

Unit 3 Test Answer Key

God Revealed through Kings and Prophets

Multiple Choice

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|------|-------|-------|-------|
| 1. d | 8. c | 15. b | 22. a |
| 2. d | 9. b | 16. d | 23. c |
| 3. b | 10. a | 17. c | 24. c |
| 4. c | 11. a | 18. a | 25. a |
| 5. d | 12. d | 19. c | |
| 6. d | 13. b | 20. a | |
| 7. d | 14. d | 21. d | |

Matching

- | | | |
|-------|-------|-------|
| 26. a | 30. b | 34. d |
| 27. j | 31. h | 35. e |
| 28. g | 32. c | |
| 29. f | 33. i | |

True or False

- | | |
|------------------|------------------|
| 36. F – prophets | 39. F – Typology |
| 37. T | 40. F – Babylon |
| 38. T | |

Essay

Responses will vary but should include the following points:

- A. Read Jeremiah, chapter 1, and describe how he displays at least five of the general characteristics of a prophet. Include references to specific verses to support your answer.

The first characteristic is that Jeremiah is a regular person. He is the son of Hilkiah, who was a priest from Anathoth (see verse 1). We can see the second characteristic of receiving a call, in verses 4–5. Jeremiah hears a call from God when God says, “A prophet to the nations I appointed you” (verse 5).

Like many of the other prophets, Jeremiah does not want the call (see verse 6). He complains, “I do not know how to speak. I am too young!” (verse 6). (This is the third characteristic.) Nonetheless, he accepts his mission and God initiates him (the fourth characteristic) by extending his hand, touching his mouth, and saying, “See, I place my words in your mouth! / Today I appoint you / over nations and over kingdoms” (verses 9–10).

A fifth characteristic in this passage is that Jeremiah’s message challenges people making him unpopular. In Jeremiah’s vision of the future, God tells him, “Do not be terrified on account of them” (verse 17) and “They will fight against you, but not prevail over you” (verse 19).



- B. How does the Babylonian Exile motivate the Israelites to write many books that become part of the Old Testament? Include at least four supporting details.

After the Babylonians conquer Jerusalem and destroy the Temple, they bring most of the survivors back to Babylon as captives. This period of captivity, called the Babylonian Exile, is a dark and sad period, but it also motivates the Israelites to reflect on their past and their relationship with God.

During their time in Babylon, they are not allowed to return home and cannot perform any of their religious practices in public. The exiled Israelites must create a new religious identity that is not centered on sacrificial offerings and Temple worship. They focus on their oral tradition and the need to record it. It is at this point that many books of the Old Testament are written.

The people in exile are also inspired to create new works, such as the Book of Lamentations. This book is a collection of highly emotional poems that grieve the destruction of Jerusalem and the difficulties the people face in Babylon. In particular, the Israelites begin to reflect on their past through the lens of their relationship with God. The Deuteronomic history explains why the kingdom failed and how God’s people ended up in exile: through the worship of false gods, unjust treatment of those in need, and failure to follow the Law.

- C. Choose one of the following Old Testament figures and give at least three specific supporting examples to explain how this person prefigured Jesus.

Name	Examples
Elisha	<ul style="list-style-type: none"> • Elisha prefigures Jesus in many ways. Both Elisha and Jesus perform miraculous works. Elisha fills the empty vessels with oil, and Jesus similarly turns the jars of water into wine. Elisha brings the Shunammite’s son back to life, and Jesus brings the widow’s son back to life. • Elisha feeds a hundred men with twenty barley loaves and has some left over. Similarly, Matthew’s Gospel records that Jesus feeds four thousand with a few loaves and fishes and has some left over. • Elisha cures Naaman of leprosy, and Jesus cures ten lepers at once. Elisha makes the blade of an ax float on the water, while Jesus himself walks on water (see Matthew 14:22–33).
Jeremiah	<ul style="list-style-type: none"> • Like Jesus, Jeremiah calls the people to return to the Lord and to be faithful to him and his laws. The resemblance is strong enough that when Jesus asks his disciples who the people think he is, they respond that some think he is Jeremiah. There are a number of interesting similarities between the two. • In God’s call to Jeremiah, he is appointed a “prophet to the nations” (Jeremiah 1:5), while Mary is told that Jesus will be given the throne of David. Both Jesus and Jeremiah have some in their hometown who fight against them. Both cry over the fate of God’s people, and both offer stark warnings about their future. • Jeremiah calls the Temple a “den of thieves” (Jeremiah 7:11), and Jesus quotes him when he drives the moneychangers out of the Temple. Yet, Jeremiah can see ahead to when God will establish a new covenant with his people. Jesus fulfills that prophecy through his sacrifice on the cross.



<p>Moses</p>	<ul style="list-style-type: none"> • Throughout the Gospel, the author of Matthew offers his Jewish audience a portrayal of Jesus as the New Moses. He highlights all the ways in which Moses prefigures Jesus, including his position as mediator between God and humanity, as well as his role as lawgiver and guide. For example, just as Moses delivers God’s Law from Mount Sinai, Jesus delivers the New Law in the Sermon on the Mount. • Just as Moses goes up Mount Sinai to meet God, Jesus goes to the mountaintop to meet his Father in prayer. • Moses’s celebration of the Passover and the Israelites’ escape from Egypt is another prefiguring of Jesus. Moses enables the Israelites’ freedom from the bondage of slavery and so prefigures Jesus’ saving activities. Jesus’ celebration of the Last Supper, a Passover meal, leads into his Passion, death, and Resurrection, which frees us from the bondage of sin.
<p>Joshua</p>	<ul style="list-style-type: none"> • Jesus is the Greek form of the Hebrew name Yeshua, or as we say it, Joshua, which means “God saves.” Joshua—the successor to Moses—also prefigures Jesus Christ. Both Joshua and Jesus are “filled with the spirit.” • Joshua’s leadership of the Twelve Tribes points toward Jesus’ guidance of the Twelve Apostles. Joshua chooses twelve men to carry the Ark of the Covenant (the presence of God) across the Jordan River, while Jesus sends out the Apostles to carry God’s message as they preach and heal others. • When Moses talks with God about who will act as his successor, he asks that the Israelites will “not be like sheep without a shepherd” (Numbers 27:17). God replies by asking Joshua to shepherd the Israelites, which prefigures Jesus’ shepherding of God’s people. Though Moses sets the stage and prepares the people, it is actually Joshua who finally leads the Israelites into the Promised Land. This is a wonderful and significant event on its own terms, but it also hints at our own salvation and Christ’s role as our Savior. Moses and the prophets have prepared for the Messiah, but it is Jesus who finally offers us salvation and entry into our heavenly Promised Land.
<p>King David</p>	<ul style="list-style-type: none"> • King David’s rule of Israel offers a hint as to Jesus’ own leadership as the Messiah. Though he certainly was not perfect, David was faithful to God. His leadership of Israel gives a taste of what the Kingdom of God would be like with Jesus as king. • When we first meet David, he is a boy tending to his sheep, long before he shepherds the entire flock of Israel. Jesus is also a good shepherd who would lay “down his life for the sheep” (John 10:11). David’s battle against the Philistine giant, Goliath, hints at the confrontations Jesus will face against the Temple leadership and the Roman authorities. David’s trust in God prefigures Jesus’ trust in his Father’s will. • The kingdom that David governs includes land and a specific group of people, the Israelites. They are united by their faith and willingness to follow God. This is a wonderful moment in Israelite history, but it is just a small sign of the Messiah’s Kingdom. Jesus’ Kingdom is not a place at all, nor is Jesus’ role as king an earthly authority. Jesus’ role as king is different because rather than being served, he is a servant to others. And he does not serve just one group of people; Jesus is the servant king for all people, in every time and place.

