The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

SKU: 9780199374380-TEST-BANK

Instructor's Manual and Test Bank
The Christian Tradition

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

Chapter 1

Summary:

Sociologist Peter Berger's claim—that if India is the most religious country and Sweden the least, the United States is *a nation of Indians ruled by Swedes*—is inaccurate. On the contrary, modern political leaders have consistently used religious rhetoric, and most of the American public exhibits *religious illiteracy*. According to Christian Smith, many embrace a worldview of *moralistic, therapeutic deism* regardless of their professed religion. Religious illiteracy occurs because religion is avoided in public education and common discourse as "too hot to handle," and because contemporary American religious traditions demand very little of their adherents. However, it is crucial for believers, atheists, and agnostics alike to develop a fuller *understanding* of religion. To understand the foundations of Western culture, the meaning of much art, music, and literature, and our common nature as *homo religiosus*, one must be well versed in religion. Religion offers an "all-embracing horizon of meaning" to its adherents, and its profound significance for humans in society cannot be ignored. This book examines the history and theological development of Christianity using an insider/outsider approach; both perspectives are necessary for a rich examination of the religious tradition.

As Alfred North Whitehead observed, Christianity is "a religion seeking a metaphysic." It was formed around the person of Jesus Christ, and *later* developed theological doctrines. Albert Outler noticed four sources in John Wesley's theology—the *Wesleyan Quadrilateral* of reason, experience, tradition, and scripture. Christian theology and practice is characterized by the dynamic between these four elements.

The Bible is considered broadly by Christians to be the *word of God,* and holds a great deal of authority (binding power) for believers. It is a collection of texts compiled in the several centuries after Jesus's death, and certain texts were canonized or rejected based on their representation of the *authentic Christian tradition* as early bishops recognized it. Determining what domains the Bible holds authority over is wedded to issues of *interpretation*.

Interpretations of the Bible vary based on differing *approaches* that scholars come to the text with. The *secular approach* examines the Bible's relationship to the Christian tradition, but does not discuss whether the Bible says anything true of God. So, it cannot represent Christianity as it sees itself. Another approach to the Bible, as Christian Smith noted, is the *biblicist* approach, which believes the Bible was essentially dictated by God. It affirms ten claims—found in the chapter—on the Bible's inerrancy, universality, and literal meaning. However, Smith argued that biblicism cannot work because it overlooks the interpretive plurality even among biblicists, and simply ignores the difficulty of contradictory passages. In short, it is philosophically naïve.

A third approach, which steers clear of the shortcomings of the first two, examines the Bible through faithful critical analysis of the text and its relationship to tradition. It understands the Bible as revelation of a saving faith, but recognizes that it is *contextualized* and limited by the human authors and their place in culture and history. The richest interpretive approaches take the contexts and particularities of the text into account. *Form criticism* acknowledges the *genre* of the text at hand while interpreting it, *historical-critical method* identifies cultural assumptions and nuances in language given the time and place of authorship, *redaction criticism* examines the history of *edits* to the text, and so on. These forms of criticism aim to draw as much insight as possible from the Bible, which is *inexhaustible* and has a surplus of meaning.

Multiple Choice Questions:

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

1. *According to Steven Prothero, how many American adults can name a Gospel?
   (A) 25%
   (B) 35%
   (C) 50%
   (D) 65%.
   Right answer is C
2. Sociologist Christian Smith argued that Americans implicitly embrace a generic faith. What did he call that faith?
   (A) Christianity lite
   (B) Moralistic, therapeutic deism
   (C) American civil religion
   (D) *Homo religiosus*
   Right answer is B
3. *The author argues that understanding religion, particularly Christianity, is crucial for students. Which of the following is *not* one of the reasons he gives?
   (A) Much of the cultural history of the West would be unintelligible without it
   (B) Humans are religious by nature
   (C) Not knowing about one's religion keeps one from deeply engaging in one's religious community
   (D) The dynamics of religion need to be understood to understand what brings social harmony and what brings social conflict
   Right answer is C
4. What comparison did the author use to distinguish religious from nonreligious demands?
   (A) School
   (B) Music
   (C) Sports
   (D) Watching TV
   Right answer is C
5. *The author argues that most Americans are religiously illiterate. Which reason was *not* given by the author to explain this?
   (A) Religion has been virtually eliminated from public schools
   (B) Religion has been virtually eliminated from public discourse
   (C) Religions in contemporary America demand little from their adherents
   (D) Religions in contemporary America are too divided to have a coherent message
   Right answer is D
6. How did sociologist Mircea Eliade describe human nature?
   (A) *Deus magnus*
   (B) *Homo dei*
   (C) *Homo religious*
   (D) *Perspectus transcendus*.
   (**Right answer is C**)
7. *According to the author, how many Christians are there worldwide?
   (A) 1.5 billion
   (B) 2.2 billion
   (C) 3.1 billion
   (D) 3.8 billion
   Right answer is B
8. *In just over the last 100 years, Christianity has grown in Africa by how much?

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(A) Doubled
(B) Tripled
(C) Grown over ten times as large
(D) Grown almost 65 times as large
Right answer is D

9. The author claims that Christianity is fundamentally a religion about:
(A) Jesus
(B) Religion itself
(C) Religion for religion's sake
(D) God.
Right answer is A

10. The author discusses biblical authority by parsing the Latin word *auctoritas*. What does *auctoritas* literally mean?
(A) Authority
(B) Dominance or control
(C) Origination or source
(D) Finality or completion
Right answer is C

11. *Which of the following is *not* part of the Wesleyan Quadrilateral?
(A) Reason
(B) Revelation
(C) Tradition
(D) Scripture
Right answer is B

12. According to the author, on what basis did the church discern which texts should be part of the New Testament?
(A) Tradition
(B) They declared themselves written by apostles
(C) They were true
(D) They had authority.
Right answer is A

13. *The author describes a secular scholarship's approach to the Bible as
(A) The same way they treat other claimed canonical texts
(B) Not spiritually wise
(C) Necessarily not inspiring
(D) Inherently wrong.
Right answer is A

14. *What is a *biblicist*?
(A) Someone who believes the Bible is the word of God
(B) Someone who believes the Bible is not the word of God
(C) Someone who believes the Bible was written by God
(D) Someone who thinks the Bible ought to be memorized.
Right answer is C

15. Which of the following best reflects the author's comprehension about being a *Biblical Christian*?
(A) It is about exploring, appreciating, and applying biblical themes within the context of one's spiritual life

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(B) It is about seeing the Bible as the sole word of God and directing one's life by its every teaching
(C) It is about allowing one's soul to be dominated by the biblical word, so that every spiritual thought is biblically inspired and directed
(D) It is about being a biblical fundamentalist (which the author criticizes).
Right answer is A

True or False Questions:

1. Sociologist Peter Berger argued that the United States is a highly religious country ruled by nonreligious politicians. **True**
2. *The last five presidents were practicing Christians. **True**
3. *A real scholar of religion, whether a believer or not, has to work solely as an outsider so as not to be biased. **False**
4. The author believes that faith claims are, by their very nature, not aligned to reason. **False**
5. The author believes that most religious scholars are biblicists. **False**
6. *The author describes various "criticisms" scholars use to interpret the Bible, for example, *form criticism*. By this he means that scholars criticize the Bible through various literary tools. **False**
7. There is a high correlation between religious observance and good citizenry. **True**
8. *Most Christians give the Bible the pride of place as authority. **True**
9. *One of the problems of modern Christian scholarship is that it reduces the Bible's contents. **False**
10. The author claims that the greatest problem in Biblicism is that it is philosophically naïve about the nature of God. **True**

Essay/Discussion Questions:

1. *The author believes that Americans are understudied regarding religion. In addition to the reasons provided, are there other factors in American culture that may have contributed to such a lack of understanding?
2. The author cites sociologist Christian Smith who believes many Americans embrace a type of generic faith, which Smith calls "moralistic, therapeutic deism." This is a worldview of a kind of distant, benign God who demands little and offers little in this life. Do you think this assessment of American religiosity is correct? What do you think of this picture of American religiosity?
3. *The author distinguishes between "insiders" and "outsiders" in scholarship. What are examples in your own life where you are privy to information or experience that is unobtainable from the outside? Are there any experiences in your life where others' experience or commitments may have skewed their objectivity?
4. *What is your view of the Biblicist position? Do you agree with the author's critique? Why or why not?
5. The author's apparent approach to the Bible is through various forms of biblical analysis, such as *form criticism, historical critical method*, and so on. From the perspective of religious believers, do you think this is an appropriate way to engage the Bible? Why or why not?

Weblinks and Additional Resources:

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

1. For an assessment of religion in America, particularly regarding youths, see: Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. Oxford: Oxford University Press, 2005.
2. For the imperative that Americans need to understand religion, see: Stephen Prothero, *Religious Literacy: What Every American Needs to Know—and Doesn't*. New York: HarperOne, 2007.
3. For the best meta-study of religion in America, see: Robert Putman and David Campbell, *American Grace: How Religion Divides and Unites Us*. New York: Simon & Schuster, 2010.
4. "Pew Research Center: Religion and Public Life." http://www.pewforum.org/. This site provides the most up-to-date research and statistics on religion in America.

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

Chapter 2

Summary:

This chapter introduces the Old Testament, or ***Tanakh*.** The Tanakh represents the **canon**, or authoritative body of texts, for Jews. *Tanakh* is a Hebrew acronym for the three parts of the Jewish Scriptures: *Torah* (law or teaching); *Nevi'im* (Prophets); and *Khetuvim* (Writings). Christians refer to it as the "Old Testament," but this is not to mean that it is overwritten and replaced by the New Testament. **Torah** is the first five books, sometimes called the "Books of Moses": Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The ***Nevi'im*** is divided into the Former Prophets, which are historical books, and the Latter Prophets, which are saying of actual prophets. The ***Khetuvim*** consists of other miscellaneous texts. The **Septuagint**, the Greek Tanakh used by first-century Jews outside of Palestine, included some works in the *Khetuvim* that are not part of today's Jewish canon. Old Testament canon differs among Catholic, Orthodox, and Protestant Christian traditions.

Evaluating whether the Bible is *true* is a complicated question. Truth can apply differently depending on what is being looked for in the text. Criticisms that expect the Bible to use modern knowledge and methods are *anachronistic*. The Bible's depictions of historical figures and events are frequently laden with historical, theological, and national meaning. We can see this in Genesis 2–11, in which biblical authors drew on an ancient Near East creation-flood story as a template to describe their own story and the relationship between God and man. Differences in New Testament accounts of Jesus's ascension (Luke 24:50–53 vs. Acts 1:12) are the result of different theological aims. Biblical authors believed that history was sacred and expressed an overarching divine plan. For Christians, the Old Testament and the New Testament rely on each other for understanding. The New Testament builds on and fulfills the Old Testament's foundational themes.

Genesis contains two different **cosmogonies**, or stories of creation. The oldest is the second, found in Genesis 2:4b–11:9, in which man is created from dust, Adam and Even sin and are expelled from the Garden of Eden, humanity multiplies beginning with Cain and Abel, and human wickedness prompts God to flood the Earth, saving only Noah and family. The first cosmogony, found in Genesis 1:1–2:4a, tells the six-day creation story. The second explains the human condition and God's relationship with humanity using many **anthropomorphisms**. The first teaches that God is transcendent and perfect, and that humans have something of God's holiness in their nature.

The rest of Genesis tells of the **patriarchs** of the Jewish people. God calls **Abraham** to migrate from Haran to Canaan, where he makes a covenant with him. Abraham's son is **Isaac**, whose son is **Jacob**, who comes to be known as **Israel**. The people of Israel enter Egypt during a famine after Jacob's son Joseph rises to a position of power there. God's covenant with Abraham designates the Israelite people as uniquely belonging to God.

Exodus tells the story of Moses's leadership of Israel and God's miraculous intervention to lead the now enslaved Israelites out of Egypt to Mount Sinai. The people of Israel receive the **Ten Commandments** at Sinai and make a covenant of mutual loyalty with God. Israel journeys for forty years until they are led into the promised land of Canaan by Moses's commander Joshua.

Judges recounts the Israelites' conquest of Canaan and their organization as a loosely confederated people led by elders called *shofets* from the thirteenth to the eleventh centuries BCE. During this time, they undergo a cycle of unfaithfulness, suffering, repentance, and prosperity.

The Israelites desire a king, so God chooses **Saul** to lead them. After Saul's failure to obey God's commands, **David** of Bethlehem is anointed king. David's reign was a golden age, although complicated. The capital city of **Jerusalem** was established, and David's son **Solomon** builds a temple there. After Solomon's death, Israel splits into a northern and southern kingdom, which are eventually invaded by

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

Assyria and Persia, respectively. The time from the repatriation of Judah until the year 70 CE is known as the **Second Temple Period**.

The Prophets were God's spokespersons, and interpreted the signs of the time under God's inspiration. Some predicted the future, but most called Israel to a return to greater fidelity. Some prophets advised the king directly, while some challenged and opposed the king. The prophets were primarily concerned about authentic worship (freedom from idolatry) and social justice (advocacy for the poor and weak). Christians look to the prophets' sayings to interpret Jesus's role, message, and ministry as a messianic figure.

The course of Old Testament history shows a number of theological themes and developments with regards to ancient Israel. Priesthood and sacrifice were central to bridging the distance between God and humanity through sacred ritual. Initially, Israel, as its neighbors, was polytheistic, worshipping Yahweh but believing that other, lesser gods did exist. By the end of the Old Testament, Israel is firmly monotheistic. Likewise, a belief in a place of universal afterlife called **Sheol** developed into a belief in a last judgment and a final destiny in heaven or hell. The belief that God controls both good and evil only develops into a belief in supernatural evil very late in Old Testament history. Israel develops a self-identity as a spiritual guide for other peoples in God's plan for universal salvation.

Multiple Choice Questions:

1. What does the term *canon* refer to?
   (A) Passages or verses in the Bible that are particularly important
   (B) Dynamic passages or verses that are intended to *explode* in the reader's soul
   (C) Authoritative collection of texts in a religious tradition
   (D) Texts and teachings that are true.
   Right Answer is C
2. *What is the Jewish Bible is called?
   (A) Torah
   (B) Books of Moses
   (C) Tanakh
   (D) Nevi'im.
   Right answer is C
3. What is the Documentary Hypothesis?
   (A) A theory that Jews documented their history in the Bible
   (B) A theory that Jewish history could not be documented but was maintained in oral telling
   (C) A theory that argues against the divine inspiration of the Old Testament
   (D) A theory that argues for four main sources for the Old Testament.
   Right answer is D
4. How did the author explain the discrepancy between Jesus' ascension on Easter Sunday in the Gospel of Luke and Jesus' ascension forty days later in Acts of the Apostles?
   (A) They represent two different theological aims
   (B) Jesus could have ascended twice
   (C) They were written by two different witnesses
   (D) One of them has to be historically false.
   Right answer is A
5. *What does *cosmogony* refer to?
   (A) How the universe is structured
   (B) How the universe was made

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(C) The story of Adam and Eve
(D) The nature of the heavens.
Right answer is B

6. In the Story of Adam and Eve, why did God expel them from the Garden of Eden?
(A) They sinned
(B) They would ruin the Garden
(C) They might eat of the tree of knowledge again and thus become gods
(D) They might eat of the tree of life and live forever.
Right answer is D
7. *Initially, Adam and Eve had Cain and Abel as their children. What happened to them?
(A) Cain taught Abel how to worship God, and God blessed Cain
(B) Abel rebelled against God and lost his birthright to Cain
(C) Cain was jealous of Abel and killed him
(D) Both Cain and Abel fell into a pit and died.
Right answer is C
8. *What is an *anthropomorphism*?
(A) Attributing human characteristics to nonhumans
(B) Striving to find ways to become more human
(C) Humans trying to become like God
(D) The study of humanity from a theological point of view.
Right answer is A
9. *Who was the first patriarch?
(A) Moses
(B) Jacob
(C) Abraham
(D) God.
Right answer is C
10. Israel is another name for whom?
(A) Moses
(B) Jacob
(C) Abraham
(D) God.
Right answer is B
11. *What was the *binding of Isaac* about?
(A) Isaac was forced to be a slave
(B) Isaac was attacked, bound, and killed by his brothers
(C) Abraham bound him as a sacrifice to God
(D) It was actually Jacob who bound himself, but this was misunderstood by the text.
Right answer is C
12. According to the Book of Exodus, why were Jews enslaved in Egypt?
(A) Pharaoh was afraid they would join Egypt's enemies in war
(B) Pharaoh demanded that they leave, which they refused
(C) Pharaoh wanted to adopt Moses and the Jews refused
(D) Pharaoh needed workers.
Right answer is A
13. Which of the following did God give as his own name to Moses?
(A) THE LORD
(B) I AM WHO AM

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(C) ALMIGHTY
(D) MASTER.
Right answer is B

14. *Where did Moses receive the Law of God and make a covenant with his people?
(A) Jerusalem
(B) Egypt
(C) Sinai
(D) Moses did not do this.
Right answer is C

15. *How long did the period of the Judges last?
(A) 50 years
(B) 100 years
(C) 200 years
(D) 500 years.
Right answer is C

16. What best characterizes Israel's society during the time of the Judges?
(A) It was local and egalitarian, with little centralized power
(B) It was united but often brutal under a universal judge
(C) It was deeply religiously faithful, but socially weak
(D) It was structured under universal laws which the judges oversaw.
Right answer is A

17. What was the reason that Israel became a monarchy?
(A) The elders of Israel believed that this was the people's destiny
(B) The elders of Israel were afraid of other nations' gods
(C) The elders of Israel wanted the community to be like other nations, and Samuel's sons were untrustworthy
(D) The judge Samuel demanded it because the people were unmanageable.
Right answer is C

18. *Who was the first king of Israel?
(A) Abraham
(B) David
(C) Moses
(D) Saul.
Right answer is D

19. What was the great promise God made to David?
(A) His dynasty would last forever
(B) He would be remembered forever as God's favored son
(C) He would defeat the dreaded Philistines
(D) His temple would last forever.
Right answer is A

20. *Which foreign dynasty was the first to conquer and control Judah and Jerusalem?
(A) Assyrian
(B) Babylonian
(C) Persian
(D) Greek.
Right answer is B

21. What is Hellenization?
(A) The first belief in an afterlife

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(B) Taking up Greek culture
(C) Rejecting Satan in ancient Israel
(D) Forming a hatred for outsiders.
Right answer is B

22. Who were the Hasmoneans?
(A) Dynasty from the East that ruled over Israel
(B) Family of prophets who reinvigorated Jewish worship
(C) Jewish family who reclaimed Israel from the Greek dynasty
(D) Overlords from Syria who controlled Israel.
Right answer is C

23. *According to the author, what was the typical role of a prophet?
(A) Predicting the future under God's inspiration
(B) Calling the people and leaders to greater fidelity to the covenant
(C) Performing miracles, for example, healing, to show God's present power
(D) Offering sacrifices at the temple.
Right answer is B

24. *According to the author, which two issues dominated the prophets' concerns?
(A) Future telling and right sacrifices
(B) Future telling and challenging the king
(C) Authentic worship and social justice
(D) Ensuring the people heard the word of God and predicting the future.
Right answer is C

25. *Which of the following does not reflect the meaning of the term *Torah*?
(A) Law
(B) First five books of the Bible
(C) Teaching
(D) Piety or devotion.
Right answer is D

26. What does *Sheol* refer to?
(A) A place where every soul rests after death
(B) The first *and* last official tabernacle devoted to God
(C) God's ancient rival
(D) Jerusalem's temple.
Right answer is A

27. *What does the literal term *Satan* mean?
(A) The destroyer
(B) The steadfast one
(C) The accuser
(D) The liar
Right answer is C

28. According to the author, did ancient Jews believe in fallen angels?
(A) No, only late in the Second Temple period did they believe this
(B) Yes, and they believed they were the gods of their enemies
(C) No, fallen angels only come to be believed in the New Testament
(D) Yes, and they were believed to have given human beings diseases such as leprosy.
Right answer is A

29. According to the author, what best depicts Israel's understanding of other peoples?

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(A) They always found themselves oppressed by others and believed them heretics who deserve damnation
(B) They initially thought of them as rivals, but came to see their gods as good for them even as Israel had the highest God
(C) They initially thought of them as good, but came to see them as harming Israel's religion
(D) They initially thought of them as rivals, but came to see that God loved them and wanted Israel to be a light for them.
Right answer is D

30. *What constitutes the *Second Temple period*?
(A) From the 11th century BCE to the 9th century BCE
(B) From the 8th century BCE to the 6th century BCE
(C) From the 6th century BCE to the 1st century CE
(D) From the 1st century CE to the 5th century CE.
Right answer is C

True or False Questions:

1. The author claims that the creation accounts in Genesis are not historically true. **True**
2. The author claims that the creation accounts in Genesis are not true. **False**
3. *Genesis depicts two creation stories, the first one being the oldest in Jewish oral history. **False**
4. *After Adam and Eve left the Garden of Eden, human wickedness increased. **True**
5. For devout Jews to speak God's revealed name is the highest religious practice. **False**
6. *Most ancient covenants were actually much like business deals. **False**
7. Becoming a monarchy led to the cultural advancement of the people. **True**
8. *David's rule included a dysfunctional household. **True**
9. The most religiously devout king in Israel's history was Solomon. **False**
10. The single monarchy broke up quickly after Solomon's death. **True**
11. *Once the Jews were sent into exile, the Holy Land remained in foreign control for the next four hundred years. **True**
12. *Kings literally had guilds of prophets working for them. **True**
13. Not only did many ancient Jews believe in other gods, but there is good deal of the Old Testament that demonstrates the biblical authors did as well. **True**
14. *According to the author, most ancient Jews followed God's law not as much to get into heaven than to avoid going to hell. **False**
15. *Ancient Jews confused fallen angels with other gods. **False**

Essay/Discussion Questions:

1. In discussing the historicity of the Bible, the author cites two texts reporting the ascension of Jesus, one from the Gospel of Luke and the other from Acts of the Apostles, both of which were written by the same author. In the Gospel of Luke, Jesus ascends on Easter evening, and in Acts he ascends after forty days. The author claims that the biblical author intended to make theological points by depicting the ascension in two different ways. If this is the case, how do you think the reader of the Bible can trust any historical claim in the text?
2. *What do you make of the plagues in Exodus? What does this imply about God?
3. *The author says that Christians interpret Old Testament prophetic texts as foretelling the person and ministry of Jesus. He concedes that some of these texts may have intended historical

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

persons at the time of the prophecy, but also that it is legitimate for Christians to see that the "fullness of these prophesies unfolds with Jesus." Do you think this is a position that is intellectually defensible? Why or why not?

4. *What is most surprising to you in the history of ancient Israel and why?
5. The author says that Israel's faith and the Bible which depicts that faith changed over time in key ways, such as belief in gods to belief in monotheism and the shift from embracing no appreciable afterlife to embracing the belief in heaven and hell. Do you think he makes a good case? If not, how would you interpret the texts he cited? If so, what does this imply about the revelatory quality of the Bible?

Weblinks and Additional Resources:

1. "The Hebrew Bible." https://astudyoftheoldtestament.wordpress.com/resources/biographies/glossary/tanakh/. This site provides more information on the Tanakh along with images of Tanakh scrolls.
2. "Study Bible Tools.com." http://www.biblestudytools.com/encyclopedias/isbe/sacrifice-in-the-old-testament-2.html. This site provides more information on the nature and practice of sacrifice in the Old Testament period.
3. "Holy Temples of Jerusalem and the Ark of the Covenant." http://www.bing.com/videos/search?q=videos+of+archaeology+of+early+eucharist&view=detail&mid=ADE38261E26B565BB109ADE38261E26B565BB109&FORM=VIRE7. This site contains a video describing the first and second temples, and priestly sacrifices.
4. "Interactive Virtual Tour of the Model of Jerusalem." http://www.imj.org.il/panavision/model_pre_3eng.html. This site provides a virtual tour of Jerusalem in the late second temple period.
5. "Jerusalem.com." http://jerusalem.com/tour/jewish_temple_3D. This site provides a virtual tour of the second temple period.

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

Chapter 3

Summary:

This chapter focuses on the person and ministry of Jesus in the New Testament. In the first century, Judaism was not a uniform whole, but was divided into different ideological groups with different religious emphases. Josephus describes three *philosophical sects*: the **Pharisees**, the **Sadducees,** and the **Essenes**.

The **"Pharisees,"** meaning "separated ones," resisted hellenization and foreign influences. They accepted all three parts of the Tanakh as canon, believed in a last judgment, and anticipated a **messiah**, an anointed king who would establish a religious monarchy. Their emphasis was on the Law. The **Sadducees** were the most theologically conservative Jews of the day. They protested corruption in the Hasmonean priesthood and insisted that Jewish priests must come from the family line of Aaron. Their canon included only the five books of Torah, thus they typically did not anticipate a coming messiah. Their emphasis was on the temple and its rites. The **Essenes** also protested Hasmonean corruption, but withdrew from society to Qumran. They were an apocalyptic group that waited in the desert for God's dramatic intervention to correct society. They embraced all three parts of the Tanakh and anticipated a messiah. Other groups included the **Zealots**, who opposed the Romans with armed conflict and staged insurrections which the Romans suppressed, and the **Samaritans**, who were a group of non-Israelite Jews formed after the northern kingdom was invaded by the Assyrian Empire.

Up to Jesus's day and beyond, Jewish canon was highly disputed, other than the Torah. Likewise, establishing the Christian canon took some time. Texts were evaluated by the church in terms of *apostolicity*, *antiquity*, and *orthodoxy*. Different churches disagreed about the authority of certain texts; the full canon was not ratified until 397 by a synod of bishops in Carthage.

Gospel means "good news," and was the title of Roman imperial texts and public declarations. Christians applied this term to the story of Jesus. The first three gospels, Matthew, Mark, and Luke, are called ***synoptic gospels*** because of their shared viewpoint. The gospels were written several generations after Jesus's life, when it became clear to followers that he would not return within their lifetimes. Mark is the earliest gospel, written around 65 to 70. Matthew and Luke, written around the year 80, rely on Mark as well as another shared source (**Q** for German ***quelle*****,** meaning "source") that is now lost. John's gospel shows church experience and developed theology, and was likely written around 90 to 100.

The historicity of the gospels is of a similar character to Old Testament texts discussed earlier. The gospel writers aimed to make use of symbolism, typography, and distinct theological aims to express the truth. The gospels are used as a reliable source of history about Jesus's life, but a recent movement has cropped up to distinguish the "Jesus of history" from the "Christ of faith." The gospels are fundamentally historical, but the reader must be aware of their nature as faith documents—they are written from decades-old oral history, from the perspective of faith, and for the purpose of faith.

Jesus was raised in Nazareth, in Galilee of northern Palestine. At about 30 CE, he is baptized by John "the Baptizer" and begins his own ministry preaching a new era of the "kingdom of God." He gains followers and chooses an inner circle of twelve "apostles." Jesus was a miracle worker and healer, and typically required faith in those he healed. He broke several taboos during his ministry and seemed scandalous to religious officials. He contradicted the Pharisees' interpretations and commonly held beliefs about the Law, and spoke out against certain religious authorities. For these reasons, he made enemies among religious and political leaders. Some imagined him as an apocalyptic prophet of the last days, or a potential messiah or king, calling him **"Son of David**.**"** He preached inner holiness at times and revolution of the status quo at others. He spoke of the emerging kingdom with himself as the central figure, referring to himself as the **"Son of Man."**

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

Jesus and his disciples entered Jerusalem during the Passover week. Jesus gathered his twelve closest disciples for the Passover supper, or Seder, and proclaimed a new covenant there. He identified his body with the unleavened bread, broke it, and had his disciples eat it. Likewise, he identified his blood with the cup and had each disciple share it. In doing this, he anticipated his death, which would be the sacrifice of atonement and of covenant ratification. Jesus is betrayed to the Sanhedrin by one of the twelve, Judas Iscariot. They presented him as a revolutionary to the Roman governor Pontius Pilate, who condemns him to death by crucifixion. Jesus died that Friday afternoon at three and is quickly buried in a nearby tomb. Sunday morning, women disciples found the tomb open and empty. That day, and on many occasions afterwards, the resurrected Jesus appeared periodically to the disciples.

Mark portrays Jesus as an urgent, even apocalyptic messenger of God. One regular theme and narrative device is the **messianic secret**; when Jesus's identity as messiah is discovered by someone, he silences them, but they proclaim it anyway. Jesus is opposed by both earthly authorities and supernatural evil. Jesus's ministry is one of self-offering, and he instructs his disciples to endure all trial to the end.

Matthew's gospel portrays Jesus and the personification of Israel and the new Moses through heavy reference to the Old Testament, beginning with a genealogy stretching back to Abraham. Matthew's gospel tells of Jesus's conception by Mary through the Holy Spirit and the persecution that drives Mary and Joseph to take refuge in Egypt before settling in Nazareth. Also included is the Sermon on the Mount, which resembles Moses on Sinai. Jesus preaches inner holiness but also the importance of works of righteousness.

Luke portrays Jesus as a universal savior, offering a genealogy of Jesus beginning with Adam and Eve. Luke's telling of Jesus's conception brings Joseph and Mary to Bethlehem by way of a census registration. God's salvation by reversal of fortunes is a major theme, especially the reversal of poverty. The wealthy and powerful are challenged to solidarity with the poor and weak.

John identifies Jesus with something like Old Testament Wisdom who existed with God before creation and through whom God created all things. The recognition of the person of Jesus as the face of God is a major theme in John. In one sense Jesus appears to only work for God, but in another sense, he seems to identify with God. The cross becomes the place where Jesus is most glorified, instead of a place of horror. Self-offering love among disciples is a second major theme.

The church concluded that all four gospels are true, even as they are different. Mark's gospel depicts a battle between a messiah and forces of social and supernatural evil. Matthew's is written for the converted Jewish community, with an emphasis on Jesus's fulfillment of Old Testament expectations. Luke's focuses on lowliness, humility, and God's presence among the poor. John's is a message of self-offering and wholehearted discipleship.

Multiple Choice Questions:

1. *By the time of Jesus, which religious party represented the noble and priestly classes?
   (A) Pharisee
   (B) Sadducee
   (C) Essene
   (D) Zealot
   Right answer is B
2. *Which of the following was the greatest hardship for the *people of the land*?
   (A) They had no leader
   (B) They were only permitted to eat food they produced
   (C) They were persecuted by the Romans
   (D) They could not afford the double taxation.

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

Right answer is D

3. *Which religious party was most likely to particularly look for a messiah?
   (A) Pharisee
   (B) Sadducee
   (C) People of the land
   (D) The *Seekers of the Anointed*.
   Right answer is A
4. *Which religious party withdrew from society?
   (A) Pharisee
   (B) Sadducee
   (C) Essene
   (D) Zealot
   Right answer is C
5. *Which religious party saw only the first five books of the Bible as canonical?
   (A) Pharisee
   (B) Sadducee
   (C) Essene
   (D) Zealot
   Correct answer is B
6. *Which canonical criteria was *not* one that the author cited?
   (A) Orthodoxy
   (B) Apostolicity
   (C) Recommended by the Jerusalem church
   (D) Broad acceptance.
   Right answer is C
7. According to the author, why were the gospels written so many decades after the life of Jesus?
   (A) God had not inspired them yet
   (B) Jesus had not returned as they had expected, and the apostles had died
   (C) Paul demanded a true account of the life and ministry of Jesus in writing
   (D) The Romans demanded a true account of the life and ministry of Jesus in writing.
   Right answer is B
8. What role did Marcion play in the development of the New Testament?
   (A) He urged church leaders to form a canon just before he was martyred
   (B) He argued for the necessity of *apostolicity* in accepting any text for the canon
   (C) He forced canonical lists by challenging most commonly used texts and rejected the God of the Old Testament
   (D) He went from city to city trying to get churches to use the same canon.
   Right answer is C
9. *When was the canon of the New Testament ultimately determined?
   (A) Late first century
   (B) Late second century
   (C) Late third century
   (D) Late fourth century
   Right answer is D
10. The term *gospel*, or *euangelion* in Greek, literally means:
   (A) Good news
   (B) Truth
   (C) True story

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(D) Salvation.

Correct answer is A

11. *According to the author, which gospel was the last to be written?

(A) Matthew
(B) Mark
(C) Luke
(D) John.

Right answer is D

12. What does *quelle* refer to?

(A) The essence of the gospel
(B) A coherent outline of the gospel
(C) Source material for the synoptic gospels
(D) The data for John's gospel.

Right answer is C

13. *Why are Matthew, Mark, and Luke called the *synoptic gospels*?

(A) They share the same viewpoint
(B) They share the same narrative outline
(C) They all came from the same source
(D) They were first disseminated in Synopia, Asia Minor (Modern Turkey).

Right answer is A

14. *Where did Jesus grow up?

(A) Bethlehem
(B) Egypt
(C) Jerusalem
(D) Nazareth

Right answer is D

15. What new era did Jesus preach?

(A) Salvation by faith
(B) Kingdom of God
(C) Radical love
(D) Era of the Resurrection.

Right answer is B

16. *Jesus often preached about

(A) A coming apocalypse
(B) Inner holiness
(C) Revolution of the social and religious status quo
(D) All of the above.

Right answer is D

17. *Who crucified Jesus?

(A) The Roman governor Pilate
(B) The Jewish High Priests
(C) The people of Jerusalem
(D) Judas Iscariot.

Right answer is A

18. *According to the author, which gospel was written first?

(A) Matthew
(B) Mark
(C) Luke

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(D) John.

Right answer is B

19. In which Gospel is Jesus most imagined as a kind of *new Moses*?

(A) Matthew
(B) Mark
(C) Luke
(D) John.

Right answer is A

20. Which gospel emphasizes the reversal of fortunes where the poor will be raised up?

(A) Matthew
(B) Mark
(C) Luke
(D) John

Right answer is C

21. Which gospel portrays Jesus as an apocalyptic hero?

(A) Matthew
(B) Mark
(C) Luke
(D) John

Right answer is B

22. *Which gospel tells of the baby Jesus being swept off to Egypt by his parents?

(A) Matthew
(B) Mark
(C) Luke
(D) John

Right answer is A

23. Which gospel emphasizes metaphors of absolute distinction, for example, light or darkness, spirit or flesh?

(A) Matthew
(B) Mark
(C) Luke
(D) John

Right answer is D

24. Which gospel is Jesus's message focused on works of righteousness?

(A) Matthew
(B) Mark
(C) Luke
(D) John

Right answer is A

25. Which gospel has the highest *Christology*?

(A) Matthew
(B) Mark
(C) Luke
(D) John

Right answer is D

26. *Which gospel portrays Jesus as a universal savior?

(A) Matthew
(B) Mark

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

(C) Luke
(D) John.
Right answer is C

27. Which gospel has the regular theme of the *messianic secret*?
    (A) Matthew
    (B) Mark
    (C) Luke
    (D) John
    Right answer is B
28. In which gospel does Jesus seem to mediate everything spiritual?
    (A) Matthew
    (B) Mark
    (C) Luke
    (D) John
    Right answer is D
29. Which gospel portrays the cross as something glorious?
    (A) Matthew
    (B) Mark
    (C) Luke
    (D) John
    Right answer is D
30. Which gospel emphasizes daunting dark powers challenging Jesus's power?
    (A) Matthew
    (B) Mark
    (C) Luke
    (D) John
    Right answer is B

True or False Questions:

1. *In the first century, Judaism had finally become unified theologically. **False**
2. *Unlike the Sadducees, the Pharisees believed that the prophets and the writings were canonical. **True**
3. *The Dead Sea Scrolls come from the Zealot religious party. **False**
4. *The author thinks the synoptic gospels are fundamentally historical. **True**
5. Jesus broke many religious taboos. **True**
6. The Sadducees were an apocalyptic religious party. **False**
7. *The Essenes awaited two different messiahs. **True**
8. The Zealot party was particularly known for their understanding of the oral law. **False**
9. The Pharisees believed in a last judgment, heaven and hell, and the resurrection from the dead. **True**
10. Most Jews thought of Samaritans as *separated brothers* who were to be cared for and even pitied. **False**
11. Typically, Romans used the term *gospel*, or *euangelion* in Greek, to praise the emperor who was imagined to be a semi-deity. **True**
12. *John *the Baptizer* preached about the coming of a new age. **True**
13. Jesus tried to make friends with the Pharisees, but they rejected him. **False**
14. *The author thinks that Jesus's preaching did not cohere into a cohesive whole. **True**

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

15. *Jesus announced his new covenant at the Last Supper. **True**

Essay/Discussion Questions:

1. *Do you think that the time and place in which he lived was conducive to Jesus's message? How so or why not?
2. Given that today we experience the Bible as a settled package, what is your reaction to the development of the canon?
3. *Does the plurality of interpretations of Jesus in the four gospels bring confusion to his message or fill it out? Explain.
4. *Is there a particular gospel that appeals more to you than others? What do you think this implies about your life?
5. Given Jesus's concentrating on the message of the kingdom of God, some scholars have posed the provocative thesis that Jesus went about preaching the kingdom of God and his followers changed the message to preaching about Jesus. What do you think about this position? Is there evidence in the New Testament to support it? Is there counter-evidence in the New Testament to challenge it?

Weblinks and Additional Resources:

1. For accessible details about the Pharisees, Sadducees, and Essenes, see: John Maier, *A Marginal Jew: Volume III: Companions and Competitors*. New York: Doubleday, 2001, pp. 289–613.
2. To understand the historical Jesus in a single volume, the author strongly recommends: Gerhard Lohfink, *Jesus of Nazareth: What He Wanted, Who He Was*. Trans. Linda Mahony. Collegeville, MN: Michael Glazier, 2012.
3. "Capharnum: The Town of Jesus." http://www.christusrex.org/www1/ofm/sites/TScpsyn1.html. This site discusses an archeological dig of a synagogue in Capernaum, where Jesus's Galilean ministry was centered.
4. "How Did the New Testament Canon Develop?" http://www.bing.com/videos/search?q=the+formation+of+the+new+testament+video&view=detail&mid=0040720240E39C1271D30040720240E39C1271D3&FORM=VIRE5. In this video, Professor Michael Kruger argues for high continuity and regularity in the early church canon (3 min.).
5. "The Critical Text of Q." http://web.archive.org/web/19990219224131/http://www.augustana.ab.ca/~bjors/q-english.htm. This site provides the texts believed to replicate the *Quelle* or "Q" resource for the synoptic gospels.
6. "The Muratorian Fragment." http://www.bible-researcher.com/muratorian.html. This site provides the Muratorian Fragment, dated about 170. It is the oldest canonical list currently in evidence.

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

Chapter 4

Summary:

The four gospels constitute roughly the first half of the New Testament. The remainder consists of: Acts of the Apostles, thirteen Pauline letters, Hebrews, James, two letters of Peter, three letters of John, and Revelation. These works show the newly formed church trying to make sense of what it means to be Christian, in terms of beliefs, ethics, authority, and church structure. The earliest believers did not think that Jesus had started a religion separate from Judaism. The new church would have to reconcile Jesus's messianic role as Son of God with their strict monotheism.

Acts of the Apostles depicts early preaching about Jesus. Peter gives its first recorded sermon, framing his present time as an apocalyptic one, identifying Jesus as Lord, and urging faith in him. The second sermon is by Stephen, who details Jesus's fulfillment of Old Testament salvation history before the Sanhedrin, including Saul, later known as the convert Paul. Stephen is stoned for his faith. Acts intends to be an accurate account of the early church, but also represents a theology written with a certain narrative license. The church is presented as idealized, with much smoother conflict and controversy than was really the case. The apostles in Jerusalem were filled with the Holy Spirit and continued Jesus's ministry despite persecution. Before long, Christian leaders began to spread out and establish the church in other places. A main issue the church deliberated was the requirements for a Gentile to become a member of the faith.

The conversion of Saul (Paul), who had previously been a powerful persecutor of Christians, is one of the most important events in the life of the early church. Paul encounters the risen Jesus on the road to Damascus, after which he is led, blinded, into the city where he is baptized. Paul was the early church's most prolific missionary, completing three long journeys focused on Turkey and Greece.

Judaizers were Christians who demanded Gentile converts must be circumcised and take on the full Torah. Paul and Barnabas disagreed, and the **Council of Jerusalem** was held to settle the controversy. It was decided that Gentile converts would only have to abide by basic morality and kosher laws regarding meat preparation, allowing the church to be more universal. But, controversy remained even after the decision.

Paul's letters to individuals or Christian communities make up about a quarter of the New Testament. These are *occasional* letters, not treatises, so their contents are often conditioned by the specific context or issue Paul is addressing. Pauline authorship has historically been disputed for a handful of these letters, for a variety of reasons. Paul's theology clearly reflects the **kerygma**, or earliest Christian message. Paul does not elaborate on Jesus's specific teachings, but focuses instead on who Jesus is, how Jesus saves, and how Christians should live. He draws on the Jewish Wisdom thought in figuring Jesus, as well as the theme of a pre-existent, anticipated messiah. Another theme is the activity of the Holy Spirit, which Paul somewhat distinguishes from the Father and the Son. The church would take centuries to fully develop Trinitarian theology.

Paul believed that to be saved, one had to be **justified** before God and understand that justification correctly as due to the **sacrificial atonement** of Jesus, for which the resurrection is key. There is a potential "clash of theologies"—Jesus seemed to preach the necessity of the Law, but Paul believes Jesus's cross and resurrection justifies and saves.

Paul's letter to the **Galatians** addresses a controversy there about whether Gentiles had to take on the Law. Paul reminds them of the Council of Jerusalem and draws on Jewish salvation history, arguing that the Mosaic Law was part of an intermediary, "disciplinary" covenant that Jesus fulfilled. For Paul, **grace** is a free gift of God, and the believer is justifies and saved *through grace by faith*. He preaches inner renewal and life in the spirit, rendering the Law obsolete for both Gentiles and Jews. This

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

is the theological start of a new religion. Ultimately, Paul was arrested for preaching in Rome, resulting in his eventual trial and martyrdom.

Multiple Choice Questions:

1. *Where was the earliest church centered?
   (A) Jerusalem
   (B) Nazareth
   (C) Rome
   (D) Antioch
   Right answer is A
2. Given the symbolic number of twelve, after Judas betrayed Jesus and killed himself, what did the other eleven apostles do regarding this number?
   (A) They believed that the gap represented a symbolic lack of fulfillment that anticipated Jesus's second coming and full restoration
   (B) They voted and chose Paul to replace Judas
   (C) They interpreted it as a sign that they would be persecuted
   (D) They threw lots (dice) and from this chose Matthias.
   Right answer is D
3. After Peter's first speech, Acts says that many were baptized. How many did Acts say?
   (A) 500
   (B) 1,000
   (C) 3,000
   (D) 5,000
   Right answer is C
4. *Who was the first martyr?
   (A) Paul
   (B) Peter
   (C) Stephen
   (D) John
   Right answer is C
5. *The first recorded baptism of Gentiles in Acts was:
   (A) Pontius Pilate's household
   (B) Barnabas's household
   (C) The Synagogue of Freemen
   (D) Cornelius's household
   Right answer is D
6. What were *God-fearers*?
   (A) Devout Jews who awaited the messiah
   (B) Gentiles who followed much of the Jewish religion
   (C) This became another name for the apostles and leaders of the early church
   (D) Gentiles who were afraid of God and therefore refused to be converted.
   Right answer is B
7. *Where was Paul raised?
   (A) Rome
   (B) Nazareth
   (C) Jerusalem
   (D) Damascus

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank

Right answer is C

8. *Paul (also named Saul), had a conversion experience after hearing a voice from the risen Jesus. What did Jesus say?
   (A) Saul, Saul, I command you to believe
   (B) Saul, Saul, you are persecuting the righteous ones
   (C) Saul, Saul, why are you persecuting me
   (D) Saul, Saul, I curse you for persecuting those who know the truth.
   Right answer is C
9. *What did Paul do immediately after his baptism?
   (A) He went to Damascus
   (B) He began to proclaim Jesus in the synagogues
   (C) He preached the faith in Rome
   (D) He spent three years learning the faith
   Right answer is B
10. What was Paul's strategy for sharing the Christian faith when he went to a new city?
   (A) He began in the synagogue, proclaiming Jesus as the messiah
   (B) He began in the street corner, proclaiming Jesus to whomever would listen
   (C) He began by trying to convert the civic leaders, which rarely worked
   (D) He began by going to Roman places of worship, denouncing their idols and proclaiming Jesus the true savior.
   Right answer is A
11. *To whom was Paul most successful in converting?
   (A) God fearers
   (B) Rabbis
   (C) Peasant Jews
   (D) Leading civic leaders
   Right answer is A
12. *Which letter of Paul's is widely disputed by scholars as not having been written by Paul himself?
   (A) Romans
   (B) 2 Corinthians
   (C) Philippians
   (D) 1 Timothy
   Right answer is D
13. How did Paul try to ensure that others would not write letters in his name?
   (A) He signed them
   (B) He named people in them who were his personal friends
   (C) He insisted that they check his unique handwriting
   (D) He sent them by personal friends
   Right answer is A
14. Paul's letters are arranged in the Bible by:
   (A) Size
   (B) Theological depth
   (C) Time of writing
   (D) Importance
   Right Answer is A
15. What did the *Judaizers* believe?
   (A) Judaism was meant to save Jews and was not interested in Gentiles

The Christian Tradition - A Historical and Theological Introduction 1st edition Feldmeier Test Bank