Alliance Theological Seminary
OT 504.NA Hebrew Bible in the Eastern Mediterranean World
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Hebrew Bible in the Eastern Mediterranean World
Midterm Examination

Part One: Define all of the following.

1. Case /casuistic law

Casuistic law (or case law) is usually cast in a conditional "if/then" formula, making reference to a specific hypothetical legal situation.
"But if a man willfully attacks another to kill him by cunning, you shall take him from my altar, that he may die" (Exodus 21 Esv).
It stands in contrast to apodictic law.

2. Apodictic law

Apodictic law can be defined as a simple prescription without mentioning a sanction. It refers to timeless divine commands of God. There is no "if" or "then"; there is only "do not" or "shall not." These kinds of laws also can be called absolute laws. The prime example is the Ten Commandments.

3.Code of Hammurabi

The Code of Hammurabi is a Babylonian legal text, written in the Old Babylonian dialect of Akkadian, purportedly by Hammurabi, sixth king of the First Dynasty of Babylon. It was discovered in 1901 and it is the longest, best-organized, and best-preserved legal text from the ancient Near East. The Code of Hammurabi, a collection of 282 rules, established standards for commercial interactions and set fines and punishments to meet the requirements of justice.

4. Suzerainty-vassal treaty

The Treaty of Sovereignty is an agreement between great powers and small countries. A person or country received protection and land from a lord in return for loyalty and service to the suzerain. The book of Deuteronomy is written in the format of Suzerainty

5. Holiness Code

The Holiness Code is the collection of the secular, ritualistic, moral, and festival regulations of Leviticus chapters 17-26. It emphasizes that the people of Israel are separated from the rest of the world because YHWH has chosen them.
“Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine(Leviticus 20:26).”

6. Historiography

Historiography is a study of how historical records were written, who wrote it, and what factors influenced it. It examines how historical events have been reinterpreted over time by historians and why.

7. Documentary Hypothesis

The Documentary Hypothesis, also known as JEDP theory, states that the first five books of the Bible, called the Pentateuch consisting of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, were not written completely by Moses but by different authors. The four sources are the Jahwist source, Elohist source, Priestly source, and Deuteronomist source.

8. Deuteronomic/Deuteronomistic History

Deuteronomic/Deuteronomistic History is the name given to the group of books Joshua, Judges, 1,2 Samuel, 1, 2 Kings and Deuteronomy. These narratives are written based on the concept of blessings and curses in Deuteronomy in Chapter 28 of the Old Testament.

9. Kathleen Kenyon

Kathleen Kenyon is an English archaeologist who excavated Jericho in 1952. Her full name is Dame Kathleen Mary Kenyon, (born January 5, 1906, London, England—died August 24, 1978, Wrexham, Wales). She showed that Jerico was established in the Stone Age and is the oldest known continuously occupied human settlement.

10.Jericho

Situated fifteen miles northwest of Jerusalem near a powerful spring, the city lies six miles west of the Jordan River and ten miles northwest of the Dead Sea. In the biblical

narrative, it is linked to Joshua's conquest (Joshua 6), the judge Ehud's murder of King Eglon of Moab (Judges 3:12-30), and Elijah's ascension (2 Kings 2:4-5).

11.Iron Age

The Iron Age time period is about 1,200 BC to 586 BC and includes Iron I (Judges and United Monarchy) and Iron II (Divided Monarchy) . It encompasses much of Israel's history and a large proportion of their writings, the Kings and Chronicles, Psalms and 12. Prophets.

12.Judge

The Hebrew word for "judge" is the name given to those rulers who presided over the affairs of the Israelites during the interval between the death of Joshua and the accession of Saul.

13.Hittites

The Hittites were Anatolian people who settled in what is now Türkiye Cumhuriyeti. The modern name "Hittite" comes from the 19th century when archaeologists identified the Hattusa people with the Hittite people of the Bible. Biblically, the Hittite is mentioned in the list of the nations of the promised Land (Exodus 13:5; Numbers 13:29; Joshua 11:3). Abraham purchased the field Machpelah from Ephron the Hittite (Gen23).

14.Concubine

Concubine refers to a female slave, either foreign or Hebrew, who was owned by a household and bore for its children. In Hebrew, the terms are not always degrading, but often simply distinguish secondary wives from the primary who is mother of the household. (1King 11-8)

15.Pentateuch

Its Greek word meaning Is "five scrolls," and it applies to the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

16. Hebron

It is located twenty miles southwest of Jerusalem on the mountain ridge that formed the main north-south route in the Judean Hill Country connecting Jerusalem with Beer-sheba. Hebron was strongly related to Abraham (Gen. 13:18; 23:18) and it was David's capital when he ruled the tribe of Judah (2 Sam. 5:5). It functioned also as a Levitical city and city of refuge. (Josh. 20:7; 21:11)

17. Jael

She was the wife of Heber the Kenite and killed Israel's enemy captain Sisera, in her tent, during the battle, delivering Israelites from Canaanites (4:21-22)
In the song Deborah described Jael as Israel's blessed heroine(Judges 5:24).

18. Tobit

Tobit is a devout and wealthy Israelite living among the captives deported to Nineveh from the Northern Kingdom of Israel in 722/721 B.C. The Book of Tobit is an apocryphal story of two families living in Assyrian exile during the 8th century BCE, likely composed between the 3rd and 2nd centuries BCE in Hebrew or Aramaic.

19. Herem

'Herem' means the execution of prisoners of war and the destruction of all their property. In Joshua 6:15-21, in the battle of Jericho, God gave a command of the 'herem' with a clear purpose of punishing the evil Canaanites and eliminating the threat of false idol worship from the holy land.

20. Tamar

Tamar was the daughter-in-law of Judah, the fourth son of the patriarch Jacob. She waited to marry the third son of Judah as the levirate law. But Judah himself went in to her (Genesis 38). So she became the mother of his children, the twins Perez and Zerah. Her name is recorded in the genealogy of Jesus the Messiah.
There is another Tamar in the Bible, she was daughter of King David, sibling of Absalom. She was raped by her half brother Amnon (2 Samuel 13).

<u>Essay Questions: Answer all of the following in 100 words.</u>

1. List and explain the conceptual differences that define the worldview of the Ancient Near East.

   (1) An ancient, not a modern world
   The world of the Bible is 3,000 years older than our world, and the years significantly affect our ability to understand it accurately.
   (2) An eastern, not a western world
   Our world developed from the western Mediterranean cultures of Greece and Rome. The Bible developed in the eastern Mediterranean cultures of Mesopotamia, Syria-Palestine, Asia Minor, and Egypt. Many ways of thinking and doing things which we take for granted did not even exist in the ancient Near East.

(3) A changeless, not a changing world

Our world promotes change, while the Bible endorses stability. In the world of the Bible, change was a thread and a danger.

(4) An agricultural, not an industrial world

The world of the Bible is agricultural. In an agricultural world human life is synchronized with nature. Work ceases when daylight disappears, and people sleep until it is light again. Farming and herding become the foundational metaphors or basic analogies which people use to understand their daily life.

(5) A limited, not a renewable world

Biblical people considered their good and resources to be limited. They were conservationists. They rationed everything because they believed goods were irreplaceable. Everything in the world of the Bible already belonged to someone. For anyone to receive, someone had to give. For anyone to win, someone had to lose

(6) A communal, not an individual world

The world of the Bible was dyadic, or group-oriented, which means that only members of a household, a village, and a tribe could survive. An individual could not make a living, marry, parent, buy, or sell.

(7) A world where aging, not youth, is a blessing

The world of the Bible venerates age as an award for experience and an emblem of wisdom. The old have the wisdom to counsel, to govern, and to prophesy so that the people might live in peace.

(8) A world of story, not history

For the people of the biblical world, uninterpreted facts were of no help at all in understanding who they are. Storytellers explain what was going on around them. History is the genre of “what happened?” Story is the genre of “what does it mean?”

(9) A world of established religions, not religious pluralism

Culture, society, and religion were coextensive in the biblical world. There was no atheism and there was no separation of church and state.

(10) The world of honor and shame

Honor and shame were a core value of culture in the biblical world and The Expressions of social and cultural relations.

(11) Color is viewed differently

The view of color in the biblical world is white and red, not white and black as in our modern world(Isaiah 1:18). The biblical world is full of color with different significances.

2. List the books and the major themes of the Pentateuch. Provide biblical passages that support each theme.

The Pentateuch is a “five-volume” book, which includes Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. According D. J. A. Clines (1979), the Pentateuch has two basic divisions, Genesis 1–11 and Genesis 12–Deuteronomy 34. The first division asks the question, “How can that relationship be repaired or restored?” The second division provides an answer, or at least a partial answer, to the human dilemma shown in Genesis 1–11.

The following are the major themes of each book.

(1) Genesis

- *Covenant and Election*. God called Abraham and made the covenant with Abraham(Chapter 12-15)
- *Monotheism.* The idea of worshiping one and only God YHWH was described through Genesis .
- *Sin.* Chapter 3 explains how sin appeared in the human world, and its culmination in chapter 6 that resulted in the destroying flood
- *Origins.* The book introduces “origins” of creation (1:1), of human beings (2:7), of marriage (2:18-15), of sins (3), ect.

(2) Exodus

- *The idea of deliverance.* It began with saving Moses from the water by Pharaoh’s daughter (chapter 2). Whole the book is the story of God’s deliverance to Israelites from the slavery.
- *Revelation of Tetragrammaton (3:13-14; 6:2-3)*
- *The Ten Plagues* (7-12)
- *The Passover* (12)
- *God is Lord and law giver.* (The Ten Commandments, chapter 20).
- *The Presence of God.* “Lord dwelling in the midst of his people” (25:8). Chapters 25-40 describe the structure of the tabernacle which is a symbol of God’s presence.

(3) Leviticus

- *Holiness* (Qadosh/Kadosh). “consecrate yourselves and be holy, for I am holy” (Lev. 11:44–45).”
- *Sin*, *sacrifice :*(2:1–16; 3:1–17) 1:3–17; 4:1–5:13; 5:14–6:7).
- *Sabbath Rest and Sabbatical Year :*chapters 23, 25.

(4) Numbers

- *The Census Numbers* (chapters 1 and 26)
- *The Discipline/Testing by Yahweh*. Chapter 1:10 to chapter 21 is about the period of testing in wilderness for Israelites.
- *The Revelation of God in Human Culture.* The book of Numbers illustrates the different ways Yahweh reveals himself to Israel in the context of ancient Near Eastern culture. (chapter 5:11–31)

- *The Balaam Oracles.* Chapters 22-24.

(5) Deuteronomy

- *Law.* Deuteronomy which literally means “second law.” Generally, the book contents Moses’ sermons repeat and develop the Ten Commandments (Chapter 5 reiterates Exodus 20).
- *Retribution Principle.* This principle is clearly seen in chapters 11, 28, 30.
- *History as Theology.* The book narrates the history of Israel to help the people know about the Lord their God (chapters 1-3, 9).
- *Holy war motif.* Chapter 20.
- *Kingship.* Chapter 17:14-20.

3. Outline and list the major themes of the book of Judges

Outline:

I. “Background: Failure to Drive Out the Canaanites (1:1–2:5)
II. Introduction: Cycle of Apostasy (2:6–3:6)
III. Cycles: “The Israelites Did Evil in the Eyes of the Lord” (3:7-16:31)
IV. Tribal Depravity: “Everyone Did as He Saw Fit” (17-21)

The major themes:

- *The Nature of Charismatic Leadership.* The judges were not appointed in any official way. They were charismatic leaders because they spontaneously took leadership roles when the need arose. Thus, it can be affirmed that God raised them up to deliver Israel.
- *Spirit of the Lord.* The Spirit of the Lord plays a prominent role in the book of Judges. The judges did their ministry by moving off the Spirit. For example, Samson (14:6, 19; 15:14); Jeptha (11:29).
- *Israel’s Apostasy.* Cycles: “The Israelites Did Evil in the Eyes of the Lord” (3:7-16:31).

Part Three: Choose the correct answer.

1.Which of the following apply to an examination of the world of the ancient near east:

a. ( ) The world of the Bible is an ancient and not a modern world
b. ( ) The world of the Bible is an eastern and not western world.
c. ( ) The world of the Bible is a changeless and not a changing world.
d. ( ) The world of the Bible is a communal, not an individual world.
e. ( ) None of the above
f.(*) All of the above.

2.Hospitality and its connected social rules for hosts and strangers were an important of the ancient near east.

(*) True ( ) False

3. Hospitality neutralized the threat which stranger posed by temporarily adopting them into the community.

(*) True ( ) False

4. The following are models for the interpretation for the conquest of Canaan:

a. ( ) peasant revolt of conquest
b. ( ) immigration model of conquest
c. ( ) Blitzkrieg model of conquest
d. ( ) none of the above
e.(*) All of the above

5. Herem is the term used in the book of Joshua for the total destruction of a captured city.

(*) True ( ) False

6. The Documentary Hypothesis asserts that the Pentateuch is comprised of the following sources:

a. ( ) J source
b. ( ) E source
c. ( ) D Source
d. ( ) P source
e. ( ) JE source
f. ( ) All of the above
g. (*) Answers a, b, c and d

7. Deuteronomy 28 consists of curses and blessings for obedience and disobedience to the covenant.

(*) True ( ) False

8. One can find an example of case or casuistic law in the Ten Commandments.

( ) True (*) False

9. One can find an example of apodictic law in the Ten Commandments.

(*) True ( ) False

10. The structure of the book of Deuteronomy contains the components of the suzerain-vassal treaty.

(*) True ( ) False

11. Archaeologists have discovered that the earliest Israelite settlements consisted of small hamlets with 50 to 300 people dwelling on an acre or two.

12. The first commandment given to humankind is found in the 10 Commandments.

( ) True (*) False

13. The first commandment given to humankind is Genesis 1:27,28; "Be fruitful and multiply and fill the earth and subdue it" .

14. Hebron, as David's original power base, plays an important role in the actions of trade .

15. The natural environment in which the early Israelite families established their farmsteads was far less friendly than the popular imagination supposes.

(*)True ( ) False

16. In most villages herding and farming involved only the men.

( ) True (*) False

17. One important role of the mother that was not gender specific was her responsibility as the manager of the household.

18. The mother was the following in ancient Israel:

a. ( ) Child-bearer
b. ( ) Teacher
c. ( ) Mediator
d. ( ) Priest
e. ( ) All of the above
f. ( ) None of the above
g. (*) a, b, and c

19. Throughout Syria-Palestine there are only two seasons, wet and dry.

(*) True ( ) False

20. Any serious threat to the land or pollution of a village could set the protocol for the commissioning of a judge or chief in motion.