

EXAM: For each of the following questions, choose the

best answer and place the letter of that answer on the answer

sheet at the end of the test and mail it to AFI Institute P O Box 2056 NY NY 10163.

1. beh-ray-SHEET bah-rah Eh-loh-HEEM et (es) hash-shah-MY-yeem

vuh-et ha-AH-rets

A. The meaning is "In the beginning G-d created the earth.

B. The last word (reading from right to left) has a dot in its

second letter. This means that the letter is tripled.

C. The second word from the end is the sign of the direct object.

D. There is no preposition anywhere in this Hebrew sentence.

The best answer is -----.

2. v'ha-AH-rets ha-yeh-TAH TOH-hoo vah-VOH-hoo vuh-KHOH-shekh ahl

p'NAY teh-HOHM

A. The translation is "And the earth was formless and empty and

darkness (was) upon the faces (literally) of the sea.

B. The first two words literally mean "And the earth she was."

C. The word for "faces" is in construct with the word that

appears at the beginning of the verse.

D. The construct state does not imply an "of" relationship. The

best answer is -----.

3. vuh-ROO-ahkh Eh-loh-HEEM m'rah-KHEH-feht ahl-p'NAY

hahm-MY-yeem

A. The first word does not contain a conjunction.

B. The last word means "days."

C. The last word does not contain the article "the" in it.

D. The word with "m" is a participle or verbal-adjective.

The best answer is _____.

4. vahy-YOH-mer Eh-loh-HEEM yeh-HEE ohr vah-yeh-HEE ohr

A. All the verbs in this sentence are in the perfect tense, which

means they all have to do with completed action.

B. The vav-conversive is a conjunction that changes the tense.

C. The imperfect tense means that the action is completed.

D. The word for darkness appears twice in this sentence.

The best answer is -----.

5. vahy-YAHR Eh-loh-HEEM et(es) ha-ohr kee tohv

A. There is no vav-conversive in this sentence.

B. The sign of the direct object has to be translated in this

sentence. C. The subject follows the verb in this sentence.

D. The root of the verb means "to be."

The best answer is -----.

6. vahy-yahv-DAYL Eh-loh-HEEM bayn ha-ohr oo-VAYN

ha-KHOH-shekh

A. The verb here means "and he caused a division."

B. Throughout Scripture G-d causes a division.

C. This is the meaning of what Moshiach Yehoshua said when he

told his disciples that he came not to bring peace but a sword.

D. All of the above are true.

The best answer is -----.

7. vahy-yeek-RAH Eh-loh-HEEM lah-OHR yom v'lah-KHOH-shekh

KAH-rah LAI-lah vah-yeh-HEE EH-rev vah-yeh-HEE VOH-ker yohm

eh-KHAD

A. The word for "one" here can never mean complex unity.

B. The verb for "call" is only used once in this sentence.

C. The verb for "to be" or "was" is used twice in this sentence.

D. There is no preposition in this sentence.

The best answer is ----.

8. vahy-YOH-mer Eh-loh-HEEM yeh-HEE rah-KEE-ah buh-TOKH

hah-MY-yeem A. The first verb is imperfect third person

masculine singular with vav conversive giving it a perfect force.

B. The second verb is perfect.

C. The word for "days" follows a preposition here.

D. The word for "expanse" is not a noun in this passage.

The best answer is -----.

9. vahy-YOH-mer Eh-loh-HEEM yee-kah-VOO hahm-MY-yeem

mee-TAH-khaht hahsh-shah-MY-yeem el mah-KOHM eh-KHAD

vuh-teh-rah-EH ha-yah-bah-SHAH

A. The verb for "be collected" is in the perfect tense and it is

where we get the noun form of the same word, the noun form used

by the Jewish people for the word mikveh.

B. The last verb means "and he shall be seen."

C. There is a feminine prefix in the last verb, which is in the

passive tense. D. All of the above are true.

The best answer is -----.

10. vahy-yeek-RAH Eh-loh-HEEM lah-yah-bah-SHAH EH-rets

oo-l'meek-VAY hahm-MY-yeem kah-RAH yahm-MEEM

A. An H-stem verb has a causative force, as in the first verb of

this sentence, "He caused to call.

B. The word for "collection" is not in construct with the

following word.

C. The last word means "days."

D. None of the above.

The best answer is -----.

11. #2 is best translated

A. The earth (he) was empty and formless and darkness was upon

the faces of the sea.

B. The earth (she) was empty and formless and darkness was upon

the faces of the sea.

C. The earth (it) was empty and formless and darkness was upon

the faces of the sea.

D. None of the above.

The best answer is -----.

12. The best translation of #3 is:

A. The spirit of the G-d was brooding on the faces of the days.

B. The spirit of G-d was brooding on the face of the waters.

C. The Spirit of G-d was brooding on the faces of the days.

D. None of the above. The best answer is -----.

13. The best translation of #4 is:

A. And G-d said "Let there be light and let there be light."

B. And G-d said "Let there be light and there was light."

C. And G-d said "Let there be light and she was light."

D. None of the above. The best answer is -----.

14. The best translation of #6 is:

A. And G-d caused a division between the light and the darkness.

B. And G-d shall cause a division between the light and the

darkness. C. And G-d shall cause a division between the light and

between the darkness.

D. None of the above.

The best answer is -----.

15. The best translation of #10 is:

A. And G-d called the dry land "earth" and the collection of

waters he called "days."

B. And G-d called the dry land "seas" and the collection of

waters he called "earth."

C. And G-d called the dry land "days" and the collection of

waters he called "earth."

D. None of the above.

The best answer is _____.

16. This first Hebrew passage is Gen. 2:16. Place the letter of

the best answer in the blank on this page immediately after the

questions below. The answers are not meant to trick you but to

see if you have studied the material and know the obvious answer

(obvious to anyone who has studied) to the question.

In the Hebrew passage from Genesis below, without looking at your

Bible or your notes, for the word that is first in the passage,

please give the correct root and meaning. Place the letter in

this blank.

vah-yuh-TSAHV Adonoy Eh-loh-HEEM ahl ha-ah-DAHM leh-MOHR

mee-KOHL aitz ha-gahn ah-KHOHL toh-KHEHL

A. tsah-VAH is the root and the meaning is "he commanded."

B. tsah-AH is the root and the meaning is "he asked."

C. vah-TSAH is the root and the meaning is "he walked."

D. nah-TSAH is the root and the meaning is "he walked."

17. In the same word vah-yuh-TSAHV above, the PATACH (ַ) under the first radical (TSAH-DEE) of the root tells you that the word is a PIEL stem verb. PIEL means that the verb is ____.

- A. active reflexive (he ____ himself.)
- B. passive reflexive (he was ____ himself.)
- C. active intensive (he intensively ____.)
- D. passive intensive (he was intensively ____.)

18. A good literal translation of the Hebrew passage above (Gen. 2:16) would be ____.

- A. Hashem G-d said to himself to the man, saying, "From any of the trees(collective) of the garden to eat you (plural) shall eat. B. And Hashem G-d intensively commanded to the man, saying, "From any of the trees of the garden to eat you shall

eat." C. And Hashem G-d intensively asked to the

man, saying, "From any of the trees of the garden to eat you

(plural) may eat."

D. And Hashem G-d intensively walked himself to the man, saying,

"From any of the trees of the garden to eat you may (plural)

eat."

19. oo-meh-AITZ ha-DAH-aht tov vah-rah lo toh-KHOHL mee-MEHN-noo

kee buh-YOM ah-KHOHL-khah mee-MEHN-noo MOHT tah-MOOT

In this passage (Gen.2:17), which of the following statements

about the first word--oo-meh-AITZ--is not true?

Put the answer in this blank_____.

A. The letter MEM is the inseparable preposition MEEN meaning

"from." B. The letter SHU-RUQ is actually the conjunction VAHV

meaning "and" or "but."

C. The letter VAHV is in this case a consonant without a vowel,

and therefore, VAHV becomes SHU-RUQ when it occurs before VET,

MEM or FEH.

D. This word is not in construct with the following word.

20. In the passage (2:17) given in question #19, look at the

fourth word from the end --ah-KHOHL-khah-- and put the best

answer in this blank ____.

A. This word is an imperfect verb and its root is akhol.

B. This word is an infinitive absolute; that is because it lacks

pronouns or prepositions.

C. This word is an infinitive construct of the root ALEF CHAF

LAMMED. D. All of the above.

21. The best literal translation of the above passage (2:17) is:

A. "But from the tree of the knowledge of good and evil not you

shall eat from it, for in the day you to eat from it to die you

will die."

B. "But from the knowledge of the tree of evil not you must eat

from it, for in that day you will die."

C. "But from the knowledge of the tree of good and evil not you

must take from it, for in that day dying you will die."

D. "But from the knowledge of the tree of evil not you eat from

it, for in that day to die you will die."

22. There is an allegorical meaning to this passage. Put the best

answer in this blank _____.

A. If you choose to know good and evil in counterdistinction to

what G-d's Word commands about good and evil, you will eat the

corrupting fruit of your actions.

B. G-d created man to obey him or else (or else eat the

corrupting fruit of disobeying Him, which means death).

C. Since Man as Man has corporately eaten the corrupting fruit

of disobedience to G-d (which means death), G-d must recreate Man

as Man to return the human race to the freedom conceived by G-d

in the beginning. This means that rebirth is absolutely

necessary, a new Man must come forth from G-D.

D. All of the above.

23. vahy-yah-PAYL Adonoy Eh-loh-HEEM tahr-day-MAH ahl

ha-ah-DAHM vahy-yee-SHAHN vahy-yee-KAHKH ah-KHAHT

meets-tsahl-oh-TAHV vahy-yees-GOHR bah-SAHR tahkh-TEHN-nah The

first word in this passage (Gen. 2:21) has a PATACH under the

first preformative. In the imperfect tense, this is a sign of

the HIFIL verb stem of the Hebrew root NOON FAY LAMMED meaning

"he fell." The letter of the answer which is not true is ____.

A. The HIFIL verb stem has a causative force.

B. In the verb in question the ? has assimilated to dagesh forte

in the ?. C. This verb does not contain vav conversive.

D. A good translation of this verb would be "So he made fall."

24. In the word MITZALOTAV in this passage (Gen.2:21), which of

the following is the best answer?

A. The word in question has this pronunciation:

MEE-TSAHL-OH-TAHV.

B. The root of the word, which means "rib" is TZADE LAMMED AYIN,

a feminine noun.

C. The word MEEN with assimilated NOON is in this word and is an

inseparable preposition meaning "from"; YOD KAMATZ FINAL NOON is

a pronomial suffix meaning "his".

D. All of the above are true.

25. Which of the following is the best literal translation of

Gen. 2:21?

A. "So he made Hashem G-d fall into a deep sleep on top of the

man and he slept and he took one of his ribs and he closed up

flesh in place of it." B. "So Hashem G-d made fall on the man a

deep sleep and he slept and He took one of his ribs and He closed

up the flesh (in) its place." C. "So Hashem G-d fell asleep and

the man slept and took one of his ribs and closed it up on him."

D. "So Hashem G-d fell asleep and the man slept and took one of

his ribs and closed up the flesh on it."

26. The word BASAR has which meaning in Scripture?

A. Meat or muscle of animals or man.

B. Humanity at large or what is frail or perishable in human

nature.

C. In the Brit Chadasha Scriptures the life of the flesh or SARX

is the life of the unrenewed or unregenerate old nature of man.

D. All of the above.

27. vahy-yee-huh-YOO sheh-nay-HEM ah-roo-MEEM ha-ah-DAHM

veh-eesh-TOH veh-lo yeet-bo-SHAH-shoo In this passage (Gen.

2:25), which statement below is not

correct?

A. The first word has the root HAY YOD YAH and is a Qal imperfect

third masculine plural form of the root with ? (vav) conversive.

B. The first word should be translated "And they were."

C. "The fall of mankind" means the sense of primal shame and lost

innocence that rebellious autonomous Man experiences as part of

his ontology or being.

D. AROM (ayin, resh, holem vav, final mem) is the root meaning

"naked" and here means "naked ones" and is a verb.

28. vah-TEH-reh ha-ee-SHAH kee tov ha-aitz leh-mah-ah-KHOHL

vuh-KHEE tah-ah-vah hoo lah-ay-NAHY-eem vuh-nehkh-MAHD ha-aitz

leh-hahsh-KEEL vah-tee-KHAKH mee-peer-YOH vah-toh-KHOHL

vah-tee-TEHN gahm luh-ee-SHAH ee-MAH vahy-yoh-KHAHL

In this passage (Gen. 3:6), which of the following is not

correct?

A. The first word is imperfect third person feminine singular

with vav conversive of RESH ALEF HAY the verb for "saw".

B. V'nechmad means "and being desirable because it is a NIFAL

participle of CHET MEM DALET, "he desired."

C. L'ishah means "to her husband" or "to her man," the hey mappiq

being a pronominal suffix, the LAMMED SH'VA being an inseparable

preposition. D. Neither answer A, B, nor C is correct.

29. The best literal translation for Gen. 3:6 is ____.

A. "And the woman saw that the tree (was) good for sin and that

it was delightful to the eyes and the tree being desirable to

gain wisdom and she took from her fruit and she ate and she gave

also to her man with her and he ate."

B. "And the woman saw that the tree (was) good for food and that

it (was) delightful to the eyes and the tree being desirable to

gain wisdom and she took from its fruit and she ate and she gave

also her husband with her and he ate."

C. "And the woman saw that the tree was good for her and that it

was desirable to her eyes and that the tree would bring her

wisdom so she took it and ate it and gave it to her man with her

and he ate (it)." D. All of the above.

30. Which of the following is not a true statement about Gen.3:6,

the passage above?

A. The way of death does not offer a false g-d-like knowledge.

B. The way of death beckons with eye-catching, desirable

allurements.

C. The way of death offers a pseudo-wisdom of some kind.

D. The way of death offers an individualistic ethic in which one

person can become a "serpent of temptation" to corrupt someone

else as well.

Directions: on this page, circle "T" or "F" next to the

statement, depending upon whether it is true or false. The

statements are not intended to be "tricky" but to test your

understanding of the text by planting blatantly erroneous

information in a statement, to see if you can detect it by virtue of your acquired knowledge.

31. T F Ezekiel believed, and his belief can be demonstrated

from his writings, that an unregenerate rebel without a new heart and a new spirit could nevertheless live by the law and keep it.

32. T F Ezekiel wrote in chapter 20, "For on my holy mountain,

the high mountain of Israel, declares the Sovereign L-rd, there

in the land the entire house of Israel will serve me and there I

will accept them. There I will require your offering and your

choice gifts, along with all your holy sacrifices." This passage

is both an anticipation of chapters 40-48 in Ezekiel and also a

confirmation of Rav Sha'ul's optimism about an end-time revival

among the Jewish people in Romans 11.

33. T F In a reference to Zedekiah as a profane and wicked

prince, Ezekiel 21:26 says, "Take off the turban, remove the

crown..." We know from Psalm 110, Zechariah 3:8; 6:11-13, and

other Scripture that the kohen's turban and the king's crown

ultimately belong to the Moshiach, the Davidic high kohen after

the order of Melchizedek.

34. T F It was the ill-advised intrigues of Zedekiah with Egypt

that became the final provocation for the national disaster of

Nebuchadnezzar's Babylonian army attacking the city of Jerusalem

and the Beis Hamikdash, as Ezekiel had predicted to the day.

35. T F Like her lewd sister, the Northern Kingdom who committed harlotry with Assyria for favors against Damascus, so too the Kingdom of Judah committed the same sins with Egypt; and the Northern Kingdom was raped and dragged off by Assyria just as the Kingdom of Judah was raped and dragged off by Babylon, all because the covenant with G-d was broken--G-d, the angry husband with a lewd wife.

36. T F The sign from G-d that the Beis Hamikdash, the "delight of their eyes," would be taken away from the Jewish people was the death of Ezekiel's older son, Pelatiah.

37. T F The period of Ezekiel's being afflicted with aphasia

(speechlessness) did not end until the return of the Exiles in

538 B.C.E.

38. T F Ezekiel's book gives comfort to those who, for one

reason or another, feel the need to hide their "sign" of

testimony and therefore do not accept the responsibility to give

personal testimony for the L-rd.

39. T F The book of the Bible that specifically addresses the

issue of the Edomites and their guilt regarding Israel is Nahum.

40. T F There is nothing in the writings of the historian

Josephus that could lead one to believe that the Magog of Ezekiel

38 might be identified in any way with Russia.

41. T F Scholars believe that Cush is modern Turkey.

42. T F Assyria collapsed when Nineveh fell in 601 B.C.E.

43. T F The Brit Chadasha kehillah today not only does not have

an understanding of the book of Ezekiel; the Brit Chadasha

kehillah today has few Ezekiels in its ranks, willing to

publically, fearlessly, address the public crowds outside the

Brit Chadasha kehillah buildings and give them a warning and an

offer to repent before they are swept away in national judgment.

This is the tragedy of the Brit Chadasha kehillah in America.

Liberalism, small numbers, and the swelling ranks of the cults

are part of the ways we are paying for our sin; but the lessons

of Ezekiel should lead us to believe that greater punishment is

coming if the Brit Chadasha kehillah does not repent and fulfill

its duty to be G-d's watchman to the nations.

44. T F Ezekiel 36:27 says, "I shall put my Spirit in you, and

make you keep my laws, and respect and practice my judgements."

From this passage we begin to understand why unregenerate

shepherds and ministers cannot properly interpret or follow the

Word of G-d: they lack his Spirit.

45. T F In context, the false shepherds that G-d is against in

Ezekiel 34 must be political and not religious leaders.

46. When King Zedekiah visited Jeremiah in prison to ask the

prophet for a word from the L-rd A) he was a fairly young king

B) he was an old man C) he was suffering from an incurable

illness in his bowels D) none of the above.

47. Jeremiah predicts Babylon will be G-d's instrument A) to

punish the sinful Northern Kingdom B) to punish sinful Judah

C) of punishment but never herself to be punished by G-d D) none

of the above.

48. The man who assassinated Governor Gedaliah was A) Pashhur B)

Johanan ben Moses C) Ishmael D) none of the above.

49. Kedar was A) an important city in Crete B) an important sea

port in Egypt C) an important Arab tribe D) none

of the above.

50. Jeremiah prophesied to the Jewish remnant left in the land

after Gedaliah's assassination A) that they would prosper if

they went down to Egypt B) that they would NOT find

the safety they sought in Egypt C) both A and B D) neither A nor

B.

51. King Josiah of Judah was killed by Pharaoh Necho as Necho

marched to assist the Assyrians against Babylon in the year

A) 712 B.C.E. B) 695 B.C.E. C) 687 B.C.E. D) 609 B.C.E.

52. G-d avenged Josiah's death when the Egyptians were defeated

by the Babylonians at Carchemish in A) 711 B.C.E. B) 690 B.C.E.

C) 680 B.C.E. D) 605 B.C.E.

53. In the case of one man, the great things he might have

sought for himself in terms of distinction in the land of Judah

were all forfeited because of his loyal service to Jeremiah. This

man's name was A) Ahaziah B) Menahem C) Baruch D) Shallum.

54. Jeremiah predicted this man would be handed over to his

enemies in the same way Zedekiah king of Judah was handed over to

his enemies. The man was A) Manasseh B) Pharaoh Hophra C) Pekah

D) none of the above.

55. In the book of Jeremiah, whenever anyone comes to Jeremiah

and asks him for a word from the Lord, A) they invariably

believe it and act on it B) they generally do not believe

it C) they act on it but in unbelief D) none of the above.

56. Ebed-melech was the man A) who helped Jeremiah when he was

in prison B) who betrayed Jeremiah when he was in prison C) who was pro-Babylonian because he loved money D) none of the above.

57. It was in July 587 B.C. that A) Judah defeated Moab B) Judah capitulated to the Assyrians C) Jerusalem fell to the Babylonians D) none of the above.

58. Jeremiah 39:8 tells us that the Chaldeans tore down the walls of Jerusalem. The man who became famous because he rebuilt those walls was A) the High Priest Yehoshua B) the High Priest Yehoshua C) Nehemiah D) none of the above.

59. The man in the book of Jeremiah who knew the right course of action but lacked the courage to take it was A) Baruch

B)Zedekiah C) Pashhur D)none of the above.

60. Which of the following is NOT true? A)Zedekiah was a puppet

king set up by Nebuchidrezzar B)Zedekiah came to power after the

exile of Jeholachin's son,Jehoiakim. C) Zedekiah was under the

control of his officials whom he feared D) Zedekiah was not a

courageous man of faith.

61. Jeremiah found A) himself completely forsaken by G-d in

prison B) that all his enemies soon shared his prison cell with

him C) G-d used prison as a place of protection for

Jeremiah and worked it for good for him D) none of the above.

62. "Is there any word from the L-rd?" is a question asked by A)

Baruch B) Passhur C)Hezekiah D) Zedekiah.

63. In the book of Jeremiah the man who was erroneously accused

of deserting to the enemy was A) Ohaladab B) Mehaahem

C) Jeremiah D) Zedekiah.

64. The unrepentant sinners that Jeremiah confronts A) think

things will get better without their listening to the prophet

B) lose their eye sight or their lives as punishment for their

disobedience C) both A and B D) neither A nor B.

65. The man who cut up and burned part of the book of Jeremiah

was A) Josiah B) Jehoiachin C) Baruch D) Jehoiakim.

66. The man who did not fear God like his father Josiah was A)

Jehoiachin B) Jehoshaphat C) Jehoiakim D) none of the above.

67. The man who was associated with Jeremiah for over 20 years

was A) Pashhur B) Zedekich C) Baruch D) none of the above.

68. "Your eyes will look at the eyes of the King of Babylon"--

these words were spoken by A) G-d to Baruch B)Jeremiah to

Zedekiah C) Zedekiah to Jeremiah D) none of the above.

69. In the book of Jeremiah, the name "The L-rd is our

Righteousness" is given to A) Jerusalem only B) the Moshiach

only C) both Jerusalem and the Moshiach D) none of the above.

70. "Straying from the path," "missing the mark," and "rebellling"

are terms in Hebrew that cover different aspects of the idea of

A) apostasy B) sin C) hypocrisy D) divorce.

71. The cult of Molech A) was the cult of a foreign G-d B)

involved child-sacrifice C) refers to King Molech of Jordan D)

both A and B.

72. Jeremiah's purchase of land at Anathoth A) showed he

believed Judah would never return from the Exile B) showed he

believed he would live to return from the Exile C) both A and B

D) was a sign that the day would come when normal economic

activity in Judah would be resumed.

73. The Old Covenant was written on stone but the Brit Chadasha

would be written A) on the heart B) with the sword of military

victory C) with the blood of the saints D) none of the above.

74. The city of Ramah lay in the territory of the tribe of

A) Gad B) Naphtali C) Ephraim D) Benjmmin.

75. The Gentile Brit Chadasha kehillah is A) the New Israel

B) the only Israel C) spiritual Israel D) none of the above.

76. When the Shliach Yochanan calls Satan that "Ancient Serpent,"

A) he means you should interpret Genesis chapter 3 literally and

that means you only have to fight a viper when you're fighting

the devil B) he means the story is a myth without any raality

whatsoever behind it C) he means Genesis chapter 3 should be

interpreted so that it is actually Satan who tempted humankind in

the beginning D)none of the above.

77. Acosmogony is A) a theory of eschatology B) a theory of

theological beginnings C) a theory of recorded history

D) a theory of the origin and development of the universe. 78.

The book of the Bible that makes one want to re-read Genesis to

find out who the Edomites descended from and all about Esau is A)

Jonah B) Ruth C) Obadiah D) none of the above.

79. The book of Genesis A) is not a theological foundation for

the rest of the Bible B) lays a foundation for every major

doctrine of the Bible except the doctrine of the Moshiach

C) introduces us theologically to all the major questions of life

D) none of the above.

80. The evil of polygamy is introduced in Genesis by A) Ham

B) Lamech C) Enosh D) none of the above.

81. Canonical exegesis is A) the Bible interpreting itself

B) Scripture interpreted exegetically C) the Bible interpreted

according to extra-canonical criteria D) none of the above.

82. Moses A) was not educationally capable of writing the Torah

B) did not prefigure the Moshiach C) died outside the Promised

Land because he did not honor G-d as holy before the people

D) none of the above.

83. Exodus tells us about A) the ten plagues B) the ten

murmurings C) the ten commandments D) all of the above.

84. Moses is from the tribe of A) Dan B) Judab C) Levi D)Simeon.

85. The important theme(s) of Exodus are A) covenant

B) deliverance C) departure D) all of the above.

86. The sacrifice that is not presented in Leviticus is A) the burnt offering B) the sin offering C) the guilt offering D) the Chanukah offering.

87. G-d devoted a whole book (Leviticus) of the Bible on the importance of blood sacrifice because A) the sacrifices in Leviticus point to the book of Ya'akov B) there is nokapporah for sin without the shedding of blood C) the sacrifices are meant to edify our minds D) none of the above.

88. The book of the Bible that spends a sizeable amount of space dealing with the subject of ordination is A) Genesis B) I Kings C) II Chronicles D) Leviticus.

89. The census that is taken twice in Numbers is in reality

A) the same census that it taken in Exodus B) a body count C) a means of gathering the tithe D) none of the above.

90. The two witnesses coming out of the Exile are Zerubbabel and

A) Caleb B) Joshua C) Haggai D) none of the above.

91. The essential point about Deuteronomy is that if G-d's

covenant demands are not obeyed, covenant curses will overtake

the guilty. Two books of the Bible which were singled out in

class as impossible to fathom without this understanding from

Deuteronomy are A) Philemon and Galatians B) Matthew and I

Corinthians C) Jonah and Obadiah D) None of the above.

92. Deuteronomy 18:15 says "The L-rd your G-d will raise up for

you a prophet like me from among your own brothers. You must

listen to him." A) This is a collective reference to all the

canonical prophets that will follow Moses B) This is a reference

to Joshua C) This is a reference to Moshiach Yehoshua D) All of

the above.

93. The Book of Joshua shows A) the defeat caused by Joshua

B) the Hittite deception of the tribe of Judah C) the fulfillment

of a faithful G-d to keep his promises D) Statements "B" and "C"

are true.

94. Judges shows A) the continual apostasy of the people of G-d

B) the folly of independent-minded religion C) both "A" and "B"

D) deadly doctrines never bring joy.

95. Delilah and Samson prefigure A) Saul and David B) Shliach

Sha'ul and Timothy C) Judas and Moshiach D) none of the above.

96. A major theme of Ruth is A) retribution for the guilty

B) G-d's providential care c) G-d's love for the Jewish people as

his only chosen people D) none of the above.

97. I Samuel is an amazing character study of the tragedy of

A) King David B) King Saul C) Ahithophel D) Absalom

98. Elijah was raptured A) before he experienced any tribulation

in his ministry B) before the false prophets he opposed came to

their Anti-Moshiach destruction C) because rapturing him was the

only way G-d could keep him from the judgment G-d was bringing on

the wicked D) none of the above.

99. David's son Solomon had wisdom but the Moshiach A) brought

wisdom greater than the father B) was Wisdom C) spoke with the

learning of the Pharisees D) none of the above.

100. The king whose grandmother tried to kill him was A) Jeconiah

B) Hezekiah C) Josiah D) Joash.

101. The date of the destruction of the Beis Hamikdash was B.C.

A) 589 B) 586 C) 467 D) 478.

102. The king who first opened the door for the Assyrians to put

their foot into Judah's affairs was A) Hezekiali B) Joram

C) Manasseh D) Ahaz.

103. Samaria fell B.C. A) 825 B) 728 C)722 D) 660.

104. Which of the following statements is incorrect? A) A

historical last Adam in I Corinthians is vital but a historical

first Adam in Genesis is not as important B)Esther's husband was

not named Xerxes C) Nehemiah was not a Persian Governor ruling in

Israel D) all of the above.

105. Which of the following statements is incorrect? A) The

covenant law always meant national welfare and happiness for the

people of G-d B) The book of the law found in 621 B.C. was

probably Exodus C) Failure to fulfil the demands of the covenant

law would result in the divine judgment falling on the offenders

D) None of the above.

106. The prophet that Jeremiah is most indebted to is

A) Micaiah Ben Imlah B) Samuel C) Gad D) Hosea.

107. "To pluck up and to break down, to destroy and to

overthrow, to build and to plant" (1:10) refers to A) nations

B) kingdoms C) both "A" and "B" D) evildoers.

108. The king who reigned from 640-609 B.C. was A) Joash

B) Josiah C) Ahaz D) Hezekiah.

109. The prophets who were roughly contemporary with Jeremiah

were A) Zephaniah B) Nahum C) Habakkuk D) Ezekiel E) all of the

above.

110. During the life-time of Jeremiah, Judah was a vassal of

A) Assyria B) Egypt C) Babylon D) all of the above.

111. In many ways the grandfather of Josiah was the catalyst to

many of the evils in Judah to which Jeremiah drew attention in

his preaching. His name was A) Ahaz B) Hezekiah C) Manasseh

D) Jehoiakim.

112. After the death of Solomon his kingdom fell apart into two

rival states, Israel and Judah. Their capitals were A) Anathoth

and Bethel B) Samaria and Bethel C) Samaria and Jerusalem D) none

of the above.

113. The king first responsible for entangling Judah with Assyria

and her idols was A) Ahat B) Jehoikim C) Jehoiachin D) Menassah.

114. The most momentous event that occurred in 722 B.C.E. is the

A)defeat of Assyria B) the destruction of Samaria C) the invasion of Nebuchadrezzar D) the defeat of Josiah.

115. The time of Jeremiah's ministry extended roughly from

A)approximately 610 B.C.E. to 587 B.C.E. B) approximately 605 B.C.E. to 590 B.C.E. C) 627 B.C.E. to 587 B.C.E. D) none of the above.

116. Jeremiah's special appointment as a prophet was A) to Judah

alone B) to the Northern Kingdom as well as Judah C) to the

nations, not simply to Judah alone D) none of the above

117. In Jeremiah's preaching. Judah is hauled into court, as it

were, and presented with a covenant lawsuit because A) she has

become unfaithful due to the allure of Canaanite Baalism and other idols B) she has followed the example of the Northern Kingdom C) she has evoked the covenant curses on herself D) all of the above.

118. Israel's deep sin lay in (A) her failure to observe days and rituals B) her disloyalty to the Lord C) her inattention to religion D) all of the above.

119. Which of the following statements is true: A) The kohanim of Jeremiah's time did not act on a purely ritual and mechanical level B) Most of the prophets of his time refused to tell the people what they wanted to hear C) Jeremiah desired for the people to "know" the Lord, which meant enter into a deep personal

commitment to him D) The term "shepherd" (ro'eh) always means strictly a political leader and can never mean a religious leader in the Tanakh.

120. The idea that occurs in Jeremiah is A) brit chadasha B) backsliding C) ideal Israel D) all of the above.

121. Judah's infatuation with the fertility cult and its focus on sensuality and religious prostitution was finally rooted out but rooting it out required A) all Jeremiah's patience B) the Exile C) great preaching D) prosperity and blessing.

122. The king under whose reign the law book was found in 621 B.C.E. was A) Hezekiah B) Ahaz C) Josiah D) Joash.

123. Israel's faithless involvement with the worship of the Canaanites was reprehensible to G-d because Israel A) attempted to direct her allegiance to Baal instead of the L-rd B) attempted to share her allegiance to the L-rd with allegiance to other deities C) yielded herself to Baal and verbally renounced the L-rd D) none of the above.

124. The subject of ecology is relevant to Jeremiah because (A) sin or evil in the people has repercussions on the land in Jeremiah B) droughts are really a natural phenomenon only C) G-d may still bless the land regardless of morality in most cases D) all of the above.

125. The lesser prophets of Jeremiah's day A) preached "cheap

grace" B) preached judgment but without predictive ability

C) refused to tickle ears D) none of the above.

126. A message from Jeremiah that could be preached today is:

A) "Playing Brit Chadasha kehillah" without repentance courts

disaster B) Depending on "the Beis Hamikdash" without yielding

completely to G-d's Word can "destroy the Beis Hamikdash"

C) Beware when all men speak well of you D) all of the above.

127. The book of the Bible that probably most influenced

Jeremiah was A) Leviticus B) Deuteronomy C) Genesis D) I Kings

128. Jeremiah's comments about "the Queen of Heaven" A) refer

only to a Babylonian deity long since forgotten B) have relevance

to Roman Catholicism C) are particularly convicting with Jewish people D) none of the above.

129. Jeremiah's message could be summarized as A) G-d cannot be placated by ritualistically punctilious rebels B) The L-rd has no obligation to sustain you or your ministry if you are not absolutely obedient to him in it C) judgment must often come before grace D) all of the above.

130. "The deceiving pen of the scribes" in Jeremiah's book A) has to do with teachings that are handed down that nullify the Word of G-d B) is one problem denominations never have to deal with C) both A and B D) neither A nor B.

131. "The harvest is past, the summer is over, but we have not

been saved" A) has nothing to do with war B) has only to do with war C) is dealing strictly with a religious issue and has nothing to do with military defeat D) none of the above.

132. A concept that is mentioned only once in Jeremiah is A) the foe from the north B) the Brit Chadasha C) backsliding D) none of the above.

133. Which of the following is not true? A) Jeremiah was threatened by men from his own hometown of Jerusalem B) Jeremiah was confined in a cistern C) Jeremiah had assurance from G-d to give him courage D) Jeremiah sometimes questioned G-d.

134. A Brit Chadasha Scriptures figure who was strongly

influenced by the writings and the diction and even the personal

testimony of Jeremiah was A) Ya'akov B) Shliach Kefa C) Andrew

D) Shliach Sha'ul.

135. The word "vindicate" is important. It means to clear

someone from an accusation or a suspicion. In the book of Job,

A) Satan is vindicated from the charge that he is an accuser

B) Job is vindicated of the charge that he serves G-d only for

the blessings he can get out of him and also that Job has done

something to deserve his sufferings C) G-d is vindicated of the

charge that human suffering means G-d must be at fault D) both B

and C.

136. Which of the following statements is NOT true? A) The Psalms

were originally both the prayerbook and the hymnbook of Israel,

with David and other lyricists using their lyrics in worship with

musical accompaniment. B) One can develop a deeper prayer life

and devotional walk with the Lord by studying the Psalms. C) King

David wrote all the Psalms. D) A and B are true.

137. Which of the following topics are NOT included in the book

of Proverbs? A) self-control regarding sex B) common sense

regarding honesty C) matters of work and diligence D) laws

regarding the Passover.

138. Which of the following statements is NOT true about

Ecclesiastes? A) Ecclesiastes depicts the utter emptiness and

futility of life B) A materialistic and worldly person who thinks life without G-d is wonderful should not be given Ecclesiastes to read before you witness to him C) Ecclesiastes teaches that the life of this world--in itself--is not worth living, arising as it does from the futile envy and mutual jealousy and ambition of dying men. D) There is a verse in Ecclesiastes that is often used today to bury people.

139. In the Song of Songs, A) the poetic imagery is oriental and culture-bound B) the material is low poetry C) G-d shows that he affirms romantic love in holy matrimony D) all of the above.

140. Which of the following is NOT true? In the book of Jonah,

A) G-d's prophet has to be swallowed by death and spit out in

order to preach to the Gentiles B) G-d's prophet is a sign of

the coming Moshiach C) Jonah has compassion on the Ninevites

D) This little book shows the folly of backsliding away from

G-d's commandment to be his witness.

141. Amos A) was a paid, professional preacher B) was not a

short-term emissary C) believed that worship and correct

doctrine was enough D) none of the above are true.

142. Hoses A) knew for sure who the father of his children was

B) had no trouble with his wife C) preached for the Southern

Kingdom (Judah) D) none of the above are true.

143. Hosea A) was a contemporary of Jeremiah B) like Samson was

tempted to marry a prostitute C) was a native of Jerusalem D)

none of the above are true.

144. During the ministry of Isaiah, A) Damascus fell to the

Babylonians B) Ahab refused to ask for a sign C) the Northern

Kingdom fell to the Persians D) none of the above are true.

145. Isaiah writes about A) the millennial kingdom B) a new

exodus of salvation from the Exile C) a new creation following

destruction D) all of the above are true.

146. The sick king in the book of Isaiah who prays to have his

life spared is A) Manasseh B) Josiah C) the same one that makes

the mistake of showing his treasures to the Babylonians

D) Jehoiakim.

147. Sennacherib is a king from A) Ammon B) Assyria C) Babylon

D) Moab.

148. Micah is a contemporary of A) Jeremiah B) Obadiab

C) Ezekiel D) Amos.

149. A dramatic historical event that occurred during the life

of Micah was A) the Assyrien overthrow of Samaria B) the sparing

of Jerusalem when it was threatened by Sennacherib C)neither A

nor B D) both A and B.

150. The prophecy that the Moshiach would be born in Bethlehem is

given in A) Isaiah B) Amos C) Micah D) Hosea.

151. A contemporary of the prophet Nahum was A) Uzziah

B) Jeroboam II C) Zedekiah D) Josiah.

152. Zephaniah preached during the reign of A) Jeroboam II

B) Zedekiah C) Josiah D) Uzziah.

153. Jeremiah A) suffered violence only once because of his

preaching B) did not believe that the Exile would occur C)

predicted Judah would be evicted by G-d from her land for 70

years D) none of the above is true.

154. People said that Jeremiah was A) a traitor B) guilty of

sedition C) pro-Babylonian D) all of the above.

155. Jeremiah only mentions the Brit Chadasha A) in relation to

the Gentiles B) once C) as something that G-d will not accomplish

D) all of the above are true.

156. Jeremiah A) was at a total loss when Jehoiakim burned his scroll because it was the only autograph copy in existence and Jeremiah couldn't remember what he had written B) did not tell Zedekiah that he would see Nebuchadrezzar with his own eyes C) does not say that the Moshiach and Jerusalem will be called by the same name D) none of the above are true.

157. Habakkuk A) prophesied during the reign of King Solomon B) about the death of Jonah C) about the goodness of the Babylonian people D) none of the above.

158. Ezekiel A) refused to use unorthodox methods in his preaching B) used drama to get his point across C) did not out

live his wife D) none of the above.

159. Yoel (Joel) interpreted a locust plague A) as an act of

"neutral" nature B) as a sign of the tevilah of the Ruach

Hakodesh C) as a sign of G-d's judgment D) none of the above.

160. Zechariah prophesied during the A) time of Jeremiah B) time

of Yoel (Joel) C) time of the construction of the Second Beis

Hamikdash D) none of the above.

161. Zechariah's contemporary prophet was A) Ezekiel B) Haggai

C) Yoel (Joel) D) None of the above.

162. Malachi preaches against A) divorce B) tithe-stealers C)

carelessness in religion D) all of the above.

163. Jehoshaphat was A) a corrupt king B) guilty of never

working for revival C) a contemporary of Elijah D) none of the
above.

164. Jehu was a A) king who reigned in Judah B) man who refused
to take the lives of royal princes C) a contemporary of Amos D)
none of the above is true.

CIRCLE THE BEST ANSWER IN THE MULTIPLE CHOICE
QUESTIONS BELOW. Look at the Greek of Yehuda 8-25 and then
answer the questions. Yehuda 1:8-25

[VIII] 145 (*Omoi/Os 146 me/ntoi 147 kai\ 148 (ou=toi 149
)enupniazo/menoi 150 sa/rka 151 me\n 152 mi ai/nousin, 153
kurio/tEta 154 de\ 155)aQetou=sin, 156 do/cas 157 de\ 158
blasfEmou=sin.

[IX] 159 (o 160 de\ 161 *MixaE\l 162 (o 163)arxa/ggelos,

164 (o/te 165 tO|= 166 diabo/IO| 167 diakrino/menos 168

diele/geto 169 peri\ 170 tou= 171 *Mou+se/Os 172 sO/matos,

173)ouk 174)eto/lmEsen 175 kri/sin 176)epenegkei=n 177

blasfEmi/as, 178)alla\ 179)ei=pen, 180)*EpitimE/sai 181 soi

182 ku/rios.

[X] 183 (ou=toi 184 de\ 185 (o/sa 186 me\n 187)ouk 188

)oi/dasin 189 blasfEmou=sin,

190 (o/sa 191 de\ 192 fusikO=s 193 (Os 194 ta\ 195)a/loga

196 zO|=a 197)epi/stantai,

198)en 199 tou/tois 200 fQei/rontai.

[XI] 201)ouai\ 202)autoi=s, 203 (o/ti 204 tE|= 205 (odO|=

206 tou= 207 *Ka/i+n

208)eporeu/QEsan, 209 kai\ 210 tE|= 211 pla/nE| 212 tou=

213 *Balaa\m 214 misQou=

215)ecexu/QEsan, 216 kai\ 217 tE|= 218)antilogi/a 219 tou=

220 *Ko/re 221)apO/lonto.

[XII] 222 (ou=toi/ 223)eisin 224 (oi 225)en 226 tai=s 227

)aga/pais 228 (umO=n

229 spila/des 230 suneuOxou/menoi 231)afo/bOs, 232 (eatou\s

233 poimai/nontes,

234 nefelai 235)a/nudroi 236 (upo\ 237)ane/mOn 238

parafero/menai, 239 de/ndra

240 fQinopOrina\ 241)apoQano/nta 242 di\s 243)apoQano/nta

244)ekri=OQe/nta,

[XIII] 245 ku/mata 246)a/gria 247 Qala/ssEs 248

)epafri/zonta 249 ta\s 250 (eautO=n

251)aisxu/nas, 252)astE/res 253 planE-tai 254 (oi=s 255 (o

256 zo/fos 257 tou=

258 sko/tous 259)eis 260)aiO=na 261 tetE/rEtai.

[XIV] 262 *ProefE/teusen 263 de\ 264 kai\ 265 tou/tois 266

)e/bdomos 267)apo\

268)*Ada\m 269 (*EnO\x 270 le/gOn, 271)*Idou\ 272)E=lQen

273 ku/rios 274)en

275 (agi/ais 276 muria/sin 277)autou=,

[XV] 278 poiE=sai 279 kri/sin 280 kata\ 281 pa/ntOn 282 kai\

283)ele/gcai 284 pa=san

285 yuxE\n 286 peri\ 287 pa/ntOn 288 tO=n 289)e/tgOn 290

)asebei/as 291)autOn

292 (O=n 293)Ese/bEсан 294 kai\ 295 peri\ 296 pa/ntOn 297

tO=n 298 sklErO=n 299 (O=n 300)ela/lEсан 301 kat' 302

)autou= 303 (amartOloi\ 304)asebei=s

[XVI] 305 (*ou=toi/ 306)eisin 307 goggustai/, 308

memyi/moiroi, 309 kata\ 310 ta\s

311)epiQumi/as 312 (eautO=n 313 poreuo/menoi, 314 kai\ 315

to\ 316 sto/ma 317)autO=n 318 lalei= 319 (upe/rogka, 320

Qauma/zontes 321 pro/sOpa 322)Ofelei/as 323 xa/rin.

[XVII] 324 (*Umei=s 325 de/, 326)agapEtoi/, 327 mnE/sQEte

328 tO=n 329 (rEma/tOn

330 tO=n 331 proeirEme/nOn 332 (upo\ 333 tO=n 334)aposto/IOn

335 tou= 336 kuri/ou

337 (EmO=n 338)*Iesou= 339 Xristou=.

[XVIII] 340 (o/ti 341)e/legon 342 (umi=n, 343)*Ep' 344

)esxa/tou 345 [tou=] 346 xro/nou 347)e/sontai 348)empai=ktai

349 kata\ 350 ta\s 351 (eautO=n 352)epiQumi/as

353 poreuo/menoi 354 tO=n 355)asebeiO=n.

[LXX] 356 (*Ou=toi/ 357)eisin 358 (oi 359)apodiori/zones,

360 yuxikoi/, 361 pneu=ma

362 mE\ 363)e/xontes.

[LXXX] 364 (umei=s 365 de/, 366)agapEtoi/, 367

)epoikodomou=ntes 368 (eautou\s 369 tE|= 370 (agiOta/tE| 371

(umO=n 372 pi/stei, 373)en 374 pneu/mati 375 (agi/O| 376

proseuxo/menoi,

[LXXXI] 377 (eautou\s 378)en 379)aga/pE| 380 Qeou= 381

tErE/sate, 382 prosdexo/menoi

383 to\ 384)e/leos 385 tou= 386 kuri/ou 387 (EmO=n 388

)*Iesou= 389 Xristou= 390)eis 391 zOE\n 392)aiO/nion.

[XXII] 393 kai\ 394 (ou\s 395 me\n 396)elea=te 397

diakrinome/nous

[XXIII] 398 (ou\s 399 de\ 400 sO|/zete 401)ek 402 puro\s

403 (arpa/zontes, 404 (ou\s

405 de\ 406)elea=te 407)en 408 fo/bO|, 409 misou=ntes 410

kai\ 411 to\n 412)apo\

413 tE=s 414 sarko\s 415)espilOme/non 416xitO=na.

[XXIV] 417 *TO|= 418 de\ 419 duvame/nO| 420 fula/cai 421

(uma=s 422)aptai/stous

423 kai\ 424 stE=sai 425 katenO/pion 426 tE=s 427 do/cEs 428

)autou= 429)amO/mous

430)en 431)agallia/sei,

[XXV] 432 mo/nO| 433 QeO|= 434 sOtE=ri 435 (EmO=n 436 dia\

437)*Iesou= 438 Xristou= 439 tou= 440 kuri/ou 441 (EmO=n 442

do/ca 443 megalOsu/nE 444 kra/tos 445 kai\ 446)ecousi/a 447

pro\ 448 panto\s 449 tou= 450)aiO=nos 451 kai\ 452 nu=n

453 kai\ 454)eis 455 pa/ntas 456 tou\s 457)aiO=nas. 458

)amE/n.

165. In verse 8 the word sa/rka means A) dreams B) feet C) flesh

D) none of the above.

166. The last word in verse 8 means A) they insult B) they love

c) they hate D) they abandon.

167. In verse 8, (*Omoi/Os means A) house B) likeable

C) children D) likewise.

168. Verse 8 teaches that A) sexual sinners sin against their own

bodies and actually hurtfully defile and injure themselves

B) sexual sinners live in an unreal world even while they rebel

and rail against G-dly authority C) sexual sinners are asleep to

G-d's judgment D) all of the above is true.

169. In verse 9 *diabo/IO* means A) diabolical B) dial C) devil

D) drudgery.

170. In verse 9 *diakrino/menos* is an A) adjective B) participle

C) verb D) pronoun.

171. In verse 9 *o/te* A) introduces a temporal clause B) means

"blood" C) is a noun D) none of the above are true.

172. In verse 9 *diele/geto* A) is a verb B) is in the imperfect

tense and should be translated "was arguing" C) does not express

continuing action in the past D) "A" and "B" are correct.

173. In verse 9 peri\ means A) about B) jumping C) sailing D)

cloak.

174. In verse 9 sO/matos, means A) hair B) body C) teeth D)

clothing.

175. In your Greek Brit Chadasha Scriptures dictionary sO/matos

is listed sO/ma, tos and this tells you that A) the genitive is

sO/matos B) the word is a verb C) the word is a pronoun D) none

of the above is true.

176. In verse 9)*EpitimE/sai A) is in the optative mood B) is in

the indicative mood C) is in the subjunctive mood D) is in the

imperative mood.

177. In verse 10)oi/dasin means A) they ate B) they spoke C)

they know D) they heard.

178. In verse 10)oi/dasin is in the perfect tense. A) This means

that the action takes place in the future although the verb does

not look like a future tense verb B) This means that the action

is a point action C) This means that the action is only imagined

and not actual D) This means the action takes place in the past

with results that extend up to, and even include, the present.

179. The last word in verse 10 A) is in the active voice B) is in

the passive voice C) has action that the subject receives rather

than performs D) "B" and "C" are true.

180. In verse 10 the Greek says "by these they are corrupted"

rather than the more natural order "they are corrupted by these."

This word order and the place that it has in the sentence (coming

last) indicates A) emphasis B) elasticity C) compression D) none

of the above.

181. In verse 11 תּוּ= *Balaa\m is what is called a qualitative

genitive. A) A tevilah of teshuvah means a repentance-type

tevilah; the quality which could have been ascribed by the use of

an adjective might be put in the genitive. This is the meaning of

a qualitative genitive. B) The meaning in this verse is

"Balaam-type error" C) The idea means that if you study Balaam's

career in the Bible you will be able to perceive the quality of
the error these false teachers are guilty of D) all of the above
are true.

182. In verse 12 we have the phrase (eatou\s poimai/nontes,

A) The second word is a participle B) it means "feeding,

shepherding, caring for, pastoring, looking after, fattening in

the sense of indulging" C) From teachers we expect the

beneficent rain of doctrine and example; this is why Shliach

Sha'ul warns Timothy to watch his doctrine and his life closely;

but these false teachers are like those in Ezekiel 34:8--they

don't feed the sheep, they actually feed on the sheep, exploiting

them, deceiving them, devouring them both financially and

sexually D) All of the above are true.

183. In verse 13 we have the words eis aiO=na A) This is an

idiom, meaning an expression peculiar to a language, often with

an idea that cannot be derived as a whole from the conjoined

meanings of its elements B) It means literally "unto the age" but

is translated to mean "forever" C) Both "A" and "B" are true

D) Neither "A" nor "B" are true.

184. In verse 15 poiE=sai and)ele/gcai A) are infinitives B)do

not express purpose C) Only "A" is true D) Only "B" is true.

185. In verse 16)epiQumi/as means A) lawlessness B) spotlessness

C) faithlessness D) evil desire, lust.

186. In verse 16 lalei= means A) walks uprightly B) hears

C) speaks D) none of the above.

187. In verse 18)e/legon A) means "they were telling" and is a

"customary" imperfect verb, giving the idea "they used to tell"

B) means" they shouted" C) neither "A" nor "B" D) is a pluperfect

verb.

188. In verse 20 pi/stei A) probably means "trusting" and is a

verb B) means "speaking faith" C) is a noun and probably means

"the body of the teaching of the Moshiach's Shluchim" D) none of

the above are true.

189. In verse 20 proseuxo/menoi A) means literally "praying" and

is a participle B) means "prophesying" and is a verb C) is a

participle and this is the imperative use of the participle

D) "A" and "C" are true.

190. In verse 21)e/leos means A) joy B) peace C) mercy D) none

of the above.

191. In verse 23 sO|/zete means A) stop B) save C) keep D) none

of the above.

192. In verse 24 duvame/nO| means A) being able B) being evil

C) being lustful D) none of the above.

193. In verse 21 do/cEs means A) glory B) power C) wrath D) none

of the above.

194. In verse 25 sOtE=ri means A) L-rd B) great C) Saviour D)

none of the above.

195. In verse 14 the word tou/tois means A) them B) feet C) flesh

D) none of the above.

CIRCLE THE BEST ANSWER.

196. Yochanan 10:35 says "the Scripture cannot be broken." This

teaches A) the doctrine of the procession of the Spirit B) the

doctrine of the authority of Scripture C) both A and B D) neither

A nor B.

197. The doctrine of the authority of the Scriptures means the

Scriptures were recognized by the early Brit Chadasha kehillah as

the final authority A) on all matters of faith B) on all matters

of practice C) on all matters of faith and practice D) none of

the above.

198. The word "canon" A) means "reed" (a measuring rule) B) is

found in the book of Ephesians C) came to signify a standard for

determining which verses are numbered correctly D) means that the

Brit Chadasha kehillah councils did not merely recognize the

canon already in use by the Brit Chadasha kehillot from earliest

times but imposed their ecclesiastical opinion on the Brit

Chadasha kehillot as to which books are Scripture.

199. "Open thou mine eyes, that I may behold wondrous things out

of thy law" (Psalm 119:18) teaches the doctrine of A)

illumination B) teaches a foundation for every major doctrine of

the Bible except the doctrine of the Moshiach c) introduces us
theologically to all the major questions of life D) none of the
above.

200. "Sanctify them through thy truth: thy word is truth"

(Yochanan 17:17) teaches the doctrine of A) perpetual calling B)

christology C) illumination D) inerrancy

201. When applied to Scripture, the term inerrancy means A) the

Bible interprets itself B) Scripture is interpreted exegetically

C) the Bible is interpreted according to extra-canonical criteria

D) that what G-d revealed and inspired is accurate, reliable,

authoritative, and without error.

202. Which of the following is not in II Timothy 3:16? "All

scripture is given by inspiration of G-d, and is profitable for

A) doctrine B) for reproof C) for correction, D) and for

instruction in the oppositions of science falsely so called."

203. II Timothy 3:16 quoted above refers to the inspiration of

the A) scribal copies B) original manuscripts ("autographs")

C) uncials D) miniscules.

204. The word inspiration in II Timothy 3:16 A) pictures G-d

breathing out His word to men B) means that everything written by

a prophet is G-d's word C) Shliach Kefa never made a mistake D)

all of the above.

205. The important theme(s) of Jeremiah 36:27, "Then the word of

the L-rd came to Jeremiah, after the king had burned the scroll..." is/are A) the doctrine of illumination B) the doctrine of the authority of scripture C) the doctrine of preservation of scriptures) all of the above.

206. In the United Bible Society Greek NT, Yehuda 5 has variants listed in the textual apparatus. These variants A) say nothing about Moshiach Yehoshua B) say nothing about Moshiach Yehoshua being G-d C) all have extremely poor attestation D) none of the above is true.

207. A miniscule A) is written in capital Greek letters B) is earlier than a papyrus manuscript C) is invariably found in Egypt

D) none of the above.

208. A book of the Bible that spends space dealing with the

subject of inspiration is A) II Shliach Kefa B) Philemon

C) Obadiah D) all of the above.

209. An uncial A) is written in capital Greek letters C) is

earlier than a papyrus manuscript D) is invariably found in Egypt

D) none of the above.

210. We know that Psalm 22:16 ("they pierced my hands and my

feet") is A) not a Messianic prophecy B) has no problems in the

massoretic Hebrew C) is properly translated "hands and feet"

because of the Septuagint D) none of the above.

211. The doctrine of inspiration means A) G-d simply dictated

the words to his secretarial authors and they were unconcious of what was happening B) G-d by-passed their personalities and used them only as mouthpieces C) G-d mechanically operated on each author through an ecstasy of inspiration D) G-d brought the Bible into being by holy men of G-d as they were moved by the Ruach Hakodesh.

212. The essential point about inspiration is that the Ruach

Hakodesh controlled the process of bringing things to the

writers' memories. This point is made in A) Philemon and

Galatians B) I Corinthians C) Jonah and Obadiah D) the Besuras

Hageulah of Yochanan.

213. Textual criticism is important because A) scribal errors must be removed from some of the various manuscripts B) The Bible itself has errors C) both A and B are true D) neither A nor B is true.

214. The date of the writing of the first book of the New Testament may have been as early as A) the mid 40's C.E. B) the mid 50's C.E. C) the mid 60'S C.E. D) the mid 70's C.E.

215. The first book of the Brit Chadasha Scriptures to be written was probably A) Ya'akov B) Luke C) Romans D) Philippians

Read the following and choose the best answer.

216. The Creed of Nicaea says, in effect, "WE BELIEVE IN ONE

ELOHIM HAAV ALL GOVERNING (PANTOKRATORA), CREATOR

(POIETEN) OF

ALL THINGS VISIBLE AND INVISIBLE; AND IN ONE REBBE

MELECH

HAMOSHIACH ADONEINU YEHOSHUA, THE BEN HAELOHIM, OF

ELOHIM HAAV AS

BEN YACHID, THAT IS, FROM THE ESSENCE [REALITY] OF

ELOHIM HAAV

[ek tEs ouias tou Patros, from the inmost being of the Father,

inseparably one. The ouias is that which underlies something,

that which makes it what it is, its essence, in other words] G-D

OF G-D, LIGHT OF LIGHT, TRUE G-D OF TRUE G-D, BEGOTTEN

NOT MADE,

OF ONE ESSENCE [reality] WITH ELOHIM HAAV [omousion to patri]

THROUGH WHOM ALL THINGS WERE MADE, THINGS IN

HEAVEN AND THINGS ON
EARTH; WHO FOR US MEN AND FOR OUR SALVATION CAME
DOWN AND WAS
MADE FLESH, AND BECAME MAN, SUFFERED, AND ROSE ON
YOM HASHLISHI,
ASCENDED INTO THE HEAVENS, IS COMING TO JUDGE THE
LIVING AND
DEAD. AND IN THE RUACH HAKODESH. AND THOSE THAT SAY
'THERE WAS
WHEN HE WAS NOT,' AND, 'BEFORE HE WAS BEGOTTEN HE
WAS NOT,' AND
THAT, 'HE CAME INTO BEING FROM WHAT-IS-NOT
[NOTHINGNESS],' OR
THOSE THAT ALLEGE, THAT THE BEN HAELOHIM IS 'OF
ANOTHER SUBSTANCE
OR ESSENCE' OR 'CREATED' OR 'CHANGEABLE' [MORALLY
CHANGEABLE], OR

'ALTERABLE,' THESE THE UNIVERSAL BRIT CHADASHA
KEHILLAH OF
MOSHIACH'S SHLUCHIM ANATHEMATIZES."

A) This creed refutes the unitarianism of Rabbinic Judaism B)

This creed refutes "Moshiach Yehoshua Only" Sabellianites C) This

creed refutes the unitarianism of J.W.'s D) All of the above are

true.

217. In C.E.155 Montanus claimed (like Mohammad would later) to

be the paraclete or advocate through whom the Ruach Hakodesh

speaks to the Brit Chadasha kehillah with inspiration that is

immediate and continuous and not limited to the faith

once-for-all delivered to the saints (Yehuda 3). His religion,

Montanism, went beyond Shliach Sha'ul who permitted younger

widows to re-marry: in Montanism there is no second marriage if a mate dies. What apologist got involved in this movement and came to believe such doctrines? A) Clement of Alexandria B) Tertullian C) Clement of Rome D) Valentinian.

THE FOLLOWING ARE ALL SHORT ESSAY QUESTIONS

218. In C.E.170-180 Celsus, a pagan apologist who attacked Yehoshua as an impudent quack who learned his magic in Egypt and was unable to save himself from death at the hands of his enemies, while his followers were a disruptive, illegal association that must be brought reverently in line under the Emperor's authority. In the face of such scoffers, Irenaeus

(175-195 C.E.) saw his office as as the guardian of orthodoxy,

and Irenaeus' writings give us a picture of his early views.

Write an essay in which you enumerate similar errors today.

219. Write an essay in which you describe your ministry and an

arts project related to it.

220. Write an essay in which you describe your vision for world

evangelization.

221. Write an essay in which you either defend or argue against

the following (open Bible, give Scriptural support): Those Jews

and others who disparage celibacy or "monkery" as non-Jewish

should think a little more about the careers of both Jeremiah and

Nehemiah and should remember that marriage is fine for Jews who

want to lounge around the synagogue singing Hebrew hymns all their life; however, winning the world for the Jewish Moshiach is another matter, and exposing a wife and children to hungry cannibals might not be the most appropriate strategy for a man of religion.

222. Read the following and write an essay in which you discuss the curriculum of our school. It should be remembered also that the great universities started as cathedral schools or grew in the shadow of the cathedral. Eighty universities were founded in the Middle Ages (by 1500) throughout Europe. These were mainly ecclesiastical foundations, obtaining their charters from the

papacy. They functioned like trade guilds (just as a PhD is a "union card" for many professions today) and a "bachelor" was equivalent to apprenticeship in a guild, whereas "doctor" admitted one to qualify to teach in one's own university) thus providing protection for admission to the teaching profession (like state teacher certification does today). The elected head was called a rector. The university classroom was a place where Latin was the common language, making it possible for students throughout Europe to sit and learn together. Whereas in the yeshiva today students might study mainly the Talmud, in the rising university of the Middle Ages a different curriculum came into being (with theology the queen of the sciences, also canon

law, the arts, medicine, mathematics, and the natural sciences of

the day), professors (presided over by a dean), and final

examinations. The traditional seven liberal arts were taught: the

trivium (grammar, rhetoric, and logic or dialectic) and the

quadrivium (astronomy, arithmetic, geometry, and music).

Aristotelian logic and philosophy was very big. The teaching

method was by lecture, the professor giving a running commentary

on the prescribed texts while the students took notes. There

were also debates or disputations where a topic was exhaustively

dealt with at stated times and often lasting several days.

223. To answer this question, you must write a sermon. Take the

following outline on Yochanan 3:16: Today I want to talk about

G-d's Love. I want to discuss its object ("the world" = is the

object of G-d's Love); then, secondly, I want to talk about its

expression (G-d expressed His love for the world in this way =

"G-d gave (the gift of) His Only Begotten Son"), and finally, I

want to talk about its purpose or goal ("G-d is not willing for

people to perish; His love has a goal that they have everlasting

life"). Now take another Biblical text (of your own choice) and

outline it and write a sermon on it. But keep several things in

mind. Your sermon should have an INTRODUCTION that interests your

listeners in your message by means of a striking statement, a

brief humorous story, etc. Your sermon should be driving toward a

CONCLUSION that makes the point of your message and elicits the response you've been aiming at from start to finish. You've been driving toward the point that some course of action is good, or spiritually profitable, or one's duty as a believer. Or you've been developing the whole sermon to show a certain point in the Holy Scriptures is true and its truth will drastically affect people's well-being or lack of well-being, depending on how they decide to agree or not to agree with the Word of G-d. But let's go back to your starting point. After your introduction, there should be an EXPLANATION of the meaning of your text for the benefit of those who don't know the basic terminology of the

Hebrew/Greek/King James English etc or don't know the basic
storyline of the Bible (which is true of the Biblically
illiterate average modern person). After the
explanation comes the ARGUMENT section of the sermon. G-d's
thoughts are higher than our thoughts, and we don't naturally
think on G-d's level or agree with G-d's wisdom. Persuasion is
needed to get us to own up to the fact that G-d's Word is wiser
than our wisdom, and His ways are better than our ways of
thinking and living, There are various lines of argument that
speakers use. In your sermon, you should use as many of these
lines of argument as possible to persuade your audience of the
truth of the passage you are preaching and of the proposition you

are arguing. For example, suppose your proposition for Yochanan

3:16 is "The greatest love effects the greatest deliverance."

Now to argue this proposition you need to argue what true love is

and what it isn't. You need to argue what a truly Biblical

sacrifice is and what it isn't. You also may need to argue what

perishing really means and what deliverance really entails. To

help you, there are various lines of argument you may use in your

persuasion to clinch the points you are making. One line of

argument is ARGUMENT FROM TESTIMONY.

Here credible, reliable, authoritative witnesses are called upon

to prove points in an argument. For example, one could prove that

Moshiach Yehoshua actually existed (some scoffers assert that

Moshiach Yehoshua is like the Easter Bunny and is unknown in

authentic historical sources) by citing extra-Biblical historical

sources such as Tacitus, Suetonius, Pliny and Josephus. Another

line of argument is ARGUMENT FROM INDUCTION (drawing general

rules from a sufficient number of particular cases) would be, for

example, to use Rev. 1:14, Luke 22:61, and Mark 3:5 to argue that

G-d looks upon sin with hatred and anger. Matt.6:26-28 shows

argument by induction in a sermon Moshiach Yehoshua preached.

Another line of argument is ARGUMENT BY DEDUCTION. Here the

argument moves from a general truth to a specific one (see Mark

12:35-37). Another line of argument is ARGUMENT A POSTERIORI.

Here a cause is inferred from a known effect as in I Cor.10:5. In

ARGUMENT A PRIORI particular effects are adduced to establish a known cause as in Yochanan 12:6. In ARGUMENT BY DILEMMA either of two possible cases is shown to produce the same conclusion (see Acts 5:38-39). In ARGUMENT BY REDUCTIO AD ABSURDUM one's opponent's premises or conclusion is reduced to its true absurd character (Gal. 5:12). In ARGUMENT EX CONCESSO what one's opponent concedes is used the basis for an argument. See Acts 17:23 and remember that the pagans on Mars Hill conceded that their g-d was unknown, a point Rav Sha'ul uses as the common ground premise of his sermon. In ARGUMENT AD HOMINEM ("To the Man") we see the line of argument Shliach Sha'ul uses against

Elymas the magician in Acts 13:10. Make sure your sermon uses as

many of these lines of argument as possible in the argumentation

section of the speech. Finally, the APPLICATION is the part of

the sermon where the main thing to be done is presented and the

whole reason for the message is realized. This is where the

people get the altar call or sign the financial pledges or make

the decision the sermon has advocated. This is where the people

have the point applied to their specific situation ("There are

people listening here that need to stop quarreling and forgive

each other," etc). The application should touch the feelings of

the audience and focus the truth of the sermon to practical "here

and now" behavior. The application section should suggest ways

and means to do the truth, and may overcome last minute

objections to the correct response which the speaker is

advocating. The order of the sermon then is:

INTRODUCTION, EXPLANATION, ARGUMENTATION,

APPLICATION,

CONCLUSION. Find illustrations to get your points clarified and

brought to life. These illustrations are the quick little

teaching aids drawn from anywhere suitable to your audience:

literature, art, humor, history, science, parables, quotations,

true stories, tv, commercials, anything. Choose a text and begin.

Make sure the text is not too long. Psalm I would make a good

sermon. But you pick your own text. Or better yet, pray and let

the L-rd lay a text on your heart.

224. Write your own creed ("I believe in one G-d self-existent as

HaAv, HaBen, and HaRuach Hakodesh (Matt.28:19), etc"), your

personal faith based on your understanding of the Bible. Make

sure you include your faith in matters of soteriology and

eschatology.

225. Take a text and do research on the Biblical and Rabbinic

understanding of the passage. This should be for apologetics or

evangelism.

226. Create an arts project to preach the Besuras HaGeulah.

227. Write out a proposal for starting a new congregation.

Include the possible name of the congregation, the location, and

the steps that you would follow in your initial work to bring it

into existence. What efforts would you make to win disciples?

What efforts would you make to organize the initial core group?

What efforts would you make to build a nucleus that could carry

on the work in your absence? If this congregation became

successfully established by you, what efforts would you make to

multiply congregations? In other words, how might you work to see

a real people movement revival? To answer this question, it would

definitely help to have read Dr. Donald McGavren's books and Dr.

Phil Goble's other books.

228. Write an essay in which you explain exactly why you want to

study at our messianic yeshiva, and why you feel we should invest

time in helping you with the formation of your ministry.

229. A good concordance, a good foreign language dictionary, and

a good translation of the Bible can be used in learning a foreign

language. For example, suppose I want to learn Modern Greek. I

acquire a Modern Greek Bible. I want to be able to tell someone

my name or ask them theirs. I look for a similar sentence in the

concordance. In the concordance under the word "name", for

example, I find Moshiach Yehoshua asking a demon what its name is

in Mark 5:9 and the answer comes back, "Legion" I then can

substitute my own name for "Legion," and launch into learning a

foreign language using the best textbook of all, the Holy Bible.

The following are examples to help you get started in doing the

same. A native speaker can help you learn the rest even as you

help him or her learn the Good News! With G-d's help, soon

you'll be witnessing and even preaching in your new tongue and

preparing to go to the mission field!

(Learning Russian) Mark 5:9 What is your name? _____. _____ (is)

my name.

(Learning Modern Greek) _____ What is your name? _____ is my name.

Gen. 42:? Where are you from? (native land/country--Jer. 22:

10)_____ From the land of _____ (Gen. 42:?). (Learning Modern Greek)

Where are you (p1.) from? (native country)_____From the land of _____

Write an essay in which you explain which foreign language you

feel G-d has called you to learn. Be sure to describe in detail

your strategy for language acquisition as you prepare to cross

that particular linguistic barrier as a bilingual

emissary of Moshiach's shlichut of the Besuras

HaGeulah. In your target language, develop conversational

dialogues (similar to the above) leading into the Besuras

Hageulah using Yochanan chapter 4 or other parts of the Bible

such as Pilate's question in Yochanan 18:38 "What is Truth?"

Don't forget Rom. 10:9 and other key evangelistic passages. Your

use of your Greek NT will be very important if the foreign

language NT you are using is a direct

translation of the original Greek. By looking first at the

Greek, then the foreign language translation of the Greek, then

the foreign language dictionary, you will be able to guide

yourself a long (anointed) way into learning and using that

foreign languages as a minister. For learning Russian, I would

recommend the English-Russian/Russian-English Dictionary by

Kenneth Katzner published by John Wiley and Sons, 1984. A

Russian Brit Chadasha Scriptures (or many other foreign language

Bibles or Brit Chadasha Scriptures) can be obtained from the

American Bible Society, 1865 Broadway, New York, NY 10023-9980

Telephone (212) 408-1499.

230. Write an essay completing this statement. "I know that G-d

wants me to enroll as a student of this virtual Messianic

Yeshiva because..."

(A parting word to Artists For Israel Institute from Phil Gable's

teacher, Dr. Donald McGavran, from a letter written, June 12,

1986.)

Dear Phil,

Emphasize in your writings that as long as the multiplication of

congregations is tied to the building of \$200,000 edifices, Brit

Chadasha kehillah growth will remain minimal. In regard to the

school you are establishing, let me assure you that it is an

excellent idea. I believe G-d suggested it to you. However, do

make sure that academic excellence does not swallow up your main

thrust. Make sure that the graduates of your school not only

preach the Besuras HaGeulah through the arts but multiply

congregations. Build into your program a charting of the

effectiveness of all your graduates in winning talmidim to

Moshiach. Engage as professors or teachers only those who are

themselves actively engaged in multiplying congregations. Yes, I

agree. Do not seek accreditation. Let your record of

congregation multiplication commend your school. All good wishes.

The L-rd bless. Your comrade in Moshiach,

Donald McGavran

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1. ___ 2. ___ 3. ___ 4. ___ 5. ___ 6. ___ 7. ___ 8. ___ 9. ___

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CONGREGATION, HIS
ADDRESS, AND PHONE THERE (ALSO ASK HIM TO SEND A

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RECOMMENDATION ON HIS OFFICIAL STATIONERY GIVING US

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