

The Latter Prophets (Nevi'im) III:

The Decline of Assyria and the Babylonian Crisis (Pages 230—246)

Answer all questions as you think Stephen Harris (the author of the book) would answer. These questions are intended to help you see how well you have understood the readings. You are *not* required to agree with Harris, but you do need to know what he has said.

[Take this quiz online](#) and get feedback on your answers.

1. Zephaniah
 - a. celebrated the fall of Nineveh to the Medo-Babylonian alliance in 612 BCE
 - b. wrote during the reign of King Josiah, but before the discovery of the Book of Deuteronomy in the temple
 - c. composed a short theodicy, struggling to find a purpose in Yahweh's permitting the destruction of Judah by foreigners
2. Nahum
 - a. celebrated the fall of Nineveh to the Medo-Babylonian alliance in 612 BCE
 - b. wrote during the reign of King Josiah, but before the discovery of the Book of Deuteronomy in the temple
 - c. composed a short theodicy, struggling to find a purpose in Yahweh's permitting the destruction of Judah by foreigners
3. Habakkuk
 - a. celebrated the fall of Nineveh to the Medo-Babylonian alliance in 612 BCE
 - b. wrote during the reign of King Josiah, but before the discovery of the Book of Deuteronomy in the temple
 - c. composed a short theodicy, struggling to find a purpose in Yahweh's permitting the destruction of Judah by foreigners
4. Which book ends with a psalm that may have been sung in the second Temple expressing trust in God?
 - a. Zephaniah
 - b. Nahum
 - c. Habbakkuk
5. Which is true of Jeremiah?
 - a. The king heeded Jeremiah's message, faithfully following the advice he gave.
 - b. Jeremiah was rejected and condemned as a traitor.
 - c. The king ignored Jeremiah, seeing him as an insignificant nuisance.
6. Which of the following is *not* found in the book of Jeremiah?
 - a. Poetic oracles issued during the reigns of Josiah, Jehoiakim, and Zedekiah
 - b. Biographical sections containing first-person "confessions" and the memoirs of Baruch, the scribe who wrote down Jeremiah's prophecies
 - c. A collection of diatribes against pagan nations
 - d. A description of the Temple and the symbolism of the objects within it
 - e. An historical appendix closely resembling chapters 24 and 25 of Second Kings

7. What did King Jehoiakim do when Jeremiah's prophecies were read to him?
 - a. He repented of the injustices he had caused and begged Jeremiah to ask Yahweh to forgive him.
 - b. He ordered that the scribe reading the scroll be executed.
 - c. As each part of the scroll was read to him he cut it off and burned it.

8. Which of the following best describes Jeremiah's attitude toward the long-term effects of Josiah's reform?
 - a. While he may have initially supported the reform, he was disappointed by the performance of Josiah's successors, seeing the reform as having become a way to cultivate ritual while covering up deep social injustices.
 - b. He enthusiastically embraced the reform, seeing it as the only real hope for Judah's deliverance from the tragedy that clearly lay ahead.
 - c. He rejected the reform from the beginning, calling it a pointless focus on ritual that could only detract from the real goal of ethical conduct.

9. Where did Jeremiah live out his last days?
 - a. In Babylon with the exiled community there
 - b. In Egypt, having gone there after the Babylonian appointed governor of Jerusalem had been killed
 - c. In the ruined city of Jerusalem with the poor people who had been left behind from the Babylonian exile

10. According to Jeremiah,
 - a. even if the holy city and all other national religious symbols were destroyed, God would still be present with those who serve him
 - b. Judah's faith depended directly on outward signs of Yahweh's presence and protection such as the Temple in Jerusalem
 - c. the God of Judah can only be served adequately in Judah, so removal from the land would be the greatest imaginable catastrophe

11. Obadiah chastises the residents of what nation for plundering Judah after the Babylonians destroyed Jerusalem?
 - a. Ammon
 - b. Edom
 - c. Philistia
 - d. Samaria

12. Ezekiel was
 - a. born in Babylon after the destruction of Jerusalem in 587 BCE
 - b. deported to Babylon in 597 BCE
 - c. deported to Babylon in 587 BCE

13. Which of the following is *not* one of the symbolic acts reported by Ezekiel?
- He cooked his food over excrement, symbolizing the unclean food that people trapped in the second Babylonian siege of Jerusalem would have to eat.
 - He refused to mourn when his wife died, showing that Yahweh would not mourn the loss of the Temple.
 - He lay for forty days on his right side to symbolize the number of years Judah would be punished.
 - He broke a pottery jar to symbolize Yahweh's breaking of Judah's resistance.
14. Which of the following best represents Ezekiel's view of responsibility?
- Yahweh makes children suffer for their parents' sins.
 - Now that the nation is gone, Yahweh will no longer punish the people collectively, each person will be responsible only for his or her own sin.
 - The disappearance of the nation does not excuse the community from its corporate responsibility to follow Yahweh, so Yahweh will continue to punish all of Judah's people unless all are faithful in their time of exile.
15. In the year before Cyrus of Persia conquered Babylon, (Second) Isaiah
- warned the Judean exiles that their lot under the Persians would be no better than under the Babylonians
 - prepared his hearers for a totally new reality by calling Cyrus of Persia Yahweh's "Anointed" ("Messiah"), viewing Cyrus' astonishing conquests as a sign of God's coming deliverance from Babylonian captivity
 - claimed that Cyrus would succeed in conquering Babylon, but would then become Judah's most formidable enemy
16. Second Isaiah
- was a committed monotheist
 - was a henotheist whose writings became the source material for later monotheists
 - continued a monotheistic theme that was clear from earlier prophets
17. Second Isaiah presents Yahweh as
- transcendent
 - immanent
 - both transcendent and immanent

Know the meanings of the terms *transcendent* and *immanent* for the exam.

18. Which of the following is *not* one of the possible interpretations of the *suffering servant* in Isaiah's servant songs?
- The covenant people
 - A single person who represents the covenant people
 - A person from outside the covenant community who suffers on behalf of that community