

## Unit 2 Test Answer Key

### God Revealed to His Chosen People

#### Multiple Choice

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

#### Matching

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

#### True or False

- |                   |              |
|-------------------|--------------|
| 36. T             | 39. F – Ruth |
| 37. T             | 40. T        |
| 38. F – Nazirites |              |

#### Essay

*Responses will vary but should include the following points:*

- A. Describe the events of Passover and what they meant for the Israelites. Also explain how they prefigure the saving acts of Jesus Christ.

To convince Pharaoh to let the Israelites go, God brings a series of plagues on the Egyptians. But it is not until the tenth and final plague, a plague causing the death of the firstborn of every household in the land of Egypt, that Pharaoh finally agrees to free the Israelites.

In preparation for this last plague, God instructs the Israelites to sacrifice an unblemished lamb and mark their homes with its blood so that the Lord will “pass over” that home, sparing the Israelites from death. They prepare unleavened bread and eat their meal with their shoes on so they are prepared to leave. They also eat bitter herbs to remind them of the difficult years they spent in slavery.

The blood of the sacrificial lamb, also known as the Paschal Lamb, plays a key role in the Israelites’ freedom from slavery. It also prefigures the Jesus Christ. We call Jesus the Lamb of God, because it is his sacrifice on the cross that saves us from the slavery of sin.



- B. Explain the Israelites' belief in divine retributive justice. Offer examples of it and then give the Christian viewpoint of this belief.

In the Old Testament, our ancestors in faith saw God's handiwork in all parts of their lives. When good things happened, they believed it was God's reward for their good behavior, specifically for obeying the covenant and Divine Law. Health, wealth, and happiness were signs that God was pleased with them. When they went through difficulties or painful experiences, they believed God was punishing them because he was unhappy with them. They believed that breaking God's Law led to suffering.

This belief that God rewards and punishes people based on their behavior in this lifetime is called divine retributive justice—*divine* meaning "from God," *retributive* meaning "payback or vengeance," and *justice* meaning "fair, rightful, or morally good." Many of the human authors of the Old Testament were influenced by the cultural belief in divine retributive justice. This belief made sense to them for a couple of reasons. First, the Israelites did not have a clear belief in life after death. Therefore, any reward or punishment that was coming to people had to happen in this life. Second, the Israelites also believed that God was in charge of everything. Therefore, God had his hand in everything that happened in life.

As Christians, we give more emphasis to human free will. Therefore, we believe that bad things happen as the consequence of our sinful choices, not because God wanted them to happen. When Jesus was once asked about divine retributive justice, he taught that God is not the source of our pain in this world and that children are not punished for the sins of their parents. On the contrary, our pain can actually be a way in which we reveal and participate in the work of God. Like Jesus' agony on the cross, our suffering can be redemptive; that is, it can participate in God's saving work. It certainly is not easy, but if we allow it, there can be grace-filled moments in which we grow closer to God and one another.

- C. Explain what the deuteronomistic cycle is. Use the Book of Judges as an example in your answer.

The deuteronomistic cycle is a pattern of sin and repentance that the Israelites repeat time and time again. It usually goes through the following stages:

1. The Israelites sin by worshipping other gods or some other form of disobeying God.
2. The Lord punishes the Israelites.
3. The Israelites repent and cry out to God for mercy.
4. God sends a leader to deliver them. They triumph over their enemies and find peace and prosperity.
5. The Israelites grow complacent and fall into sinful practices, and then the cycle starts all over again.

The Book of Judges offers numerous examples of the deuteronomistic cycle. The judges are elders, heroes, and military leaders who were sent by God to deliver the Israelites from the oppression they brought upon themselves by their infidelity to God. In the Book of Judges, the accounts usually begin with the Israelites worshipping other gods; then they are defeated by an enemy. They cry out to God, so God sends them a judge who frees them. Life is good until the judge dies. The Israelites fall into sinful practices and the cycle starts all over with the story of another judge.

