

## Unit 1 Test Answer Key

### Old Testament: United with God, Separated by Sin

#### Multiple Choice

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

#### Matching

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

#### Fill in the Blank

36. a  
37. e  
38. f  
39. c  
40. d

#### Essay

*Responses will vary but should include some of the following:*

- A. What are at least three examples of etiological explanations for natural phenomena from the Book of Genesis and the religious truth they represent?

In the story of Adam and Eve, there are several etiological explanations for natural phenomena and the religious truth they represent, including:

- why humans wear clothing (because sin leads to shame)
- why snakes are cursed among animals and must crawl on the ground (because sin brings isolation)
- why women have pain in childbirth (because sin causes pain and suffering)
- why humans work to get food (because sin disrupts our harmony with nature)
- why humans die (because sin leads us away from God and life)



B. Why are covenants relational? Describe one of the covenants between God and humans, and explain the typology of that covenant.

- Human beings are naturally relational creatures. We need relationships with both individuals and communities. In our relationships, we have a role and responsibilities.
- The English word *covenant* comes from the Latin word *convenire* meaning “to come together.” Covenants were a means of binding God with his people.
- Covenants can evolve like friendships, rooted in mutual respect for one another. Or they can also establish formal relationships, with mutually understood and agreed-upon commitments.
- When a covenant is established between equals, each person usually makes similar commitments. Sometimes the commitments are different, especially in the case of God’s covenants with humanity.
- The typology of the covenant with Noah is a sense that God is reestablishing the justice and holiness that he originally intended for humanity. There is a universal nature to it. God’s covenant with Noah now extends to all the nations of the Earth and will last as long as the world lasts. This prefigures Christ’s outreach to the Gentiles.
- God’s covenant with Abraham is not so much a legal arrangement to enforce loyalty as it is an ever-deepening relationship of faithfulness and love. This relationship isn’t just for the good of Abraham and his and Sarah’s descendants, but also for all future generations. God’s plan to restore us to perfect union with him continues, with God working through a specific family.
- God’s covenant with Moses is expressed in God’s love through the Mosaic Law. The Law encourages the Israelites to avoid sin, and in doing so, prepares them to receive the one living and true Son of God, Jesus Christ. The people of ancient Israel were entrusted with the knowledge of God’s promise. Jesus Christ, who was truly human and truly divine, is the fulfillment of those promises. He is the living embodiment of God’s Law.

C. Give an example of prefiguring from the Old Testament, and explain what it is pointing to in the New Testament.

- One of the first prefigurings of the Paschal Mystery is the account of the testing of Abraham in the Book of Genesis. In order to follow God’s will, Abraham is prepared to lose what God has promised him: his only son. He trusted God enough to give up what he loved. The account of Abraham preparing to sacrifice Isaac is a signpost that points toward the sacrifice of Jesus Christ. Both Isaac and Jesus were “sons of Abraham.” Both were beloved. Their sacrifices were to be offered in the land of Moriah, where Jerusalem is located. Their fathers were willing to sacrifice their sons. Both sons carried the wood for their own sacrifice. Both were placed on top of the wood. Both were freed from death on the third day.
- The Paschal Lamb that was chosen to be sacrificed had to be unblemished, with no imperfections. John the Baptist declares Jesus as the Lamb of God; one who can take away sin must also be the one who is sinless, unblemished. When sacrificing and eating the lamb, none of its bones were to be broken. At the Crucifixion, the soldiers break the legs of the two criminals crucified with Jesus, but did not break Jesus’ legs. The blood of the lamb protected Israel from death. The blood of Jesus saves us from death.



- The sacrifices offered in the Temple were made as signs of love and devotion to God. Christ's sacrifice on the cross was a sign of God's love and devotion to us. The Temple sacrifices prefigured the ultimate sacrifice of Jesus Christ.
- The Old Testament prophets' call to be faithful to God and act justly hints at what God had planned for the mission of Jesus Christ. Hosea called people to quit worshipping false gods and return to an intimate and close relationship with the Lord. Ezekiel condemned those who neglected the poor and oppressed. Unless the people changed, their offerings to God were merely superficial and meaningless rituals. Jesus fit very comfortably into the tradition of the Jewish prophets, but there was one major difference. The prophets were messengers of God's Word, and Jesus was God's Word Made Flesh. Like the prophets, he encouraged people to restore their faith in God. Jesus called his followers to not simply follow God's Law but to fulfill its purpose. The scribes and Pharisees focused on the letter of the law, but Jesus focused on the spirit of the law. The prophets' messages prefigure the work of Christ, but their lives did too. The message of the prophets was not only about condemnation and punishment. Many also proclaimed hope for the future.

