - 215

Explanation This small bit of information allows readers to calculate the 215 years Abraham, Isaac, and Yaaqov spent in Canaan before the family moved to Egypt. By itself, this number doesn’t seem important, but later in (Exodus 12:40), we learn that the Israelites sojourned in Egypt for 430 years (according to the Masoretic text)—precisely double the 215 years they spent in Canaan before this.

6. d - Joshua

Explanation Like Yoseph, who gathers all of the land of Egypt under the rule of the house of Pharaoh and distributes provisions, his descendant Joshua distributes the land allotments to the tribes when they enter Canaan.

Module 6: Jacob’s Song of Blessing

1. a - Blessing

Explanation As the Genesis scroll nears its conclusion, the narrative revisits the theme of blessing as a lingering tension remains unresolved—how will God bless all nations through the children of Abraham? The intensification of the theme in these final chapters makes it clear that the full scale of the Eden blessing that has been passed on to each generation is now being inherited by Yaaqov’s children.

2. False

Explanation Yaaqov fully adopts Yoseph's Egyptian sons as his own. This incorporation of Egyptian sons into the Eden blessing given to Abraham is crucially important for the overall story of tribal families in Genesis, as the lineage of Ham begins to merge back together with the lineage of Shem.

3. Shimon

Levi

Explanation In Yaaqov's words for his sons, Shimon and Levi are condemned for their anger and violence against Shechem, and the fate of their tribes is foreshadowed. After the tribes go into the land under the leadership of Joshua, the tribe of Shimon is never heard of again (their appearance in (Judges 1:3), (Judges 1:17) is their last in the Torah and Former Prophets). And the tribe of Levi was selected out of the tribes for a priestly role and not counted among them.

4. False

Explanation Messianic "types" in the Bible refer to people, events, and statements that point forward in some way to Jesus. The biblical narrative constructs this pattern through a network of literary designs and repeated themes, building anticipation for a messiah who fulfills all the expectations set by those characters and events that came before.

5. Ruling power

Judgment or punishment

Explanation The basic meaning of *shevet* is a wooden stick that symbolizes authority. When referring to a king's royal rod, biblical authors use the word to represent ruling power or simply judgment/punishment. The range of possible meanings opens up the interpretation of Yaaqov's words about Yehudah in (Genesis 49:10). It could be a promise of perpetual rule, or a promise of inevitable judgment, or both.

6. c - Eden abundance

Explanation The images in (Genesis 49:11-12) are dense and riddle-like, but the overwhelming presence of garden imagery is undeniable. Normally, you wouldn't tie a donkey up to a vine because it might damage it, but this image promises such abundance that you won't need to worry about that. The image of washing clothing in wine is multilayered, symbolizing richness (even the wash water is wine) and royalty (wine-dyed royal garments). Finally, the image of teeth white from milk also indicates health and abundance. As the final lines of Yaaqov's words about Yehudah, these images cast the promise of future royal rule in an ultimately redemptive and hopeful light.

7. d - Judge

Explanation Yaaqov's words for Dan have a potential double meaning. Because Dan's name means "judge," when he says, "May Dan be a snake on the path, a viper along the way" ((Genesis 49:17)), it could also mean, "May there be a judge of the snake on the path."

8. d - Ishmael

Explanation When Yaaqov likens Yoseph to the "son of a wild donkey by a spring ... by Shur" ((Genesis 49:22)), his words draw a glowing hyperlink back to God's promise of blessing on Ishmael in (Genesis 16:11-12). This surprising connection recasts the division of the chosen and non-chosen sons of Abraham in the hopeful trajectory of reconciliation glimpsed in the life of Yoseph and his brothers.

Module 7: Going Up to Canaan

1. Naked

Pair

Explanation The Hebrew word for "cave" (*me'arah*) is related to two root words spelled with similar letters that both mean "to be exposed, naked." Makpelah is an odd place name that means "doubling" or "pair," from the Hebrew root *kaphal*. This garden-like plot of land is literally the place of the "naked pair."

2. b - Garden

Explanation The link between Jesus' promise of hope beyond death for the repentant thief in (Luke 23:43) and the garden of Eden is no coincidence. When the biblical authors want to paint a picture of a place where Heaven and Earth are united, they primarily use garden of Eden imagery, such as trees, rivers, peaceful coexistence with animals, abundance, and God's presence. And when the New Testament authors point forward to the hoped-for inheritance of God's Kingdom, they describe it as a garden city where all things are made new ((Revelation 2:7), (Revelation 21:1-22:5)).

3. True

Explanation For this moment, the blessed family of Abraham is planted in the midst of the nations, and the Egyptians stand united with Yoseph and his family in their grief. The biblical authors give special attention to Yaaqov being embalmed in preparation to be taken up to Canaan for burial, preserving his body in its transition to paradise.

4. a - Abundant Eden provision

Explanation In Hebrew, "threshing floor" is *goren*, and its first and last letters are identical to the Hebrew word for "garden" (*gan*). The threshing floor is a place associated with harvest and food production. And when it appears in the biblical narrative, it evokes at least the reminder of abundant Eden provision.

5. c - Migrations in and out of Canaan

Explanation Biblical scholar Yair Zakovitch notes the pattern of migrations of Abraham's family, up from Mesopotamia to Canaan and back down to Egypt or Mesopotamia (forming an up-and-down "W" pattern). This pattern, established in Genesis, transcends geography to characterize the momentum of the biblical story as cycle of exile and return, all moving forward toward an ultimate hope.

6. True

Explanation Though the Torah is not found among the Prophetic Books in the TaNaK, the entire narrative arc of the Torah builds a forward-looking expectation for the fulfillment of God's purposes for creation and his promises of life and blessing.

Rise of the Messiah

Module 1: Introducing Matthew

- (Select One)** What does the Greek word εὐαγγέλιον (*euangelion*), often translated as “gospel,” mean?
 - Good news
 - Prophecy
 - Covenant
 - Paradise
- (True or False)** The word *euangelion* (gospel, good news) is exclusively a biblical word, coined by the authors of the four Gospels.
 - True
 - False
- (Select One)** What does the Greek word *kata* (e.g., in the superscription of Matthew’s gospel, *Kata Matthaion*) mean?
 - Writing
 - According to
 - Book
 - Vision
- (Select All)** What aspects of Jesus’ story appear in all four gospels?
 - Jesus’ birth
 - Jesus entering Jerusalem to cheering crowds
 - The Sermon on the Mount
 - Confronting Jerusalem’s leaders
 - The crucifixion
 - The resurrection
- (Select One)** Matthew uses the repeated phrase, “after Jesus finished speaking these words,” to link Jesus to what Hebrew Bible figure?
 - Adam
 - Abraham
 - Moses
 - David
- (True or False)** In the beginning of Matthew, it says that Matthew the tax collector wrote the account that follows.
 - True
 - False

Module 2: The Birth of the Messiah

1. **(True or False)** Matthew lists precisely 42 generations (14 + 14 + 14) in Jesus' genealogy.
 - a. True
 - b. False

2. **(Select One)** When accounted for their numerical value, what number do the Hebrew letters of David's name add up to?
 - a. 3
 - b. 12
 - c. 14
 - d. 42

3. **(True or False)** Matthew's genealogy shows how Mary and Jesus descended from David.
 - a. True
 - b. False

4. **(Select One)** What does the name "Jesus" mean?
 - a. Exalted father
 - b. Yahweh will rescue
 - c. God with us
 - d. Chosen one

5. **(True or False)** The Hebrew word *'almah* in (Isaiah 7:14) does not necessarily mean "virgin."
 - a. True
 - b. False

6. **(True or False)** "Magi" is a Persian loanword that means "kings."
 - a. True
 - b. False

7. **(Select One)** How many magi came to seek Jesus?
 - a. One
 - b. Three
 - c. Four
 - d. Unknown

8. **(Select All)** Matthew continues to present Jesus as a new Moses by presenting key moments of Jesus' story in language that reflects the exodus. What story elements in Moses' life parallel Jesus'?
 - A murderous king executing babies
 - Killing one of the oppressors
 - Fleeing to a foreign land for refuge
 - God telling him it is safe to return

9. (Select One) What does Matthew possibly mean saying Jesus will be called a “Nazarene” (Grk. *Nazoraïos*)?

- a. He is from Nazareth
- b. He is a branch from the root of Jesse
- c. He is a Nazirite
- d. All of the above

Module 3: Jesus' Ministry Begins

1. **(Select One)** Where did John perform his baptisms?

- a. The Sea of Galilee
- b. The Pool of Siloam
- c. The Dead Sea
- d. The Jordan River

2. **(True or False)** Fire and water are opposites in biblical imagery. Fire represents God's wrath, and water represents God's blessing.

- a. True
- b. False

3. **(Matching)** Match each phrase of God's speech to the Hebrew Bible figure linked by their shared vocabulary.

Items

- 1. This is my son
- 2. The beloved one
- 3. In him I have delight

Options

- a. covenant son of Abraham (Gen. 22)
- b. Yahweh's servant (Isa. 42)
- c. messianic son of David (Ps. 2)

4. **(Select One)** Who led Jesus into the wilderness?

- a. The disciples
- b. The devil
- c. The Spirit
- d. John the Baptist

5. **(Select One)** The figure who tests Jesus in the wilderness is called the *diabolos* in Greek, often translated as "devil." What does *diabolos* mean?

- a. Fallen angel
- b. Slanderer
- c. Disciple
- d. King of the underworld

6. **(Select One)** What was the first temptation presented to Jesus by the slanderer?

- a. To worship him
- b. To jump from the temple
- c. To turn stones into bread
- d. To rule all kingdoms

7. **(Select One)** Where did the slanderer take Jesus for the second temptation?

- a. The highest point of the temple
- b. The wilderness
- c. The highest mountain
- d. The Sea of Galilee

8. (Select One) After Jesus resisted all temptations, who came to attend to him?

- a. His disciples
- b. The Pharisees
- c. Angels
- d. John the Baptist

9. (True or False) "Change-direction! Because the Kingdom of the skies has come near!" is a two-sentence summary of the core of Jesus' preaching.

- a. True
- b. False

Answer Key

Module 1: Introducing Matthew

1. a - Good news

Explanation Though you will see this word translated as “good news” in many modern Bibles, the popular translation “gospel,” which comes from Old English for good news, has cemented itself in the English lexicon.

2. False

Explanation The Greek word *euangelion* (gospel, good news), was also used by others, like Caesar, to promote their own agenda. The good news about Jesus confronts these other “gospels” and offers a vision of God’s plan for the world.

3. b - According to

Explanation The word *kata* is a preposition that, in the context of the superscription of each of the four gospels, means “according to.” Though there are four different accounts, each book tells the same good news (gospel) “according to” four unique perspectives.

4. Jesus entering Jerusalem to cheering crowds

Confronting Jerusalem’s leaders

The crucifixion

The resurrection

Explanation All of the gospel writers shaped their accounts to present the good news about Jesus in a different way, but central to all four are the climactic events of Jesus’ arrival in Jerusalem, his challenge to the powers there, his crucifixion, and his resurrection.

5. c - Moses

Explanation Though Matthew shows Jesus’ connection to all of these Hebrew Bible figures, this phrase specifically echoes a formula marking the speeches Moses gave to the people of Israel after he received God’s instruction. Matthew presents Jesus as a new, greater Moses.

6. False

Explanation Matthew’s gospel does not explicitly state who wrote it. Ancient literature like Matthew is usually connected to authoritative figures, but they don’t necessarily need to have written it to justify this association. However, there are internal clues and a long tradition associating this gospel with Jesus’ disciple Matthew.

Module 2: The Birth of the Messiah

1. False

Explanation Matthew tells us that there are three sets of 14 generations from Abraham to Jesus, but he only lists 41 total. This is not a mistake on Matthew’s part. Biblical authors employ numbers as vehicles of meaning. Matthew highlights the numbers in this genealogy, inviting readers to contemplate deeper layers of meaning.

2. c - 14

Explanation In both Hebrew and Greek, letters serve as a numerical system, and David’s name adds up to 14 with דוד being 4 + 6 + 4. Matthew highlights the number 14 in the conclusion of his genealogy. One reasonable implication of Matthew’s emphasis on numbers in this introduction is to underscore the connection between Jesus and the house of David.

3. False

Explanation Matthew's genealogy demonstrates that Joseph descended from David, but Matthew goes on to take great pains to make clear that Joseph is not Jesus' father. Jesus is presented as the "Son of David," but in Matthew's Gospel, this relationship is through adoption.

4. b - Yahweh will rescue

Explanation Jesus' name bears significance across two languages and cultures. In (Matthew 1:21), Joseph is told to name Mary's son "Jesus" because "he will save his people from their sins." The name Jesus is an anglicized version of the Greek *Iesous*, which corresponds to the Hebrew name *Yesuah*. This is a shortened version of *Yehoshua* (Joshua), meaning "Yahweh will rescue." Jesus' name speaks to the long-awaited hope for a messiah to save Israel from the tragedies of the exile and failed monarchy, but it also reminds Greek readers of the good news of a Caesar who comes as the "savior of the world."

5. True

Explanation *Almah* means "young woman," and while it can certainly be used to refer to a virgin, it does not explicitly indicate this the way the Greek word *parthenos* does. Still, the translators of the Old Greek (LXX) chose *parthenos* when rendering (Isaiah 7:14)'s '*almah*, indicating a tradition of connecting the young woman of this oracle with the "virgin daughter of Zion" later in (Isaiah 37:21).

6. False

Explanation The word "magi" is of Persian origin, but it means advisers, magicians, or astrologers. The tradition of presenting the magi of (Matthew 2:1) as kings comes from the language Matthew borrows from Isaiah 60 where "kings will walk in your light," and the nations bring gold and frankincense.

7. d - Unknown

Explanation The text does not specify how many magi came from the East. The tradition of identifying three kings comes from the detail in (Matthew 2:11) that they brought three gifts: gold, frankincense, and myrrh.

8. A murderous king executing babies Fleeing to a foreign land for refuge God telling him it is safe to return

Explanation Jesus' life repeats the cycle that Moses' did, although, unlike Moses, Jesus, Mary, and Joseph were not fleeing the consequences of their own violence. Matthew has taken great care to draw these parallels, but where the stories diverge is just as important to understanding Matthew's meaning. In Jesus' story, Herod, the king in Jerusalem, takes the place of the murderous Pharaoh so that Egypt becomes the place of refuge instead of the place of danger. This continues to establish the power players of Jerusalem as the ones in opposition to God's plan of rescue in Jesus.

9. d - All of the above

Explanation The term *Nazoraioi* (Nazarene) may link Jesus to the theme of the "branch/shoot" from the line of David, or it may link him to the Nazirite vow, a most holy commitment. The context connects the designation to Jesus' hometown of Nazareth. It's possible that the ambiguity is there to invite us to make all of these connections.

Module 3: Jesus' Ministry Begins

1. d - The Jordan River

Explanation Crowds gathered to hear John's message on the banks of the Jordan River, a site rich with significance in Israel's story. John's practice—immersing the people in the water of the Jordan—recalls a repeated theme of God's people passing through the water of death to be rescued into a new life on the other side (e.g., the flood in Noah's time, the crossing of the Sea of Reeds, and the Israelites crossing the Jordan entering the land of Canaan).

2. False

Explanation While fire can represent God's judgment and water his blessing, these images are not opposites, and both are used in similar ways by the biblical authors. Sometimes water is the blessing of life and purification, but other times it is a destructive image of judgment. Likewise, sometimes fire is a dangerous image that signals warning to those who spread violence and destruction, but other times it describes the blessing of God's purifying presence.

- 3. i. **This is my son** → **messianic son of David (Ps. 2)**
- ii. **The beloved one** → **covenant son of Abraham (Gen. 22)**
- iii. **In him I have delight** → **Yahweh's servant (Isa. 42)**

Explanation This announcement from the Father, proclaiming Jesus' identity, comes as the crescendo of Matthew's introduction to Jesus' ministry. With this brief speech, the Father links Jesus to the multilayered portrait of the chosen one developed throughout the Hebrew Bible, specifically highlighting the ways that Jesus fulfills the promises given to Israel through Abraham, David, and the prophet Isaiah.

4. c - **The Spirit**

Explanation Matthew tells us that the Spirit led Jesus out into the wilderness to be tested. This event fits into a familiar pattern we see throughout the Bible, where God's chosen representatives face challenging trials. In this test, they can either succeed, showing their trust and faithfulness to God, or they can falter, continuing a cycle of turning away from God and facing the resulting consequences.

5. b - **Slanderer**

Explanation The figure who tests Jesus is identified only by his role, the slanderer. The role the slanderer plays in Jesus' testing links him to the snake in the garden, and a network of details in Genesis and beyond present this figure as a spiritual being whose actions oppose God's chosen representatives.

6. c - **To turn stones into bread**

Explanation The slanderer's first temptation mirrors the test faced by the man and the woman in the garden of Eden. Faced with the choice to continue in hunger or miraculously provide food for himself, Jesus sees through the surface-level reason in the slanderer's argument and responds in trust with the words of his Scriptures. The test about food is a choice, not about what is or isn't good, but about how and when you obtain the good—trusting what God says in spite of appearances.

7. a - **The highest point of the temple**

Explanation One moment we're in the wilderness, and the next moment we're in "the holy city." Jesus' visionary tour takes him to the top of the temple in Jerusalem. He didn't actually climb up to the top. Jesus is still in apocalyptic visionary mode.

8. c - **Angels**

Explanation Jesus ultimately overcomes and casts out the slanderer. Afterward, he is met with provision and comfort from divinely appointed spiritual messengers. This moment of triumph will sustain Jesus and provide the template for his ministry as he goes throughout the land demonstrating his victory over the devil by casting him out.

9. **True**

Explanation The main thrust of Jesus' preaching demonstrated how the people of Israel and its leaders were headed down the wrong path, their actions and values running contrary to God's reign, and invited them to change course because he was bringing God's Kingdom to Earth, starting with them.

Jacob

Module 1: A Deceiver Is Born

- (Select One)** Whose story covers the greatest number of chapters in Genesis?
 - Noah
 - Abraham
 - Yitskhaq (Isaac)
 - Yaaqov (Jacob)
- (Select One)** Yaaqov's name comes from the Hebrew word for what body part?
 - Head
 - Right hand
 - Eyes
 - Heel
- (True or False)** Chapter and verse numbers are not original to the biblical text.
 - True
 - False
- (Select One)** What pattern do the biblical authors follow when telling the story of Yaaqov in Genesis?
 - The four seasons of the year
 - The thematic melody of the early chapters of Genesis
 - The plot structure of the Gilgamesh epic
 - All of the above
- (True or False)** The thematic melody of the Bible provides a plot blueprint that is only useful for memorizing these stories.
 - True
 - False
- (Fill In The Blank)** The biblical drama concerns God's plan for the entire cosmos, but its pages are filled with the stories of everyday people.

The biblical story trains us to see that our daily relationships and experiences have \$1

Word bank

- cosmic significance
 - no significance
 - hidden meanings
 - sinister undertones
-
- (Fill In The Blank)** The Yaaqov story is made up of three large sections.

At the center of each section is a story of \$1

Word bank

- sacrifice
- deception
- covenant
- birth

8. (Select One) Rivqah going from being barren to giving birth corresponds to what part of the thematic melody of Genesis 1-11?

- a. Creation of the human in the garden of Eden
- b. Cain murdering Abel
- c. The beginning of the flood
- d. The tower of Babylon

9. (Select One) What does the Hebrew word *tam* mean?

- a. Faithful
- b. Evil
- c. Whole
- d. Help

10. (Select One) What does the Hebrew word *khalaq* mean?

- a. Smooth
- b. Door
- c. Birthright
- d. Blessing

Module 2: Isaac's Story and Jacob's Deception

1. **(Select One)** What does the phrase "on the heel of" mean in (Genesis 26:5)?
 - a. Pursuing
 - b. Behind
 - c. Because of
 - d. In need of

2. **(True or False)** God withholds his blessing after Yitskhaq shows a lack of faith by attempting to deceive Abimelech.
 - a. True
 - b. False

3. **(Select One)** What does the Hebrew word "satan" (שָׂטָן) mean?
 - a. Opposition
 - b. Fallen
 - c. Shrub
 - d. Evil

4. **(Select One)** Who initiates the covenant between Yitskhaq and Abimelech?
 - a. The angel of the Lord
 - b. Yitskhaq
 - c. A herdsman
 - d. Abimelech

5. **(True or False)** Abimelech is the bad guy in this story because the Philistines are from the line of Ham.
 - a. True
 - b. False

6. **(True or False)** The biblical narrative consistently paints taking multiple wives in a negative light.
 - a. True
 - b. False

7. **(Select All)** What new vocabulary does Yitskhaq introduce to the theme of the Eden blessing?
 - Dew of the skies
 - Ruling
 - Fat of the land
 - Grain and wine

8. **(Select All)** Esau's non-blessing links him to what two earlier biblical characters?
 - Cain
 - Noah
 - Terah
 - Ishmael

9. **(True or False)** Rivqah sends Yaaqov away to save his life only to receive him back into her arms after Esau's anger cools.
 - a. True
 - b. False

Module 3: Jacob's Exile

1. **(Select One)** What name is given to the place where Yaaqov has his vision of the ramp to the heavens?

- a. Hebron
- b. Bethel
- c. Beersheba
- d. Jebus

2. **(Select One)** What significance does Bethel hold in the story of Israel?

- a. Center of idolatry
- b. Victory in Joshua's conquest
- c. Temporary home for the ark of the covenant
- d. Capital of the Northern Kingdom

3. **(Fill In The Blank)** The biblical authors use the meanings of Lavan's daughters' names to build subtle connections in the structure of the narratives.

Rakhel's name means \$1, and Leah's name means \$2.

Word bank

- a. Jewel
- b. Calf
- c. Lamb
- d. Princess

4. **(Select One)** Yaaqov and Rakhel meeting at the well strongly resembles what earlier event?

- a. Hagar finding water in the desert
- b. Lamech taking two wives
- c. The flood
- d. Abraham's servant finding Rivqah

5. **(True or False)** Human favoritism is another way we accurately reflect God in his favor for the chosen one.

- a. True
- b. False

6. **(Select One)** Where does the language of "love" and "hate" first appear paired together in the Bible?

- a. Cain and Abel
- b. Lamech's two wives
- c. Yaaqov and Esau
- d. Rakhel and Leah

7. **(True or False)** Judah, whose tribe will eventually bring the royal messiah, was the firstborn son of Rakhel, Yaaqov's favorite wife.

- a. True
- b. False

8. (Select One) Who was the most well-known Danite?

- a. Joshua
- b. Samson
- c. King Saul
- d. Elijah

Module 4: Jacob's Flight From Laban

1. **(True or False)** Lavan attempts to help grow Yaaqov's part of the flock by ensuring Yaaqov has all the spotted and speckled sheep and goats in his care.

- a. True
- b. False

2. **(Select One)** What is the likely explanation for Yaaqov's use of the rods to increase the spotted and speckled among the flocks?

- a. They are fertility idols
- b. They are an aphrodisiac
- c. They are false mating partners
- d. The striped sticks magically change the offspring

3. **(True or False)** When Yaaqov tells his wives how he came to possess such a large flock, his explanation differs from the narrator's account in the previous chapter.

- a. True
- b. False

4. **(Select One)** How many years did Yaaqov work for Lavan?

- a. Seven
- b. Fourteen
- c. Twenty
- d. Thirty

5. **(Select One)** What is the purpose of *teraphim*?

- a. Sealing the tops of jars
- b. Securing tent poles
- c. Consulting the gods
- d. Cooking meat

6. **(Select One)** What does the Hebrew word *berit* mean?

- a. Covenant
- b. Blessing
- c. House
- d. Seven

7. **(Select One)** What physically represents the covenant between Yaaqov and Lavan?

- a. A written contract
- b. A seal
- c. Stone tablets
- d. A heap of stones

Module 5: Jacob's Return From Exile

1. **(Select One)** Why does Yaaqov call his campsite "two camps"?

- a. It is both his camp and God's camp
- b. He is afraid of Esau and splits his household
- c. He is so prosperous that he fills two camps
- d. All of the above

2. **(Select All)** Select all of the hyperlinks between Yaaqov's preparation to meet Esau and the flood story.

- Animals
- A "rest" space between groups
- Firsts, seconds, and thirds
- A remnant
- A raven and a dove

3. **(True or False)** On the night he wrestles Yaaqov, God identifies himself and makes his name known to Yaaqov.

- a. True
- b. False

4. **(True or False)** When Yaaqov finally faces his brother, he puts himself in front of his household. So if Esau is still angry, his wrath will fall on Yaaqov first.

- a. True
- b. False

5. **(True or False)** Yaaqov's act of self-sacrifice when meeting Esau marks an end to all his schemes and lies.

- a. True
- b. False

6. **(Select All)** The tragic rape of Dinah and treacherous response of her brothers in (Genesis 34) is told with language linking back to what earlier stories from Genesis?

- Cain and Abel
- The sons of God taking the daughters of men
- The flood
- The oppression of Hagar

7. **(True or False)** Yaaqov demands justice for his daughter Dinah in peaceful negotiations, but his sons' schemes turn everything violent.

- a. True
- b. False

Module 6: Jacob's Return to the Land

1. **(Select All)** What are two possible meanings of the ambiguous phrase "the terror of *Elohim*" in (Genesis 35:5)?

- Fear caused by God
- The fear of angels
- A God-sized fear
- Fear God feels

2. **(True or False)** Rivqah's passing is not mentioned in Genesis.

- a. True
- b. False

3. **(Select All)** What are the two meanings of the name Yisrael (Israel)?

- God Sent
- City of God
- Struggles With God
- God Is Ruler

4. **(Select All)** What four people or things are buried in (Genesis 35)?

- Idols
- Rivqah
- Deborah
- Rakhel
- Yitskhaq

5. **(Select One)** Why can't Yaaqov and Esau dwell in the same land?

- a. They have too many possessions
- b. Esau still wants to kill Yaaqov
- c. God called Esau to live in Seir
- d. God banished Esau from Canaan

6. **(Select One)** What does the term "postmosaica" mean?

- a. Moses' staff
- b. A collage made from ancient scrolls
- c. Moses' handwriting
- d. A narrative perspective from after Moses

7. **(True or False)** The genealogies in Genesis only serve as historical record.

- a. True
- b. False

Answer Key

Module 1: A Deceiver Is Born

1. d - Yaaqov (Jacob)

Explanation Though all these characters are deeply important to the rest of the Bible, Yaaqov's story comprises the greatest number of chapters in Genesis.

2. d - Heel

Explanation In the twins' birth story, Yaaqov comes out of the womb grasping Esau's heel (Heb. 'aqev / עקב). Yaaqov's name is connected to a Hebrew idiom where a "heel grabber" is one who trips up or tricks others.

3. True

Explanation Chapter and verse numbers, which are helpful for locating passages, were not part of the original structure of the biblical text. Rather, literary units of the Hebrew Bible are indicated by vocabulary and thematic shifts.

4. b - The thematic melody of the early chapters of Genesis

Explanation The Yaaqov story is set to the thematic melody of Genesis 1-9, replaying through it many times. From creation and blessing in (Genesis 1-2) to the de-creation and re-creation of the flood in (Genesis 7-9), the specific sequence of narrative scenes in these chapters form a pattern used by the Bible's authors to tell the stories of the entire biblical drama.

5. False

Explanation While repeating the thematic melody of the early chapters of Genesis does provide a useful structure for committing these stories to memory, the pattern of themes also acts as a commentary on the meaning of the text and a lens through which we can examine our own lives.

6. a - cosmic significance

Explanation When the biblical authors tell the story of Abram and Sarai abusing Hagar as a replay of the test at the tree in the garden, they invite us to reimagine our own day-to-day experiences as part of God's unfolding plan for the cosmos. Our lives have greater meaning than we might think.

7. b - deception

Explanation The Yaaqov story offers a raw look at human nature, with deception central to each of its three movements: Yitskhaq deceives Abimelech, Laban and Yaaqov deceive each other, and finally Yaaqov's sons deceive and murder the people of Shechem.

8. a - Creation of the human in the garden of Eden

Explanation Just as there was no water and therefore no plants at the beginning of the creation narrative in Genesis 2, Rivqah is barren/uprooted (Heb. 'aqarah / עקרה), but by God's life-giving intervention she becomes pregnant and gives birth.

9. c - Whole

Explanation (Genesis 25:27) describes Yaaqov as an 'ish tam or "man of wholeness." When describing people, the word tam is frequently translated as "blameless," emphasizing the wholeness and integrity of their moral character.

10. a - Smooth

Explanation In (Genesis 27:11), Yaaqov describes himself as *khalaq*, or smooth, in contrast to his brother's hairy skin. This description builds on the previous use of *tam* / whole (e.g., a *tam* stone would be smooth, with no cracks or voids). But it also carries the connotation of a smooth-talking deceiver.

Module 2: Isaac's Story and Jacob's Deception

1. c - Because of

Explanation In this context, the phrase "on the heel of" means "because of," but this isn't the most common way to say "because of" in the Hebrew Bible. Here, this phrase recalls the heel of the snake crusher in (Genesis 3:15) but it also keeps Yaaqov the heel grabber on the reader's mind as the story focuses on his father.

2. False

Explanation Faithful to his promises, God blesses Yitskhaq despite his lack of trust. But this doesn't mean that Yitskhaq's deception has no consequences. The very next story is about strife and jealousy with the neighbors Yitskhaq mistreated.

3. a - Opposition

Explanation The basic meaning of the Hebrew word *satan* (שטן) is conflict or opposition, and it's used most often to refer to a human or spiritual being acting as an accuser, adversary, or opponent. When Abimelech's herdsmen quarrel with Yitskhaq's herdsmen over the wells he dug, he names the second well *Sitnah* (,סנה (Genesis 26:21)), after the opposition he faced there.

4. d - Abimelech

Explanation Initially, Abimelech fears Yitskhaq and his people because they are so numerous and powerful ((Genesis 26:16)). But ultimately, Abimelech recognizes the hand of Yahweh in all the ways Yitskhaq is blessed and decides to seek peace with him through covenant.

5. False

Explanation The biblical picture of the chosen and non-chosen families does not sort into a simplistic good/bad binary. While there are plenty of times where the non-chosen families play their role on "team snake," the biblical narrative repeatedly subverts this expectation. In this story, Abimelech is sometimes hostile, but he ultimately seeks peace and reconciliation.

6. True

Explanation On a surface reading, it may seem like the Bible condones or at least makes no judgment on the many characters who take multiple wives. But on closer examination, we see a pattern from the early chapters of Genesis critiquing this practice. When characters take more than one wife (e.g., Lamech, Abraham, etc.), the text consistently casts polygamy in a negative light by always putting front and center the abuse, neglect, and objectification these women endure at the hands of men who accumulate wives. When Jesus describes the ideal for marriage, he doesn't point to Yaaqov and his four wives. He points to (Genesis 2) and the Eden ideal ((Matthew 19:4-6)).

7. Dew of the skies

Fat of the land

Grain and wine

Explanation These images evoke the same abundance envisioned in earlier blessings, but Yitskhaq adds these new words to the palette of blessing vocabulary.

8. Cain

Ishmael

Explanation Esau is placed on analogy to these two earlier non-chosen sons. He will take up his bow like Ishmael ((Genesis 21:20)), and he will wander like Cain ((Genesis 4:12)).

9. False

Explanation As Rivqah advises Yaaqov to deceive his father and steal his brother's blessing, she takes the curse for these actions on herself ((Genesis 27:13)). When she sends Yaaqov away in the wake of her choices, she believes she is saving herself from losing her son. But instead, this is the last time they see each other.

Module 3: Jacob's Exile

1. b - Bethel

Explanation Yaaqov calls this place Bethel, meaning "house of God." Bethel will come to have grave significance in the story of Israel.

2. a - Center of idolatry

Explanation (Genesis 28:10-22) is the founding story of the temple at Bethel, which will later become an idolatrous center of worship for the estranged tribes of Israel and eventually lead to Israel's destruction and exile.

3. c - Lamb, b - Calf

Explanation Lavan's deception with his daughters is structurally paralleled with his deception with his flocks, providing an implicit critique of the way these men are using women as objects in their power games. The meaning of their names strengthens this resonance, encouraging readers to contemplate how the Bible would have us view this behavior. (Note: Leah's name also means "Delicate" or "Tired.")

4. d - Abraham's servant finding Rivqah

Explanation Finding a wife at a well is a recurring pattern in the biblical narrative that points all the way back to God's provision of an 'ezer ("help," "rescue") for the lone human in (Genesis 2).

5. False

Explanation When the Bible talks about God's favor for the chosen ones, it may seem like he's playing favorites like a capricious human. But human favoritism is a distorted version of God's love and favor for the chosen one. Human favoritism leads to lifting one up at the expense of the other, but God bestows favor on the chosen one to bring blessing to the many.

6. d - Rakhel and Leah

Explanation We've seen the pattern of favoring one child or spouse over the other in earlier parts of Genesis (e.g., Yitskhaq favoring Esau and Rivqah favoring Yaaqov), but this is the first place where the words are put in close proximity to describe the disparity between two characters. This language will be used by later biblical authors with a growing range of applicable meanings.

7. False

Explanation God continues his pattern of passing over the firstborn to choose the younger to carry on the promise of blessing to all nations. It's Judah, the fourth-born son of the unloved wife, who is chosen to carry on the blessing leading to the royal line of David and the ultimate snake-crushing anointed one, Jesus.

8. b - Samson

Explanation The story of Dan's birth is mired in a sad and foolish competition between Rakhel and Leah. Even though Rakhel felt "vindicated" through Dan, the legacy of Dan's descendants is epitomized in the foolish and sensuous Samson.

Module 4: Jacob's Flight From Laban

1. False

Explanation Lavan asks Yaaqov what his wage will be and then attempts to cheat Yaaqov out of an opportunity to prosper by removing all of the spotted and speckled sheep and goats from the flocks in Yaaqov's care. Lavan recognizes

that he is prospering because of Yahweh's favor on Yaaqov, but he continues to try to deal deceitfully with Yaaqov to gain the upper hand.

2. c - They are false mating partners

Explanation Yaaqov's practice, described in detail, has puzzled commentators for centuries. However, there is a theory that makes sense of many of the story's details: Yaaqov sets out the rods as false mating partners to distract the sheep and goats when he doesn't want them to mate, and he removes the rods when he does want them to mate.

3. True

Explanation Yaaqov credits God with the miraculous growth of his flocks, but the previous narrative showed all of Yaaqov's steps to increase his flocks and never mentions God's involvement. It's possible Yaaqov truly believes God is behind the success of his scheme, but the dramatic differences seem to imply that Yaaqov invokes God's name to justify his actions and pressure his wives to agree with him.

4. c - Twenty

Explanation Yaaqov agreed to work seven years for Rakhel's hand, but Lavan tricked him by giving him Leah instead and forcing Yaaqov to work another seven years for Rakhel. After this, Yaaqov worked another six years tending Lavan's flocks and growing his own.

5. c - Consulting the gods

Explanation The *teraphim* (household gods) that Rakhel steals are idols used to consult the gods for guidance. Rakhel still desires more children, and consulting the household gods to obtain desired outcomes is what she's seen modeled in her home ((Genesis 30:27)).

6. a - Covenant

Explanation When Yaaqov and Lavan are on the brink of destroying one another, they make a covenant to never cross the boundary between them to do the other harm. It's a ceasefire. The first time this word appears in the Bible is when God makes his covenant with Noah and the world after the flood ((Genesis 6:18), (Genesis 9:9)). Throughout the Bible, covenants play a crucial role in the development of God's relationship with his chosen people.

7. d - A heap of stones

Explanation Yaaqov and his brothers-in-law pile stones in a heap and call it a "witness." This heap of stones acts as a truth-teller between Yaaqov and Lavan—it stands to remind everyone that the two have made a covenant of peace together.

Module 5: Jacob's Return From Exile

1. d - All of the above

Explanation Yaaqov mentions "two camps" three times ((Genesis 32:2-10)), and each time he focuses on a different aspect of the place he finds himself in. First, he recognizes the presence of God's camp alongside his own. Next, he divides his household in fear of Esau's wrath. Finally, in prayer, he credits God with making him so prosperous that, though he once had nothing, he now fills two camps. This repeated phrase paints a complex picture of Yaaqov's state of mind.

2. Animals

A "rest" space between groups

Firsts, seconds, and thirds

A remnant

Explanation (Genesis 32:1-21) describes Yaaqov's preparations to meet Esau in elaborate detail and includes many allusions (repeated themes, key vocabulary, and unique phrases) to the flood story. This adds a layer of meaning to the story, and it alerts us to the part of the melody we're in as it sets us up for what comes next.

3. False

Explanation When the conflict begins, the text says “a man” wrestled with Yaaqov ((Genesis 32:24)), but when Yaaqov asks the man’s name he receives no clear answer ((Genesis 32:29)). It’s Yaaqov (now Yisrael) who proclaims, “I have seen God face to face and my life was delivered” ((Genesis 32:30)).

4. True

Explanation After his wrestling match with God, Yaaqov, the wounded servant, finally ceases striving for self-preservation and sacrifices himself on behalf of all he holds dear.

5. False

Explanation While Yaaqov has clearly grown, he carries on scheming even in the midst of his surrender. He arrays his family to meet Esau in order of least favored to most dear. And, as soon as they are reunited, Yaaqov begins to put distance between himself and Esau, even lying about following Esau to Seir after they part ways ((Genesis 33:12-17)).

6. Cain and Abel

The sons of God taking the daughters of men

The flood

The oppression of Hagar

Explanation This story does not mention God, which can lead to the feeling that God doesn’t condemn the evil acts it portrays. But the biblical authors shape the story by weaving in the language of earlier tragedies, providing a layer of commentary and condemnation of the evil we see here.

7. False

Explanation Yaaqov later condemns the actions of his sons ((Genesis 49:5-7)). But his initial silence and inaction after Shechem’s crime creates a gap that his sons fill with treachery, violence, and greed.

Module 6: Jacob’s Return to the Land

1. Fear caused by God

A God-sized fear

Explanation There are places where the word *elohim* is used to modify and intensify a description (e.g., Nineveh is called a “city great of God/*Elohim*,” which means very large, (Jonah 3:3)). In (Genesis 35:5), the phrase “the terror of *Elohim*” could refer to a terror caused by God or a God-sized (very great) fear. The biblical authors may want us to consider both possibilities as we meditate on the path of Yaaqov’s character development.

2. True

Explanation When Rivqah leads Yaaqov to deceive his father in order to steal his brother’s blessing, she invites any curse from this action to fall upon herself. Instead of saving her favored son for herself, Rivqah never sees her son again. And instead of the blessing of being remembered, her death isn’t even mentioned.

3. Struggles With God

God Is Ruler

Explanation When God first changed Yaaqov’s name, he said, “Your name will no longer be Yaaqov, but Yisrael, because you have struggled with God and with humans and have overcome” ((Genesis 32:28)), emphasizing one potential meaning of the name. Here in (Genesis 35:10-11), God emphasizes the rulership meaning in the name, sowing seeds of the royal messianic promise.

4. Idols

Deborah

Rakhel

Yitskhaq

Explanation These four burials all link together because each one reminds the reader of some element of Yaaqov's deceptions in the past. As he returns to the land, he is still surrounded by reminders of his past and the deception and relational damage he caused many years ago.

5. a - They have too many possessions

Explanation This story recalls the earlier story of Lot and Abraham, who also separated because the land couldn't support all of their possessions and livestock. In both stories, ill-gotten wealth (livestock obtained through deception) causes a separation of the family that carries on through generations of hostile neighbors.

6. d - A narrative perspective from after Moses

Explanation Throughout the Torah, various comments from the narrator indicate a narrative perspective far after the time of Moses (e.g., (Genesis 36:31)). These details have implications for the composition and editorial history of the biblical text. But they also help us consider the shape of the narrative framework and its intended message, showing that the Torah as we encounter it was shaped to fit within the larger Hebrew Bible (TaNaK).

7. False

Explanation The genealogies in Genesis play an important structural role, marking the division of the chosen and non-chosen lineages. These markers show us that the Genesis scroll focuses on tracing the lineage of the promised chosen seed of the woman ((Genesis 3:15)).

Abraham

Module 1: Introduction to the Abraham Story

1. **(True or False)** The spelling “Abraham” accurately reflects the Hebrew pronunciation.
 - a. True
 - b. False

2. **(Select One)** How many times are Avraham and/or Sarah mentioned outside of Genesis?
 - a. No mentions outside Genesis
 - b. 10 times
 - c. Fewer than 50 times
 - d. More than 100 times

3. **(Select One)** In what part of Genesis will you find the story of Avraham and Sarah?
 - a. 1:1-5:32
 - b. 6:1-11:26
 - c. 11:27-25:18
 - d. 25:19-37:1

4. **(True or False)** Mary believed that what was happening to her was a continuation of the promises God made to Avraham.
 - a. True
 - b. False

5. **(Select All)** The thematic melody of the TaNaK, introduced in the early chapters of Genesis, is a repeating cycle of what three major themes?
 - Creation and blessing
 - Conquest
 - Wandering
 - Testing and failure
 - De-creation and re-creation

Module 2: From Babylon to Canaan

1. **(Select All)** The stories of which two biblical characters are set next to each other in Genesis (Genesis 11:27-12:5)?

- Avram
- Lot
- Terakh
- Yaakov

2. **(Select One)** Key vocabulary of “went out” in Genesis (Genesis 11-12:5) links Avram to what biblical character from earlier in Genesis?

- a. Seth
- b. Lemek
- c. Nimrod
- d. Noah

3. **(Select All)** What other episodes feature the theme of names or naming in Genesis 1-11?

- Creation
- Human in the garden
- The Nephillim
- Nimrod and the founding of Babylon
- The Tower of Babylon

4. **(True or False)** Avram waits until Terakh dies before he journeys to Canaan.

- a. True
- b. False

5. **(Matching)** Genesis (Genesis 12:10-20) portrays Avram and Sarai’s misadventure in Egypt as a remix of the garden failure of (Genesis 3). Match the character from Genesis 12 with their role from Genesis 3.

Items

1. Sarai
2. Pharaoh and his household
3. Avram

Options

- a. The snake
- b. The tree of knowing good and bad
- c. The humans

6. **(True or False)** Avram acts deceitfully with Pharaoh, but God still proceeds to preserve Avram and bless him.

- a. True
- b. False

7. **(Select All)** Which characters “walked with God” according to the text?

- Seth
- Enos
- Enoch
- Noah
- Shem

- 8. (Select One)** The Hebrew word translated “pits” in Genesis 14:10 is similar to which Hebrew word in the flood story?
- a. Pitch
 - b. Ark
 - c. Noah
 - d. Windows
- 9. (Select One)** Which metaphor is frequently used throughout the Bible to describe violent kings making war?
- a. A bull in a temple
 - b. A flood
 - c. Sunlight on the open sea
 - d. A wheel
- 10. (Select One)** Melchizedek, king of Salem, rules at the site of which later important city?
- a. Nazareth
 - b. Jerusalem
 - c. Jericho
 - d. Nineveh

Module 3: The Seed and the Covenant

1. (Matching) In (Genesis 1-2), God overcomes chaos to bring life out of non-life. Match the unique problem God conquers to its chapter.

Items

1. Genesis 1
2. Genesis 2

Options

- a. Not enough water
- b. Too much water

2. (Select All) Which two important meanings connect the name Eliezer ((Genesis 15:2)) with earlier parts of Genesis?

- It means "God is my delivering help"
- It means "God is my rest"
- It's the name of Noah's grandson
- In numerical form, it is 318

3. (True or False) God attributes righteousness to Avram because he defeats the Mesopotamian kings and gives a tenth of his plunder to Melchizedek.

- a. True
- b. False

4. (True or False) In the narrative logic, faith leads to right standing with God while doubt leads to covenant. A covenant, though a beautiful expression of God's mercy, is not the ideal.

- a. True
- b. False

5. (Select One) What is one significant meaning of the divided animals in the covenant scene of Genesis (Genesis 15:7-21)?

- a. Creation of animals
- b. Separation between clean and unclean animals
- c. Consequences for breaking the covenant
- d. Multiplying Avram's descendants

6. (Select One) What does Hagar's name mean?

- a. Princess
- b. The Immigrant
- c. Laughter
- d. Delight

7. (Select All) What negative characters and events does (Genesis 16-1-6) link with Avram or Sarai?

- Taking from the tree of knowing good and bad
- Cain and Abel's conflict
- Lemek
- The mighty warrior Nephilim

8. (True or False) In its introduction, circumcision is both an act of judgment and an act of grace.

- a. True
- b. False

9. (Select One) What does Yitskhaq (Isaac) mean?

- a. Comfort
- b. King
- c. Deceiver
- d. Laughter

Module 4: The Destruction of Sodom and Gomorrah

1. **(Select One)** Avraham's meal with God and the two men in Genesis 18 puts a redemptive twist on which earlier story from Genesis?

- a. Creation in chapter 1
- b. Seeing, taking, and eating in chapter 3
- c. Cain and Abel in chapter 4
- d. The Tower of Babylon in chapter 11

2. **(Fill In The Blank)** Sarah disbelieves the prospect of having a child in her old age.

She says, "After I have become worn out, will I have \$1?"

Word bank

- a. Eden
- b. Youth
- c. Hope
- d. Spring

3. **(True or False)** Avraham haggles with God over the fate of Sodom and Gomorrah until God refuses to go any lower.

- a. True
- b. False

4. **(Select One)** What does the biblical idiom "to know" in (Genesis 19:5) mean?

- a. To read (as a book)
- b. To pray
- c. To have sexual relations
- d. To teach

5. **(Select One)** (Genesis 19:1-29) replays the flood melody. What stands in for the ark in this story?

- a. The angels
- b. The town square
- c. Lot's daughters
- d. The house

6. **(True or False)** God's messenger tells Lot to flee to the mountains, but Lot begs to go to another Canaanite city instead.

- a. True
- b. False

7. **(Select All)** The episode of Lot and his daughters in (Genesis 19:30-38) is the origin story for what two nations?

- Tyre
- Assyria
- Ammon
- Moab

Module 5: Abraham Surrenders His Sons

1. **(Select One)** What unresolved promise is the focus of (Genesis 20:1-22:19)?
 - a. Circumcision
 - b. A name
 - c. A son
 - d. Land

2. **(True or False)** Avraham brings only blessing to Avimelek, fulfilling his calling to bring blessing to the nations.
 - a. True
 - b. False

3. **(True or False)** The birth of Yitskhaq came about just as God said it would.
 - a. True
 - b. False

4. **(Select All)** The story of Hagar and Yishmael in the wilderness ((Genesis 21:14-21)) is linked to what other stories from Genesis?
 - Creation (Gen. 1)
 - The Nephilim (Gen. 6:4)
 - The flood (Gen. 8-9)
 - The binding of Yitskhaq (Gen. 22)

5. **(True or False)** Avraham is God's chosen human partner instead of Avimelek because Avraham is righteous and Avimelek is unrighteous.
 - a. True
 - b. False

6. **(Select One)** In (Genesis 22:2), God commands Avraham to take his son to Moriah. What does Moriah mean?
 - a. Seeing
 - b. Naked
 - c. Bitter
 - d. God is there

7. **(Select All)** What are the two sides of the "test" in the Bible?
 - An opportunity to show loyalty and preparedness
 - A requirement to enter the temple
 - A temptation or trap
 - A demonstration that someone is fit to serve as a prophet

8. **(Select One)** What does the thicket, where the ram is caught in (Genesis 22:13), correspond to in the garden of Eden narrative?
 - a. The river
 - b. The snake
 - c. The tree of life
 - d. The flaming sword

9. (Select One) Which word in the instructor's translation of (Genesis 22:18) brings to mind God's promise of a snake-crusher in (Genesis 3:15)?

- a. Nations
- b. Land
- c. Heel
- d. Voice

Module 6: Blessing for the Next Generation

1. **(True or False)** God works only through Avraham and his chosen lineage to preserve the promise to bring blessing.

- a. True
- b. False

2. **(Select One)** The name of Avraham's Hittite negotiating partner, Ephron, is from the Hebrew word for what?

- a. Light
- b. Tree
- c. Dust
- d. Lion

3. **(Fill In The Blank)** The cave of Makpelah, where Avraham buries Sarah, is rich with Eden imagery.

Cave is related to the word for \$1, and Makpelah means \$2.

Word bank

- a. tree
- b. naked
- c. snake
- d. river
- e. pair

4. **(Select One)** According to many traditions, who might the unnamed servant in (Genesis 24) be?

- a. Seth
- b. Eliezer
- c. Abimelech
- d. Lot

5. **(True or False)** Rivqah is like the Avraham of the next generation.

- a. True
- b. False

6. **(Select One)** What themes are prominent in Avraham's marriage to Qeturah, his death and burial, and the account of Yishmael's descendants in (Genesis 25:1-18)?

- a. Testing and failure
- b. Justice and righteousness
- c. Violence and oppression
- d. Blessing and division

7. **(True or False)** Learning to read the Bible helps us read our own stories and discern what God is doing in our lives and communities.

- a. True
- b. False

Answer Key

Module 1: Introduction to the Abraham Story

1. False

Explanation The spelling “Abraham,” found in most English Bibles, reflects Greek translations, but is slightly different from how his Hebrew name “Avraham” is pronounced. Making this small shift can help us remember that these were real people living in a different time and place than us, and it can help us approach this potentially familiar story with fresh eyes.

2. d - More than 100 times

Explanation The story of Avraham and Sarah is foundational to the story of the Bible. The biblical authors constantly reference their story to make sense of the ongoing drama of God’s plan for redemption and blessing.

3. c - 11:27-25:18

Explanation The story of Avraham and Sarah spans a handful of chapters, but it is vitally important to the rest of the Bible. God plants the seeds of his plan to bring blessing to the nations in the promises he gives to Avraham, and these seeds will grow to fruition in the rest of the Bible.

4. True

Explanation After Mary gets the news that she will give birth to the Messiah, she sings of God’s goodness, mercy, and faithfulness. She concludes this song by declaring that this is the fulfillment of the promises God made “to Abraham and his descendants forever” ((Luke 1:55)).

5. Creation and blessing

Testing and failure

De-creation and re-creation

Explanation Genesis 1-11 contains two cycles of this pattern. One: Creation ((Genesis 1-2)), the testing and failure of the humans and the generations that follow ((Genesis 3-6)), de-creation in the flood ((Genesis 7)), re-creation as the flood recedes ((Genesis 8)), and creation blessing for Noah and his family ((Genesis 9:1-17)). Two: The testing and failure of Noah’s sons and the nations that come from their descendants ((Genesis 9:18-10:32)) that finally results in the de-creation scattering of Babylon ((Genesis 11:1-8)) and re-creation and blessing in Avram ((Genesis 11:10-32))

Module 2: From Babylon to Canaan

1. Avram

Terakh

Explanation The biblical authors designed (Genesis 11:27-12:5) with the stories of Terakh and Avram alongside one another, inviting the reader to compare and contrast the two. Terakh’s journey begins and ends with death and with a failed attempt to go to Canaan. Avram’s journey begins with the word of God’s blessing, a promise of new life, and a successful attempt to go to Canaan.

2. d - Noah

Explanation Avram is depicted as a new Noah. He “went out” from the fire oven of Babylon after the scattering, just as Noah “went out” from the ark after the flood.

3. Creation

Human in the garden

The Nephillim

Nimrod and the founding of Babylon

The Tower of Babylon

Explanation All of these stories repeat and develop the name theme in the first movements of Genesis. God orders the cosmos and names the day, night, sky, land, and seas in (Genesis 1), and then he entrusts the human with naming the animals in (Genesis 2). The Nephilim, Nimrod, and the builders of the tower of Babylon are examples of those seeking to make a great name for themselves. God's promise to make Avram's name great emphasizes the tension in this theme between the blessing of God giving someone a name and the arrogance of those who seek to make their own name great.

4. False

Explanation While the events are ordered this way in the narrative, Avram's age indicates that Terakh was still alive when he left his family to travel to Canaan. This small detail reveals two things to the reader: One, the biblical authors have arranged the narrative to highlight something other than strict chronology of events, and two, Avram demonstrated obedience to Yahweh's call in leaving his family while his father was still living (even though he did continue on with Lot).

5. i. Sarai → The tree of knowing good and bad

ii. Pharaoh and his household → The humans

iii. Avram → The snake

Explanation Using repeated key vocabulary to signal the connection, the biblical authors pattern this narrative on an earlier story. By casting the central characters in surprising roles, the authors subvert our expectations and give meaning to the characters' actions. Sarai is cast as the tree that is desirable and beautiful to look at. Pharaoh and his household are cast as the humans who see and take. Finally, Avram is cast as the snake who deceives the humans into taking the fruit, resulting in curse and death.

6. True

Explanation Even though Avram's actions run contrary to God's character and his plan, God remains faithful to his promise to bless Avram as well as to his plan to work through Avram and his family to bring blessing to the world. But this does not mean that Avram escapes the consequences of his actions. Many of the conflicts he faces later are fruit from seeds planted in this interaction.

7. Enoch

Noah

Explanation The theme of "walking about" with God is introduced in Genesis 3 when God arrives "walking about" the garden. After this, the theme is picked up to indicate characters who allowed intimacy with God to guide their behavior. When God tells Avram to "walk about" the land ((Genesis 3:17)), it implies both God's intention to make this land into an Eden refuge and his invitation to allow nearness with God to shape the trajectory of Avram's life.

8. d - Windows

Explanation The biblical authors employ all sorts of wordplay and thematic linking to connect two (or more) parts of the Bible together. In this way, the authors are able to bring distant stories to mind for readers so that they can compare and contrast them, deepening the message embedded in the text.

9. b - A flood

Explanation (Genesis 14) is an early example of a strong biblical pattern where violent nations and their kings are described like the waters of a flood sweeping over the land. This ties seemingly unrelated events back into the cycle of themes in Genesis 1-11, reminding readers that even though the flood waters may rise, God is faithful to preserve a remnant through the storm in order to bring blessing and new creation life on the other side.

10. b - Jerusalem

Explanation Melchizedek, whose name can be translated "My King Is Righteous," rules over the kingdom of "Peace" (Heb. *shalem*). Keen-eyed Bible nerds will spot the connection between Salem and Jerusalem right away. Melchizedek, a royal priest with a connection to Jerusalem, represents an ideal image of God, and biblical authors latch onto him as a model that surpasses the Levitical priesthood.

Module 3: The Seed and the Covenant

1. i. Genesis 1 → Too much water

ii. Genesis 2 → Not enough water

Explanation In Genesis 1, the land was uninhabitable and empty, and chaotic water covered everything. To create life, God first separates the waters and makes dry land. In Genesis 2, the land, still inhospitable and empty, has no life-giving water, so God causes a spring to come up so life can flourish. When the biblical authors want to call to mind an image of de-creation and non-life, they can call upon either of these images for the task. This becomes important for understanding the literary connections in the Avraham story.

2. It means “God is my delivering help”

In numerical form, it is 318

Explanation Avram identifies his heir as Eliezer, or “God Is My ‘Ezer.” This is a subtle connection to the human in the garden, alone and without an ‘ezer (“delivering help,” (Genesis 2:18)). And in the Hebrew number system, the letters of Eliezer’s name make 318, which is precisely the number of fighting men Avram took to rescue Lot in a miraculous nighttime raid ((Genesis 14:14)). In both connections, the text shows us that only by God’s delivering help will Avram flourish.

3. False

Explanation God attributes right relationship to Avram when he believes God’s promise. God counts him as righteous precisely at the point when he stops scheming and trusts in God.

4. True

Explanation In (Genesis 15:6), Avram’s faith leads to right relationship with God, but as the narrative progresses, Avram’s doubts lead to covenant. God’s act of binding himself to a formal agreement is certainly a good and beautiful thing, but it’s a step that must be taken when the relationship is fragile or broken instead of ideal.

5. c - Consequences for breaking the covenant

Explanation (Jeremiah 34:18-20) illuminates the symbolism of the divided animals. Those who break the covenant will suffer the consequences, and they will become like these animals, whose “dead bodies will be food for the birds of the sky and the beasts of the earth.”

6. b - The Immigrant

Explanation In a turn of tragic dramatic irony, the story introducing Hagar, an enslaved Egyptian whose name means “The Immigrant,” comes after God’s speech telling Avram that his descendants will be immigrants, enslaved and oppressed in a foreign land.

7. Taking from the tree of knowing good and bad

Cain and Abel’s conflict

Lemek

The mighty warrior Nephilim

Explanation The biblical authors relate the tragic oppression of Hagar at the hands of Avram and Sarai in language that recalls the failures and spreading violent injustice of (Genesis 3-6). Sarai “took” Hagar and “gave” her to her “husband,” just as the woman in the garden “took” the fruit and “gave” it to her “husband.” Like Lemek, Avram “took” two women as wives. And Sarai is called “mistress,” a feminine form of the word for the “mighty warriors” in the time of violence leading to the flood. These are only a few of the many connections in this single story! Biblical authors frequently use word plays and echoes of earlier narratives to add layers to the meaning of the current story.

8. True

Explanation Even though circumcision will come to have positive connotations, its origin story paints a sobering portrait. God’s covenant of circumcision follows Avram and Sarai taking and mistreating Hagar. Circumcision strikes at the

primary body part involved in this abuse. But instead of judgment that cuts Avram off from the hope of God's promise, the sign of circumcision represents God's faithfulness to make Avraham the father of many nations.

9. d - Laughter

Explanation Avraham (and later, Sarah also) laughs when he is told that he will father a child with Sarah. It's a reasonable reaction because by human understanding, it's impossible for Sarah to have children at her age. But the text wants to underscore that what God promises in Yitskhaq's birth is no less miraculous than the creation of a verdant garden out of a dry wasteland.

Module 4: The Destruction of Sodom and Gomorrah

1. b - Seeing, taking, and eating in chapter 3

Explanation Key terms link this story with the garden test from (Genesis 3), but it isn't a direct replay. Instead, this story replaces the taking of food with the giving of food and gives us a glimpse of Eden-like relational intimacy between God and humans.

2. a - Eden

Explanation Most Bibles translate this word with its meaning of "delight" or "pleasure," but it is the same word as Eden in (Genesis 2:8). This keyword connection calls to mind the whole Eden scenario: a barren, dry land until God steps in and creates life where none was possible.

3. False

Explanation Avraham assumes that God might not have justice in mind in the judgment of Sodom and Gomorrah, and so he sets out to teach God. But God does not set a limit on how few righteous people may be found in Sodom for him to spare the city. He agrees to every variation of terms presented by Avraham. It is the limits of Avraham's imagination that end the conversation.

4. c - To have sexual relations

Explanation We see this idiom in (Genesis 4:1) when Adam "knew" his wife Eve and she became pregnant. The men of Sodom attempt to rape the angels sheltering under Lot's roof in a horrifying replay of the illicit union of heavenly beings and humans seen in (Genesis 6:1-4).

5. d - The house

Explanation In Hebrew characters, the word for "the house" (הבית, *habbayit*) uses many of the same letters of the word for "ark" (תבה, *tevah*), spelled backwards. Both of these represent a place of divine refuge. The biblical authors continue to expand this network of images as "the house" becomes one of the most common terms for the temple.

6. True

Explanation In an act of great mercy, God delivers Lot and his family from the destruction of Sodom. But Lot trusts more in the protection of a city than in protection from God, and he begs to be allowed to flee to Zoar instead of to the mountains.

7. Ammon

Moab

Explanation The Ammonites and Moabites play a mostly antagonistic role in the story of Avraham's children. However, heroes of faith like the Moabite woman Ruth remind us that God's ultimate purpose is to bring blessing and reconciliation to all nations.

Module 5: Abraham Surrenders His Sons

1. c - A son

Explanation Avraham's character has grown and developed, but he is still waiting to experience the fulfillment of the promises God made him in (Genesis 12:1-3) and (Genesis 15:4-21). The movement of (Genesis 20:1-22:19) focuses on the promise of seed, and in the following movement of (Genesis 22:20-25:18), Avraham will come to own his first piece of the promised land.

2. False

Explanation In previous stories, Avraham brings blessing to the nations, bringing peace and interceding on their behalf before God, but in (Genesis 20:1-18) he is up to his old deceptive tricks again. In the absence of God's chosen one acting as an intercessor, Avimelek pleads his own innocence before God. God shows mercy to Avimelek in spite of his "non-chosen" status.

3. True

Explanation In (Genesis 21:1-2), the text emphasizes three times that what God promised has come to pass. In contrast to God's unshakable faithfulness to his word, Avraham and Sarah continue to waver.

4. Creation (Gen. 1)

The flood (Gen. 8-9)

The binding of Yitskhaq (Gen. 22)

Explanation (Genesis 21:14-21) is a de-creation/re-creation moment for Hagar and Yishmael, and the vocabulary of this story calls to mind both the de-creation of the floodwaters in (Genesis 8) and the creation/new creation in (Genesis 1) and (Genesis 9). This is also the first time Avraham loses a son, and it foreshadows the story of the binding of Yitskhaq in (Genesis 22).

5. False

Explanation The Bible shows chosen and non-chosen alike behaving righteously and unrighteously. God chooses Avraham not because he is righteous but to fulfill his promise to raise up a snake-crusher. Through Avraham and his family, God will bring blessing and reconciliation to all nations. But to enable Avraham to fulfill that calling, God leads him on a journey of transformation.

6. a - Seeing

Explanation God sends Avraham and Yitskhaq to the mountain of "seeing." Seeing (*ra'ah*) is a key word throughout this passage, connecting it back to the test of the humans in the garden of Eden in (Genesis 3).

7. An opportunity to show loyalty and preparedness

A temptation or trap

Explanation In (Genesis 22:1), we are told that "God tested Avraham," and the tension mounts as we wait to see the outcome. When someone who loves us and has our best interests at heart tests us, the test is an opportunity to show our loyalty and readiness for the task ahead. But when someone who wants us to fail tests us, it takes the form of a temptation or trap.

8. c - The tree of life

Explanation God provides life through a substitute sacrifice, caught in a "tree" of sorts. As the biblical narrative progresses, the biblical authors continue to expand the tree of life theme.

9. c - Heel

Explanation The Hebrew word *'eqev*, often translated "because," comes from the root *'aqev* meaning "heel," and without vowels these words are graphically identical (עקב). (Genesis 22:18) is the first time this root has appeared since God's words to the snake in (Genesis 3:15), "he will strike your head, and you will strike his heel." This subtle link is a hint that Avraham's surrender aligns him with the seed of the woman in opposition to the snake.

Module 6: Blessing for the Next Generation

1. False

Explanation We've already seen many non-chosen characters acting righteously in Avraham's story (e.g., Avimelek in (Genesis 20)). The introduction of Rivqah (Rebekah) in (Genesis 22:23) begins a key theme that repeats itself many times over throughout the Hebrew Bible—God raises up a heroine from a non-chosen family, whose faithfulness carries forward the lineage of promise.

2. c - Dust

Explanation With Sarah's death on the mind, Ephron's name recalls God's word to the man after the failure in the garden that "you are dust, and to dust you shall return" ((Genesis 3:19)). When Sarah returns to dust, Avraham buries her in the cave belonging to "Dusty."

3. b - naked, e - pair

Explanation (Genesis 23:17) mentions the trees in the plot of land Avraham purchased from Ephron and its connection to Mamre, where Avraham met with Yahweh, highlighting the land's Eden-like quality. The words "cave" and "Makpelah" complete this picture since, like the man and the woman in the garden of Eden, the cave is the place of the naked pair.

4. b - Eliezer

Explanation Eliezer was the last male servant of Avraham's household mentioned ((Genesis 15:2)). Although he is not explicitly named here, it is possible that the biblical authors intended us to think of him. His name means "God Is My 'Ezer (delivering help)," and (Genesis 24) is all about God providing a solution to the problem of a lone human, Yitskhaq, just like he did with the man and woman in the garden ((Genesis 2)).

5. True

Explanation (Genesis 24) casts Rivqah as another Avraham, leaving her home and family to become part of God's plan to bring blessing and reconciliation to the nations through one family.

6. d - Blessing and division

Explanation (Genesis 25:1-18) is full of the language of blessing and the abundance of births to celebrate. Even Avraham's death and burial ring with notes of hope and blessing. But this narrative also replays the theme of the division of the brothers as Qeturah's children and Yishmael's descendants are set apart from the line of Yitskhaq. Even as the blessings of the promise become realities, the presence of this division continues to point to the need for reconciliation and unity in the future.

7. True

Explanation By crafting these stories with such care, the biblical authors teach us how to look for God's work in the stories of the biblical characters, which in turn teaches us to discern how he is working in our lives and communities.

Ezekiel

Module 1: Introduction to Ezekiel

1. **(True or False)** Jesus believed that the Hebrew Bible, including books like Ezekiel, told a unified story about God's messiah.
 - a. True
 - b. False

2. **(Select One)** What other scroll does the book's composer link to in (Ezekiel 1:2-3)?
 - a. Numbers
 - b. Judges
 - c. 2 Kings
 - d. Proverbs

3. **(Select All)** What details from (Ezekiel 1:1) echo the theme of the garden in Eden?
 - Ezekiel's thirtieth year
 - The fourth month
 - By the Kebar River
 - Visions of God

4. **(Select One)** In the biblical imagination, where does God's throne sit?
 - a. In the palace in Jerusalem
 - b. Above the heavens/skies
 - c. On Mount Ararat
 - d. On the waters of Galilee

5. **(Select One)** When the humans are exiled from the garden in Eden, where do they go?
 - a. Egypt
 - b. To the sea
 - c. Jerusalem
 - d. To the east

6. **(Select All)** What structures are designed to mirror the garden in Eden, allowing for a symbolic return to the place of God's life and blessing?
 - The temple
 - The irrigation canals in Babylon
 - The tabernacle
 - Abraham's well

7. **(True or False)** Studying the literary design of Ezekiel is a modern abstraction that helps us fit the book into a more scientific worldview.
 - a. True
 - b. False

8. (Matching) Match the section of Ezekiel with its content.

Items

1. 1-11
2. 12-33
3. 33-48

Options

- a. Oracles against Israel and its neighbors
- b. Restoration for Israel and vision of a new temple
- c. Vision of Yahweh's throne-chariot and Ezekiel's calling

Module 2: Visions of Yahweh Leaving and Destroying the Temple

1. **(Select One)** In (Psalms 18:9-12), when God comes to David's rescue, what does David say God "rode" on?
 - a. A cherub
 - b. A bull
 - c. A donkey
 - d. A star

2. **(Select One)** The "platform" in (Ezekiel 1:22-26) is a "*raqia'*." How is this word translated elsewhere in the Bible?
 - a. Tree
 - b. Bed of a river
 - c. Banner
 - d. Expanse of the skies

3. **(True or False)** Characters in the Bible rarely experience God through prayer or scriptural meditation.
 - a. True
 - b. False

4. **(Select All)** What foods can be associated with the Eden test theme?
 - Fruit
 - Manna
 - Honey
 - Scrolls

5. **(Select One)** What metaphor is used to describe Ezekiel's prophetic role?
 - a. Calf
 - b. Stonecutter
 - c. Watchman
 - d. Baker

6. **(True or False)** God appoints Ezekiel as a watchman but prevents him from being a mediator.
 - a. True
 - b. False

7. **(Select One)** Ezekiel lies on his side as a sign to Israel, "bearing their sin" (Ezekiel 4:4-6) What earlier biblical figure "bears" the sin of Israel?
 - a. Ruth
 - b. The scapegoat sent into the wilderness
 - c. King Solomon
 - d. The tree of knowing good and bad

8. **(True or False)** For the biblical prophets, idolatry and injustice are separate issues. Idolatry is a serious religious issue the priests must address, but injustice is a political problem kings must solve.
 - a. True
 - b. False

Module 3: Oracles Against Israel

1. **(Select One)** (Ezekiel 1:1-3) introduces a mystery: How can God be appearing to Ezekiel in Babylon? How does (Ezekiel 11) answer this mystery?

- a. Ezekiel is actually in Jerusalem
- b. Ezekiel is on Mount Sinai
- c. God's glory has departed the temple and is a sanctuary for the exiles in Babylon

2. **(True or False)** The false prophets in Ezekiel's day tell the people that the worst is over, and the inhabitants of Jerusalem are now safe.

- a. True
- b. False

3. **(Select All)** What righteous biblical characters feature in (Ezekiel 14:12-23)?

- Noah
- Joseph
- Joshua
- Daniel
- Job

4. **(True or False)** (Ezekiel 14:12-23) replays the theme of the righteous remnant with the exact same outcome as in previous examples such as Noah.

- a. True
- b. False

5. **(True or False)** Ezekiel is mistaken about the origins of the people of Israel when he says, "Your origin and your birth are from the land of the Canaanite, your father was an Amorite and your mother a Hittite" ((Ezekiel 16:3)).

- a. True
- b. False

6. **(Select One)** What does the phrase "the third or fourth," as in (Exodus 20:5-6), mean?

- a. Exactly 3 or 4, no more or less
- b. At some unknown later time
- c. However many, a few
- d. Seven (3 and 4 together)

7. **(True or False)** (Ezekiel 18) makes a case only for individual responsibility, denying community guilt.

- a. True
- b. False

8. **(Select One)** Ezekiel draws a parallel between Israel's exile and what earlier event?

- a. Crossing the Jordan River
- b. King Josiah's reformation
- c. The walls of Jericho falling
- d. Exodus from Egypt into the wilderness

Module 4: Israel's Judgment Fulfilled

1. **(Select All)** What does the word translated as "strike" in (Ezekiel 24:16) describe?

- The plagues of Egypt
- Sudden military defeat
- Blotting out a word with ink
- Sudden outbreak of disease

2. **(Select One)** What is the meaning of God's command for Ezekiel to "Bind on your turban and put your shoes on your feet" (Ezekiel 24:17)

- a. Perform his priestly role
- b. Get ready for travel
- c. Perform Babylonian mourning rituals
- d. Take shelter from the sun

3. **(True or False)** Israel is ethnically related to many of the surrounding nations condemned in Ezekiel's prophetic oracles.

- a. True
- b. False

4. **(Matching)** Subtle differences between the Septuagint (Old Greek) and Masoretic (Hebrew) text traditions of (Ezekiel 28) shift the identity of the rebel in the parable. Match the rebel figure with the text tradition.

Items

1. Septuagint
2. Masoretic

Options

- a. Rebel Human Priest
- b. Rebel Cherub

5. **(Select All)** What two metaphors does Ezekiel use to describe Egypt in (Ezekiel 31-32)?

- A river
- A horse
- A tree
- A sea monster

6. **(True or False)** The name Lucifer is not a transliteration of a Hebrew name. Rather, it is the Latin translation of a Hebrew word, which became adopted as a proper name in some English translations (e.g., KJV).

- a. True
- b. False

7. **(True or False)** Genuine prophets in the Hebrew Bible usually agreed with the status quo of those in power.

- a. True
- b. False

Module 5: Israel's Renewal and Restoration

1. **(Select One)** What metaphor for leadership does Ezekiel use in (Ezekiel 34)?

- a. A potter's wheel
- b. A shepherd
- c. A ship's captain
- d. A loaf of bread

2. **(True or False)** The Hebrew Bible paints a positive portrait of the monarchies of Israel and Judah.

- a. True
- b. False

3. **(Select One)** In the Bible, what does it mean to defile or profane something?

- a. To treat a holy thing as though it is common
- b. To nick, scratch, or damage something
- c. To get something dirty
- d. To burn something

4. **(Select All)** Recalling the early chapters of Genesis, what two agents of purification and restoration are frequently symbolically combined?

- Water
- Staff
- Fruit
- Spirit

5. **(Fill In The Blank)** The circumstances of Ezekiel and his generation in Babylon thematically echo the plight of the humans cast out of the garden of Eden.

The consequences for human failure in the Eden story creates a thematic link between \$1 and \$2.

Word bank

- a. Animals
- b. Death
- c. Exile
- d. Streams

6. **(True or False)** The dry bones in Ezekiel's vision represent the people of Israel.

- a. True
- b. False

7. **(Select All)** Whose names are written on the two sticks in the sign-act of (Ezekiel 37:15-28)?

- Abraham
- Joseph
- Judah
- Joshua

8. (Select One) Gog and the oracles of (Ezekiel 38-39) relate to which of Noah's three sons?

- a. Ham
- b. Shem
- c. Japheth

9. (Select All) What are two possible implications of the phrase "dwell in the tents of" someone?

- Live together in unity
- Conquer and displace
- Become nomadic
- Find joy in the journey

Module 6: Ezekiel's Temple Vision

- (True or False)** Ezekiel is shown a "pattern" of a temple, just like Moses is shown a "pattern" of the tabernacle.
 - True
 - False
- (Select One)** Ezekiel's temple vision happens in his 50th year. What important event would this year mark in the life of a priest like Ezekiel?
 - Retirement from service
 - Promotion to High Priest
 - Beginning of active service in the temple
 - Becoming a judge to the people
- (Select One)** What significant religious ceremony takes place "at the beginning of the year, on the tenth day" (beginning of the liturgical year, 7th month of the calendar)?
 - First day of the Feast of Weeks (Pentecost)
 - The Feast of First Fruits
 - The Day of Atonement
 - The Feast of Trumpets
- (Select One)** What offensive practice of the kings does (Ezekiel 43:7-9) denounce?
 - Amassing large armies
 - Making offerings in the holy place
 - Imposing burdensome taxes
 - Burying the king's body next to the temple
- (True or False)** The symmetry found in Ezekiel's temple vision is impressive, but it is only decorative and has no importance for the meaning of the vision.
 - True
 - False
- (Select One)** What sea is south and east from Jerusalem?
 - The Sea of Galilee
 - The Mediterranean Sea
 - The Sea of Reeds
 - The Dead Sea
- (True or False)** In the final lines of Ezekiel, the city is renamed, "Yahweh is over there."
 - True
 - False

Answer Key

Module 1: Introduction to Ezekiel

1. True

Explanation Jesus taught his followers how the Torah of Moses, the Prophets, and the Psalms tell a story of the messiah who “would suffer and rise again from the dead on the third day” (Luke 24:44-46) As we study the book of Ezekiel, it’s helpful to keep this context in mind to fully understand the book’s wisdom.

2. c - 2 Kings

Explanation The composer of Ezekiel interrupts the first-person account of the prophet in order to coordinate this book with the collection of scrolls in the TaNaK, reminding the reader of the larger story unfolding in the book of 2 Kings.

3. By the Kebar River Visions of God

Explanation Like the first notes of a symphony, echoes of creation and blessing at the beginning of Ezekiel call to mind the thematic melody of the TaNaK, which provides a framework for understanding the significance of Ezekiel's tragic themes, such as the loss of God's presence. Keeping the repeated cycle of themes introduced in Genesis in mind as we read Ezekiel will help us notice where this book intensifies, subverts, or introduces new dimensions to a theme.

4. b - Above the heavens/skies

Explanation The early chapters of Genesis describe a three-tiered cosmos of the land, the skies, and the waters beneath the land. Later biblical authors describe God’s throne as sitting above the heavens/skies (see (Psalms 103:19)

5. d - To the east

Explanation The humans are driven out and cherubim are set to guard the entrance to the garden at the east (Genesis 3:24) When Cain flees after murdering Abel, he goes further east (Genesis 4:16) This eastward progression reaches its climax when people journey east to the plain in Shinar and seek to build a tower into heaven (Genesis 11:1-9) This progression represents the tragic separation of humans from the divine source of life and blessing in the garden.

6. The temple The tabernacle

Explanation The instructions for building the tabernacle (Exodus 25-31) and the description of the temple (1 Kings 6-7) are filled with garden imagery—trees, fruit, bread representing abundance and provision, and the cherubim that guard the entrance to the place of God’s presence. The eastward direction of exile took humanity away from the center of the garden; the westward direction of the blood of atonement and the high priest represent a return to Eden.

7. False

Explanation The goal of studying the literary design of the book is to notice the Bible’s ancient communication style and to recover a degree of “native competency” for how to read the Hebrew Bible.

8. i. 1-11 → Vision of Yahweh’s throne-chariot and Ezekiel’s calling ii. 12-33 → Oracles against Israel and its neighbors iii. 33-48 → Restoration for Israel and vision of a new temple

Explanation These major sections mark the key shifts in the book’s structure. Having a general idea of where these shifts occur will help us track with the book’s message.

Module 2: Visions of Yahweh Leaving and Destroying the Temple

1. a - A cherub

Explanation David says that God “rode upon a cherub and flew” to his aid (Psalms 18:10) When David describes the ark of the covenant in (1 Chronicles 28:18), he explicitly calls the cover “the golden chariot of the cherubim.” This imagery is central to understanding Ezekiel’s vision of the four living creatures and their wheels, which represent God’s cosmic throne-chariot.

2. d - Expanse of the skies

Explanation This is the same word used in (Genesis 1:6) and following to describe the expanse of the skies that God makes to separate the waters above from the waters below. When Ezekiel looks up, it’s as if he has divine vision to see God enthroned above the skies.

3. False

Explanation Ezekiel’s encounter is a dramatic example, but many characters in the Bible have rich lives of prayer and meditation. Followers of Jesus have emulated the example of these biblical characters for centuries by incorporating prayer and scriptural meditation into the rhythms of their lives.

4. Fruit

Manna

Honey

Scrolls

Explanation The test that the man and woman face in the garden in Eden, to not eat the fruit of the tree of knowing good and bad, is the first in a repeated theme of God testing people in their obedience to commands about eating (e.g., commands about collecting manna in (Exodus 16) (Ezekiel 2:9-3:3) recalls this theme as God commands Ezekiel to eat the scroll. He passes his test by obeying God’s word.

5. c - Watchman

Explanation God sets Ezekiel as a watchman, someone who can warn the people of an attacking enemy or announce an ally coming to the rescue. Ezekiel is warning the people of the coming judgment of Yahweh.

6. True

Explanation God sends Ezekiel as a watchman to give a warning and hold the people accountable for their rebellion. But Ezekiel is also prevented from acting as a mediator between God and the people because the time for judgment has come.

7. b - The scapegoat sent into the wilderness

Explanation On the Day of Atonement, the high priest “puts [the sins of Israel] on the goat’s head” and then the goat “bears” the sins of the people away into the wilderness (Leviticus 16:20-22) The same word is used to describe how Ezekiel is to “bear” the sins of Israel as he lies on his side.

8. False

Explanation In the biblical view, justice and worship of Yahweh are fundamentally bound together. Israel’s neighbors worshiped gods who were fickle and uncaring. Worshiping these gods did not require the development of a justice-oriented community, and in fact erode a community’s moral sensibilities. To the prophets, spreading violence and injustice is the clear outcome of Israel giving allegiance to other gods instead of Yahweh.

Module 3: Oracles Against Israel

1. c - God’s glory has departed the temple and is a sanctuary for the exiles in Babylon

Explanation Though God is ruler over the whole Earth, there is a deeply rooted expectation that visions of God’s glory would happen at the place God has chosen for his name to reside—the temple in Jerusalem. When God appears to

Ezekiel in Babylon, this creates a question in the reader's mind, generating anticipation for the revelation that God is removing his presence from Jerusalem ((Ezekiel 11:22-23)).

2. **True**

Explanation Following their own spirits, these false prophets craft a message that serves their own interests and pleases the crowds. God condemns them for failing to help the people prepare for the day of the Lord ((Ezekiel 13:2-10)).

3. **Noah**

Daniel

Job

Explanation Noah, Daniel, and Job are paradigms of faithful, righteous people, but their stories also illustrate the theme of the righteous remnant being spared destruction.

4. **False**

Explanation The language of Ezekiel 14:12-23 calls to mind the theme of the righteous remnant but then subverts the typical pattern. An anti-remnant will go into exile, and their unrighteousness will be proof of God's justice.

5. **False**

Explanation Ezekiel is aware of Israel's ancestry. However, he's making a theological argument by reimagining Israel's origins this way, saying that Israel is no different than their neighbors.

6. **c - However many, a few**

Explanation This is an idiom used in many places to indicate a non-specific small amount. In the case of Exodus 20:5-6, the "third or fourth generation" means "however many generations" continue in their fathers' sins.

7. **False**

Explanation In context, the parable of Ezekiel 18 is addressed to an entire generation. Ezekiel does not deny the biblical idea of community guilt (Daniel 9:1-19) rather he denies the accusation that God punishes a righteous community for the sins of past generations.

8. **d - Exodus from Egypt into the wilderness**

Explanation Yahweh says that he "will bring [Israel] into the wilderness of the nations" (Ezekiel 20:35)). The exile is a form of death, but in it God delivers his people from the bondage to idolatry they have never truly escaped.

Module 4: Israel's Judgment Fulfilled

1. **The plagues of Egypt**

Sudden military defeat

Sudden outbreak of disease

Explanation Yahweh says, "I am going to take from you the desire of your eyes with a strike." This word from God is ambiguous. It could easily refer to the military defeat of Jerusalem and the destruction of the temple—that is what it ultimately points to. But it's likely that it was ambiguous to Ezekiel when he received and prepared to obey the word God gave him.

2. **a - Perform his priestly role**

Explanation God commands Ezekiel not to mourn but instead to dress in his priestly garb. In place of identifying himself with the dead, he is commanded to become a sign to his fellow exiles of the new creation life of the temple and its priests. Through Ezekiel, God both rebukes the Israelites for their sin and also reminds them to hope in the life only he can provide.

3. **True**

Explanation Through branches in the family tree and intermarriage, many of these nations represent Israel's cousins and siblings. Just like the conflict between Cain and Abel or Jacob and Esau, the conflicts between Israel and the surrounding nations play a part in a larger theme of brother turning against brother, spreading violence and injustice.

4. **i. Septuagint → Rebel Human Priest**
ii. Masoretic → Rebel Cherub

Explanation The differences in these text traditions give us a glimpse into the composition history of the Hebrew Bible. Rebel humanity morphs into a rebel cherub. Both versions reflect themes and connections present in the early chapters of Genesis. The rebellion of humans and spiritual beings is tightly connected in the Eden narrative. And as the biblical story unfolds, human rebels, like the king of Tyre, are called out for their alignment with rebellious spiritual beings.

5. **A tree**
A sea monster

Explanation Ezekiel grabs imagery from the early chapters of Genesis and portrays Egypt's pride and downfall in terms that reflect the earlier rebellion of both humans and spiritual beings.

6. **True**

Explanation The taunt against the king of Babylon in (Isaiah 14) condemns both the abusive human tyrant and the spiritual forces animating his empire. Isaiah and Ezekiel both employ the images of spiritual evil in their oracles against the nations. Astute interpreters picked up the implication of a rebellious spiritual being in the "shining one" of (Isaiah 14:12). But the use of the Latin word as a proper name has created some confusion, and most modern translations choose to translate the phrase rather than view it as a proper name.

7. **False**

Explanation The role of the prophet was to speak boldly the uncomfortable truth God had commissioned them to deliver. All too often, the power structures in ancient Israel were abused to exploit the vulnerable and maintain the comfort of those in control. The prophets were a courageous minority voice in the culture of their day, calling the powerful to repentance.

Module 5: Israel's Renewal and Restoration

1. **b - A shepherd**

Explanation Ezekiel takes up the well-established biblical theme of the leader as a shepherd of the people. From humans ruling over and caring for the animals in (Genesis 1) to the shepherd boy David becoming king, the biblical authors develop this theme into one of the key metaphors for Israel's leaders.

2. **False**

Explanation The Hebrew Bible offers a harsh critique of the abusive and unfaithful kings of Israel and Judah. While individual faithful kings are honored, by the time of the prophets, the monarchy of Israel is broadly condemned. The Hebrew Bible starkly contrasts with other ancient royal accounts that sought to preserve the pride of a nation by exalting its monarchy.

3. **a - To treat a holy thing as though it is common**

Explanation Things that are holy are set apart for a special purpose. They are different than common, everyday things and should be treated as such. For example, instruments, materials, and recipes set apart for use in the temple were not to be used anywhere else, and doing so would defile them so they were no longer fit for use in the temple until they were cleansed. When the kingdom of Israel, marked with God's holy name, spreads violence and injustice in the world, it "defiles" or "profanes" God's name.

4. **Water**
Spirit

Explanation When the land is defiled by the blood of violence in the time of Noah, purifying waters make the land clean again. When the human is first formed from the dust, the Spirit brings life out of non-life. In the prophetic imagination, these agents are frequently seen together (Isaiah 44:2-4) New Testament authors pick up on this theme, and the waters and Spirit come together in the image of baptism with the Spirit (Mark 1:8)

5. b - Death, c - Exile

Explanation In (Genesis 1:27), God warns the human not to eat from the tree of knowing good and bad because, he says, "in the day that you eat from it you will surely die." Yet, what happens on the day the humans eat from the forbidden tree is that God "drove them out" from the garden (Genesis 3:24) The Eden narrative shows us that there are two kinds of death: there is the death of physical life, but there is also the death of exile and separation from the source of true life.

6. True

Explanation God explains the vision to Ezekiel, identifying the bones as the people of Israel and confirming the people's lament that their "bones are dried up and [their] hope is gone" (Ezekiel 37:11) The people believe they are dead, but Yahweh reminds them that he is the one who can bring something out of nothing and life out of non-life.

7. Joseph Judah

Explanation Judah represents the southern kingdom of Israel, which in Ezekiel's time is being conquered and exiled. Joseph (or Ephraim) represents the northern kingdom, whose tribes have already been conquered and scattered amongst the nations. The sign-act of the two sticks signifies a reconciled people of all Israel, unified under one shepherd, the messiah (Ezekiel 37:24)

8. c - Japheth

Explanation Most of the story of the Hebrew Bible deals with conflicts between the descendants of Shem (Israel) and the descendants of Ham (Egypt, Babylon, Assyria, and Canaan), but Japheth's descendants are distant and mostly do not enter the story. If Yahweh is God over these nations as well, what is in store for them? As the book of Ezekiel nears its final section, the biblical authors revisit this question in the Gog oracles.

9. Live together in unity Conquer and displace

Explanation This phrase can imply either unity or conflict. When Noah blesses his son Japheth saying he will "dwell in the tents of Shem" (Genesis 9:27) it's ambiguous which meaning is intended. This promise looms in the background of (Ezekiel 38-29), as the status of Japheth's descendants still needs resolution.

Module 6: Ezekiel's Temple Vision

1. False

Explanation Ezekiel's temple vision repeats the biblical cycle where God gives someone a detailed vision of a holy place, but Ezekiel's vision breaks with expectations by its conspicuous omission of the word "pattern." God shows Moses a pattern (Heb. *tavnit*, (Exodus 25:8-9) which he delivers to the people for them to build. David passes on the pattern of the temple he received from God for his son Solomon and the people to build (1 Chronicles 28:10-12) God gives Ezekiel a vision of a perfect temple with its dimensions serving as a guide for the people to meditate on God's space rather than to build it.

2. a - Retirement from service

Explanation Priests actively worked in the temple from age 25 to age 50 (Numbers 8:24-25) Ezekiel spent the years of his temple service in exile, obediently bringing the words God gave him to the people. Now, at the point of his would-be retirement, God gives him a glimpse of a new temple where God and humans will again live together.

3. c - The Day of Atonement

Explanation Ezekiel is shown a vision of the temple “at the beginning of the year, on the tenth day” (Ezekiel 40:1) This day either corresponds to Passover preparation (if it is the 10th day of the first month of the calendar/agricultural year), or likely to the Day of Atonement. The Day of Atonement, when the High Priest enters the temple to purify it, corresponds to the purification of Israel and the land symbolized throughout the vision.

4. d - Burying the king's body next to the temple

Explanation Two kings of Judah are specifically noted to have been buried within the palace grounds, which was adjacent to the temple complex (Manasseh and Amon, (1 Kings 21:18-26) Throughout Israel's history, many kings tried to leverage their proximity to Yahweh to boost their own reputation, and these burials are an extreme example of this pride. Contact with dead bodies is a source of ritual impurity in the Torah. God decentralizes the monarchy in the Ezekiel's vision, purifying this impurity brought on by human pride.

5. False

Explanation The symmetry of the temple vision reflects God bringing life and order from non-life and chaos. The very dimensions of the space communicate that this is a place where God's life-giving presence shapes everything. This temple vision is a corrective to the corruption and impurity caused by Israel's sins, and the reason God gave Ezekiel this vision is for the people to meditate on these details in order to be convicted of those past sins.

6. d - The Dead Sea

Explanation The river that flows out from the temple in Ezekiel's vision flows east and south to the Dead Sea (Ezekiel 47:1-8) healing its salty, barren waters and bringing life. The driest and most barren places become continual sources of provision and blessing.

7. True

Explanation The city has been decentralized, and the temple is no longer in the heart of the city as it was in Jerusalem. This new name emphasizes this, indicating that Yahweh is “over there,” that is, in his temple. Many translations render this as “The Lord is there,” but this is potentially confusing as we might assume that the “there” implied is the city itself.

Introduction to the Hebrew Bible

Module 1: The Shape of the Hebrew Bible

1. **(True or False)** TaNaK is an acronym for the three sections of the Hebrew Bible (Old Testament).

- a. True
- b. False

2. **(Matching)** TaNaK is an acronym for the three sections of the Hebrew Bible (T = Torah, N = Nevi'im, K = Ketuvim). What does each word mean in English?

Items

- 1. Torah
- 2. Nevi'im
- 3. Ketuvim

Options

- a. Prophets
- b. Law
- c. Writings

3. **(Select One)** The final sentences of the Torah and the opening sentences of the Prophets ("Seam One") anticipate which of the following?

- a. A coming Moses-like prophet who is promised but is yet to come
- b. A coming Elijah-like prophet who will call the people back to the Torah
- c. A righteous human who meditates on the Torah day and night, bringing forth life around him
- d. The future messianic king from the line of David who is appointed by God to rule the nations

4. **(True or False)** The Bible consistently describes its origins as a joint partnership between humans and God's guiding presence through the Holy Spirit.

- a. True
- b. False

Module 2: The Origin of the Hebrew Bible

1. (True or False) Whenever the biblical authors talk about the Spirit's activity, they describe the Spirit working without the involvement of human partners.

- a. True
- b. False

2. (Select All) From the first three mentions of the writing of the Bible in the Torah, we can conclude that the Bible was written to do which of the following?

- Tell the story of how God has rescued and formed a people
- Invite those rescued people into a covenant partnership to represent him to the rest of the world
- Reveal the failure of God's chosen people
- Offer hope for the future of God's people and his world
- Give us basic instructions before leaving Earth

3. (Select One) The family quilt analogy is used to illustrate which of the following?

- a. Checking our assumptions at the door to focus on the intent of the original author(s)
- b. Seeing how each individual piece of Scripture adds a new layer of meaning when viewed within a larger context and frame of reference
- c. Seeing the same theme repeated with slight variations to create unity and develop the theme
- d. Explaining how the Bible is both human and divine

4. (True or False) Learning to read the Hebrew Bible requires study of the specific conventions and ways the biblical authors wrote narrative, poetry, and discourse.

- a. True
- b. False

Module 3: Interpreting Hebrew Poetry

1. (Matching) Let's explore how parallelism works in the psalms and what that contributes to the meaning. Match each type of parallelism to its definition.

Items

1. Comparison
2. Contrast
3. Complement
4. Sequence

Options

- a. Words and images are paired to show differences.
- b. The second line complements the first, completing a thought or image, or emphasizing the point.
- c. Corresponding words and images show metaphorical similarities.
- d. Lines develop a short narrative sequence.

2. (Select One) What type of parallelism appears in these lines?

Blessed is the one who
does not walk in the counsel of the wicked,
nor stand in the way of sinners,
nor sit in the seat of scoffers!

- a. Words and images paired to show similarities (comparison)
- b. Words and images paired to show differences (contrast)
- c. The second line completes or emphasizes the first (complement)
- d. The lines develop a short narrative (sequence)

3. (Select One) What type of parallelism appears in these lines?

But his delight is in the law of Yahweh,
and on his law he meditates day and night.

- a. Words and images paired to show similarities (comparison)
- b. Words and images paired to show differences (contrast)
- c. The second line completes or emphasizes the first (complement)
- d. The lines develop a short narrative (sequence)

4. (Select One) What type of parallelism appears in these lines?

He will be like
a tree firmly planted by streams of water,
which yields its fruit in its season,
and its leaf does not wither;
and in whatever he does, he prospers.

- a. Words and images paired to show similarities (comparison)
- b. Words and images paired to show differences (contrast)
- c. The second line completes or emphasizes the first (complement)
- d. The lines develop a short narrative (sequence)

5. (Select One) What type of parallelism appears in these lines?

The wicked are not so,
but they are like chaff which the wind drives away.

- a. Words and images paired to show similarities (comparison)
- b. Words and images paired to show differences (contrast)
- c. The second line completes or emphasizes the first (complement)
- d. The lines develop a short narrative (sequence)

6. (Select One) What type of parallelism appears in these lines?

Therefore the wicked will not stand in the judgment,
nor sinners in the assembly of the righteous.

- a. Words and images paired to show similarities (comparison)
- b. Words and images paired to show differences (contrast)
- c. The second line completes or emphasizes the first (complement)
- d. The lines develop a short narrative (sequence)

7. (Select One) What type of parallelism appears in these lines?

For Yahweh knows the way of the righteous,
but the way of the wicked will perish.

- a. Words and images paired to show similarities (comparison)
- b. Words and images paired to show differences (contrast)
- c. The second line completes or emphasizes the first (complement)
- d. The lines develop a short narrative (sequence)

Module 4: Interpreting Biblical Narrative

1. **(Select All)** What are the three components of biblical narrative?

- Setting
- Characters
- Poetic Form
- Discourse
- Plot
- Parallelism

2. **(Select One)** What is a plotline?

- a. The narrator's commentary of a historical event
- b. The author's retelling of comprehensive details in a series of events
- c. The antagonist's scheme against the protagonist
- d. The author's selection and arrangement of details in a series of events

3. **(True or False)** One way biblical narrative uses plot is through plot embedding, or layers of storylines working together to tell the overall story of the Bible.

- a. True
- b. False

4. **(Select One)** Which of the following can act as a setting in biblical narrative?

- a. Time
- b. Place
- c. Both of these

5. **(Select One)** Since biblical narrative authors rarely provide moral commentary, how do we know whether or not a character's actions are good or bad?

- a. We can assume that heroes like Abraham, David, and Moses always did the right thing for the right reasons.
- b. Biblical narratives are only history; neither good nor bad.
- c. The actions of characters who love Yahweh are always good.
- d. Readers can carefully observe the words, actions, and consequences of a character's choices within the larger context of the biblical story.

Module 5: Repeated Words and Design Patterns

1. **(Select One)** The photomosaic analogy was used to illustrate what Bible study tool?
 - a. Checking our assumptions at the door to focus on the intent of the original author(s)
 - b. Identifying individual literary units and seeing how they work together to form a larger narrative
 - c. Seeing the same theme repeated with slight variations to create unity and develop the theme
 - d. Researching the cultural context of the passage

2. **(Select One)** Which of the following describes a word that repeats significantly in a text or group of texts?
 - a. An important word
 - b. A style word
 - c. A dominant word
 - d. A lead word

3. **(Select One)** Biblical authors use key word repetitions to lead us to compare narratives. Is this technique used in juxtaposed narratives, narratives distant from one another, or both?
 - a. Juxtaposed to one another
 - b. Distant from one another
 - c. Both of these

4. **(Select All)** To find a design pattern, watch for which of the following that link stories together?
 - Key words
 - Key images
 - Key times
 - Key poetics

5. **(True or False)** The design patterns in the Hebrew Bible only carry forward to the end of the Hebrew Bible.
 - a. True
 - b. False

Answer Key

Module 1: The Shape of the Hebrew Bible

1. True

Explanation This three-part structure of the Hebrew Bible is mentioned by ancient commentators and by Jesus himself ((Luke 24:44)). Let's review what the acronym stands for in the next question.

- 2. i. Torah → Law
- ii. Nevi'im → Prophets
- iii. Ketuvim → Writings

Explanation TaNaK refers to the most ancient order of the Hebrew Bible and is different from the order we find in Christian Bibles today.

3. a - A coming Moses-like prophet who is promised but is yet to come

Explanation The arrangement of the TaNaK is not accidental. The books have been designed to fit into this particular shape, and we find intentional design clues at the beginning and ending of the editorial seams of the major sections. Seam One anticipates a prophet like Moses who will one day rescue humanity. And Seam Two builds onto this portrait by describing this future prophet as an Elijah-like, righteous human from the line of David who meditates on the Torah day and night.

4. True

Explanation The Bible is the product of a human-divine partnership with neither one canceling out the other. When we trace the Holy Spirit working through the Scriptures, we are able to more clearly see the collaboration between God and humans. We'll explore this further in the next module!

Module 2: The Origin of the Hebrew Bible

1. False

Explanation It's common for people to think that for Scripture to be divine it must not have been influenced by humans. But this is a modern dichotomy we tend to have between the earthly and the spiritual. Rather, since creation ((Genesis 1-2)), God has wanted to partner with humans to bring about goodness in the world.

- 2. **Tell the story of how God has rescued and formed a people**
 - Invite those rescued people into a covenant partnership to represent him to the rest of the world**
 - Reveal the failure of God's chosen people**
 - Offer hope for the future of God's people and his world**

Explanation The first three mentions of the writing of the Bible ((Exodus 17:8-14); (Exodus 24:3-4); (Deuteronomy 31:19-26)) give us a solid summary of the purpose of the Bible.

3. b - Seeing how each individual piece of Scripture adds a new layer of meaning when viewed within a larger context and frame of reference

Explanation Recall our discussion about the different layers of meaning in the story of Ruth. The story of Ruth, in and of itself, does have a meaning. But the story of Ruth has even more meaning when we understand it in light of how it fits into the larger story or context—like how it fits into the story of the judges or the kings, or even how it links to the women described in (Proverbs 31). Each piece of the Bible is best understood as part of the whole quilt.

4. True

Explanation We can become so familiar with modern translations of the Bible that we forget it's actually ancient Jewish literature. A way to love our ancient Israelite neighbors well is by learning their culture and their way of writing to better understand what they were trying to communicate.

Module 3: Interpreting Hebrew Poetry

1. **i. Comparison** → **Corresponding words and images show metaphorical similarities.**
- ii. Contrast** → **Words and images are paired to show differences.**
- iii. Complement** → **The second line complements the first, completing a thought or image, or emphasizing the point.**
- iv. Sequence** → **Lines develop a short narrative sequence.**

Explanation By arranging two or more items in parallel, the author adds a layer of meaning beyond the words themselves. Identifying the different types of parallelism helps us understand what kind of connection the author wants to build. The following questions will ask you to identify the type of parallelism in Psalm 1 based on these definitions.

2. **a - Words and images paired to show similarities (comparison)**

Explanation This verse creates a comparison between various activities of the blessed one to show that they are not like the wicked in any way. (There is also a sequential movement of intensity from walk to stand to sit.)

3. **c - The second line completes or emphasizes the first (complement)**

Explanation In this verse, both lines are talking about the blessed one's relationship with Yahweh's Torah, but the second line goes beyond the first to add to the idea in a complementary way. This verse characterizes the blessed one as a righteous one.

4. **c - The second line completes or emphasizes the first (complement)**

Explanation The righteous one is compared to a tree here, and that tree is described in three complementary ways that show that the righteous one will flourish in every way.

5. **b - Words and images paired to show differences (contrast)**

Explanation This contrast is a little bit difficult to see, because the word "so" is standing in for how the righteous were described in the previous verses. An indicator of the contrast is the word "but" in the second line. So the point of this verse is that the wicked will not prosper like the righteous, but they will perish quickly.

6. **a - Words and images paired to show similarities (comparison)**

Explanation The items in these lines are synonymous. So there's an analogy being made between the wicked and the sinners, and then between the judgment and the assembly of the righteous. Notice how "will not stand" does double duty in both lines.

7. **b - Words and images paired to show differences (contrast)**

Explanation There is a contrast being made here between the way of the righteous and the way of the wicked. The righteous have a connection with Yahweh—he knows their way—but (our indicator for a contrast again) the wicked will perish. Implied is that Yahweh does not know their way.

Module 4: Interpreting Biblical Narrative

1. **Setting**
Characters
Plot

Explanation Setting, characterization, and plot are the three main things to look for as you read biblical narrative.

2. **d - The author's selection and arrangement of details in a series of events**

Explanation Plots are designed with intention. Authors edit, arrange, and select details to retell events in a way that illustrates their meaning and significance.

3. **True**

Explanation The biblical narrative works like a complex interweaving of plot layers, with various subplots contributing to the higher-level plot, and each higher level determining the ultimate meaning of the subplot. It's super intricate and creatively designed!

4. **c - Both of these**

Explanation Physical places and locations serve as settings, but time also serves as a type of setting.

5. **d - Readers can carefully observe the words, actions, and consequences of a character's choices within the larger context of the biblical story.**

Explanation Most of the stories in the Bible offer complex portraits of morally compromised people who do both good and bad. By studying biblical characters, we can observe our own worst tendencies. What can we learn from the characters who humble themselves to receive God's forgiveness, instruction, and healing? God faithfully responds to these characters with mercy and compassion.

Module 5: Repeated Words and Design Patterns

1. **b - Identifying individual literary units and seeing how they work together to form a larger narrative**

Explanation The photomosaic analogy is similar to the patchwork quilt analogy but with added focus on how the big picture comes to light through the part played by each piece.

2. **d - A lead word**

Explanation The biblical authors create wordplay by repeating lead words and the root of the lead word. By following these repetitions, we can learn to decipher or grasp a meaning of the text.

3. **c - Both of these**

Explanation The biblical authors ask us to read a particular literary unit on analogy with another literary unit in order to discover a deeper meaning. That literary unit can be right next to the one it is set on analogy to or it can be in a completely different scroll of the Bible.

4. **Key words**

Key images

Explanation We looked closely at the temptation pattern or the "see and take" pattern. To catch this pattern, pay attention to the use of words such as "see," "desire," "take," "seize," "good in own eyes," etc. These words will help clue you in to the replaying of the pattern.

5. **False**

Explanation The biblical authors weave design patterns throughout the Hebrew Bible, and the New Testament authors pick up these patterns and expound upon them. We ultimately see these patterns reach their climax in the person of Jesus.

Ephesians

Module 1: Introduction to Ephesians

1. **(True or False)** Saul was often called Paul after Jesus revealed himself to him.

- a. True
- b. False

2. **(Select One)** When reading the letter to the Ephesians, what should every “you” be translated as?

- a. You (singular)
- b. Y’all/You all (plural)
- c. Both singular and plural, depending on context
- d. None of the above

3. **(Select All)** Select all that are true. Which of the following is an accurate translation for the Greek word *apokalypsis*?

- The end of the world
- Revelation
- Uncovering
- Illumination
- Disclosure of truth

4. **(Matching)** Match the correct chapters in Ephesians to the corresponding apocalyptic theme.

Items

- 1. Chapters 1-3
- 2. Chapters 4-6

Options

- a. Respond to the apocalypse
- b. Comprehend the apocalypse

5. **(Select All)** Answer the question by selecting any that are true. In Ephesians, Paul talks about how unity can be expressed in all kinds of relationships and how this reflects the unity of Heaven and Earth. What are some of the specific examples he gives?

- Marriage
- Parents and children
- Multiple ethnic groups

Module 2: The Design of Ephesians

1. (Select One) Ephesians 1-3 is arranged with a symmetry of corresponding outer sections, emphasizing a central section. Select the theme of the central section of Ephesians 1-3. Refer to design of Ephesians 1-3 in the notes if you need some extra help!

- a. Prayer for an apocalypse of power
- b. The messianic victory monument: the new temple
- c. Doxology song to the Father and to the Son
- d. Victory song to the Father, Son, and Spirit

2. (Matching) Let's take a look at the poem in (Ephesians 1:3-14). Who are the "key agents" acting in each movement? In other words, who is the main person acting in this movement?

Items

- 1. Movement 1
- 2. Movement 2
- 3. Movement 3

Options

- a. The Holy Spirit
- b. The Israelites
- c. The Father
- d. The beloved one
- e. Us

3. (Select All) In the poem in (Ephesians 1:3-14), what are the blessings from God in the first and second movements? In other words, what has God done for humans (e.g., he "blessed us")?

- Blessed us
- Chose us
- Predestined us
- Adoption/sonship
- Graced us
- Made abundant for us
- Made known to us
- Given an inheritance

4. (Select One) In the poem in (Ephesians 1:3-14), where do we see the core concept or idea that will replay in every chapter? Hint: It's the purpose statement!

- a. Because he chose us in him before the foundation of the cosmos, so that we would be holy and blameless before him (vs. 4)
- b. Resulting in praise for the glory of his grace which he graced us in the beloved one (vs. 6)
- c. The purpose of arranging the fullness of the times, to head up all things together ... things in the heavens and things on earth (vs. 10)
- d. So that we would praise his glory, we who were the first ones to hope in the Messiah (vs. 12)

Module 3: Blessing and Election

1. **(True or False)** Biblical election can be defined as God choosing one out of the many to restore his blessing to the many.

- a. True
- b. False

2. **(True or False)** The entire story of the Hebrew Bible is the context for Paul's use of words like "election," "choosing," and "predestined."

- a. True
- b. False

Module 4: The Coming Age

1. **(Select One)** Paul's prayer in (Ephesians 1:15-23) could be summarized as which of the following?

- a. A prayer of thanksgiving
- b. A prayer for an apocalypse
- c. A benediction
- d. All of the above

2. **(True or False)** The concept of a current age and an age to come was created by early Christians and based on the teachings of Paul.

- a. True
- b. False

3. **(True or False)** The age to come was inaugurated by Jesus' death and resurrection, so we live in the reality of the "now and not yet."

- a. True
- b. False

Module 5: Identity

1. **(True or False)** According to Paul, (Ephesians 2:8) is primarily meant to be understood on an individualistic level.

- a. True
- b. False

2. **(Select All)** What was the former predicament of the non-Jewish readers before Jesus according to (Ephesians 2:1-10)?

- They were raised up in Jesus
- They were walking with God
- They were dead in transgressions and sins
- They were ruled by desires of the flesh

3. **(Select One)** Who is the agent of death the non-Jewish readers were enslaved to in (Ephesians 2:1-10)?

- a. The ruler of the authority of the air
- b. The children of wrath
- c. The flesh

4. **(True or False)** According to (Ephesians 2:1-10), God intervenes through his great mercy and love to give us new life.

- a. True
- b. False

5. **(Select All)** What is the result of God's intervention in (Ephesians 2:1-10)? Select all that apply.

- Dead in trespasses and sins
- Made alive with the Messiah
- Seated in the heavenly realm with Jesus
- Walked according to the world
- Created for good works

6. **(Select All)** Answer the question by selecting any that are true. Which of the following can be used to describe Paul's view of grace?

- Unconditioned
- Unmerited
- Unconditional
- Expectation of reciprocity
- A type of "power"

Module 6: The Powers

1. **(True or False)** When Paul refers to the powers/rulers, he is only referring to spiritual entities.

- a. True
- b. False

2. **(Select All)** Answer the question by selecting any that are true. Paul uses a variety of language to describe the powers (e.g., rulers, authorities, thrones, etc.). Who or what can these powers refer to?

- A specific person who is in a role of authority, power, and widespread influence
- A social structure or arrangement
- The influence of military, political, or economic institutions
- A territory of a ruler's power or influence

3. **(Select One)** According to (Deuteronomy 32:7-8), God divided humankind according to the number of the sons of God. To whom are the "sons of God" referring?

- a. The 12 tribes of Israel
- b. All of God's children
- c. Spiritual beings
- d. All of the above

Module 7: Jesus

1. (Select All) Answer the question by selecting any that are true. Regarding the Torah, which of the following would Paul agree with?

- The commands of the Torah help identify sin
- The Torah is wisdom literature
- The Torah is obsolete and no one should follow the laws
- The commands of the Torah are good and an expression of God's will

2. (Select One) Paul says that the Torah's commandments and decrees have caused hostility between the Jewish people and the nations, but he's not saying the Torah itself is bad. What is the thing actually hijacking the divine command, according to Paul (Check out (Romans 7))?

- a. Sin/the powers
- b. The law
- c. The nations
- d. All of the above

3. (True or False) Paul uses temple imagery and language to describe the new humanity.

- a. True
- b. False

Module 8: It's All About Love

1. (Select All) Answer the question by selecting any that are true. In (Ephesians 3:13), Paul describes his imprisonment as being for “your [the Ephesians’] glory.” In what ways is this upside down or different from the cultural value systems of his day?

- Paul views his imprisonment as being a status of shame
- Paul views his imprisonment as a great honor
- Paul is proud of his ability to share and participate in Jesus' suffering
- Paul views his imprisonment as deserving of suspicion and shame on his reputation

2. (True or False) (Ephesians 3:17) is referring to salvation or inviting Jesus into your heart

- a. True
- b. False

3. (True or False) There are depths and dimensions of the love of God that are impossible to experience without regularly surrounding ourselves with other followers of Jesus who are not like us.

- a. True
- b. False

Module 9: Transformation Begins

1. (True or False) In (Ephesians 4:8), Paul accurately quotes (Psalms 68:18) by writing, "... he (the Lord) gave gifts to people."

- a. True
- b. False

2. (Select All) Answer the question by selecting any that are true. Which of the following are meanings of the word "head" (*kephale* / κεφαλη) in ancient Greek?

- Authority
- A literal head
- A literal source of something
- Metaphorical, prominent, or visible

3. (True or False) In Ephesians 4, the gifts Paul refers to are leaders whose abilities sustain and guide the unity of God's people.

- a. True
- b. False

4. (True or False) By compiling various passages in the New Testament, we can create an exhaustive list of spiritual gifts.

- a. True
- b. False

Module 10: The New Humanity

- 1. (True or False)** The Greek word often translated as “self” in (Ephesians 4:22) is the English word for “humanity.”

 - a. True
 - b. False

- 2. (True or False)** The concept of God’s wrath in Paul’s letters can be described as God handing people over to their own self-destruction.

 - a. True
 - b. False

- 3. (Select All)** Take a look at the logical flow of (Ephesians 5:15-25). Which of the following are contrasts in verses 15-18?

 - unwise—wise
 - watch carefully—don’t be drunk
 - foolish—discerning the will of the Lord
 - drunk—filled with the Spirit

- 4. (True or False)** Take another look at the contrast in (Ephesians 5:18). Being drunk with wine is the same as being filled with the Spirit.

 - a. True
 - b. False

- 5. (Select One)** The Spirit-influences in (Ephesians 5:19-21) are given primarily for the edification of whom?

 - a. The individual
 - b. The community
 - c. Both a and b

- 6. (True or False)** (Ephesians 5:22) is an independent clause including the verb “submit.”

 - a. True
 - b. False

Module 11: An Epic Conclusion

1. (Select One) How is Paul's household code for the new humanity different from the traditional Greco-Roman household code of his time?

- a. Paul only addresses the ruler of the household (the patriarch)
- b. Paul states that those in subordinate positions exist for the comfort of those on top
- c. Paul speaks directly to wives, children, and slaves
- d. All of the above

2. (Select One) According to Paul, who is the true enemy of the new humanity?

- a. Other humans
- b. The powers
- c. Both humans and the powers
- d. None of the above

3. (Select All) Paul uses the imagery of putting on armor in two of his other letters (see (Romans 13:11-14); (1 Thessalonians 5:8-9)). In (Ephesians 6:10), Paul develops these images from his earlier letters and explicitly links them to passages in Isaiah. What items of the armor of God appear in (Isaiah 59:16-17) (Isaiah 11:5) (Isaiah 49:2) and (Isaiah 52:7)

- Breastplate of righteousness
- Helmet of salvation
- Garments of recompense and passion
- Belt of righteousness
- Belt of faithfulness/truth
- Sharp sword-like mouth
- Feet of Good News and peace

Answer Key

Module 1: Introduction to Ephesians

1. True

Explanation Saul, or Shaul in Hebrew, would go by his Hebrew name when he was around other ethnically Jewish people. When he was with non-Jewish people, he would go by his Greek name, Paul, or Paûlos. Paul lived in many cultures, and his different names reflect that.

2. b - Y'all/You all (plural)

Explanation When reading the letter to the Ephesians, it is important to remember that every “you” should be translated in the plural. It’s harder to convey in English, but “y’all” or “you all” would be the closest translation. It’s important to remember that the Bible was written for us but not to us. Paul’s letter was not directed at an individual but a group of individuals. One example of why this matters is when reading Ephesians 1:13 (“In him you also, when you heard ...”) and 2:1 (“And you were dead in the trespasses and sins in which you once walked ...”). Paul is speaking in the plural to all non-Jewish people who now follow Jesus, not just to the reader.

3. Revelation

Uncovering

Illumination

Disclosure of truth

Explanation In modern English, the word “apocalypse” has come to mean the end of the world. So when we hear “apocalypse,” we usually think about death, destruction, post-apocalyptic life on Earth, and perhaps even dragons and fire. The Greek word means to reveal or uncover something—literally or metaphorically. In the letter to the Ephesians, Paul writes about his apocalypse, inviting his audience to experience it as well.

4. i. Chapters 1-3 → Comprehend the apocalypse

ii. Chapters 4-6 → Respond to the apocalypse

Explanation Chapters 1-3 are focused on comprehending the apocalypse, and chapters 4-6 are focused on responding to the apocalypse. The first three chapters repeatedly use words like “comprehend” and “know.” But in chapters 4-6, Paul begins using imperatives or commands. Paul wants his audience to understand his apocalypse and how to respond to it.

5. Marriage

Parents and children

Multiple ethnic groups

Explanation Although Paul focuses on ethnic reconciliation in the letter to the Ephesians, he also talks about how families will be used to continue the work of unifying Heaven and Earth.

Module 2: The Design of Ephesians

1. b - The messianic victory monument: the new temple

Explanation Paul cared deeply about the construction of the letter to the Ephesians. And understanding the letter’s design can help us better see its meaning. A structure like this, that is designed around a central element, is generally chosen to emphasize that central element. Notice how the messianic victory monument, the new temple, stands right at the center. This tells us that it was super important to the author and is key to understanding the message of the book.

2. i. Movement 1 → The Father

ii. Movement 2 → The beloved one

iii. Movement 3 → The Holy Spirit

Explanation In each movement, there is a different “agent” doing the actions. We see the Father doing the action in movement 1, the Son doing the action in movement 2, and the Spirit doing the action in movement 3.

3. **Blessed us**
Chose us
Predestined us
Adoption/sonship
Graced us
Made abundant for us
Made known to us
Given an inheritance

Explanation We see God as the actor giving out specific blessings throughout the three movements.

4. **c - The purpose of arranging the fullness of the times, to head up all things together ... things in the heavens and things on earth (vs. 10)**

Explanation Jesus is, both literally and metaphorically, the center of the three movements. In (Ephesians 1:10), we see the central movement, core concept, and vocabulary that’s going to replay in every chapter: All things in Heaven and Earth are becoming one underneath the representative head of the messianic King.

Module 3: Blessing and Election

1. **True**

Explanation One example of this is God choosing Israel as his vehicle to restore blessing to the nations.

2. **True**

Explanation Understanding the story of the Hebrew Bible is incredibly important for understanding the context and meaning of Paul’s words.

Module 4: The Coming Age

1. **b - A prayer for an apocalypse**

Explanation Paul prays that believers would experience a “revelation” (Greek: ἀποκαλύψις / *apokalupsis*), an unveiling of something that can only be seen with the eyes of faith—the exaltation of the crucified and risen Messiah.

2. **False**

Explanation The idea of a current age and an age to come is a biblical idea that was standard within Judaism before Christianity existed. This concept would have been central to Paul’s worldview. In the Hebrew Bible, the transition moment between this age and the age to come was referred to as the Day of the Lord, a time of judgment and resurrection to new life for those who had been faithful to the God of Israel.

3. **True**

Explanation In this story, there are two ages: the current age and the age to come. The new creation was inaugurated in the death and resurrection of Jesus, and it will be consummated when he returns. The resurrected Jesus is reigning as King as we live in the reality of the now and not yet, awaiting his return and the full reunification of Heaven and Earth.

Module 5: Identity

1. **False**

Explanation Paul is passionate about applying this verse to social relationships within a community. For Paul, this “grace gift” in (Ephesians 2:8) is about the birth of a new creation and a new way of humans relating to one another.

2. They were dead in transgressions and sins
They were ruled by desires of the flesh

Explanation In (Ephesians 2:1-10), Paul explains to the non-Jewish people that they were dead in their trespasses and sins and walked according to “the ruler of the authority of the air” before God’s intervention through Jesus.

3. a - The ruler of the authority of the air

Explanation In (Ephesians 2:2), Paul says that the people used to be ruled by the “the ruler of the authority of the air, the spirit now at work in the sons of disobedience.”

4. True

Explanation We see God intervene in verse 4 with his mercy and make them alive again through the Messiah.

5. Made alive with the Messiah
Seated in the heavenly realm with Jesus
Created for good works

Explanation Paul writes that God “made you alive together with the Messiah ... and raised you up together and seated you together in the heavenly realm in the Messiah Jesus” (Eph. 2:5-6). We also read that God has “created [them] in Messiah Jesus for good works” (Eph. 2:10).

6. Unconditioned
Unmerited
Expectation of reciprocity
A type of “power”

Explanation According to Paul, grace is unconditioned. It is unmerited and not given on a basis of worth. But grace is also not unconditional, as in, with no expectation of a return. It comes with an expectation of reciprocity from the receiver. We also see that Paul’s view of grace is often akin to that of a “power,” an ongoing source of energy, inspiration, personal love, and presence. It’s as if the sheer abundance and mismatch of Paul’s worth and God’s generosity becomes a vital power in his life. For Paul, grace isn’t just theology—it’s his life experience.

Module 6: The Powers

1. False

Explanation Paul uses “powers” to refer to both physical and non-physical entities. For Paul, the powers are both earthly and heavenly, visible and invisible, with manifestations that are both human and supra-human, material and non-material. This means that whenever the New Testament authors speak of power, they are referring to a power that is both of Heaven and Earth, material and spiritual.

2. A specific person who is in a role of authority, power, and widespread influence
A social structure or arrangement
The influence of military, political, or economic institutions
A territory of a ruler’s power or influence

Explanation All of these are ways that Paul envisions the cosmic rulers or elemental powers (spiritual beings) to be invested in the political, ethnic, gendered, and socioeconomic structures of our world. Paul sees these spiritual beings as being intimately connected to the earthly entities (rulers, social structures, etc.) who work to divide and corrupt what God has intended to unify.

3. c - Spiritual beings

Explanation In Hebrew, the phrase “sons of x,” means “members of x class,” not the physical offspring of someone. In Deuteronomy 32:7-8, “sons of God (*elohim*)” refers to other spiritual beings.

Module 7: Jesus

1. The commands of the Torah help identify sin

The Torah is wisdom literature

The commands of the Torah are good and an expression of God's will

Explanation Paul has a nuanced view of the Torah, but his problems are not with the Torah itself.

2. a - Sin/the powers

Explanation In Romans 7, we read that sin is the thing hijacking the divine command, thereby creating death and hostility. This is a prime example of the powers' distortion of a good thing (the Torah).

3. True

Explanation Humans are the temple building in which God now dwells. As the “building” continues to grow, the people are filled with the one who fills the new creation with his presence, and the life of Heaven continues to invade Earth.

Module 8: It's All About Love

1. Paul views his imprisonment as a great honor

Paul is proud of his ability to share and participate in Jesus' suffering

Explanation Paul's boasting is always in the context of the upside-down value system of the Kingdom. He is proud to be in prison for the Messiah. It is the reversal of a system of honor and shame.

2. False

Explanation (Ephesians 3:17) is about deepening our commitment to one another as a community and discovering more of God's love.

3. True

Explanation Grasping the love of God requires a community of people who are different from us. The new humanity needs one another in order to truly experience greater depths of God's love.

Module 9: Transformation Begins

1. False

Explanation Paul is alluding to the entirety of Psalm 68 and has adapted the wording of the quoted line in light of the concluding line of the poem. That line depicts God ascending the holy mountain to take up residence in his temple so that he can “give strength and power” to his people. Paul takes this and applies it to Jesus, the conquering Messiah whose victory and enthronement over the powers of darkness gives him the right to give gifts to his people.

2. A literal head

A literal source of something

Metaphorical, prominent, or visible

Explanation Remember, the range of meaning for “head” in English is not the same for *kephale* (κεφαλη) in Greek. Observing Paul's usage of head when referencing Jesus, we see that it most often occurs in contexts of his role as source and creator.

3. True

Explanation The goal of these leaders is to “build up” (a temple metaphor) God’s people so they can do the “work” (recall of (Ephesians 2:10)) of service.

4. False

Explanation You can read through various passages listing the gifts of the Spirit ((Romans 12:6-8); (1 Corinthians 12:8-28); (Ephesians 4:11); (1 Peter 4:11)), but these lists are not meant to be exhaustive. There aren’t a certain number of spiritual gifts. The Spirit gives gifts in various communities with the goal of building a unified people of the Messiah who embody the new humanity (“a mature/complete human”).

Module 10: The New Humanity

1. True

Explanation Remember, the “you’s” in Ephesians should be translated in the plural (y’all). The new humanity is a communal identity, not an individual identity. The exhortation in Ephesians 4:22 is for “y’all” to take off the old humanity.

2. True

Explanation The phrase “wrath of God” in Paul’s letters refers to God allowing the old creation to destroy itself. But the whole point is that his wrath isn’t the final word. God’s ultimate response to his wrath is to rescue people from the powers and to show his mercy.

3. unwise—wise foolish—discerning the will of the Lord drunk—filled with the Spirit

Explanation Paul here creates a triad of opposites, exploring the contrast between the old humanity and the new. And notice how all three revolve around the theme of wisdom, discernment, and outside influences.

4. False

Explanation It’s about influences. You have a choice as to what your influence is going to be. You’re always being influenced by things other than yourself. There’s no neutral state. If you submit yourself to the influence of the Spirit, you will be filled up with the life of the new creation. If you are filled with the life of the new creation, you won’t need to shut down your mind to experience bliss. You can discover new humanity right here with a sober mindset.

5. b - The community

Explanation Each of the examples of the Spirit-influences (speaking, singing, submitting, etc.) are related to the common life of the worshiping community. In other words, the Spirit isn’t given primarily for individual edification but for the building up of the whole group.

6. False

Explanation Although modern translations include the verb, (Ephesians 5:22) has no verb. This tells us that Paul is filling out a portrait of the many examples of mutual submission described in the previous verses.

Module 11: An Epic Conclusion

1. c - Paul speaks directly to wives, children, and slaves

Explanation Contrary to the typical household code of his day, Paul speaks directly to wives, children, and slaves, giving them a level of status and dignity. By giving them names and their own responsibilities, he’s making a move that would stand out against the ancient culture. In Paul’s mind, those in subordinate positions in the new humanity do not exist for the comfort of those at the top. Rather, those who have authority or power are to use it for good, protecting and nurturing those who are subordinate to them.

2. b - The powers

Explanation Paul wants his communities to know that their real enemy is not other humans. Their enemy is the larger social, economic, political, and religious forces that govern and shape human existence. Paul, along with all Jews shaped by biblical traditions, viewed these forces as manifestations of spiritual rulers and authorities who are opposed to the cosmic reign of the Messiah.

3. **Breastplate of righteousness**

Helmet of salvation

Garments of recompense and passion

Belt of righteousness

Belt of faithfulness/truth

Sharp sword-like mouth

Feet of Good News and peace

Explanation Paul explicitly links the imagery in his letters to the divine armor of the messianic king in Isaiah. The point is that God's weapons have now been transferred to the new humanity, who are united in and with the Messiah.

Heaven and Earth

Module 1: The Meaning of Heaven and Earth

1. **(Matching)** Match the elements of the universe with how they are described in the biblical perspective.

Items

1. Heavens
2. Earth
3. Waters

Options

- a. Human's space
- b. God's space
- c. Nobody's space

2. **(True or False)** The biblical authors intended to communicate scientific truths about the time and material processes of the universe's creation rather than the meaning and purpose of the universe.

- a. True
- b. False

3. **(Select All)** How does the New Testament relate the role of Jesus to Heaven and Earth? Complete the statement, selecting any that are true. Jesus came to _____.

- unite Heaven and Earth
- destroy the Earth and bring Heaven
- bring God's Kingdom to Earth
- separate Heaven and Earth

4. **(Select All)** According to the biblical narrative, what are "the heavens"?

- God's space
- The skies
- Where the birds fly
- The place people go when they die

5. **(True or False)** The Bible is an ancient text written in an ancient context and style.

- a. True
- b. False

6. **(True or False)** Words have meaning in and of themselves, especially when they come from God. This means that the language and the historical-cultural context they come from is ultimately insignificant.

- a. True
- b. False

Module 2: Genesis 1 in Its Ancient Context

1. **(Select One)** What does the word “earth” mean in the Hebrew Bible?

- a. Land
- b. Dust
- c. Ground
- d. Globe
- e. Planet

2. **(Fill In The Blank)** In English, Genesis 1:1 typically reads: “In the beginning, God created the heavens and the earth.” If we replace “earth” with “land,” what should we replace “heavens” with?

“In the beginning, God created the \$1 and the land.”

Word bank

- a. Outer space
- b. Ground
- c. Trees
- d. Skies
- e. Clouds
- f. Sun

3. **(Select All)** Let’s review some Hebrew. How should we translate the word “raqia’” found in Genesis 1:6-8? Select all the options you think work best.

- Sky dome
- Firmament
- Expanse
- Heavens
- Skies

4. **(True or False)** The raqia’ holds back the waters above from destroying the earth.

- a. True
- b. False

5. **(Select One)** Which of the following describes the word “cosmology”?

- a. It refers to an account of the universe and sometimes of its origins.
- b. It comes from the Greek word “kosmeo” for “ordered.”
- c. It comes from the Greek word “logos” for “account.”
- d. All of the above.

6. **(Select All)** What do the four term “wild,” “waste,” “darkness,” and “watery deep” describe?

- Material things that existed before creation
- Material things that God created
- Nothingness
- The pre-creation state of non-existence

7. (Select All) Israel's neighbors, Egypt and Babylon, describe creation in ways that are similar and different from the Israelites. On which of the following points would Israel disagree with their neighbors?

- The created elements are all deities.
- Deep waters describe the pre-creation state.
- Creation involves violent defeat of other gods.
- The cosmos has a multi-tiered design.

8. (True or False) The Bible's creation narratives are in dialogue with modern scientific ideas about world origins.

- a. True
- b. False

9. (True or False) The Bible's creation narratives are in dialogue with Egyptian, Babylonian, and Canaanite cosmologies.

- a. True
- b. False

10. (Select One) What is the purpose of ancient cosmologies?

- a. To describe the physical-material processes by which the universe came into being.
- b. To address basic worldview issues like the purpose of the world, who are we, where are we, why are we here, and who the gods are.
- c. To engage in the creation versus evolution debate.
- d. All of the above.

11. (Select All) How does biblical cosmology relate to other ancient Near Eastern cosmologies?

- Sometimes the biblical text shares parts of other traditions.
- Sometimes the biblical text rejects parts of other traditions.
- Sometimes the biblical text subconsciously reflects traditional concepts of its cultural context.

12. (Select One) Genesis opens with the phrase "In the beginning." What does the word "beginning" or "reshit" mean? It may help to remember how it's used in Jeremiah 28:1: "... in the reshīt of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month ..."

- a. A first period of time
- b. A first point in time

Module 3: The Literary Design of Genesis 1

1. **(Matching)** Match each set of days with their corresponding category.

Items

1. Days one through three
2. Days four through six

Options

- a. Inhabitants
- b. Environments

2. **(Fill In The Blank)** Complete the sentence:

There are two parallel movements in days one through three and days four through six, which both start with the \$1 and move to the \$2.

Word bank

- a. Top
- b. Inhabitants
- c. Heavens
- d. Middle
- e. End
- f. Beginning
- g. World
- h. Earth
- i. Globe
- j. Creation

3. **(Select One)** How many things are created on day six? (Hint: Read Genesis 1:24-30.)

- a. One
- b. Two
- c. Three
- d. Four

4. **(Select All)** What stands out as unique in day six? Select all that apply.

- Two acts of creation take place.
- God creates humans in his image.
- God blesses the humans and calls them to rule over creation.
- God says that it was "very good."

5. **(Select One)** What does it say about the character of God that he hands over rulership to humanity?

- a. God desires to partner with humans.
- b. God is inviting, welcoming, and trusting his created beings.
- c. Both of these

6. **(True or False)** The seventh day is different from days one through six. It does not begin with "and God said," nor does it recount an act of creation.

- a. True
- b. False

Module 4: A Tour of the Cosmos

1. **(Select All)** What biblical images are used to describe the state of nothingness before God shapes and orders creation?

- Wild and waste
- Deep waters
- Darkness
- Sheol
- Lack of material substance

2. **(Select All)** In Genesis 1, how does God bring order to the pre-creation waters?

- He creates the *raqia'*
- He gathers the waters below into seas
- He brings rain
- He opens the windows of the heavens

3. **(True or False)** The waters above the *raqia'* are the source of rain.

- a. True
- b. False

4. **(True or False)** The waters above the *raqia'* are envisioned as being above the sun, moon, and stars.

- a. True
- b. False

5. **(Select All)** In the seas, God places a great sea dragon—a *tannin*. How is the *tannin* portrayed in Genesis 1?

- A part of God's good creation
- Dangerous
- Violent
- Blessed

6. **(Select All)** In ancient Near Eastern literature and in the Hebrew Bible, the sea dragon is later portrayed as a dangerous chaos monster (Ps. 74:12-17; Ps. 89:8-13). What is the effect of it being both part of God's creation in Genesis 1 and a dangerous creature elsewhere?

- The sea dragon is no match for God. It is just a created being, not an obstacle.
- There is danger and chaos in the world, but it is limited by God.
- God's creation is good but not tame.

7. **(True or False)** Rivers, springs, and pools of water typically have a negative connotation in the biblical text.

- a. True
- b. False

8. **(Select All)** If the sea is chaos, what connotations do you think the dry land has when God causes it to appear out of the sea in Genesis 1:10?

- Safety
- Order
- Chaos
- Life

Module 5: The Unity of Heaven and Earth

1. **(Select All)** Recall the different ways “heavens” can be used. Choose any that apply.

- The sky-dome, raqia’
- The skies generally
- The place where God dwells

2. **(Select All)** Genesis 2:1 says, “Thus the heavens and the earth were completed, and all their hosts.” What does the word “hosts” mean here?

- Inhabitants
- Armies
- Creatures
- Hospitable humans

3. **(Select All)** In the biblical story, the heavenly realm and earthly realm are not completely separate because they overlap at key places and times. What are some of these places?

- The garden of Eden
- The tabernacle
- The temple
- Certain high mountains

4. **(Matching)** The tabernacle and temple were constructed to match the three tiers of sacred space on the land in Genesis. The three tiers of the tabernacle match the land in Genesis starting with the most holy place where God dwells, moving outward. Tier 1 is the ___**A**___. Tier 2 is the ___**B**___. Tier 3 is the ___**C**___.

Items

1. Tier 1: Middle of the garden
2. Tier 2: Garden
3. Tier 3: Eden

Options

- a. Courtyard
- b. Holy of holies
- c. Holy place

5. **(Matching)** The tabernacle and Eden setup also corresponds to the three-tiered cosmos in Genesis 1. Finish the sentence: In the ordering of the cosmos, ___**A**___ correspond(s) with the middle of the garden and the holy of holies, ___**B**___ correspond(s) with the garden and the holy place, and ___**C**___ correspond(s) with Eden and the courtyard.

Items

1. A
2. B
3. C

Options

- a. The waters
- b. The land
- c. The heavens

Module 6: Humans and Their Role in the Cosmos

1. **(Select All)** What hints in the text of Genesis 1 indicate that the formation of humanity is the apex of creation?

- Humanity is uniquely called to rule over the rest of creation.
- Humanity is created in God's image.
- The creation of humanity is followed by "it was very good" rather than "it was good."
- The most text is given to this creative act.
- Humanity is called to be fruitful and multiply.

2. **(Select All)** Humans are the culmination of God's creation, made in his image. When the words "image" (*tselem*) and "likeness" (*demut*) were used in the ancient context of Israel and its neighbors, what two things could they be referring to?

- A physical statue of stone or wood
- A painting of a deity
- A vision or dream about a god
- The king or pharaoh

3. **(True or False)** In the Bible, humanity is regarded as the statue or idol of God.

- a. True
- b. False

4. **(Select All)** From the literary context alone, what does it mean to be created in the image of God? Select any of the following.

- Humanity is created with the ability to reason
- Humanity is created as male and female
- Humanity is created to rule over the Earth and its creatures
- Since humanity has a body, God must also have a body

5. **(True or False)** Up to this point in the story, the way God has demonstrated his rule (power and authority) is by giving humans a list of commands to follow.

- a. True
- b. False

6. **(Fill In The Blank)** Think back to that repeated phrase in Genesis 1 and who has been defining good so far:

"\$1 \$2 that it was \$3."

Word bank

- a. fruitful
- b. Adam
- c. God
- d. okay
- e. man
- f. good
- g. saw
- h. bad
- i. the woman

7. (Fill In The Blank) The author intentionally creates a contrast with this phrase in Genesis 3:6:

“\$1 \$2 that the tree was \$3 ...”

Word bank

- a. fruitful
- b. Adam
- c. God
- d. okay
- e. man
- f. good
- g. saw
- h. bad
- i. the woman

8. (Select One) Humanity chooses to call the shots, seizing the opportunity to define good and bad apart from God. The tragic consequence is a broken relationship with each other and with God. In many ways, that is still the human experience. But that’s not the end of the story. According to Genesis 3:15, who will ultimately be victorious?

- a. The snake
- b. The woman
- c. The woman's many offspring
- d. One of the woman's offspring

9. (True or False) According to Genesis 3:15, the victorious human crushes the snake’s offspring.

- a. True
- b. False

10. (Select All) What is the function of this promise in the biblical storyline? Select all that apply.

- It functions as a glimmer of hope for humanity in the midst of a curse.
- It creates anticipation of a future victor.
- It foreshadows future suffering for the victorious human.

Module 7: Time and Eschatology in Genesis 1

1. (Matching) The first, middle, and last days of creation are all focused on the order of time. Match the following days with the rhythm of time described on that day.

Items

1. Day 1
2. Day 4
3. Day 7

Options

- a. Weekly
- b. Daily
- c. Monthly and yearly

2. (Select All) There is a huge focus on the number seven in Genesis 1:1-2:3. Tim brought up many ways that seven appears in this chapter. What are some of the ways the number seven appears in Genesis 1:1-2:3? Choose any that apply.

- There are seven Hebrew words in the first line of the Bible, Genesis 1:1.
- There are fourteen Hebrew words in Genesis 1:2.
- There are seven days in Genesis 1:1-2:3.
- The concluding seventh paragraph in Genesis 2:1-3 begins with three lines which have seven words each.
- God says "let there be ..." seven times.
- "God saw that it was good" seven times.

3. (Select One) So why the focus on seven? Why is that number significant? Remember that "seven" in Hebrew is spelled with the same consonants as another word. Do you remember what that other word is? In Hebrew, both words look like this: שבע. Select all that apply.

- a. Rest
- b. Created
- c. Complete/full

4. (Matching) All of these structures of seven are leading up to the seventh day. What is so significant about the seventh day? And what does it mean that God rests on that day? There are two words that describe God's rest on the seventh day (see Gen. 2:2-3 and Exod. 20:11). Match the words with their definitions.

Items

1. Shabat
2. Nuakh

Options

- a. to stop, finish, or cease
- b. to settle in or take up residence

5. (Select One) In (Genesis 2:1), we see that God "completes" his work and then "rests" on the seventh day. Which of the following were built using the ideas of rest and completion?

- a. The tabernacle
- b. The temple
- c. The synagogue
- d. Both the tabernacle and the temple.

6. (Select All) What is implied when God finishes his work of creation and rests on the seventh day? Choose any that apply.

- He cannot dwell with people without a temple or tabernacle.
- His glory fills the Earth.
- He takes up residence within creation.
- He fills the Earth with his presence just like he fills the temple.

7. (True or False) After describing the seventh day, the text follows the typical pattern and says, "There was evening, and there was morning, the seventh day."

- a. True
- b. False

8. (Matching) The number seven is a big deal in the first chapter of the Bible, and it continues to be significant throughout the rest of the Bible. Choose the best description for each of the following rhythms of time.

Items

1. Sabbath
2. Day of Atonement
3. Jubilee year (the land rests)
4. "Super" Jubilee year (the land rests and captives are freed)

Options

- a. Every seven years
- b. Every seven days
- c. Every seven times seven years
- d. Every year in the seventh month

9. (True or False) When Jesus reads from Isaiah 61 at the beginning of his ministry, he declares himself to be the one inaugurating God's ultimate Sabbath rest and the super Jubilee year.

- a. True
- b. False

Answer Key

Module 1: The Meaning of Heaven and Earth

1. i. **Waters** → **Nobody's space**
- ii. **Heavens** → **God's space**
- iii. **Earth** → **Human's space**

Explanation As you read these words—heavens, earth, waters—it's helpful to know the connotation of each.

2. **False**

Explanation The biblical authors talk about the function and purpose of the universe rather than its material origin in the way we often conceive of it in the modern world. We'll continue to explore this idea in future lessons.

3. **unite Heaven and Earth**
bring God's Kingdom to Earth

Explanation When it comes to the concepts of Heaven and Earth in the New Testament, we learn that Jesus is announcing that the Kingdom is here (Matt. 4:16-18), that the two spaces are locked together in him (Eph. 1:10), and that he is enthroned as King over both (Phil. 2:9-10).

4. **God's space**
The skies
Where the birds fly

Explanation In the Hebrew Bible, "heavens" refers to the sky, but it can also represent God's space.

5. **True**

Explanation This is a foundational point in understanding the entire Bible.

6. **False**

Explanation The meaning of any communication depends on the language used to speak or write it and the world in which it was originally communicated. Remembering this helps us avoid the mistake of taking words out of context.

Module 2: Genesis 1 in Its Ancient Context

1. **a - Land**

Explanation Right. The view is that the earth is the land that the humans live on, rather than a sphere or globe rotating around the sun in space. This creates a different picture in the mind of the audience, so it is something to keep in mind as we read.

2. **d - Skies**

Explanation In the Hebrew Bible, "the heavens" refers to the skies. It's the place where the sun, moon, and stars are (Gen. 1:14-19), and the place where birds fly (Gen. 1:20).

3. **Sky dome**
Firmament
Expanse
Heavens
Skies

Explanation Raqia' can be translated as sky dome, firmament, or expanse (Gen. 1:6-8). It's the solid blue dome above the land (Ezek. 1:22, 26), also simply called the "heavens/skies" (Gen. 1:8).

4. True

Explanation God allowed these waters to drop once, but not again (Gen. 7:11). The raqia' functions as a protective shield that provides a space where life can flourish. It is a beautiful image of how God sustains creation and life.

5. d - All of the above.

Explanation The biblical authors leverage their cosmology to make theological statements about Yahweh's status as creator and to contrast his character with that of the gods described in other ancient cosmologies.

6. Nothingness

The pre-creation state of non-existence

Explanation In our modern cosmology, we think of "nothing" as having no material. The ancient Israelites thought of "nothing" in terms of having no purpose or function for human flourishing.

7. The created elements are all deities.

Creation involves violent defeat of other gods.

Explanation Israel's neighbors described the created elements like waters, sky, and land as deities who must be kept happy by the humans who serve them. But Israel's perspective in Genesis was clear: There is only one God above everything. Additionally, Israel did not believe creation involved the violent defeat of other gods. While Babylon viewed the waters as a violent god to be defeated, Israel viewed the waters as a chaotic obstacle to overcome. Israel's worldview was that there was no match for Yahweh in creation.

8. False

Explanation Let's do another true or false question.

9. True

Explanation The Bible's creation narratives are designed to engage other ancient cosmologies that would have been familiar to the original audience. Studying ancient creation stories can help us notice when the biblical narrative is intentionally contrasting these other perspectives to further illuminate its message.

10. b - To address basic worldview issues like the purpose of the world, who are we, where are we, why are we here, and who the gods are.

Explanation As we read through the creation accounts found in Genesis, the most helpful questions to keep in mind have to do with worldview.

11. Sometimes the biblical text shares parts of other traditions.

Sometimes the biblical text rejects parts of other traditions.

Sometimes the biblical text subconsciously reflects traditional concepts of its cultural context.

Explanation It's all of the above! Sometimes the biblical text shares with other cosmologies. For example, the pre-creation state is described as waters in the Bible as well as in other ancient cosmologies. This sharing is often subconscious in the biblical text, reflecting the traditional concepts of the ancient culture. After all, the biblical authors share a similar understanding of the world as their neighbors. However, there are key points where the biblical text rejects other traditions. For example, an ancient Near Eastern cosmology would communicate that humans were created to be slaves of the gods. The biblical account would strongly disagree!

12. a - A first period of time

Explanation Notice how the reshîṭ of Zedekiah's reign extends over four years. So the word can refer to a period of time and not just the moment it began. If "beginning" in Genesis 1:1 refers to a preliminary period of time rather than to a first instant in time, then it can be a way of referring to the entire seven-day period of creation rather than to a point in time

prior to the seven days. What this means is that Genesis 1:1 likely functions as a summary statement of the entire creation process rather than describing the first step in the process.

Module 3: The Literary Design of Genesis 1

1. i. Days one through three → Environments

ii. Days four through six → Inhabitants

Explanation There is a symmetry between the first and second half of the days of creation. In the first half, the environments and spaces are created. In the second half, the inhabitants that fill each of those spaces are created. We'll look at some further similarities between each pairing of days in just a moment.

2. c - Heavens, h - Earth

Explanation Check out the summary statement in Genesis 2:1 after God finishes his creative work. It synthesizes the structure we've observed in the last few questions: "And they were completed, the heavens and the earth and all their hosts [hosts = inhabitants]." Let's take one last look.

3. b - Two

Explanation There are two categories of things created on day six, animals and humans. This is indicated by the phrase "And God said, 'Let ...'"

4. Two acts of creation take place.

God creates humans in his image.

God blesses the humans and calls them to rule over creation.

God says that it was "very good."

Explanation The author is emphasizing these differences by including them among so many similarities. Through this literary design, we can see that humans are the pinnacle of God's creative act, uniquely called to partner with God in ruling the Earth.

5. c - Both of these

Explanation It's quite amazing when you think about it!

6. True

Explanation We'll dive in to the significance of the seventh day further at the end of this class.

Module 4: A Tour of the Cosmos

1. Wild and waste

Deep waters

Darkness

Explanation Wild and waste, darkness, and deep waters describe the state of non-functional nothingness in Genesis 1:2. God brings order to these elements with his creative work.

2. He creates the *raqia'*

He gathers the waters below into seas

Explanation The *raqia'* or sky-dome separates the waters above from the waters below, and the seas are given boundaries and limits.

3. False

Explanation The waters above are powerful waters, and they are the source of the flood (Gen. 7:11), but the clouds below the *raqia'* are the source of rain (Ps. 147:7-8).

4. True

Explanation The sun, moon, and stars are set in the *raqia'*, which is below the waters above (see also Ps. 148:4).

5. A part of God's good creation Blessed

Explanation Isn't it interesting that the biblical portrait of the sea dragon is not what we would expect?

6. The sea dragon is no match for God. It is just a created being, not an obstacle. There is danger and chaos in the world, but it is limited by God. God's creation is good but not tame.

Explanation The existence of the sea dragon is much like the existence of the sea. They are both dangerous elements, limited in their power by God, but they also wreak havoc in the lives of humans and on the Earth.

7. False

Explanation Rivers, springs, and pools of water typically have a positive connotation in the biblical text, whereas seas are dangerous and chaotic.

8. Safety Order Life

Explanation The connotation of the dry land as the safe space for humans to flourish begins in Genesis 1 and continues throughout the story of Scripture (see also Ps. 24:1-2).

Module 5: The Unity of Heaven and Earth

1. The sky-dome, *raqia'*

The skies generally

The place where God dwells

Explanation The heavens can refer to the *raqia'* that holds back the waters above (Gen. 1:6-7), the dwelling place of God (Ps. 11:4), and the skies more generally (Gen. 1:20).

2. Inhabitants

Creatures

Explanation Genesis 2:1 functions as a summary statement of the six days of creation—the spaces (days one through three) and the inhabitants that fill them (days four through five). Notice that the sun, moon, and stars are included among the hosts (day four).

3. The garden of Eden

The tabernacle

The temple

Certain high mountains

Explanation In the garden of Eden, God's presence dwells with the humans in the garden (Gen. 3:8). After the tabernacle is built, Yahweh's glory fills it (Exod. 40:34). After Solomon finishes the temple, God's presence fills it (1 Kgs. 8:10-11). Heaven and Earth also overlap when Moses goes up to Sinai (Horeb), a high mountain in Exodus 24:9-13.

4. i. Tier 1: Middle of the garden → Holy of holies

ii. Tier 2: Garden → Holy place

iii. Tier 3: Eden → Courtyard

Explanation The ark of the covenant—a gold box with two carved gold cherubim over it—is where Yahweh’s presence dwells (Exod. 25:22). The ark is the holy of holies, which is separated from the holy place by a curtain with cherubim on it, just like the cherubim at the edge of the garden (Gen. 3:24; Exod. 26:33-34). Outside of this is the courtyard (Exod. 27:9-19).

- 5. i. **A → The heavens**
- ii. **B → The land**
- iii. **C → The waters**

Explanation The entire cosmos is God’s tabernacle, and it recalls the ideal Eden setup where God walked among humanity. The world is God’s dwelling place, and his presence pervades all creation. The Bible portrays God as dwelling everywhere (Ps. 139), yet uniquely dwelling in the heavens (Isa. 66:1-2) and other sacred places. We’ll think more about how both can be true when we talk about time and eschatology near the end of this class.

Module 6: Humans and Their Role in the Cosmos

- 1. **Humanity is uniquely called to rule over the rest of creation.**

Humanity is created in God’s image.

The creation of humanity is followed by “it was very good” rather than “it was good.”

The most text is given to this creative act.

Explanation Great job! While humanity is called to be fruitful and multiply, this is also said to the animals, so it doesn’t necessarily set humanity apart. Although, it does set living beings apart from the rest of creation (Gen. 1:22). The rest of the items indicate that the formation of humanity is the apex of creation.

- 2. **A physical statue of stone or wood**

The king or pharaoh

Explanation It was believed by ancient people groups that gods manifested themselves in the king or pharaoh. This was how the deity worked on Earth, according to this belief system. Also, *tselem* is commonly translated as a physical statue of stone or wood. For example, in 2 Kings 11:18, we read: “All the people of the land went to the house of Baal, and tore it down; his altars and his images they broke in pieces thoroughly.”

- 3. **True**

Explanation Yes! As the idol of God, humanity is to represent the kingship of God in every way. They are to be the eyes, ears, mouth, being, and action of the creator God within his creation.

- 4. **Humanity is created as male and female**

Humanity is created to rule over the Earth and its creatures

Explanation Yes! Humanity—males and females together—reflect the image of God. They are distinct yet united and make up the complete image of their creator. The text also implies that the primary task of humanity is to rule, another way in which humanity images God.

- 5. **False**

Explanation While God does instruct humans later in the story, up to this point, God has not given moral commands about how to live. It is more likely that the story has something else in mind when it comes to humans ruling like God. God wanted humans to partner with him in creatively bringing about flourishing and beauty on Earth and for others. This is also supported by Genesis 2:15, which says that God placed the human in the garden “to cultivate and watch over it.”

- 6. **c - God, g - saw, f - good**

Explanation Got it. Let's look at Genesis 3:6 next.

- 7. **i - the woman, g - saw, f - good**

Explanation Do you see the contrast being made by this repetition? Humanity redefines good on their own in a way that diverges from God's instruction. We have already seen that God wants humanity to rule with him and create more goodness and life in the world, but wisdom about what is good and bad comes from him alone.

8. d - One of the woman's offspring

Explanation The third line says, "He will strike your head." "He" is a singular masculine pronoun, indicating it will be a male human descended from the woman (meaning a righteous person) who will be victorious. But the final line of Genesis 3:15, "but you [the snake] will crush his heel," means that this victor will also be wounded."

9. False

Explanation He crushes "the snake" rather than the snake's offspring! "He [the victor] will strike your [the snake's] head." This is significant because the human will destroy both the effects of evil and evil at its source, symbolized by the snake.

10. It functions as a glimmer of hope for humanity in the midst of a curse.

It creates anticipation of a future victor.

It foreshadows future suffering for the victorious human.

Explanation Humanity has embraced death instead of life, yet, in the midst of this curse, God promises future blessing. From here on out, we are meant to look for this victorious, wounded human who will resolve the conflict started by humanity's distrust of God in Genesis 3.

Module 7: Time and Eschatology in Genesis 1

1. i. Day 1 → Daily

ii. Day 4 → Monthly and yearly

iii. Day 7 → Weekly

Explanation In the Torah, the worship calendar is of huge significance. The creation of day and night, signs in the skies, and the Sabbath invites us to worship God in time with the rhythm of creation. The author's emphasis on time also connects creation with the tabernacle and temple since there are daily, weekly, monthly, and yearly sacrifices and festivals.

2. There are seven Hebrew words in the first line of the Bible, Genesis 1:1.

There are fourteen Hebrew words in Genesis 1:2.

There are seven days in Genesis 1:1-2:3.

The concluding seventh paragraph in Genesis 2:1-3 begins with three lines which have seven words each.

God says "let there be ..." seven times.

"God saw that it was good" seven times.

Explanation Hebrew Bible scholar Umberto Cassuto says that these appearances of the number seven cannot be coincidences.

3. c - Complete/full

Explanation "Seven" (Heb. *sheva* / שבע) is spelled with the same consonants as the word "complete/full" (Heb. *sava* / שבע). In ancient Israelite culture and literature, seven communicated a sense of fullness or completeness.

4. i. Shabat → to stop, finish, or cease

ii. Nuakh → to settle in or take up residence

Explanation God's rest on the Sabbath involves both of these things. He completes his work and takes up residence within creation.

5. d - Both the tabernacle and the temple.

Explanation In both cases, God's presence, called his glory or the cloud, filled the tabernacle and the temple after they were completed, and he came to dwell with his people.

6. His glory fills the Earth.

He takes up residence within creation.

He fills the Earth with his presence just like he fills the temple.

Explanation Sacred spaces and the number seven are closely connected to God taking up residence within creation. The creation story declares the whole Earth to be God's temple where he intends to dwell with humanity.

7. False

Explanation On the seventh day, God joins himself to his creation and dwells with humanity. As the culmination of his creative work, God commissions his human images to rule the fruitful land on his behalf. God's presence and partnership with his people is designed to last indefinitely. This ideal picture of Heaven and Earth points to what is yet to be—the final destiny of creation.

8. i. Sabbath → Every seven days

ii. Day of Atonement → Every year in the seventh month

iii. Jubilee year (the land rests) → Every seven years

iv. "Super" Jubilee year (the land rests and captives are freed) → Every seven times seven years

Explanation All of these regular rhythms, recurring in patterns of seven, recall the picture at the end of the Genesis 1 creation narrative—God fills the earth with his presence, and all creation experiences the fullness of God's rest. This pattern builds anticipation for a future where the Genesis 1 ideal might become reality.

9. True

Explanation Isaiah 61 evokes elements of the super Jubilee year. Jesus reads this passage aloud and then says, "Today this Scripture is fulfilled in your hearing." Not only does this statement promise the kind of freedom, justice, and healing described in Isaiah 61 and the Jubilee laws of Leviticus, it also points back to the Genesis 1 ideal of God's presence filling the earth and bringing his rest.

Adam to Noah

Module 1: The Eden Story as the Introduction to the Hebrew Bible

1. **(Matching)** Match each word with its meaning.

Items

1. The author's intended message based on the text's place in the Bible
2. How we might apply the text beyond its immediate context

Options

- a. Meaning
- b. Significance

2. **(True or False)** The Adam and Eve story was written primarily to inform us about the material origins of humanity.

- a. True
- b. False

3. **(Select One)** The photomosaic analogy was used to illustrate what Bible study tool?

- a. Checking our assumptions at the door to focus on the intent of the original author(s)
- b. Identifying individual literary units and seeing how they work together to form a larger narrative
- c. Seeing the same theme repeated with slight variations to create unity and develop the theme
- d. Having a cup of tea and going for a walk

4. **(Ordering)** In this module, we outlined a cyclical pattern of themes that repeats two times from Genesis 1-11. Arrange these themes by their order in the pattern.

Put these in the correct order.

- a. God gives an ultimate gift
- b. God brings just consequences but always with mercy and a promise of hope for the next generation
- c. Humans bring exile and curse upon themselves
- d. The next generation fails
- e. God brings a great act of leveling justice
- f. The cycle of rebellion increases
- g. A remnant is saved to begin as a new humanity

Module 2: Humanity Created and Placed in the Garden

1. (Select One) (Genesis 2:4-3:24) is arranged in seven scenes that form an inversion pattern. The first three scenes build an expectation, the middle scene creates a pivot point, and the last three scenes show the reversal of the first three. What scene or act forms the pivot, the middle scene that inverts the hopes of the narrative?

- a. Man and woman created and unified
- b. Humanity banished from the garden
- c. Dialogue between the snake and the woman
- d. Humanity created and placed in the garden
- e. Dialogue between God and the humans
- f. Woman and man eat from the forbidden tree
- g. Consequences for the snake, man, and woman divided

2. (Select All) What are two common ways to understand the relationship between Genesis 1 and Genesis 2?

- Genesis 1 was a rough draft, and Genesis 2 was what the authors wanted to keep because it was more action-packed.
- Genesis 1 tells the creation of everything, and Genesis 2 zooms in on day six of creation to retell it in more detail.
- Genesis 2 follows Genesis 1 as a sequel that describes God choosing a specific human to place in the garden.
- Genesis 1 and Genesis 2 have no relationship to one another.

3. (Matching) Match the relationship between Genesis 1 and 2 as presented in the third view in session 9.

Items

- 1. Genesis 1
- 2. Genesis 2

Options

- a. Ideal
- b. Reality

4. (Select One) How many times does the narrative in (Genesis 2:4-17) state that God put the human in the garden?

- a. Once
- b. Twice
- c. Seven times
- d. It never mentions it

5. (True or False) The two accounts of God putting the human in the garden must mean that Genesis 2 came from two different source accounts that were poorly combined.

- a. True
- b. False

6. (Select One) (Genesis 2:15) says God “rested” the human in the garden. The word “rested” is the action form of the name of a major character in the early chapters of Genesis. Whose name means “rest?”

- a. Noah
- b. Eve
- c. Abraham
- d. Seth

7. (Select All) Eden imagery is used throughout the Bible to describe a place where Heaven and Earth are united. Select all of the people, places, or ideas that are associated with garden imagery.

- God
- The city of God
- The new Eden
- Zion
- The mountain of God
- The high place
- The heavenly Jerusalem
- The place with the river
- The tabernacle
- The temple

8. (Select One) God rests the human in the garden to “work” and “keep” it. These two words are used to describe the role of what other group of people in the Hebrew Bible?

- a. The kings
- b. The judges
- c. The prophets
- d. The priests

9. (Matching) In Session 14, we took a closer look at the Hebrew words “tov” and “ra.” Match the word to its definition.

Items

- 1. Tov
- 2. Ra

Options

- a. Bad
- b. Good

10. (True or False) When Solomon prays that God will give him a “listening heart ... to discern good from bad” ((1 Kings 3)), this was an evil request because he wanted the knowledge of good and bad.

- a. True
- b. False

Module 3: Man and Woman Created and Unified

1. **(Select One)** What was the one problem with the good creation identified in (Genesis 2:18)?
 - a. The human is alone
 - b. The river flowed out of the garden
 - c. The animals were unnamed
 - d. There is a snake in the garden

2. **(True or False)** The biblical authors can use mythic or imaginative language even when describing historical events.
 - a. True
 - b. False

3. **(Select One)** In Genesis 2, the man describes the woman as “bone of my bone and flesh of my flesh.” This bone and flesh language is used elsewhere in the Hebrew Scriptures to describe what?
 - a. Romantic attachment
 - b. Kinship or biological relatedness
 - c. Sworn enemies
 - d. Mortality

4. **(True or False)** The Hebrew word in (Genesis 2:21-22) translated as “rib” or “side” is used throughout the Hebrew Bible to talk about either the rib bone or part of the side of something.
 - a. True
 - b. False

5. **(Select All)** The Hebrew word ‘ezer is often translated “help.” Based on the word study we did, select all definitions that fit with your understanding of the word ‘ezer.
 - Rescue
 - Protection
 - Assistant
 - Deliverance
 - Subordinate

6. **(Select All)** Select all of the people, symbols, and themes that come to be bearers of God’s deliverance.
 - Eve
 - Mary
 - Jerusalem
 - Zion
 - The temple
 - The ark of the covenant

Module 4: The Snake and the Humans

1. (Select All) The biblical authors often use wordplay to make connections in the text. Can you remember which of these words from (Genesis 3) sound similar in Hebrew?

- Eyes
- Naked
- Shrewd
- Good
- Cursed

2. (True or False) By introducing the snake with an ambiguous attribute (shrewd), the story tells us about the snake's failure at the same time as humanity's failure.

- a. True
- b. False

3. (Select All) Snake imagery in the Hebrew Bible is evocative of many different themes. Select all themes associated with snakes as discussed in session 20.

- Impurity (unclean animals)
- Chaos
- Sorcery
- Spiritual beings

4. (Select One) What is God's response after humanity eats from the tree they were commanded not to eat from?

- a. He strikes them dead
- b. He ignores it since it wasn't a real problem
- c. He seeks them out and invites them to come out of hiding and talk with him
- d. He shames them and runs away from them

5. (Select One) When God tells the snake, the woman, and the man the consequences of their failure, what literary form does the author use?

- a. Discourse (teaching)
- b. Poetry
- c. Apocalyptic vision
- d. Parable

6. (Select All) Who or what is cursed in (Genesis 3:14-19)?

- The snake
- The woman
- The seed of the woman
- The ground
- The man

7. (Select All) (Genesis 3:15) introduces the conflict between the seed of the _____ and the seed of the _____.

- snake
- tree of knowledge
- tree of life
- Heaven
- woman
- Earth
- man

8. (True or False) God cursed women with physical labor pain because of Eve's sin.

- a. True
- b. False

9. (Select One) What beings mark the entrance to places where Heaven and Earth are one?

- a. Lions
- b. Chosen descendants of Adam and Eve
- c. Cherubim, seraphim, and/or other spiritual beings
- d. Lambs

10. (True or False) God continues to work with and through humanity even after their failure in the garden.

- a. True
- b. False

Module 5: Life Outside the Garden

1. **(Select One)** (Genesis 4) is broken up by three occurrences of what narrative event?

- a. Murders
- b. Sacrifices
- c. Births and namings
- d. Dreams

2. **(True or False)** Eve's claim that she "created a man with Yahweh" can be understood as her boasting that she too is a creator and giver of life just like Yahweh.

- a. True
- b. False

3. **(Matching)** Match the occupation with its setting.

Items

- 1. Shepherd
- 2. Farmer

Options

- a. City
- b. Wilderness

4. **(True or False)** God rejected Cain because Cain was a farmer, and farmers are all wicked in the biblical narrative.

- a. True
- b. False

5. **(Select One)** In (Genesis 4:7), God tells Cain, "at the door, sin is a croucher." Based on the class discussion and study, what is this "door" likely referring to?

- a. The door of Cain's tent
- b. The door of Cain's heart
- c. The door to the garden of Eden
- d. The entrance to a lion's den

6. **(True or False)** Lamech is a righteous man because he invokes God's merciful protection of Cain and properly predicts God's just law.

- a. True
- b. False

7. **(Select One)** In (Genesis 5), Enoch and Enmeduranki, of the Sumarian King Lists, share similarities in their relative genealogies. How is Enoch different from Enmeduranki?

- a. Enoch walked with God
- b. Enoch was king of Sun City
- c. Enoch founded a great civilization
- d. Enoch learned the secrets of metallurgy, divination, and astrology from the gods

8. (Select One) Based on Genesis 4-5, how does one become aligned with “the seed of the woman” or “the seed of the snake?”

- a. Being born into the right (or wrong) family
- b. Marrying into the right (or wrong) family
- c. Wearing certain clothes that identify you with the snake or the woman
- d. Actions and choices that align with either life-promoting obedience or destructive rebellion

Module 6: Engaging with Genesis 2-5 Today

1. (True or False) The biblical authors are primarily concerned with describing scientific observations of what happened and recording the most complete historical record possible.

- a. True
- b. False

2. (True or False) The biblical authors can use mythic or imaginative language even when describing historical events.

- a. True
- b. False

3. (Matching) Match each view on the historicity of Adam and Eve to its description.

Items

1. Adam and Eve are purely literary figures in a divinely-inspired story.
2. Adam and Eve are two actual people, specially created by God in precisely the way the text describes, and they are the first ancestors of all humans.
3. Adam and Eve are both the archetypal representatives and the first biological ancestors of all human beings.
4. Adam and Eve are real archetypal representatives of humanity, but not necessarily the first biological ancestors.

Options

- a. Literary Symbolic
- b. First Ancestor
- c. Archetypal, First Ancestor of All Humanity
- d. Archetypal, Representative of All Humanity

Answer Key

Module 1: The Eden Story as the Introduction to the Hebrew Bible

1. i. **The author's intended message based on the text's place in the Bible → Meaning**
ii. **How we might apply the text beyond its immediate context → Significance**

Explanation When we prioritize the author's meaning, we avoid forcing the text to answer questions it wasn't intended to. And if we let the meaning drive our understanding, any significance we derive from the passage will be consistent with the meaning.

2. **False**

Explanation The Adam and Eve story may have significance for questions about our material origins, but that wasn't the question in the minds of the original authors or readers.

3. **b - Identifying individual literary units and seeing how they work together to form a larger narrative**

Explanation It's similar to the patchwork quilt analogy, but with the added focus on how the big picture comes to light through the part each piece plays.

4. i. **God gives an ultimate gift**
ii. **Humans bring exile and curse upon themselves**
iii. **God brings just consequences but always with mercy and a promise of hope for the next generation**
iv. **The next generation fails**
v. **The cycle of rebellion increases**
vi. **God brings a great act of leveling justice**
vii. **A remnant is saved to begin as a new humanity**

Explanation The stories of Adam and Eve and Noah mirror one another. Even the surrounding details contain repeated elements, with the full cycle playing out twice and leading up to the story of Abraham.

Module 2: Humanity Created and Placed in the Garden

1. **f - Woman and man eat from the forbidden tree**

Explanation This structure helps us see the contrast between God's ideal for humanity and the consequences of rebellion. Instead of humanity being united forever to the fullness of God's abundant life, we are faced with division and exile in the land of non-life.

2. **Genesis 1 tells the creation of everything, and Genesis 2 zooms in on day six of creation to retell it in more detail. Genesis 2 follows Genesis 1 as a sequel that describes God choosing a specific human to place in the garden.**

Explanation There's likely an element of truth in each of these views as they are all attempts to make sense of what is written in these chapters.

3. i. **Genesis 1 → Ideal**
ii. **Genesis 2 → Reality**

Explanation How we think about the relationship of these two chapters will shape how we see their themes throughout the rest of the Bible. When we see Genesis 1 as a picture of God's ideal purpose and Genesis 2 as the first of many attempts to live that reality, we begin to feel the tension at every failure to achieve this ideal. This tension causes us to look forward to the one who can fulfill the ideal.

4. **b - Twice**

Explanation In Genesis 2:8, God “placed” the human in the garden, and in Genesis 2:15, God “rested” the human in the garden. There are two statements about God putting the human in the garden, but they are a little different.

5. **False**

Explanation Hebrew narrative, like Hebrew poetry, contains intentional repetition. Genesis 2 gives us the same act described with two slightly different words, “placed” and “rested.” The repetition prompts us to compare the two and see how they create an even fuller picture. The second instance goes beyond the first to emphasize resting. Let’s look at whether there are other instances where chosen ones are “rested” in a divine refuge.

6. **a - Noah**

Explanation Noah’s name is highly intentional. The theme of God “resting” a chosen human in the place of divine refuge will be developed throughout the Hebrew Bible.

7. **God**

The city of God

The new Eden

Zion

The mountain of God

The high place

The heavenly Jerusalem

The place with the river

The tabernacle

The temple

Explanation What a beautiful picture of God’s plan for his creation. Throughout Scripture, Eden imagery points to a reality beyond what we can imagine.

8. **d - The priests**

Explanation God uses this same combination of words to describe the duties of the priests of the tribe of Levi. Once we’ve read through the law where the priestly duties are described, the use of the phrase here clearly signifies that the human in the garden had a priestly role.

9. **i. Tov → Good**

ii. Ra → Bad

Explanation These words show up a lot in the Hebrew Scriptures, covering a range of meaning. When they appear together, they carry the implication of discerning between the two.

10. **False**

Explanation Solomon’s request is held up as a very good thing, and he was blessed with wisdom. From this, we see that the knowledge of good and bad is not itself an evil thing.

Module 3: Man and Woman Created and Unified

1. **a - The human is alone**

Explanation In the next question, let’s revisit the text to understand why this is a problem.

2. **True**

Explanation Though it can be difficult for some modern readers, the biblical authors had no difficulty describing what was happening by using vivid imagery that went beyond the observable events to communicate the meaning of those events.

3. **b - Kinship or biological relatedness**

Explanation Though marriage is certainly a part of this connection, this bone and flesh language speaks to a deep relatedness that is reflected in other types of relationships.

4. False

Explanation Every other time this word appears in the Hebrew Bible, it is clearly talking about the side of a thing (not just a part of the side). This is important because taking one of the man's two sides (i.e., the man being split in two) emphasizes the sameness and equality between the man and the woman and also makes sense of their coming back together as "one flesh."

5. Rescue

Protection

Deliverance

Explanation The introduction of the woman is a divine act of deliverance. She is the indispensable other—without her the ideal cannot be realized.

6. Eve

Mary

Jerusalem

Zion

The temple

The ark of the covenant

Explanation The theme of the bearer of God's deliverance is introduced with the creation of the woman. She is God's 'ezer to solve the problem of the lone human in the garden, but she also becomes a symbol of the vessel of God's ultimate rescue.

Module 4: The Snake and the Humans

1. Naked

Shrewd

Cursed

Explanation That's right. Naked (*arom*) and shrewd (*arum*) come right after each other in the text and set up an expectation that humanity's current ideal state (naked and unashamed, representing their unity and safety) will be affected by the snake's shrewdness. Shrewd (*arum*) and cursed (*arur*) become contrasted as the snake starts out "more shrewd (*arum*) than any beast of the field" but becomes more cursed (*arur*) "than any beast ... of the field."

2. True

Explanation The story starts off by introducing a potentially neutral shrewd creature, but that creature quickly uses its divine gift of cleverness to work against God's plans.

3. Impurity (unclean animals)

Chaos

Sorcery

Spiritual beings

Explanation In both the Hebrew Bible and the iconography of the ancient Near East, snakes are powerful images loaded with meaning.

4. c - He seeks them out and invites them to come out of hiding and talk with him

Explanation God's response to sin shows us something profound about his character. God knows that humanity's choice will have grievous consequences, but he is quick to pursue humans and deal with the broken relationship.

5. b - Poetry

Explanation God's lament in Genesis 3:14-19 follows an established pattern where narrative sections are concluded or introduced with thematic summaries in poetic form. Hebrew Bible scholar John Sailhamer thought of these poems like lampposts shedding light on the meaning of the surrounding narrative. What this means is that whenever we see poetry inside of a narrative, we should pay close attention to what is being said there.

6. **The snake**
The ground

Explanation The snake and the ground are specifically cursed in this passage, and it's important to note that humanity is not cursed. That doesn't mean that God does not judge their actions as wrong or that there are no consequences as a result of their failure (the ground is cursed because of the man's sin). Making this distinction helps us to better understand the nature of the problem from the perspective of the narrative. This will shape the way we expect to see the problem resolved as we move forward.

7. **snake**
woman

Explanation This conflict is a plot tension that will be developed throughout the rest of the Bible. But from this first instance, it is clear that the "seed of the snake" is ultimately treated as the snake itself. Ultimate victory over the enemy is not victory over other people; it is victory over the snake.

8. **False**

Explanation As we examined the original language, the words used in Genesis 3:16 paint a picture of the emotional turmoil that will surround both conception and childbirth. The words used do not indicate the pains of childbirth. The rest of Genesis will take up these themes of grief in conception and childbirth to highlight the problem of sin in the world, as well as the hope for the coming seed who will triumph over the snake.

9. **c - Cherubim, seraphim, and/or other spiritual beings**

Explanation Throughout the Hebrew Bible, when characters meet spiritual beings like cherubim and seraphim, they are told they are standing on holy ground.

10. **True**

Explanation God is deeply grieved by the serious consequences of sin for humanity and the rest of creation, but he does not stop his pursuit of relationship with humans or his plan to fulfill his purposes for creation.

Module 5: Life Outside the Garden

1. **c - Births and namings**

Explanation The theme of conception and birth flows right out of the narrative of chapter 3. These birth and naming scenes frame the two stories of murder. Like lines of poetry, this narrative structure allows us to compare and contrast similar scenes to follow the narrative trajectory. In Genesis 3, God told the man and the woman that "in grief" you will bear children. And we see that grief show up in the next chapter. The Genesis 4 structure, framed by these births, shows a trajectory of increasing sorrow and pain. It starts with joy and new life, but this is tainted by the tragedy of murder and exile.

2. **True**

Explanation There's a clear shift in Eve's attitude between her words here and her words at the end of the chapter when she says, "God has appointed me another seed ..." Whether her first statement is a claim of divine ability or simply a boast, it seems clear that the events of chapter 4 have humbled Eve.

3. **i. Shepherd → Wilderness**
ii. Farmer → City

Explanation In the biblical imagination, shepherds and farmers become associated with various themes that will be used to illustrate two different sources of life and provision—one trusting and relying on God and the other trusting only in the power of human accomplishment. The story of Cain and Abel introduces these associations.

4. False

Explanation The text doesn't say there is anything wrong with Cain's occupation or his offering. Even though shepherds and city-dwellers will become archetypes of trusting or not trusting God, this isn't a judgment of either way of life. The text simply tells us that Yahweh looked with favor on Abel's offering but not Cain's.

5. c - The door to the garden of Eden

Explanation With literary connections to the door of Noah's ark and the door of the tabernacle, it seems that this is an image of sacrifices being offered at the door to the garden of Eden. Some English translations assume something of a metaphorical door (for example, "sin is crouching at your door" NIV), but the Hebrew just says "the door." Contextual clues point us in the direction of this being the door to the garden of Eden.

6. False

Explanation Lamech uses God's words according to what seems right in his own eyes. Lamech's boast is directly opposed to the wisdom and justice of God's words.

7. a - Enoch walked with God

Explanation Though the two share similarities, the biblical authors use this difference to make a theological point. Enmeduranki is an elevated civilization builder who becomes the one to give the secrets of the gods to humans, but Enoch simply "walks with God." In the values of the Bible, the noteworthy person is the one who faithfully and humbly walks with God.

8. d - Actions and choices that align with either life-promoting obedience or destructive rebellion

Explanation Belonging to one bloodline or the other doesn't determine a person's path—their choices determine their allegiances. These two family lines, the seed of the woman and the seed of the snake, represent stark separation and opposition in the biblical narrative, but they are sometimes difficult to tell apart. In the first generation, Cain and Abel are both biologically the seed of the woman, but Cain, by his actions, becomes the seed of the snake when he is consumed by sin and murders his brother. Cain's descendant Lamech, a man who boasts about murdering another man, stands in stark contrast to Seth's descendant Enoch who "walked with God." This contrast is a major theme throughout the Bible.

Module 6: Engaging with Genesis 2-5 Today

1. False

Explanation The biblical authors were motivated to relate the meaning and theological importance of their history.

2. True

Explanation Though it can be difficult for some modern readers, the biblical authors had no difficulty describing what was happening by using vivid imagery that went beyond the observable events to communicate the meaning of those events.

3. i. Adam and Eve are purely literary figures in a divinely-inspired story. → Literary Symbolic

ii. Adam and Eve are two actual people, specially created by God in precisely the way the text describes, and they are the first ancestors of all humans. → First Ancestor

iii. Adam and Eve are both the archetypal representatives and the first biological ancestors of all human beings. → Archetypal, First Ancestor of All Humanity

iv. Adam and Eve are real archetypal representatives of humanity, but not necessarily the first biological ancestors. → Archetypal, Representative of All Humanity

Explanation The four views presented here are general categories that summarize a broad spectrum of perspectives within the unifying conviction that the Scriptures are the result of divine inspiration.

Noah to Abraham

Module 1: Introduction to the Flood Narrative

1. **(Select One)** What metaphor does Tim use to help us understand the Hebrew Bible?

- a. A library
- b. A family quilt
- c. An amusement park
- d. A car

2. **(Select One)** What is the three-part designation Jesus uses to talk about the Hebrew Scriptures?

- a. The Pentateuch, the historical books, and the poetic and prophetic books
- b. The books of Moses, the books of Elijah, and the books of David
- c. The Law of Moses (Torah), the Prophets, and the Psalms
- d. The old stuff, the pretty stuff, and the forward-looking stuff
- e. The good, the bad, and the ugly

3. **(True or False)** Jesus taught that the Law, the Prophets, and the Psalms were about him.

- a. True
- b. False

4. **(Ordering)** Tim outlined a cyclical pattern of themes that repeats two times in Genesis 1-11. Place the themes in the order in they appear in the pattern.

Put these in the correct order.

- a. Foolish human failure brings exile and curse
- b. Creation/new creation and blessing
- c. God brings just consequences, but always with mercy and a promise of hope for the next generation
- d. The next generation fails in criminal rebellion and increase in violence
- e. God brings a great act of leveling justice
- f. The cycle of rebellion reaches cosmic levels
- g. A remnant is saved to begin as a new humanity

5. **(Matching)** Pair the corresponding events from the two cycles of themes in Genesis 1-11.

Items

- 1. God separates the waters, and dry land emerges in Genesis 1.
- 2. Adam and Eve eat of the fruit and become ashamed they are naked.
- 3. Cain kills Abel.
- 4. The sons of Elohim come down to take daughters of man.
- 5. God sends the flood.

Options

- a. The people build a tower up to the heavens.
- b. God causes the flood waters to recede upon the land.
- c. Ham sins against Noah.
- d. God confuses the languages, scattering the nations.
- e. Noah drinks of the fruit of the vine and becomes naked.

- 6. (True or False)** The genealogies of Genesis are included purely for the sake of keeping record of everyone who lived.
- a. True
 - b. False
- 7. (Select One)** What is one important theme being traced by the genealogies?
- a. The two seeds: seed of the woman and the seed of the snake (Gen. 3:15)
 - b. The age of the Earth
 - c. The giving of the covenant commandments (Exod. 19)
 - d. The Day of the Lord
- 8. (True or False)** The scene where Lemek names his son Noah ties into earlier themes and builds anticipation that Noah will be the promised seed of the woman who will overcome the snake.
- a. True
 - b. False
- 9. (True or False)** The biblical account of the flood is the only story about a major flood from the ancient Near East.
- a. True
 - b. False

Module 2: Cosmic Rebellion in the Time of Noah

1. **(True or False)** Yahweh sends the flood because he realizes that human beings have become too dirty and degraded for him to respect them any longer.

- a. True
- b. False

2. **(Select All)** (Genesis 6:1-12) introduces us to the flood story by including two stories about the growing problem of evil and violence in the land. What words or phrases are intentionally repeated from earlier passages ((Genesis 1:24-28), (Genesis 3:6))?

- The tree in the center of the garden
- Seeing that something is good
- Taking of what is seen as good
- Multiplication in the land
- Rivers flowing from Eden

3. **(Select One)** What does the figure of speech "sons of ..." or "daughters of ..." mean in the Hebrew Bible?

- a. Exclusively the descendants of someone/something
- b. A common insult
- c. A nickname
- d. Members of a group or class

4. **(True or False)** The sons of *Elohim* are godly men who uphold God's proper order in creation.

- a. True
- b. False

5. **(Select One)** What does the 120 years in Genesis 6:3 most likely refer to?

- a. The lifespan of humans
- b. The amount of time left until the flood
- c. A generation
- d. The age of Shem

6. **(Select One)** When translated, what does the term/title Nephilim mean?

- a. The fallen ones
- b. Demigods
- c. Aliens
- d. The residents of Babylon

7. **(Select All)** The Nephilim are identified with a group of violent warriors who plague the land. Select all the terms the biblical authors use to refer to these violent warriors.

- Nephilim
- Gibborim
- Rephaim
- Sons of Anak
- Emim (Emites)

8. (True or False) The story of the Nephilim in the Bible presents an ancient critique of monarchy.

- a. True
- b. False

Module 3: God's Warnings About the Flood

1. **(Select One)** What does the word "righteousness" (Heb. *tsedaqah*) mean as used in the Bible?
 - a. Right relationship
 - b. Perfection
 - c. Awe-inspiring
 - d. Legally vindicated

2. **(True or False)** The word "blameless" (Heb. *tamim*) used to describe Noah is also used to describe whole and spotless sacrificial animals.
 - a. True
 - b. False

3. **(True or False)** The flood displays only God's judgment and it obscures his mercy.
 - a. True
 - b. False

4. **(Select One)** What does the word "ark" (Heb. *tebah*) mean?
 - a. Boat
 - b. Vault or safe
 - c. Sacred shrine, sarcophagus, or box for idols
 - d. Curved supportive structure

5. **(Select All)** What shared architectural feature(s) are called out in both Noah's ark and Solomon's temple?
 - Columns
 - A door
 - A three-tiered structure
 - Made of gopher trees

Module 4: The Flood

1. **(Select One)** How do the authors of Genesis describe their cosmology (the shape of the heavens and the earth)?
 - a. A three-tiered cosmos: the god of air stands atop the god of the land and holds up the goddess of the sky
 - b. A three-tiered cosmos: a disc of land and sea rests on four giant elephants riding atop a giant turtle
 - c. A sphere of earth and water spins in a vacuum, revolving around a burning ball of gas, which itself orbits a supermassive black hole
 - d. A three-tiered cosmos: the waters below, the dry land, and a dome of the skies that holds back the waters above

2. **(True or False)** The Hebrew word *mabbul*, translated as “flood,” is used elsewhere in Scripture to specify the waters above the dome of the skies.
 - a. True
 - b. False

3. **(True or False)** Genesis 8-9 replays the major story themes of the seven days of Genesis 1.
 - a. True
 - b. False

4. **(Select One)** The name of the mountains of Ararat sounds very similar to the Hebrew word for what?
 - a. Humanity
 - b. Comfort
 - c. Curse
 - d. Harvest

5. **(Select All)** Session 19 highlights a series of sacrifices on high places. Select all of the events identified as part of the pattern.
 - Moses intercedes for the Israelites on Mount Sinai (Exod. 32)
 - Abel’s sacrifice at the door of the garden of Eden (Gen. 4)
 - Abraham prepares a calf for the LORD near the trees of Mamre (Gen. 18)
 - Abraham offers Isaac on the mountain in Moriah (Gen. 22)
 - Noah’s sacrifice on the mountain in Ararat (Gen. 8)

6. **(Select One)** Noah’s sacrifice continues and develops the pattern of sacrifice on the high place, but it is missing one specific element that will become crucial to the pattern as it develops. What part of the pattern is missing in Noah’s sacrifice?
 - a. The righteous, chosen representative
 - b. The sacrifice on the high place
 - c. The animal offering
 - d. The death of the righteous one

Module 5: After the Flood

1. **(True or False)** If humans or animals break the Noahic covenant, God is no longer bound by it.

- a. True
- b. False

2. **(Select All)** God's bow in the clouds symbolizes:

- God hanging up his war bow to cease striking the Earth
- God's brilliant light of love and life piercing through the darkness
- A bridge between Heaven and Earth

3. **(True or False)** The language used by the biblical authors to describe the flood is not of a global or a local flood but of a collapse of the cosmos.

- a. True
- b. False

4. **(True or False)** The biblical authors sometimes use "cosmic hyperbole" to communicate the theological significance of an event. Cosmic hyperbole is literary exaggeration that uses all-encompassing statements such as "all the land."

- a. True
- b. False

Module 6: The Cycle Begins Again

1. **(Matching)** Match the scenes from Genesis 1-6 to the repeated cycle in Genesis 7-11.

Items

1. Genesis 1: Creation
2. Genesis 2-3: Humans in the garden, failure at the tree
3. Genesis 4: Cain kills Abel and is exiled
4. Genesis 6: The sons of Elohim have illicit sex with the human women in a violation of cosmic order, leading to the flood

Options

- a. Genesis 9:22-27: Ham looks on his father's nakedness and the brothers are divided
- b. Genesis 8-9: Flood waters recede and life flourishes again
- c. Genesis 11: The people in Babylon attempt to build a tower to the heavens in violation of cosmic order, leading to the scattering of nations
- d. Genesis 9:20-21: Noah plants a vineyard and becomes drunk and naked

2. **(Select One)** Ham's crime against his family was most likely the ___?

- a. Rape of his mother
- b. Shameful voyeurism of his father's naked body
- c. Dishonoring his father by exposing Noah's naked body to others
- d. Getting drunk

3. **(True or False)** The Bible has a very deterministic view of election. Since Noah cursed Canaan, all Canaanites in the Bible are evil.

- a. True
- b. False

4. **(Select One)** What does the phrase "third or fourth" mean (like in "to the third or fourth generation")?

- a. For 100 years
- b. A few or however many
- c. The latter part
- d. Exactly four

5. **(Select All)** The phrase "to dwell in the tents of" can have a couple of different meanings. Select the two meanings this phrase can take on.

- Be forced to leave a city and live in tents in the countryside
- Become a priest and serve in the tabernacle
- Displace someone and take up their residence
- Dwell together with someone

6. **(Select All)** Which two stories from Genesis 6-11 fit the "cosmic rebellion" slot in the pattern of themes?

- The sons of Elohim seeing and taking the human women
- Ham's sin against his family
- Nimrod founding cities in Shinar
- The people building a tower to the heavens in Babylon

7. (Select One) The story of the tower of Babylon has parallels to what New Testament event?

- a. The temptation of Jesus in the wilderness
- b. The resurrection of Jesus
- c. The Spirit coming on the day of Pentecost
- d. Paul's encounter with Jesus on the road to Damascus

Answer Key

Module 1: Introduction to the Flood Narrative

1. b - A family quilt

Explanation The analogy of the family quilt helps us understand the Hebrew Bible in a couple different ways. First, it gives us a way to think about the text's composition. Like a patchwork quilt, the Hebrew Bible is a larger work made up of smaller pieces. This helps us see that the flood story is not about whether or not it happened, and neither does it reveal a truth all by itself. Instead it conveys part of God's truth that depends on and works together with the rest of Scripture. In the way that a single patch in the quilt is part of the larger design of the whole quilt, we want to know what the flood story means as a part of the message of the entire Hebrew Bible.

2. c - The Law of Moses (Torah), the Prophets, and the Psalms

Explanation When Jesus referenced the Hebrew Bible, he spoke of the Law of Moses, the Prophets, and the Psalms. This corresponds with a particular way that the Hebrew Scriptures were compiled. We'll talk about the reason why this matters in the next question.

3. True

Explanation Jesus taught his followers that the Hebrew Bible pointed to his way of life and work as the one sent by God. Jesus even said that his birth, life, death, and resurrection fulfilled the story of the Hebrew Bible. We'll talk more about this idea later on.

4. i. Creation/new creation and blessing

ii. Foolish human failure brings exile and curse

iii. God brings just consequences, but always with mercy and a promise of hope for the next generation

iv. The next generation fails in criminal rebellion and increase in violence

v. The cycle of rebellion reaches cosmic levels

vi. God brings a great act of leveling justice

vii. A remnant is saved to begin as a new humanity

Explanation The story of Adam and Eve in the garden of Eden and the story of Noah mirror one another. Even the surrounding details contain repeated elements, with the full cycle playing out twice and leading up to the story of Abraham. This repeated cycle introduces key themes and the driving conflict of the entire biblical narrative.

5. i. God separates the waters, and dry land emerges in Genesis 1. → God causes the flood waters to recede upon the land.

ii. Adam and Eve eat of the fruit and become ashamed they are naked. → Noah drinks of the fruit of the vine and becomes naked.

iii. Cain kills Abel. → Ham sins against Noah.

iv. The sons of Elohim come down to take daughters of man. → The people build a tower up to the heavens.

v. God sends the flood. → God confuses the languages, scattering the nations.

Explanation These events are the basis for patterns in the biblical story about God's interactions with humanity. The key is these are not stand-alone stories with nuggets of truth to extract and examine. Instead, these stories contain elements repeated throughout the Bible. So understanding one story or connection depends on learning each of them and how they connect (like patches in a quilt working together to create a blanket). The coming messiah is the ultimate message of all of these stories.

6. False

Explanation Genealogies in the Bible communicate a theological message. They tell us about specific people who represent certain themes in the message of the story.

7. a - The two seeds: seed of the woman and the seed of the snake (Gen. 3:15)

Explanation The genealogies are playing out the expectation set up in Genesis 3:15. Two lineages will be in conflict with each other, but we'll quickly learn that it's about human choices and not simply which family you belong to.

8. True

Explanation Noah's name means "rest," and he is expected to bring relief from the consequences of Adam and Eve's failure. In his role as God's chosen representative, Noah stands for a moment as one delivered through death to overcome evil. However, Noah's foolish failure shows that he is not the ultimate fulfillment of God's promise.

9. False

Explanation The biblical account is one of at least five flood stories from the ancient Near East. Comparing the biblical account with the stories from Israel's neighbors helps to shed light on the theological message of the Bible's flood narrative.

Module 2: Cosmic Rebellion in the Time of Noah

1. False

Explanation While other flood narratives from the ancient Near East depict humans as a nuisance, the biblical account shows that Yahweh is pained in his heart over the ruin that human evil and violence has brought on the land.

2. Seeing that something is good

Taking of what is seen as good

Multiplication in the land

Explanation There is a stark contrast between God's good plan for his world in Genesis 1 and the corrupted world of Genesis 6—between a land filled with humans doing good and a ruined land filled with the violence of humanity and the rebellion of the children of God.

3. d - Members of a group or class

Explanation In Hebrew, the plural phrase "sons/daughters of ..." is a descriptor of a class. This means that the phrases "sons of *Elohim*" and "daughters of humanity" mean "*elohim*-type beings" and "human women," respectively.

4. False

Explanation The sons of *Elohim* are spiritual beings, and in Genesis 6 they step out of their appointed place and do what is right in their own eyes. This represents a rebellion of the heavenly realm and a cosmic escalation of the cycle of corruption and violence breaking out in the biblical story starting in Genesis 3.

5. b - The amount of time left until the flood

Explanation This divine speech comes after the rebellion of the sons of *Elohim* and immediately before we are told of the coming flood, so 120 years most likely refers to the amount of time remaining until the flood. This interpretation, though not commonly discussed today, is very old and can be seen in the ancient community at Qumran, the people who collected the Dead Sea Scrolls.

6. a - The fallen ones

Explanation The word "nephilim" is not a translation; it is an approximation of what the Hebrew word sounds like. The word means "fallen ones" and refers to those who have fallen in battle. In the Canaanite and Babylonian worldview, great warriors immortalized themselves in battle, but the biblical authors reject this as a mark of greatness.

7. Nephilim

Gibborim

Rephaim

Sons of Anak

Emim (Emites)

Explanation These are all different names for warriors of great stature who fill the land with violence and see conquest and victory in battle as their glory. But the Genesis 6:1-4 story shows these characters negatively, describing them as those who reject God's created order and good way of life and instead choose disorder, darkness, and death.

8. True

Explanation The origin of the Nephilim closely resembles the ancient Mesopotamian beliefs about the divine right of the strongest and most cunning to rule over others. But the Bible presents this as a distortion of God's wise order for the world. When Israel desires a king, God warns them of what kings are like—they take, they make war, they oppress. In the Torah, there is provision for what kings might be like, but it is the exact opposite of the way kings were viewed in the rest of the world. The biblical narrative critiques the values and claims of divinity upon which Egypt and Babylon built their empires.

Module 3: God's Warnings About the Flood

1. a - Right relationship

Explanation It's a common mistake to assume the meaning of righteousness in the Bible is about an individual moral code or good record of personal behavior. But the Hebrew word "*tsedaqah*" is actually about a relational reality where the two parties involved relate to one another in the ways of God. Tim uses the phrase "right relationship" to describe righteousness because when someone does a righteous act, he or she is doing right by the other person, or acting in rightness—righteousness.

2. True

Explanation The Hebrew word "*tamim*" means whole or complete. Our English word "blameless" often misses the connection between an exemplary person (blameless) and the sacrificial animals free from blemish (blameless).

3. False

Explanation The flood is both God's judgment and his mercy. As we work through the story, we see that God is responding to the outcry of violence and rebellion throughout the land. The just creator of the world is pained in his heart (Gen. 6:6) over the prevalence of bloodshed and injustice. Human beings are on a destructive course, threatening not only all of humanity but all of creation. With the flood, God mercifully addresses the evil in the world and justly brings the course of destruction to its conclusion.

4. c - Sacred shrine, sarcophagus, or box for idols

Explanation The word translated as "ark" in the Hebrew Bible is an Egyptian loanword. It's important to understand its Egyptian meaning of sacred shrine, sarcophagus, or box. Noah is told to build a giant rectangular box in the pattern of a sacred shrine box, and then God places his image (Noah) into the shrine box.

5. A door

A three-tiered structure

Explanation Through repeated phrases, structural details, and shared architectural features, the biblical authors draw parallels between Noah's ark and Solomon's temple. Just like the garden of Eden, the tabernacle, and the temple, Noah's ark functions as a divinely provided refuge from the surrounding environment of chaos and death.

Module 4: The Flood

1. d - A three-tiered cosmos: the waters below, the dry land, and a dome of the skies that holds back the waters above

Explanation The biblical authors describe a three-tiered cosmos: the waters below, the dry land, and a dome of the skies that holds back the waters above. This conception of the cosmos is vital for understanding the moment in the flood when the waters above the skies and the waters below the earth collapse back in on the dry land, returning it to its wild and desolate pre-creation state.

2. True

Explanation The word appears in only one other place in Scripture (Ps. 29), and the psalmist uses it when speaking of God: “King of the *mabbul*” who is “over the waters.”

3. True

Explanation The connection of the post-flood restoration (Gen. 8) to creation in Genesis 1 casts the salvation of Noah, his family, and the animals as a type of new creation. The authors want us to link God’s acts of rescue to his role as creator—he rescues by creating.

4. c - Curse

Explanation The name Ararat is very similar to the Hebrew word *‘erarah*, meaning “cursed.” This might seem like mere coincidence, but it recalls the blessing Noah’s father spoke at Noah’s naming in Genesis 5:29, saying that Noah would bring “comfort ... from the ground which the Lord has cursed.”

When Noah’s sacrifice brings comfort to God, God declares he will no longer treat the ground as cursed (Gen. 8:21).

5. Moses intercedes for the Israelites on Mount Sinai (Exod. 32)

Abel’s sacrifice at the door of the garden of Eden (Gen. 4)

Abraham offers Isaac on the mountain in Moriah (Gen. 22)

Noah’s sacrifice on the mountain in Ararat (Gen. 8)

Explanation These scenes of sacrifice follow a pattern that stands out from other mentions of sacrifice in the biblical story. Other examples will follow these scenes, but what has developed by the time we get to Moses’ intercession on Mount Sinai is a picture of a righteous, chosen representative who offers their life on behalf of the many. Noah’s sacrifice plays a role in developing this theme.

6. d - The death of the righteous one

Explanation Noah’s sacrifice notably lacks the death of the righteous representative. Genesis 3:15 established the expectation that the one who has victory over the snake will lose his life in the process. This suggests that Noah is not the focus of Genesis 3:15, causing readers to look forward for another human being that fulfills the hoped-for victory.

Module 5: After the Flood

1. False

Explanation God makes himself solely responsible for the terms of the covenant. Even when humans act violently, God will never again collapse the cosmos as the biblical authors describe through the flood story.

2. God hanging up his war bow to cease striking the Earth God’s brilliant light of love and life piercing through the darkness A bridge between Heaven and Earth

Explanation It’s all of these. There isn’t just one meaning to the symbol. The beauty of an image like this is that it communicates on a deeper level than a simple statement with words. The symbol of God’s bow draws us to consider God’s goodness and mercy.

3. True

Explanation Debates over the scale of the flood have the potential to distract from the authorial intent, which is to convey a cosmic-scale meaning of the event.

4. True

Explanation The biblical authors repeatedly make use of cosmic hyperbole (see examples discussed in Session 22 and in the notes for that session). Cosmic hyperbole is the use of literary exaggeration—all the people, all the land, the entire city—to communicate the theological significance of an event. This doesn’t mean the biblical authors use cosmic hyperbole every time they use all-encompassing language. We must be discerning when we interpret the author’s intent, but the interpretive category of cosmic hyperbole is an important part of understanding many parts of the Bible,

including the flood narrative. Tim gives us a good demonstration of that discernment process when he walks us through the examples in Session 22. Even more context is provided in the notes.

Module 6: The Cycle Begins Again

1. i. **Genesis 1: Creation → Genesis 8-9: Flood waters recede and life flourishes again**
- ii. **Genesis 2-3: Humans in the garden, failure at the tree → Genesis 9:20-21: Noah plants a vineyard and becomes drunk and naked**
- iii. **Genesis 4: Cain kills Abel and is exiled → Genesis 9:22-27: Ham looks on his father's nakedness and the brothers are divided**
- iv. **Genesis 6: The sons of Elohim have illicit sex with the human women in a violation of cosmic order, leading to the flood → Genesis 11: The people in Babylon attempt to build a tower to the heavens in violation of cosmic order, leading to the scattering of nations**

Explanation Each of these scenes sets the mold for later repeated themes and cycles of plot throughout the entire Hebrew Bible.

2. a - Rape of his mother

Explanation In the Hebrew Bible, language about uncovering someone's nakedness refers to sexual acts. Also, the consequences of this crime, the curse on Canaan, make the most sense in the scenario where Ham raped his mother in an attempt to usurp dominance.

3. False

Explanation The Bible has a multilayered view of election. There's a clear distinction between the seed of the woman and the seed of the snake, but it is not as simple as bloodline.

4. b - A few or however many

Explanation The phrase is a common idiom that means a handful or however many. In the picture of God's judgment against sin, Exodus 20:5-6 contrasts God visiting judgment upon a handful of generations with God showing faithful love to a thousand generations.

5. Displace someone and take up their residence Dwell together with someone

Explanation In Noah's blessing on Japheth, Noah says Japheth will "dwell in the tents of Shem." There's possible ambiguity in what this means for Japheth's descendants. Later biblical authors will pick up on this image and develop it as a blessing of unity and reconciliation—the brothers dwelling together in unity (Ps. 133).

6. The sons of Elohim seeing and taking the human women The people building a tower to the heavens in Babylon

Explanation The story of the tower of Babylon recalls and inverts the rebellion of the sons of *Elohim* and the Nephilim. Both fit the "cosmic rebellion" slot in the pattern of themes. In Genesis 6, the celestial rulers leave their proper place and have illicit sex with human women. In Genesis 11, we have rebellion from the opposite end of the scale. Humans try to assert their authority into the heavens as they reject God's instruction to rule over the land. In both cases, we have a rejection of the cosmic order of things, and both acts lead to divine intervention and a great leveling act of God's judgment.

7. c - The Spirit coming on the day of Pentecost

Explanation There are several parallels between the tower of Babylon and Pentecost stories. At Pentecost, we see the gathering together of Jews from all nations, reflecting the gathering together of all people in the plain in Shinar. They all speak different languages but understand the message of Peter and the other disciples. This is a sort of inversion of the single language of Babylon being confused and scattered. Later, the believers in Jerusalem are scattered and the good news about Jesus is spread. This repeats and renews the scattering of the people at the tower of Babylon.

Jonah

Module 1: Our Assumptions About the Story of Jonah

1. (Select All) Complete the statement, selecting any that are true. The book of Jonah could be described as the following:

- A simplistic children's story
- A crash course on how to read the whole Bible
- One of the most sophisticated one and a half pages in your entire Bible
- A text that can help readers better understand biblical narrative and poetry

2. (Select One) What does Jesus teach about the Hebrew Bible (Old Testament) in (Luke 24:27)?

- a. The Hebrew Bible is obsolete for followers of Jesus
- b. The entirety of the Hebrew Bible is pointing to and fulfilled in Jesus' story
- c. The Hebrew Bible is only applicable to Jews
- d. All of the above

3. (True or False) The Hebrew Bible is wisdom literature that leads you to encounter your need to be rescued ((Joshua 1), (Psalms 1)).

- a. True
- b. False

Module 2: The Literary Context of the Book of Jonah

1. **(Select One)** In the acronym TaNaK, what do the “T,” “N,” and “K” stand for?

- a. Torah, Nevi'im, Ketuvim
- b. Torah, Nekudim, Knesset
- c. Torah, Nakash, Kedushah
- d. Torah, Nedivut, Keshafim

2. **(Matching)** The acronym TaNaK stands for Torah, Nevi'im, and Ketuvim. Match these to their corresponding sections of the Hebrew Bible.

Items

- 1. Torah
- 2. Nevi'im
- 3. Ketuvim

Options

- a. Writings
- b. Law
- c. Prophets

3. **(True or False)** The arrangement of the TaNaK is purely chronological. The order is unintentional.

- a. True
- b. False

4. **(Matching)** What are the seams of the TaNaK? Match the characters and themes to the passages at each of the seams.

Items

- 1. Deuteronomy 34
- 2. Joshua 1
- 3. Malachi 4
- 4. Psalms 1 and 2

Options

- a. Meditate on the Torah day and night / Prosper / Joshua
- b. Prophet to come / Elijah / Restoration
- c. Meditate on the Torah
- d. Prophet to come like Moses / Signs / Wonders

5. **(Select All)** The order of the TaNaK is intentional; who is this order creating anticipation for?

- A Messiah (or anointed one)
- An angel
- A king
- An apostle

Module 3: Hyperlinks and Patterns Between Jonah and the Rest of Scripture

1. **(True or False)** The prophet Jonah only appears in the book of Jonah.

- a. True
- b. False

2. **(Select All)** Nineveh is called that “great city” in what two books of the Hebrew Bible?

- Genesis
- 2 Kings
- Isaiah
- Jonah

3. **(Ordering)** The story of Noah in the Hebrew Bible follows a common biblical pattern and motif that gets replayed in other biblical stories (e.g., the story of Moses in the book of Exodus). Match each event to its correct spot in the pattern.

Put these in the correct order.

- a. Intercession → Covenant
- b. Violence
- c. Eden Setup
- d. Chosen One Rescued

4. **(True or False)** The pattern of “Eden Setup, Violence, Chosen One Rescued, Intercession → Covenant” repeats itself throughout the Hebrew Bible.

- a. True
- b. False

Module 4: Links Between Literary Units

1. (True or False) The stories of the Hebrew Bible originated at different times, and scribes and later authors compiled and connected them together in strategic ways.

- a. True
- b. False

2. (Select All) Which of the following are strategies for understanding a work's literary design?

- Identifying the contextual anchors—what does the author assume I know?
- Identifying the literary units
- Identifying repeated words

3. (True or False) Literary units (chapters, paragraphs, etc.) need to be next to each other (juxtaposed) in order to be paired/linked together by the author.

- a. True
- b. False

4. (Matching) In the book of Jonah, there are two sets of chapters that are paired together. Match the corresponding chapters.

Items

- 1. Chapter 1
- 2. Chapter 2

Options

- a. Chapter 3
- b. Chapter 4

5. (Select One) The story of Elijah in (1 Kings 19:1-5) shares several similarities with the story of Jonah. These are called intertextual hyperlinks. Which of the following is one of the links between 1 Kings and Jonah?

- a. Elijah and Jonah receive messengers from a royal figure
- b. Elijah and Jonah are afraid and flee
- c. Elijah and Jonah are called to appoint a successor
- d. Elijah and Jonah are visited by angels

6. (Select All) Select all the criteria for identifying intertextual hyperlinks (e.g., Jonah and Elijah).

- Clusters of shared words or phrases
- Shared language that consists of distinct vocabulary
- Shared language within thematically similar contexts
- Shared language between units that are united by other literary strategies (similar plot, themes, settings)

Module 5: Exploring Jonah Chapter 1

1. **(Select All)** From reading the Hebrew Bible, what can you ascertain about Tarshish and why Jonah went there?

- It is associated with Solomon's accumulation of gold and animals
- The ships of Tarshish are typically portrayed in a negative light
- Tarshish signifies a place where people go to try to find their own Eden apart from God (the gold and peace with animals portrays a mini-Eden)
- The mention of this setting in Jonah depicts him in a negative light
- The ships of Tarshish are typically portrayed in a positive light

2. **(Select One)** The literary design of (Jonah 1:4-16) is a chiasm (ABCDCBA). In other words, it is a concentric or reverse symmetry that builds to a center point and then builds back in ways that correspond to the beginning sequence. How do the biblical authors indicate this structure in the text?

- a. Repeated words (in corresponding sections)
- b. Special punctuation linking each section
- c. Spacing and indenting
- d. Lines in the margin to indicate breaks

3. **(True or False)** The biblical author tells us directly what Jonah's motives are.

- a. True
- b. False

4. **(Select One)** In the upside-down narrative of Jonah, who is the only person who stays truthful and consistent with their assumed character?

- a. Jonah
- b. The sailors
- c. The Ninevites
- d. Yahweh

5. **(True or False)** The Jonah we know so far is the anti-portrait of the prophet depicted in Isaiah 53.

- a. True
- b. False

Module 6: Exploring Jonah Chapter 2

1. (Matching) Understanding the ancient cosmology shared by the biblical authors will help our interpretation of the texts. Match the correct term with its corresponding definition.

Items

1. Land
2. Wilderness
3. Sea
4. Sky

Options

- a. The human and animal realm, floating by God's power about the seas, and bordered by the sea
- b. The realm of death and disorder
- c. The divine realm of life (mountains, high rocks, the temple, God's heavenly temple)
- d. The uncultivated land that is a realm of death, hostile to human flourishing

2. (Select All) Within the Hebrew Bible, the time span of "three days and nights" or arriving somewhere "on the third day" appears in which main connections?

- The time of an ominous journey
- A time of testing, danger, or nearness to death
- Only a literal description of a three-day period of time

3. (True or False) Nearly every line in Jonah's prayer has been adapted from poems throughout the book of Psalms.

- a. True
- b. False

Module 7: Exploring Jonah Chapter 3

1. **(True or False)** The biblical authors are intentional and selective about what they include in their stories.

- a. True
- b. False

2. **(Select All)** Which of the following are ways that Jonah's sermon is not typical of a prophet?

- It is only five words
- He doesn't say anything about God
- He doesn't tell the people to repent
- He doesn't say that God will respond if they repent
- He doesn't clarify whether hapak means destroyed or changed
- He doesn't intercede for them the way that we would expect of a prophet of God (e.g., Moses)

3. **(True or False)** God changes his mind frequently and goes back on his covenant purpose.

- a. True
- b. False

Module 8: Exploring Jonah Chapter 4

1. (True or False) In (Jonah 4:2), Jonah implies that he fled from God because he knew God would show the Ninevites compassion.

- a. True
- b. False

2. (Select All) Throughout this course, we've looked at examples of biblical hyperlinking. Jonah's anger over God's compassion to the Ninevites in (Jonah 4) is hyperlinked to (Genesis 4) and (Exodus 14:11-13). Who is the biblical author hyperlinking Jonah to?

- Elijah
- Cain
- The Israelites (The Exodus generation)
- The prophet Joel

3. (Select One) What is unique about the ending of the book of Jonah?

- a. It ends with God regretting his compassion to Nineveh
- b. It ends with a poem
- c. It ends mid-sentence
- d. It ends with a question

Answer Key

Module 1: Our Assumptions About the Story of Jonah

1. A crash course on how to read the whole Bible

One of the most sophisticated one and a half pages in your entire Bible

A text that can help readers better understand biblical narrative and poetry

Explanation The book of Jonah is so much more than a story for children. Within the book of Jonah is a microcosm of all the beauty, potential, and challenges that the Bible represents to its readers. There are infinite layers of depth, complexity, and sophistication to be found in its pages.

2. b - The entirety of the Hebrew Bible is pointing to and fulfilled in Jesus' story

Explanation The Hebrew Bible, or what Christians call the Old Testament, was not only important to Jesus—it defined his reality. Jesus saw the story of the Hebrew Bible making sense of who he was and what he was doing. By saying “with Moses and all the Prophets,” Jesus is referring to the entirety of the Hebrew Bible, and all of it points to him.

3. True

Explanation The Hebrew Bible is messianic wisdom literature that leads people to understand their need to be rescued by the Messiah, Jesus.

Module 2: The Literary Context of the Book of Jonah

1. a - Torah, Nevi'im, Ketuvim

Explanation Next we'll review what each of these words mean.

2. i. Torah → Law

ii. Nevi'im → Prophets

iii. Ketuvim → Writings

Explanation This three-part arrangement reflects the way Jesus talks about the Hebrew Bible in (Luke 24:44).

3. False

Explanation The three-part shape of the Hebrew Bible isn't simply a matter of arrangement. Rather, the books have been designed to fit into this particular shape. If you look at the editorial seams of the major sections (remember, the book technology was papyrus or leather scrolls), you'll find intentional design clues at the beginning and ending of these sections.

4. i. Deuteronomy 34 → Prophet to come like Moses / Signs / Wonders

ii. Joshua 1 → Meditate on the Torah day and night / Prosper / Joshua

iii. Malachi 4 → Prophet to come / Elijah / Restoration

iv. Psalms 1 and 2 → Meditate on the Torah

Explanation The seams show us that the Hebrew Bible is meditation literature ((Joshua 1), (Psalms 1)) designed to foster (1) daily reading and pondering about the meaning of these texts, (2) a future hope in the promised prophet who will herald the messianic Kingdom, and (3) a covenantal way of life that is counter-cultural to prevailing world systems.

5. A Messiah (or anointed one)

A king

Explanation By the time we finish reading the Hebrew Scriptures, we're supposed to be thinking about our need for an anointed one. This anointed one will go through death and come out the other side so that eternal life can be announced

to the nations. The placement of Chronicles at the end of the TaNaK shapes the whole story of the Hebrew Bible so that it ends awaiting a future ideal king.

Module 3: Hyperlinks and Patterns Between Jonah and the Rest of Scripture

1. False

Explanation We are first introduced to Jonah in (2 Kings 14) where he is sent to speak to King Jeroboam. This is an example of God sending a prophet to do good things for people who don't deserve it—sound familiar? The way this pattern plays out in the rest of the Bible is fascinating.

2. Genesis

Jonah

Explanation In (Genesis 10:8-12), Nineveh is first mentioned. Nimrod (“rebel” in Hebrew), the first king in the Bible, built his first kingdom in Babylon. Then he went forth into Assyria and built—you guessed it—Nineveh (“that great city” (Jonah 1:2)). The story of a prophet going to Nineveh would set off alarm bells in readers' minds because Nineveh was associated with Babylon, the “great city” that conquered Israel, destroyed their temple, and took them out of the promised land into exile.

3. i. Eden Setup

ii. Violence

iii. Chosen One Rescued

iv. Intercession → Covenant

Explanation This is an important pattern used throughout the Hebrew Bible. The Hebrew Bible works similarly to the opening of a song. All you need are those first few lines and you'll be able to pick up on the melody and rhythm again and again.

4. True

Explanation All throughout the Bible, we see God give someone an Eden blessing only for them to mess it up majorly. Then we see that first rebellion cascading into violence in the building of a city that produces more violence. In response, the innocent blood of the oppressed cry out, and their cries rise up to God, who is compelled to bring judgment. Then we see God rescue a chosen one, who offers an act of intercession that changes the game, and God accepts that intercession.

Module 4: Links Between Literary Units

1. True

Explanation The Hebrew Bible is like a quilt, where the pieces represent various stories, and the thread stitching them together represents repeated words and patterns.

2. Identifying the contextual anchors—what does the author assume I know?

Identifying the literary units

Identifying repeated words

Explanation All of these are strategies for understanding a work's literary design. This is the first step in noticing the features and techniques the authors are using to convey their message, all of which helps us to better understand the meaning of what we're reading.

3. False

Explanation Authors can link literary units that are side by side (juxtaposed literary units) and literary units that are not side by side (symmetrically paired units).

4. i. Chapter 1 → Chapter 3

ii. Chapter 2 → Chapter 4

Explanation In the book of Jonah, the author uses literary symmetry by connecting units that are not side by side. The author uses repetition to intentionally link these chapters so that when you read chapter 3, your mind naturally recalls and compares it to chapter 1. The same occurs with chapters 2 and 4.

5. b - Elijah and Jonah are afraid and flee

Explanation Biblical authors regularly invite comparison and analogies between different sections of the Hebrew Scriptures. Here we see Jonah being compared to Elijah in 1 Kings 19, an example of intertextual hyperlinking.

6. Clusters of shared words or phrases

Shared language that consists of distinct vocabulary

Shared language within thematically similar contexts

Shared language between units that are united by other literary strategies (similar plot, themes, settings)

Explanation All of these are criteria for identifying intertextual hyperlinks. The biblical authors intentionally repeat words, phrases, and themes and expect their readers to recognize these features and to call to mind the linked text. This might feel a bit arbitrary at first glance (Is it just any repeated words?), but these criteria help increase confidence identifying links intended by the author.

Module 5: Exploring Jonah Chapter 1

1. It is associated with Solomon's accumulation of gold and animals

The ships of Tarshish are typically portrayed in a negative light

Tarshish signifies a place where people go to try to find their own Eden apart from God (the gold and peace with animals portrays a mini-Eden)

The mention of this setting in Jonah depicts him in a negative light

Explanation When we read that Jonah flees to Tarshish, we should immediately wonder why. Why Tarshish? Where is that? What is its significance in the Hebrew Bible? A concordance or similar study tools are great resources to use when asking these types of questions.

2. a - Repeated words (in corresponding sections)

Explanation Biblical authors frequently use repeated words to structure a portion of text. In this passage, repeated phrases, like "call to your God" and "they called on Yahweh," appear in corresponding sections to build structure and show the flow of the narrative.

3. False

Explanation The author is inviting us to ponder Jonah's motives so that we think about our own experiences while we continue gathering information.

4. d - Yahweh

Explanation In the book of Jonah, everything is upside-down, and every character reverses their stereotypical behavior, including the pagans and Jonah. The only person who is true to form is God.

5. True

Explanation The "death" of Jonah brings salvation for the sailors (the nations), and this is Yahweh's purpose. However, his death isn't brought about by the rebellion of others but by his own rebellion. Nevertheless, Yahweh uses Jonah actions to bring salvation to the nations. Jonah is an inverted portrait of the kind of figure humanity really needs.

Module 6: Exploring Jonah Chapter 2

1. i. Land → The human and animal realm, floating by God's power about the seas, and bordered by the sea
- ii. Wilderness → The uncultivated land that is a realm of death, hostile to human flourishing

iii. Sea → The realm of death and disorder

iv. Sky → The divine realm of life (mountains, high rocks, the temple, God's heavenly temple)

Explanation God chose to communicate his word through the literature, hearts, and minds of ancient Israelites, and it is through their framework for the world that he chose to reveal himself. We are now invited to learn how to better understand their world and in turn, the biblical text.

2. The time of an ominous journey

A time of testing, danger, or nearness to death

Explanation "Three days" was a common phrase that conveyed the idea of a dangerous, ominous journey or a time of testing and danger that brought someone near to death.

3. True

Explanation Key psalms ((Psalms 120), (Psalms 18), (Psalms 116), and (Psalms 31)) are all hyperlinked in Jonah's prayer in (Jonah 2). In each case, an image of danger, death, or exile has been associated with Jonah sinking into the sea. Jonah's words in the poem are quite different from his actions in (Jonah 1). It seems that the author is intentionally creating a gap for readers—we don't fully know what Jonah's motivations are or whether he is repentant. This is the question that should be on our minds as we read (Jonah 3).

Module 7: Exploring Jonah Chapter 3

1. True

Explanation We should be suspicious of any interpretation that implies a detail of the story isn't important or significant. This author uses every syllable to advance the story's message. In the case of Jonah's one-day walk through Nineveh, the author offers a variety of options for interpretation so that the reader is forced to ponder what is happening and participate in the story.

2. It is only five words

He doesn't say anything about God

He doesn't tell the people to repent

He doesn't say that God will respond if they repent

He doesn't clarify whether hapak means destroyed or changed

He doesn't intercede for them the way that we would expect of a prophet of God (e.g., Moses)

Explanation There is a comic contrast at play here. Despite Jonah doing little to warn the people, they still turn back to Yahweh. This creates a strong contrast between the character of Jonah and the Ninevites.

3. False

Explanation The God of the Bible has partnered with humans ((Genesis 1:26-28)), and he experiences emotional pain over their evil ((Genesis 6:6)). God is portrayed as carrying out his ultimate purposes for history and all creation regardless of what humans do. This is the core idea in stories that portray God as not changing his mind even while clearly responding to human decisions. God is responsive, but he is consistent. No matter what the people do, God never *nikham's* or goes back on his covenant promise to use this family to bless the nations.

Module 8: Exploring Jonah Chapter 4

1. True

Explanation It seems that Jonah wants the Ninevites to be destroyed. He's angered by God's compassion, and ironically, he does not want God to extend the same compassion that he's shown to Jonah to those he sees as his enemies.

2. Cain

The Israelites (The Exodus generation)

Explanation In (Genesis 4), Cain is angered by God's choice to show favor to Abel, which leads to anger, murder, and a further exile east of Eden. In (Exodus 14:11-13), Israel has escaped into the wilderness and sees Pharaoh's army drawing near. They accuse Moses of leading them out to the desert to die ("What is this thing you've done to us?"), and they absurdly wish for their death in the wilderness. Sound familiar?

3. d - It ends with a question

Explanation The ending is unique because the book ends with a question, which should clue readers in that the challenge to align one's perspective with God's is not for Jonah alone. It is also for us, the readers.

Art of Biblical Words

Module 1: Studying Biblical Words

1. **(Select One)** The poem “Jabberwocky” was used to illustrate which idea about words?

- a. Meaning cannot be communicated through words.
- b. Common or overfamiliar words can obscure meaning.
- c. Unfamiliar or unknown words can still communicate meaning.
- d. Bible words seem like gibberish.

2. **(Select One)** The words “heavens” and “earth” in (Genesis 1:1-8) were used to emphasize what important idea about words?

- a. Meaning cannot be communicated through words.
- b. Common or overfamiliar words can obscure meaning.
- c. Unfamiliar or unknown words can still communicate meaning.
- d. The meaning of a biblical word is obvious and needs no study.

3. **(Select All)** Select all of the original languages of the Bible.

- Ancient Hebrew
- Ancient Egyptian
- Ancient Aramaic
- Koine Greek
- Latin

4. **(Select One)** What is the bridge that links the vocabulary of the New Testament with the vocabulary of the Hebrew Bible?

- a. The ark of the covenant
- b. The Rosetta stone
- c. The Dead Sea Scrolls
- d. The Greek Old Testament (Septuagint)

5. **(Select One)** In (John 1:14), the word translated as “dwelt” connects Jesus’ incarnation to what important place or object from the Hebrew Bible?

- a. Jerusalem
- b. The tabernacle
- c. The tablets of the Ten Commandments
- d. Bethlehem

6. **(Select One)** What study tool can we use to view the original language text under the English text of the Bible?

- a. Decoder wheel
- b. Concordance
- c. Lexicon
- d. Interlinear Bible

7. (Matching) Match the concept to its description.

Items

1. Semantic range
2. Semantic focus

Options

- a. A small chain of mountains in the eastern part of Israel
- b. The link between the Hebrew word and the Greek translation
- c. The range of a word's possible meanings
- d. The concentration of occurrences of a word in a particular text
- e. The unique emphasis or part of the semantic range a particular author tends toward
- f. The specific meaning an author intended for a word in a particular context

8. (Select All) Select all the meanings that fit the semantic range of "*raysheet*," the Hebrew word translated as "beginning."

- First, earliest thing
- Period of something's origin
- A person's right foot
- Most important
- The entrance to a cave
- First-fruit portion

9. (True or False) Matthew's use of *dikaiousune*, translated as "righteousness," tends to focus on one or two of its meanings, emphasizing a particular portion of its semantic range.

- a. True
- b. False

Answer Key

Module 1: Studying Biblical Words

1. c - Unfamiliar or unknown words can still communicate meaning.

Explanation Many of the words of Lewis Carroll's "Jabberwocky" were invented for this poem. But even though these words have no external context or definition, we can still understand what is happening in the poem and gain some idea of what the author intended to convey in the nonsense words themselves. Words help us form connections and build a bridge to meaning, even when words are new and mysterious to us.

2. b - Common or overfamiliar words can obscure meaning.

Explanation The original meaning of biblical words are often lost to the connotations of the modern word used for translation. A modern English speaker might think of the sphere of planet Earth floating in space when they read the word "earth" in Genesis 1, but this image would not have occurred to the original audience or the biblical author. Instead, the word "erets," translated as "earth," is used throughout the Hebrew Bible to refer to the land where people live, as differentiated from the "heavens" and the "waters."

The difference between the globe and the dry land is subtle. It illustrates how single words are loaded with connections, but not all connections are part of the author's intended meaning.

3. Ancient Hebrew Ancient Aramaic Koine Greek

Explanation The biblical authors wrote the majority of the Hebrew Bible, or Old Testament, in ancient Hebrew, with small parts written in ancient Aramaic. The New Testament writers used Koine Greek. Being able to identify the original languages will help us navigate the Bible study tools discussed in this class.

4. d - The Greek Old Testament (Septuagint)

Explanation The New Testament authors wrote in Greek, but their worldview and theological vocabulary were shaped by the Hebrew Bible. The Greek translation of the Hebrew Bible (Septuagint) is frequently cited by the New Testament writers, and its vocabulary provides a helpful bridge, enabling us to link New Testament words to Hebrew Bible words.

5. b - The tabernacle

Explanation The Greek word John chooses here is "sknaoh," which literally means "to live in a tent." The translators of the Septuagint used this word and related nouns to talk about God setting up his tent, or tabernacle, in the midst of Israel. Our English translations are not wrong to translate this as "dwelt" or "lived," but they miss the direct vocabulary connection John is making back to the the tabernacle.

6. d - Interlinear Bible

Explanation An interlinear Bible shows the translation, in our case the English one, along with the original language (Greek, Hebrew, or Aramaic) words. This can be a good tool for helping us identify the original language word being translated.

7. i. Semantic range → The range of a word's possible meanings

ii. Semantic focus → The unique emphasis or part of the semantic range a particular author tends toward

Explanation An important thing to keep in mind when studying biblical words is that words in every language can carry a broad semantic range. In order to identify what an author intends to communicate, we need to focus on the particular part of the semantic range that makes the most sense given other contextual clues.

8. First, earliest thing

Period of something's origin

Most important

First-fruit portion

Explanation Studying this word gives us a good sense of the range of meanings one word can have. The range of meaning for a Hebrew word may feel intuitive to us based on its translation, but often there will be aspects of its semantic range that feel foreign. We can also see how, although this single word carries many meanings, it does not carry them all at once. When a writer uses *raysheet* to talk about something as most important, it does not necessarily mean that it's also the first, earliest thing.

9. True

Explanation Matthew uses *dikaiousune* to emphasize doing right by God and others. Paul uses the same word to bring out some of its other nuances of meaning. By noticing the focus a particular author has for a word, we are paying attention to the message that author is trying to convey by using this word. This takes us past a dictionary definition of a word and one step closer to understanding.

Exodus Overview

Module 1: Moses Delivered and Commissioned

1. **(Select One)** Who does the Bible identify as the pharaoh during the exodus?

- a. Thutmose III
- b. Rameses II
- c. Merneptah
- d. Pharaoh (no name given)

2. **(True or False)** Because Pharaoh is unnamed in the story, the exodus is presented as a parable, not an event in Israel's history.

- a. True
- b. False

3. **(Select All)** Pharaoh fears the growth of the Hebrew population. What policies did he put in place to oppress and control them?

- Harsh labor
- Commanding midwives to kill newborns
- Drowning babies in the Nile
- Exile

4. **(Select One)** In (Exodus 1), the Hebrews are forced to build *miskenot*, or store cities. Later, they build the similar sounding *mishkan*. What does the word *mishkan* mean?

- a. Tabernacle
- b. Pyramids
- c. Jerusalem
- d. Mount Sinai

5. **(True or False)** The Hebrew word *tebah* is used to reference both Noah's ark ((Genesis 6:14)) and Moses' basket ((Exodus 2:3)).

- a. True
- b. False

6. **(Select All)** What does Moses' name mean?

- "One who draws out" in Hebrew
- "Shepherd" in Hebrew
- "Son of ..." in Egyptian
- "Shrine" in Hebrew

7. **(True or False)** Mount Horeb and Mount Sinai are two different mountains located a few hundred miles apart.

- a. True
- b. False

8. (Matching) Match Moses' objections to God's response.

Items

1. Who am I? (3:11)
2. Who are you? (3:13)
3. What if they don't believe me? (4:1)
4. I am clumsy-mouthed. (4:10)
5. Send someone else. (4:13)

Options

- a. What is this in your hand?
- b. I will be with you.
- c. I will be with your mouth.
- d. What about Aaron, your brother?
- e. I will be whoever I will be.

Module 2: Exodus from Egypt

1. **(Select One)** Which of the following was **not** a sign God gave Moses to perform or to anticipate?
 - a. A return to the mountain
 - b. His staff changed to a snake
 - c. A diseased hand
 - d. Water changed into wine
 - e. Water changed to blood

2. **(True or False)** In (Exodus 5:1), when Moses and Aaron go before Pharaoh, we read about the first formal prophetic announcement (i.e., “Thus says Yahweh”) in the Bible.
 - a. True
 - b. False

3. **(Select One)** Three Hebrew words are used to describe Pharaoh’s heart—*qasa*, *hazaq*, and *kabed*. In this context, what do they mean?
 - a. Big, wise, and generous
 - b. Hard, strong, and heavy
 - c. Wicked, deceitful, and proud
 - d. Flesh, stone, and spirit

4. **(True or False)** Pharaoh demonstrates a desire to change his heart, but God prevents Pharaoh from repenting.
 - a. True
 - b. False

5. **(Select One)** Passover falls on the fourteenth day of which month in Israel’s new calendar?
 - a. The twelfth month
 - b. The third month
 - c. The seventh month
 - d. The first month

6. **(Select One)** The Israelites cross a body of water called *yam suph*, which is translated as what?
 - a. Blood Sea
 - b. Reed Sea
 - c. Red Sea
 - d. Sea of Galilee

7. **(Select All)** What can the Hebrew word *‘eleph*, translated as “thousand,” also be translated as?
 - Head of cattle
 - Bales of hay
 - Military unit
 - Clan (tribal unit smaller than a tribe)

8. **(True or False)** Poetry in the Torah is included to preserve a cultural art form, but it has no theological significance or literary function for the rest of the narrative.
 - a. True
 - b. False

9. (Select One) What does the word "liminality" mean?

- a. How much light something gives off
- b. The quality of a piece of cloth
- c. A state of ambiguity during a transition from one stage to the next
- d. The attribute of sheep or goats that are acceptable for sacrifice

Module 3: A Covenant at Mount Sinai

1. **(Select One)** What does the word “theophany” mean?

- a. A spiritual hymn
- b. A visible manifestation of God’s presence
- c. A stone tablet
- d. A false god

2. **(Select All)** The Hebrew word *segullah* is often translated as “treasured possession.” What specific definitions for this word were discussed in this class?

- A specific rare precious gem, likely a sapphire
- Personal treasury of a king
- Covenant partner with responsibility to represent the sovereign
- Inherited land

3. **(True or False)** The “ten words” written on two tablets of stone were likely given in duplicate, one copy per tablet, which was common for this type of covenant record.

- a. True
- b. False

4. **(True or False)** There is universal agreement on how the Ten Commandments are numbered.

- a. True
- b. False

5. **(Fill In The Blank)** The Hebrew word *nasa*, is often translated as “take” in the phrase “You shall not take the name of the LORD your God in vain.” This word is better translated as which of the following?

“You shall not ~~take~~ the name of the LORD your God in vain.”

Word bank

- a. Speak
- b. Swear
- c. Lift up/carry
- d. Treasure

6. **(Select All)** In (Exodus 20:11) and (Deuteronomy 5:15), two differently nuanced reasons are given for the remembrance of the Sabbath. Select both of the reasons given in the text.

- The Lord rested on the seventh day
- You were slaves in Egypt
- The seventh plague was hail
- There is only manna for six days
- The sea crossing was on the Sabbath

7. (Select All) In the case of the male *'ebed* (servant/slave) in (Exodus 21:2-6), which of the following are characteristics of the *'ebed's* situation?

- Voluntary hired worker
- Limited term of service
- Kidnapped and sold into slavery
- Free to leave and to marry
- Permanent service is forced
- Permanent service is voluntary

8. (Select One) What is God's reason, given in the text, for expelling the Canaanites from the land?

- a. To cleanse the Canaanite race from the world
- b. To repair a genetic corruption within humanity
- c. To protect people from reintroducing the social systems built around oppressive Canaanite gods
- d. To express wrath and vengeance with power

9. (Select One) Based on the ratification of the covenant in (Exodus 24), what is one function of the blood of the covenant?

- a. It signifies the blood of the enemies they will conquer
- b. It acts as a clothing dye for the required scarlet robes
- c. It incites frenzy in the people
- d. It marks official entry into the covenant

10. (True or False) The people of Israel were coerced into making a covenant with Yahweh.

- a. True
- b. False

Module 4: Presence in the Tabernacle

1. **(Select All)** What two things receive the most elaborate detail in the tabernacle narratives?

- The wash basin
- The ark of the covenant
- The incense recipe
- The breastplate of the high priest

2. **(True or False)** The high priest wore bells on his garments when he went into the most holy place (the holy of holies) on the Day of Atonement so that if he died, others outside the tabernacle would notice.

- a. True
- b. False

3. **(Select All)** What are the three defining marks of a rite of passage as seen in the ordination of the high priest?

- Disillusionment
- Separation
- Liminality
- Sojourn
- Reintegration

4. **(Ordering)** Order the narrative events from the time at Sinai.

Put these in the correct order.

- a. The construction of the tabernacle
- b. The golden calf incident
- c. The giving of the covenant and its laws
- d. The giving of the instructions for the tabernacle, ritual objects, and priestly garments

5. **(Select One)** According to Moses' prayer of intercession in (Exodus 33:12-17), what is the one thing that truly marks Israel as distinctive—the one thing Moses refuses to leave without?

- a. God's presence
- b. The Ten Commandments
- c. Circumcision
- d. The land of Canaan

6. **(True or False)** The materials and resources for the tabernacle were collected by means of a mandatory tax per household.

- a. True
- b. False

7. **(Select One)** The book of Exodus concludes with what event?

- a. Crossing the Jordan River
- b. Moses unable to enter the tabernacle
- c. The Day of Atonement
- d. Leaving Mount Sinai

Answer Key

Module 1: Moses Delivered and Commissioned

1. d - Pharaoh (no name given)

Explanation The biblical authors choose not to explicitly identify which pharaoh is oppressing the Hebrews in the story. This detail draws attention away from Pharaoh making a name for himself and centers on God making his own name known.

2. False

Explanation Both in the book of Exodus and elsewhere in the Hebrew Bible, literary clues frame this as an event in Israel's history that establishes and defines the identity of the community. Passages such as (Deuteronomy 26:5-10) point out the centrality of this historical event to Israel's self-identity.

3. Harsh labor

Commanding midwives to kill newborns
Drowning babies in the Nile

Explanation Pharaoh responds to God blessing the Israelites with increasing levels of cruelty and violence.

4. a - Tabernacle

Explanation Under Pharaoh's oppression, the Israelites are forced to build store cities to serve his ego and selfishness. But after God delivers the people from Egypt, they are invited to build a place for God's presence to live in their midst.

5. True

Explanation In both places, God's chosen deliverer is delivered by finding refuge in a *tebah* as they pass through the waters of death. Most English translations do not make this obvious, but the same Hebrew word is used in both stories.

6. "One who draws out" in Hebrew "Son of ..." in Egyptian

Explanation Moses' identity is ambiguous from the start, and his naming doesn't resolve all questions. In Hebrew, his name foreshadows his role as God's chosen deliverer who draws Israel out of slavery, but in Egyptian, his name highlights the unresolved questions about which house he belongs to.

7. False

Explanation They're the same mountain. In (Exodus 3:12), God tells Moses that he and the Israelites will return and worship "on this mountain," which has been identified as Horeb in this chapter and as Sinai in later chapters.

8. i. Who am I? (3:11) → I will be with you.

ii. Who are you? (3:13) → I will be whoever I will be.

iii. What if they don't believe me? (4:1) → What is this in your hand?

iv. I am clumsy-mouthed. (4:10) → I will be with your mouth.

v. Send someone else. (4:13) → What about Aaron, your brother?

Explanation Moses expresses the kinds of doubt many of us have experienced. God does not dismiss Moses or belittle him. Instead, God redirects Moses' focus away from what he lacks and toward what God will provide. Even when Moses' last refusal receives a rebuke ((Exodus 4:14)), God still provides a solution.

Module 2: Exodus from Egypt

1. d - Water changed into wine

Explanation God gave Moses signs to show both Pharaoh and the Israelites that he was truly sent by Yahweh. The last sign, that they would return to the mountain of God to worship, was one they had to trust and follow God to finally see.

2. True

Explanation This descriptive formula also makes a serious claim. The words to follow it are not merely the words or thoughts of the human being but of God himself.

3. b - Hard, strong, and heavy

Explanation The biblical authors chose three words to convey different aspects of the change happening to Pharaoh's heart throughout the confrontation with Yahweh. The three words work together to illustrate a person becoming more resolute in his determination to resist Yahweh and pursue evil.

4. False

Explanation God commands Pharaoh many times to "let my people go," but Pharaoh repeatedly hardens his own heart to resist God's command. God hardens Pharaoh's heart to continue in the direction Pharaoh has already chosen.

5. d - The first month

Explanation The original Passover marked the beginning of a new people that God had set apart, so the ongoing celebration happens at the beginning of a new year to emphasize this newness. (And remember this is Israel's calendar, so it is the month of Nisan, which happens during March-April.)

6. b - Reed Sea

Explanation The words *yam suph* can be translated to "reed sea" or "sea of reeds." There is some ambiguity in the text about where the Israelites were located when God miraculously provided escape from Pharaoh's pursuing army. The tradition of associating the exodus crossing with the Red Sea is ancient, predating English translations (see (Exodus 13:18) in the Septuagint). Therefore, it is a coincidence that these words are so close in English.

7. Head of cattle

Military unit

Clan (tribal unit smaller than a tribe)

Explanation The range of meaning for this word can make translation work challenging. Changing from a translation of "600,000" to "600 military units" would significantly change the population total.

8. False

Explanation The poetry in the Torah often conveys the heart of its theology. These poems draw upon themes that develop throughout the narrative, and they artfully invite meditation on the deeper meaning of those themes.

9. c - A state of ambiguity during a transition from one stage to the next

Explanation To speak of a liminal space is to focus on the already-but-not-yet nature of a time. After the Israelites are delivered from bondage in Egypt, they enter a liminal space before they are brought into covenant with God.

Module 3: A Covenant at Mount Sinai

1. b - A visible manifestation of God's presence

Explanation God shows up to the Israelites as a pillar of fire or smoke. These and other manifestations of God's presence become thematically important throughout the Hebrew Bible.

2. Personal treasury of a king

Covenant partner with responsibility to represent the sovereign

Explanation This term concretely refers to the personal treasury of a king, but it is used most frequently to talk about the role the people of Israel have as set-apart representatives of God's sovereign rule.

3. True

Explanation In a typical covenant treaty at this time, two parties would each receive a copy of the covenant tablet to be placed in their local temple or shrine. This way, their local deity could act as a witness to the covenant terms. The covenant between Yahweh and the people of Israel has two parties but only one deity. Yahweh himself will guarantee the terms of the covenant, and both copies reside in his tabernacle.

4. False

Explanation Different traditions have numbered the commandments differently. Dr. Imes puts forth a rationale for understanding "no other gods" and "no carved images" as one command, while differentiating two separate prohibitions against covetousness.

5. c - Lift up/carry

Explanation The word *nasa* is a fairly common word translated as "take," "carry," "lift up," "bear," etc. A metaphorical image of Israel bearing Yahweh's name upon themselves connects (Exodus 20:7) with the priestly vocation in (Exodus 28:29).

6. The Lord rested on the seventh day You were slaves in Egypt

Explanation For Moses, it is essential that the second generation of Israelites, those born in the wilderness, understand the exodus to be their own story. The pattern of creation for the human workweek provided in (Genesis 1) precludes the oppression of others in ceaseless work.

7. Voluntary hired worker

Limited term of service

Free to leave and to marry

Permanent service is voluntary

Explanation Taking all of these details together, the situation described is of someone who has sold their labor for a term of service in order to repay debts or provide basic needs. This set of laws functions to protect the vulnerable party from exploitation by the more powerful party.

8. c - To protect people from reintroducing the social systems built around oppressive Canaanite gods

Explanation God's instruction for Israel to drive the Canaanites from the land was not to eradicate ethnic differences or satisfy the whims of a bloodthirsty deity. The reason given for the conquest of Canaan was to safeguard the exclusive worship of Yahweh ((Exodus 23:33)).

9. d - It marks official entry into the covenant

Explanation In Exodus 24, the blood of the covenant is sprinkled on the people to mark their official entry into this covenant with Yahweh.

10. False

Explanation Twice in (Exodus 24:3-8), the people voluntarily agree to this covenant. This detail helps us understand the narrative sense of Israel's story because the authors will repeatedly contrast the peoples' initial willing participation with all the times Israel breaks the covenant. It also helps us understand how the people are eager to enter this covenant, which strongly suggests that this was not a burden but a blessing God lavished upon them.

Module 4: Presence in the Tabernacle

1. The ark of the covenant

The breastplate of the high priest

Explanation The authors focus heavily on the ark of the covenant, which is the place of God's presence, and the high priest's 12-stone breastplate, which is the representation of Israel's 12-tribe nation.

2. False

Explanation As discussed in Session 24, the priestly garments did include bells on the outer tunic. These bells added an audible expression of the priest's special role as he went about his duties in the holy place. However, when the high priest enters the most holy place on the Day of Atonement, he only wears the simple white inner tunic—no bells involved.

3. Separation

Liminality

Reintegration

Explanation The high priest is first set apart from the congregation (separation). Then he is brought through a ceremony at the entrance to the tabernacle (liminality). Finally, he rejoins the community in his new role representing the people to God and God to the people (reintegration).

4. i. The giving of the covenant and its laws

ii. The giving of the instructions for the tabernacle, ritual objects, and priestly garments

iii. The golden calf incident

iv. The construction of the tabernacle

Explanation The golden calf incident comes between the instructions for the tabernacle and its construction. God anticipates the need for atonement and provides the knowledge of how to repair the relationship even before this episode of apostasy.

5. a - God's presence

Explanation Moses is convinced that the land, the law, and all the blessings in the world will not mean anything if God himself does not go with them.

6. False

Explanation (Exodus 35:21) says "... everyone who was willing and whose heart moved them came and brought an offering to the LORD for the work on the tent of meeting, for all its service, and for the sacred garments." The construction of the tabernacle was accomplished through willing participation from the whole community.

7. b - Moses unable to enter the tabernacle

Explanation The book concludes with the fulfillment of the promise that God's presence would dwell among the Israelites. But at the same time, the conclusion introduces a new problem when Moses cannot enter the tabernacle, leaving readers to wonder why and setting up the opening of the Leviticus scroll.

1 Corinthians

Module 1: Introduction to 1 Corinthians

1. **(Select All)** To understand an epistle like 1 Corinthians, we must remember which of the following?

- The epistle authors write to specific churches in specific cities or geographical regions.
- Epistles each have their own characters, problems, cultural issues, strengths, and weaknesses.
- Epistles only have half of the correspondence or conversation.
- Epistles are even more specifically located than some of the other literature in the Bible, like Proverbs or Psalms.

2. **(Select All)** Which of the following are part of the hermeneutical process for reading a New Testament letter?

- Translation
- Interpretation
- Reception
- Exposition
- Application

3. **(True or False)** Paul's aim in 1 Corinthians is to bring the Corinthian church to maturity in its thinking and practice.

- a. True
- b. False

4. **(True or False)** Greeks, Romans, and Jews all had the same honor-shame codes to which they adhered.

- a. True
- b. False

5. **(Select All)** In the honor-shame culture of the Corinthians, someone could earn honor through which of the following?

- Patronage (giving large amounts of money to the upkeep of the city, a statue, or a building)
- Marriage
- Wealth
- Cultivation of connections
- Oration (impressive public speaking)

6. **(Select All)** Which of the following are central themes of 1 Corinthians?

- Holiness
- Divisions, factions, and unity
- The covenant law
- The boastful, arrogant, puffed-up ones
- Lament
- The resurrection
- Spiritual gifts
- The centrality of love

7. **(True or False)** Although we only have one half of the conversation, it is still possible to decipher everything about the other half from our text.

- a. True
- b. False

8. (Select One) The following refers to quotations from other material that an author inserts into a letter.

- a. Preformed material
- b. Interpolation
- c. Integration
- d. None of the above

Module 2: The Spirit and the Mature Christian

1. **(Select All)** Which of the following describes what apostleship means to Paul?

- A statement of authority
- A servant/slave of Jesus Christ
- One chosen and called by God
- A steward of the mystery of God
- Power and prestige
- Sacrifice and suffering
- His calling to the Gentiles

2. **(True or False)** According to Paul, the Gospel of Jesus is a revelation that comes only from the Spirit and not from the world.

- a. True
- b. False

3. **(Matching)** Paul uses the Greek words *psukhikos* and *pneumatikos* to help people discern the difference between two perspectives and two ways of life, one being conformed to the average world and the other compelled by the Spirit's love. Match the word with what it refers to.

Items

1. Pneumatikos
2. Psychikos

Options

- a. That which conforms to the world
- b. That which conforms to the Spirit

4. **(True or False)** Paul describes the role of followers of Jesus as the planters, waterers, and growers.

- a. True
- b. False

5. **(Select One)** Paul describes mature followers of Jesus as possessing which of the following characteristics?

- a. Willingness to answer God's call
- b. Surrendering to God's will
- c. The belief that God will do what he says he will do
- d. All of the above

Module 3: Sexuality, Singleness, and Marriage

1. (True or False) Paul specifically commands the Church to correct and pass judgment on the “world” concerning sexual ethics.

- a. True
- b. False

2. (True or False) The belief that the physical body did not matter influenced the Corinthian Christians’ behavior.

- a. True
- b. False

3. (Select All) How is Paul’s teaching on marriage revolutionary in his culture?

- He teaches complete and radical equality between men and women within marriage.
- He teaches that women are subordinate to men.
- He only speaks of “authority” in marriage as equal and mutual between the married man and woman.
- He teaches that marriage is monogamous.
- He teaches that marriage is an option, not an expectation.

4. (True or False) Paul strongly advocates for enslaved people to pursue their freedom from slavery.

- a. True
- b. False

Module 4: Food Sacrifices, Freedom, and the Lord's Supper

1. (True or False) The Corinthian culture's social, civic, and religious gatherings occurred at separate times and in separate places.

- a. True
- b. False

2. (True or False) The situation in Corinth is the same as in Rome regarding the "weak" and the "strong."

- a. True
- b. False

3. (True or False) In (1 Corinthians 10:13), Paul explains to the Corinthians that the temptation to worship idols is not new—it will be an ongoing temptation.

- a. True
- b. False

4. (Select All) In what ways was the Lord's Supper/Eucharist a radical departure from the culture of the Corinthians?

- The meal was a place for the rich to flaunt their wealth and power.
- All were welcome regardless of gender, wealth, or status.
- The meal was divided by class.
- The meal was a symbol of welcome and honor for all human beings, especially emphasizing those who were not customarily honored.

5. (Fill In The Blank) "Do this in remembrance of me."

This is an invitation to remembrance by \$1.

Word bank

- a. Sacrifice
- b. Trading places
- c. Participation
- d. Meditation

Module 5: Spiritual Gifts and Love

1. (True or False) The Spirit gives various gifts to followers of Jesus, but the more important gifts require a special and greater working of the Spirit (e.g., tongues and prophecy).

- a. True
- b. False

2. (True or False) Paul's metaphor of the body undermines the competitiveness, disunity, and hierarchy amongst the Corinthians.

- a. True
- b. False

3. (Select All) Which gifts of the Spirit does Paul mention in (1 Corinthians 13)?

- Teaching
- Tongues
- Prophecy
- Healing
- Knowledge

4. (True or False) In (1 Corinthians 13:4-8), Paul defines love as an action by tying it to a string of verbs.

- a. True
- b. False

5. (True or False) Paul tells the Corinthians that tongues and prophecy will continue throughout eternity.

- a. True
- b. False

Module 6: Tongues and Prophecy

1. **(Select All)** Which of the following are characteristics of the gift of tongues?

- Speaking to God, not people
- Speaking to people
- Edifying to the Church
- Spoken in the Spirit
- Uttering mysteries
- Edifying to the person speaking

2. **(Select One)** What gift does Paul find the most beneficial during a Corinthian church gathering?

- a. Tongues
- b. Prophecy
- c. He finds both equally beneficial during a gathering

3. **(True or False)** Scholars agree that in (1 Corinthians 14), Paul is describing uninterpreted tongues as a “negative sign” and interpreted tongues as a positive sign.

- a. True
- b. False

4. **(True or False)** Paul instructs the Corinthians to limit the number of people who speak in tongues during a church gathering.

- a. True
- b. False

5. **(Select All)** Which of the following identifies a particular way of understanding the teaching in (1 Corinthians 14:34-35) about women’s silence in the Church?

- A subordinationist reading
- A cultural reading
- An interpolation
- A disagreement with the Corinthians/quoting the Corinthians

Module 7: The Puzzle of Head Coverings

1. (Select All) For (1 Corinthians 11:2-16), which of the following are points of contention among New Testament scholars?

- Head coverings or hairstyles?
- One narrative/theology or two?
- Creation or culture?
- Has Paul traveled to southern Egypt?
- Does kephale mean “ruler” or “source”?
- All men and women or only to married men and women?

2. (Select One) The “tradition” in (1 Corinthians 11:2) likely refers to what Paul taught the Corinthians regarding which of the following?

- a. Male and female hairstyles
- b. Headship within a marriage
- c. Women’s roles in church gatherings
- d. All of the above

3. (Select One) Many scholars agree that in (1 Corinthians 11:6), Paul is using which of the following types of logical fallacies to prove a point?

- a. A straw man fallacy
- b. An ad hominem fallacy
- c. A reductio ad absurdum fallacy
- d. A bandwagon fallacy

4. (Select One) Which of the following is not a widely accepted interpretive strategy for reading (1 Corinthians 11:2-16)?

- a. A subordinationist reading
- b. A tensive reading
- c. An eschatological reading
- d. A rhetorical reading
- e. A cultural reading

5. (Select All) Even if we hold to one interpretation of a highly-contested passage of Scripture, how can we pursue unity with other followers of Jesus?

- Stay curious about how others have arrived at a different view.
- Listen to the real-life experiences of people who hold a different view.
- Be open to having your mind changed.
- Believe the best in those who read Scripture differently than you.

Module 8: The Resurrection and Christian Faith

1. **(Select One)** Paul uses which of the following terms in 1 Corinthians when referring to God and Jesus?
 - a. God/Christ
 - b. Father/Son
 - c. Both of these

2. **(Select One)** As Paul's letter reaches its climax in (1 Corinthians 15), what final thing does he emphasize?
 - a. The resurrection of Jesus and its meaning
 - b. The proper use of tongues and prophecy in their gatherings
 - c. The Christian sexual ethic
 - d. The meaning of the Lord's Supper

3. **(Select One)** According to Paul, what are the results of the Corinthians not believing in the resurrection of Jesus?
 - a. The Corinthians' faith is futile
 - b. The Corinthians are still in their sins
 - c. The Corinthians have denied the Gospel
 - d. All of the above

4. **(True or False)** Many of the early Church fathers rejected the idea that Jesus is subordinate to God the Father.
 - a. True
 - b. False

5. **(True or False)** Paul helps the Corinthians understand that everything earthly or physical will one day be entirely destroyed.
 - a. True
 - b. False

Answer Key

Module 1: Introduction to 1 Corinthians

1. The epistle authors write to specific churches in specific cities or geographical regions.

Epistles each have their own characters, problems, cultural issues, strengths, and weaknesses.

Epistles only have half of the correspondence or conversation.

Epistles are even more specifically located than some of the other literature in the Bible, like Proverbs or Psalms.

Explanation Some of us might initially think of the New Testament letters as the more accessible books of the Bible to understand. There are no talking snakes, fish that swallow prophets alive, or lists of obscure laws. But reading a text written 2,000 years ago in a language that most of us do not speak is not as simple as we may think. It gets even more challenging when we start to interpret and apply what we learn in our own cultural setting.

2. Translation

Interpretation

Reception

Application

Explanation The hermeneutical process happens on two levels. The first level is how this process occurred in the ancient world (i.e., how Paul wrote the letter and how the Corinthians received and applied the letter). The second level is the modern world (i.e., how we interpret, receive, and use this letter) and how these two levels intersect.

3. True

Explanation Paul is writing to the Corinthians regarding certain practices that have become acceptable or normative in his absence. He passionately disagrees with these practices and wants to correct them. The letter would have been read in public to the whole church, perhaps multiple times. The letter's tone is an admonishment for the ways in which the Corinthians have begun to depart from Paul's original teaching and practices, as well as a response to their reply to his initial letter. We know they have written back at least once ((1 Corinthians 5:9-11)).

4. False

Explanation Greeks, Romans, and Jews had slightly different honor-shame codes. Jesus interrupted all these codes and taboos and paid no regard to the honor-shame culture into which he was born when it came to who he would eat with, pay attention to, or care for. Jesus deliberately used the table and the people he shared meals with to make his point: Women, prostitutes, tax collectors, and the so-called "unclean" were all welcome. He redefined relationships, tradition, and hierarchies by spending time with those the normal culture deemed shameful.

5. Patronage (giving large amounts of money to the upkeep of the city, a statue, or a building)

Marriage

Wealth

Cultivation of connections

Oration (impressive public speaking)

Explanation Being a Christian in the ancient world would bring someone into direct conflict with cultural values—wealth, status, and oratory skills. And Paul thought it should be in conflict! However, the Corinthians lived with one foot (sometimes both feet) firmly planted in their world. Jewish, Roman, and Greek cultures were all highly stratified, hierarchical, and divided cultures. And the churches at Corinth had reverted to cultural norms of tradition, relationship, and hierarchy, which resulted in segregation and division.

6. Holiness

Divisions, factions, and unity

The boastful, arrogant, puffed-up ones

The resurrection

Spiritual gifts

The centrality of love

Explanation Those are some of the main themes of 1 Corinthians that Paul weaves throughout the letter. Keep an eye out for them as we continue in this class.

7. False

Explanation Recall that 1 Corinthians is a response to the Corinthians' reply to Paul's initial letter—and he has possibly already written to them several times! We know they have written back at least once ((1 Corinthians 5:9-11)). Because we are only getting half a conversation, we can decipher some things about the other half of the conversation, but it's impossible to know everything.

8. a - Preformed material

Explanation Sometimes these quotations are easily identifiable, like a quote from the Hebrew Bible. Other times, because Paul's recipients would know what he was referring to, we don't know exactly where he might be using "preformed" material. So how do we decide when he's citing others? Helpful criteria for deciphering are: 1) content—What does the writing tell us? and 2) form—What does the form of the writing tell us?

Module 2: The Spirit and the Mature Christian

1. A statement of authority

A servant/slave of Jesus Christ

One chosen and called by God

A steward of the mystery of God

Sacrifice and suffering

His calling to the Gentiles

Explanation Paul's apostleship included a call to the Gentiles (all non-Jews) with the good news of Jesus. He wasn't an apostle because of his particular greatness, worthiness, or giftedness, but because of God's grace. Paul's apostleship also meant great sacrifice and suffering, which he considered an honor ((Philippians 1:29)).

2. True

Explanation Paul tells the Corinthians that they have received not a spirit from the world but the Spirit from God in order to understand what God has freely given them.

3. i. Pneumatikos → That which conforms to the Spirit

ii. Psychikos → That which conforms to the world

Explanation Paul contrasts the two, often noting that although the Corinthians think of themselves as the *pneumatikos*, they behave like the *psukhikos*.

4. False

Explanation As co-workers with each other and God, followers of Jesus may plant and water, but God is responsible for the growth.

5. d - All of the above

Explanation Paul also describes Christian maturity as a willingness to let go of divisive behavior that causes factions and instead show loving unity with each other and all neighbors. To Paul, the mature follower of Jesus will learn to regulate emotions and nurture relationships with others in ways that mirror Christ.

Module 3: Sexuality, Singleness, and Marriage

1. False

Explanation Paul specifically tells the Church that they are not to pass judgment on the “world” concerning sexual ethics.

2. True

Explanation The Corinthian Christians were working with the assumption that the things of this world would be destroyed. Therefore, they thought that what they did with their bodies was of little to no consequence. But Paul reminds the Corinthians that our physical bodies will be raised from death—just as Jesus was raised. If we are participating in Jesus’ resurrected life both now and in the future, then what we do with our bodies matters.

3. **He teaches complete and radical equality between men and women within marriage.**
He only speaks of “authority” in marriage as equal and mutual between the married man and woman.
He teaches that marriage is monogamous.
He teaches that marriage is an option, not an expectation.

Explanation It may not always come across to modern readers, but Paul’s teaching on marriage differs dramatically from Greek, Roman, and Jewish cultures at the time. In those cultures, men had complete authority and were seen as superior to women inside and outside of marriage. Teaching that marriage should be monogamous was in keeping with his Jewish culture, but elevating the calling to singleness was counter-cultural for Paul. These are all teachings that would have been challenging at the time.

4. False

Explanation Scholars disagree on Paul’s position on enslaved people in 1 Corinthians 7:21. It seems as though Paul was mainly concerned with enslaved people’s spiritual freedom rather than their freedom from slavery. But Paul’s later teachings on enslaved people are radically subversive to the culture around him (see (Ephesians 6:5-9) and the letter to (Philemon 1)).

Module 4: Food Sacrifices, Freedom, and the Lord’s Supper

1. False

Explanation The Corinthians rolled business, networking, religious, and political gatherings into one. The important feasts or parties were where a person wanted to be seen and where they would make business deals, socialize with friends, and gain or honor patrons or benefactors, depending on their social status. For Roman and Greek Christians, not attending these mainstream social events would have disrupted their value systems and even their everyday lives.

2. False

Explanation In Rome, the case related to followers of Jesus who kept to the food laws and Jewish festivals and those who didn’t. The “strong” believed that those who observed the food laws and festivals were “weak” (cf. (Acts 10:9-16); (Colossians 2:16), (Colossians 2:20-23); (1 Timothy 4:1-4)). However, when Paul is talking to the people in Corinth, he deals with the question of when and how a Jesus follower could eat meat sacrificed as an offering to a different god.

3. True

Explanation (1 Corinthians 10:13) describes the constant temptation to practice idolatry. Looking back through Israelite history, we can see that the people of God are repeatedly tempted to worship idols. But God provides a way out through participation in the body and blood of Jesus Christ.

4. **All were welcome regardless of gender, wealth, or status.**
The meal was a symbol of welcome and honor for all human beings, especially emphasizing those who were not customarily honored.

Explanation The Lord’s Supper broke many of the normal social boundaries most people adhered to. There were no insiders or outsiders at this meal—all are one in Christ.

5. c - Participation

Explanation One significant difference between Christianity and other forms of worship is that followers of Jesus are not merely honoring a deity through sacred practices. Christians are also participating in God's loving way of life in his presence. Jesus' words "Do this in remembrance of me" can be paraphrased as "Do this, remembering that you are in me."

Module 5: Spiritual Gifts and Love

1. False

Explanation All gifts are equally important in empowering Jesus followers to lovingly build up the Church and advance Jesus' Kingdom on Earth. However, the Corinthians seem to have assumed that the gift of tongues was the "best" gift and somehow involved a more important working of the Spirit, but Paul denounces this idea.

2. True

Explanation Paul develops a metaphor of the Church as a body. While a body is a single, unified whole, it also consists of different parts that serve unique roles. In his body, Jesus brings together a variety of gifts, and the Spirit is the unifying feature between them all.

3. Tongues

Prophecy

Knowledge

Explanation Paul specifically lists the gifts of prophecy, knowledge, and tongues because the Corinthians are misusing them as tools to perpetuate the harmful, hierarchical ways of the surrounding culture. Paul works to recalibrate what the Corinthians value most and what is truly valuable.

4. True

Explanation In English translations, it often looks like Paul is using adjectives to describe the characteristics of love. But Paul is using verbs in this passage, describing love as a choice one makes to remain actively patient, kind, forgiving, etc.

5. False

Explanation In (1 Corinthians 13:8-10), Paul declares that one day tongues will cease (Greek: *katargeo*/καταργεω—to render inoperative, abolish) and give way to heavenly worship. And prophecies will no longer be needed because we will have a complete revelation of the divine nature.

Module 6: Tongues and Prophecy

1. Speaking to God, not people

Spoken in the Spirit

Uttering mysteries

Edifying to the person speaking

Explanation The other characteristics describe the gift of prophecy. Paul begins (1 Corinthians 14) by encouraging the Corinthians to desire the gift of prophecy for the edification of the Church.

2. b - Prophecy

Explanation In the context of a public worship gathering, Paul sees the gift of prophecy as preferable to tongues because it involves using intelligible words to build up everyone involved. Paul says that tongues are edifying for the individual, but prophecy is edifying, encouraging, and strengthening for the entire Church.

3. False

Explanation Some scholars argue this point of view, and others argue for a different interpretation. For example, the view that Paul is interacting with another Corinthian viewpoint and rebuking them for their childishness in the use of tongues is another popular interpretation. We don't have a clear-cut answer regarding this passage, and that is okay!

4. True

Explanation We can infer that, in public gatherings, the Corinthians were speaking in tongues all at once because Paul instructs them to speak one at a time and limit the number of speakers to two or three per gathering.

5. A subordinationist reading

A cultural reading

An interpolation

A disagreement with the Corinthians/quoting the Corinthians

Explanation There will always be debate over passages like these because we do not have enough information to form a certain answer. In cases like this, it is beneficial to familiarize ourselves with the arguments for and against different interpretations.

Module 7: The Puzzle of Head Coverings

1. Head coverings or hairstyles?

One narrative/theology or two?

Creation or culture?

Does kephale mean "ruler" or "source"?

All men and women or only to married men and women?

Explanation Given how highly contested this passage is, these are only some of the questions that scholars dispute.

2. b - Headship within a marriage

Explanation Some scholars contend that Paul had previously taught the Corinthians about headship, specifically in the context of marriage, with the husband being the head of the wife and Christ being the head of the church.

3. c - A reductio ad absurdum fallacy

Explanation When Paul says that if a woman does not cover her head, she might as well have her hair cut off, he is using a *reductio ad absurdum* fallacy—a method of proving the falsity of a premise by showing that its logical consequence is either absurd or contradictory.

4. c - An eschatological reading

Explanation Scholars propose various solutions to challenging passages like this, but the most common and accepted readings of this passage fall into one of these four categories: 1) subordinationist, 2) tensive, 3) rhetorical, and 4) cultural. Familiarity with these interpretive strategies can help us navigate other difficult passages of Scripture as well.

5. Stay curious about how others have arrived at a different view.

Listen to the real-life experiences of people who hold a different view.

Be open to having your mind changed.

Believe the best in those who read Scripture differently than you.

Explanation While this list isn't exhaustive, it's a good start on how to pursue unity within the diverse community of Jesus.

Module 8: The Resurrection and Christian Faith

1. a - God/Christ

Explanation Paul uses God/Christ language in 1 Corinthians, not Father/Son. He also emphasizes the all-encompassing nature of God. The reason is possibly due to the Corinthians separating or loosening the connection between God and Jesus. Paul emphasizes the supremacy of God and the all-encompassing nature of God in relation to Christ—God is the Christ, and the Christ is God.

2. a - The resurrection of Jesus and its meaning

Explanation Paul structures his argument in 1 Corinthians so (what we call) (1 Corinthians 15) becomes the pinnacle of his argument. The letter climaxes with the importance of the resurrection for the Christian faith. Without the resurrection, nothing else matters.

3. d - All of the above

Explanation If Jesus didn't rise from the dead, his death would be no different than any other death, and there would be no reason to follow his teachings.

4. True

Explanation Paul does not place Jesus in a subordinate relationship to the Father. Instead, he teaches that Jesus and the Father are co-equal.

5. False

Explanation Everything that God has created is good (*tov* in Hebrew) and is the foundation or the “seed” of what is to come. God will bring everything he has made—including the Earth, animals, people, and heavenly beings—into an eternal, imperishable existence.