

New Testament History, Literature, and Theology

Session 3: Jewish Sects and Institutions

Dr. Ted Hildebrandt

1. After Herod the Great which one of the tetrarchs got Judea, Samaria and Idumea, the largest part of the territory (3B)?

- A. Herod Antipas
- B. Herod Philip
- \*C. Archelaus
- D. Herod Alexander

Hint: Archelaus got the biggest piece of the pie. He got Judea, which is basically the tribal area of Judah which is west of the Dead Sea, below Jerusalem, he got Idumea, the old Edomite area which is basically to the south of Israel, and over to the south, south east side of the Dead Sea where the Edomites used to live. And he also got Samaria. So he got not only Judea, but Judea and Samaria; so he got the biggest piece of the pie, kind of a double portion if you will.

2. Which of the tetrarchs was banished to Gaul allegedly for killing pilgrims (3B)?

- A. Herod Antipas
- \*B. Archelaus
- C. Herod Philip
- D. Herod Alexander

Hint: Later on in his life, about 6 A.D. he is exiled to Gaul by the Romans and so Archelaus disappears fairly early

3. Which of the tetrarchs got the region of Galilee (3B)?

- \*A. Herod Antipas
- B. Archelaus
- C. Herod Philip
- D. Herod Alexander

Hint: Herod Antipas gets Galilee and Perea up more towards the north.

4. To what behavior did John the Baptist object to concerning Herod Antipas (3B)?

- A. His killing of pilgrims
- B. His circumcising of the Samaritans

- \*C. His taking his brother's wife
- D. His lavish parties

Hint: It is Herod Antipas that kills John the Baptist. John the Baptist said of Herod that he was not supposed to marry his brother, Philip's, wife.

5. Which of the tetrarchs after Herod the Great had John the Baptist beheaded (3B)?

- \*A. Herod Antipas
- B. Archelaus
- C. Herod Philip
- D. Herod Alexander

Hint: , 'I want John the Baptist's head on a tray' and lo and behold John the Baptist was beheaded by Herod Antipas; and so he's a pretty bad fellow.

6. What first century Jewish sect put a lot of emphasis on the oral tradition (3C)?

- A. Sadducees
- \*B. Pharisees
- C. Zealots
- D. Essenes

Hint: The Pharisees then, largely, agreed with the oral tradition.

7. The sects of the Pharisees and Sadducees goes back to the time of which Hasmonean ruler (3C)?

- A. Alexander Jannaeus
- B. Salome Alexandra
- C. Aristobolus
- \*D. John Hyrcanus

Hint: These guys largely came to be and are first recognized in the time of John Hyrcanus about 104 – 110 B.C. So about 110 B.C. you get the Pharisees. Remember the Pharisees were rejected by John Hyrcanus and he crucified hundreds of these Pharisees. So there's going to be this tension between the Pharisees and Sadducees going all the way back to 100 B.C.

8. Where did the Pharisees think the oral tradition came from (3C)?

- A. Solomon's wisdom which was verbally given when the temple was dedicated
- B. Isaiah when he was taken up into the heavenly court and saw God
- C. Jeremiah received it when he was in the holy of holies as priest

\*D. Moses when he was up on Mount Sinai received it in conversation with God

Hint: But when Moses was up on the mountain he also received all this oral communication from God and for basically forty days and forty nights he heard a lot from God. So then this oral tradition, allegedly had been passed down, passed down to the Pharisees. They accepted the oral tradition and that was a big part of their religion.

9. What was like a commentary on Scripture written about 200 AD (3D)?

- A. Targum
- B. Talmud
- C. Mishnah
- \*D. Midrash

Hint: The first one is the Midrash. The Midrash comes about 200 A.D. It is expository on Scripture, in other words, it's almost like a commentary on Scripture, it expounds Scripture; you get a scriptural text and then it is expounded in the Midrash about 200 A.D.

10. What in the Midrash gives the legal aspects of the law (3D)?

- A. The Haggadah
- \*B. The Halakhah
- C. The Targum
- D. The Lex Talionis

Hint: There are two types of ways that the Midrash expounds; one is called the *halakhah*, the *halakhah* is more legally oriented so it is more like what lawyers would do, like the text says this and these are the logical implications of this.

11. What in the Midrash gives the stories of the rabbis (3D)?

- \*A. The Haggadah
- B. The Halakhah
- C. The Targum
- D. The Lex Talionis

Hint: The *haggadah* is composed largely of stories. The *haggadah* is stories that the rabbis would tell, so these are going to be more didactic, more in story form

12. What were Aramaic translations of the Hebrew Old Testament (3E)?

- A. Mishna

- B. Talmud
- C. Midrash
- \*D. Targums

Hint: The Targums are actually Aramaic translations of the Hebrew.

13. When did the Jews switch away from Hebrew to Aramaic (3E)?

- \*A. When they were in exiled in Babylon
- B. When the Assyrians took over Israel
- C. When the Persians dominated the Israelites
- D. When the Ptolemies ruled over Israel

Hint: They picked up Aramaic when they went to Babylon in 586 B.C. with Nebuchadnezzar, Daniel,

14. Which Jewish source alleges to be the oral tradition passed down from the time of Mount Sinai and Moses (3F)?

- \*A. Mishna
- B. Talmud
- C. Midrash
- D. Targums

Hint: The Mishnah is basically the oral tradition at Sinai that was passed down and reflects the beliefs around or before 200 A.D.

15. Which Jewish document is an elaborate commentary on the Mishna (3F)?

- A. Haggadah
- \*B. Talmud
- C. Midrash
- D. Targums

Hint: Each volume in it is about a couple thousand pages; it's huge. The Talmud is largely then an elaboration on the Mishnah; so the Talmud takes the oral traditions and elaborates on them.

16. Which Jewish massive volumes has a Babylonian and a Jerusalem version on it (3F)?

- A. Haggadah
- \*B. Talmud
- C. Midrash
- D. Targums

Hint: Each volume in it is about a couple thousand pages; it's huge. The Talmud is largely then an elaboration on the Mishnah; so the Talmud takes the oral traditions and elaborates on them.

17. Where do we get our Old Testament canon without the Apocrypha from (3G)?

- A. From the Dead Sea Scrolls
- \*B. From the Jews
- C. From Jesus
- D. From the early church

Hint: Actually we accept our Old Testament canon from the Jews; the Jews don't accept the Apocrypha, neither do we.

18. All of the following are Jewish ways of referring to the Old Testament canon EXCEPT (3G)

- A. Law
- \*B. History
- C. Prophets
- D. Writings

Hint: So that's basically where our Old Testament canon comes from, the Jewish people. They basically have the Law, the Prophets and the Writings. The Law would be the Pentateuch.

19. The Gospel of Thomas would be considered part of the \_\_\_\_\_ (3H)

- A. Apocrypha
- B. Antilegomena
- \*C. Pseudepigrapha
- D. Gnostic epigrapha

Hint: So "Pseudepigrapha" these are the false writings. Nobody accepts them as canonical. There were books in the early church age that were running around then and we break them down into these three categories. There is "the Gospel of..." About four or five years ago, at Easter time, they broke the Gospel of Judas on us

20. All of the following are the types of documents characteristic of the Pseudepigrapha EXCEPT (3H)

- A. The Acts of the ...
- B. The Gospel of ...
- C. The Apocalypse of ...
- \*D. The Epistle of ...

Hint: So you have the ‘Gospels of Judas, Thomas’ and the ‘Apocalypses of Peter, Paul and Thomas,’ and then you have the ‘Acts of’ and in our case, in the New Testament

21. In the rabbinic question of the cleaning of the cup outside or inside, with what rabbi did Jesus side (3I)?

- \*A. Hillel
- B. Akiba
- C. Shammai
- D. Gamaliel

Hint: . Hillel, on the other hand, took the opposite position, and said, no the inside of the cup matters; the inside of the cup is what matters and the outside is always unclean, what matters is the inside of the cup... So you get this connection between Jesus and Hillel, it’s just interesting, the connections between the two

22. Jesus taught in parables which appear in what type of Jewish contexts (3I)

- A. Dead Sea Scroll community
- B. In the Maccabees
- C. The Pseudepigrapha
- \*D. In the rabbis

Hint: The other thing too, Jesus taught in parables. You’re going to find that parables did not really occur much in the Pseudepigrapha or in the Dead Sea Scrolls. But in the rabbis, parables were prolific

23. Who was the famous rabbi that taught St. Paul (3J)?

- A. Akiba
- \*B. Gamaliel
- C. Shammai
- D. Hillel

Hint: Paul studied under Gamaliel; Gamaliel was a very famous Jewish rabbi at the time.

24. Nicodemus was associated with which Jewish sect (3J)?

- \*A. Pharisees
- B. Sadducees
- C. Zealots
- D. Essenes

Hint: Nicodemus comes to Jesus at night, John chapter 3 and he addresses Jesus and Jesus teaches him. Nicodemus also, is a Pharisee.

25. Paul was associated with which Jewish sect (3J)?

- A. Sadducees
- \*B. Pharisees
- C. Essenes
- D. Zealots

Hint: And Paul said in Philippians 3:6 that he [Paul] was a Pharisee of the Pharisees, and so Paul gives a little bit of his background in Judaism and he said he excelled in Judaism more than everybody.

26. In our heads when we hear the word “Pharisee” we think “hypocrite,” what would a Jew in the first century had thought (3J)?

- A. Hypocrite
- \*B. Respect
- C. Legalist
- D. Strict

Hint: Our heads are wired wrong when we hear the word “Pharisee.” Back in those times the Pharisees were respected

27. Which Jewish sect was widely known because they separated themselves from Hellenistic culture (3K)?

- A. Zealots
- B. Essenes
- \*C. Pharisees
- D. Sadducees

Hint: Pharisees held their traditions and they held them more tightly; the people respected them because they were Jewish to the core and they held on to their Jewishness. They separated themselves from the Hellenistic Greek culture

28. Which Jewish sect was wealthy, upper class and somewhat privileged over the common Jewish folk (3K)?

- A. Zealots
- B. Essenes

- C. Pharisees
- \*D. Sadducees

Hint: The Sadducees were much more into assimilation, while the Pharisees held back and doubled down onto their tradition. What happens is, basically the Sadducees come from the upper class, and they assimilated into Greek culture so they rose economically and commercially.

29. Which Jewish sect was associated with the high priesthood in the time of Jesus (3K)?

- A. Zealots
- \*B. Sadducees
- C. Essenes
- D. Pharisees

Hint: Also, the Sadducees captured the high priesthood. So when we get into the New Testament, we're going to see Caiaphas the high priest;

30. Who was the Sadducean high priest at the time of Jesus' trial (3K)?

- A. Ananias
- B. Elymas
- C. Simon
- \*D. Caiaphas

Hint: Also, the Sadducees captured the high priesthood. So when we get into the New Testament, we're going to see Caiaphas the high priest

31. The Sadducees did not believe in all of the following EXCEPT (3L)

- A. Angels
- B. Resurrection
- \*C. Messiah
- D. Oral tradition

Hint: The Sadducees did not accept the oral tradition. The Sadducees also did not believe in a physical resurrection... They did not hold to the angels, they didn't hold that there were spiritual beings.

32. When did Jesus argue against the Sadducees (3L)?

- \*A. In the question of the wife in the resurrection
- B. In the debate about the angels appearing to Abraham
- C. In the question of washing hands before eating



D. In the conflict over whether it was right to heal on the Sabbath

Hint: What's ironic is if you get into it with Jesus, in Matthew 22, Matthew 23, the Sadducees, who say there's no resurrection, come to Jesus and say, now what do you do with this problem? The problem is, a woman has a husband, she has no children and the husband dies.

33. To what Jewish sect would the Mishna be most significant (3L)?

- A. Zealots
- B. Sadducees
- C. Essenes
- \*D. Pharisees

Hint: important to the Pharisees; and the things like the Mishnah were very important to the Pharisees. The Mishnah, of course, would not be written for another couple hundred years. The idea of the oral tradition being passed down was a center for the Pharisees

34. Why was it ironic the way that Jesus answered the Sadducees about the resurrection and a woman being married to seven guys (3L)?

- A. Jesus used the oral tradition to refute them which they didn't accept either
- \*B. Jesus referred to angels as the solution which they didn't believe in either
- C. Jesus referred to the Song of Songs which they didn't accept to solve the issue
- D. Jesus referred to a Greek author to solve the problem which they looked up to

Hint: Sadducees, "you don't know the scriptures or the power of God." And Jesus says, "in the resurrection they will be like the angels." Now do you get the irony here?

35. Which Jewish sect was referred to at Yahad or the community?

- A. Zealots
- B. Sadducees
- \*C. Essenes
- D. Pharisees

Hint: The Essenes, or, I was just down to New York to an exhibit about the Dead Sea Scrolls where they called them the [Yahad], the "one," the "group," that kind of thing, "the community."

36. While the Essenes only accepted the priesthood that went back to Zadok, the Pharisees accepted what priesthood (3M)?

- \*A. The one going back to the Hasmoneans

- B. The one going back to the Idumeans
- C. The one going back to the Ptolemies
- D. The one going back to Ezra

Hint: The Pharisees accepted the Hasmonean rulers in the high priesthood, and the Essene community said, “no, no the high priesthood has to be run by the Zadok priests, Zadokian priest that goes all the way back to the time of David.”

37. While the Essenes of the Dead Sea Scroll community abandoned the temple they did not abandon \_\_\_\_\_ (3N)

- A. The oral tradition
- \*B. The Torah
- C. The strife against Rome
- D. The belief in angels

Hint: They pulled out of the Temple and went down there and copied the scriptures; they copied the Torah.

38. What was the chief benefit of finding the Dead Sea Scrolls that made it the biggest find in the twentieth century (3N)?

- A. It revealed a community we knew nothing about until now
- B. It showed us Koine Greek was not Holy Spirit Greek but the common language of the day
- \*C. It gave us Hebrew manuscripts 1000 years earlier than our best ones until then
- D. It showed us the roots of many of the rituals practiced in the days of Jesus

Hint: It jumped our knowledge of Hebrew back about a thousand years. Our knowledge of Hebrew, our best manuscripts were around 800 to 1000 A.D.

39. How did the Zealots conceive of the kingdom of God (3O)?

- A. As an other-worldly kingdom in heaven
- \*B. As a military political kingdom on earth
- C. As a kingdom focused on a pure temple on earth
- D. As a kingdom of all peoples coming together on earth

Hint: The Zealots wanted the kingdom of God to come as a political military thing.

40. The Zealots had a tendency toward \_\_\_\_\_ (3O)

- A. The oral law

- B. The purity of the temple
- C. Circumcision and washings
- \*D. Violence

Hint: They would tend to violence. So this was a political and military thing with the Zealots as far as their opposition to Rome that was dominating

41. The Samaritans had their origin when the \_\_\_\_\_ (3P)

- A. Babylonians leveled Jerusalem in 586 BC
- \*B. The Assyrians took Samaria in 722 BC
- C. The Seleucides took Jerusalem in 198 BC
- D. The Edomites burned the land in 603 BC

Hint: The Assyrians took all the classy people out of the Northern Kingdom and they also brought people from other areas and mixed them and had them intermarry with the poor Jews. So these poor Jews had to intermarry with the Gentiles and so the Samaritans were considered half-breeds because of this intermarriage.

42. What did John Hyrcanus do to the Samaritans around 110 BC that really set off the hatred between the Samaritans and the Jews (3P)?

- A. He burned their torah scroll
- B. He crucified 800 of the Samaritans
- \*C. He destroyed their temple on Mount Gerizim
- D. He forced them to be circumcised

Hint: At 110 B.C. or thereabouts John Hyrcanus torches and burns down the Samaritan's temple.

43. The Samaritans only accept which parts of the Old Testament (3P)?

- \*A. The Pentateuch
- B. The Torah and the Prophets
- C. The Prophets and the Writings
- D. The Apocrypha

Hint: They don't accept the whole Old Testament, they only accept the Pentateuch.

44. When did Jesus mention the Samaritans (3P)?

- A. In the healing of the blind man of Samaria
- \*B. In the parable of the Good Samaritan

- C. In the calling of Matthew
- D. In the healing of the Samaritan centurion

Hint: So Jesus will do the Parable of the Good Samaritan, Jesus will also talk to the Samaritan woman at the well in the book of John, chapter 4.

45. The Samaritans live on top of which mountain by what city (3P)?

- \*A. Gerizim by Shechem
- B. Tabor by Armageddon
- C. Hermon by Casearea Philippi
- D. Gilboa by Shiloh

Hint: There are some beautiful pictures from the top of Mount Gerizim looking down into Shechem and Ebal. The Samaritans are up on Mount Gerizim, till this day; there are almost 400 of them up there

46. What best describes what the diaspora is (3Q)?

- A. Jews that meet on a weekly basis
- B. Gentiles who have adopted Judaism
- \*C. Jews scattered around the world
- D. Jews who do not follow the kosher laws

Hint: The diaspora are the Jews scattered around the world, and they're still scattered till this day.

47. When was the diaspora begun (3Q)?

- A. When the Egyptians took over Israel in 953 BC
- \*B. When the Assyrians took Samaria and exiled them in 722 BC
- C. When the Babylonians scattered the Jews in 586 BC after destroying the temple
- D. When the Seleucids scattered the Jews after Alexander in 198 BC

Hint: Then what happens is the diaspora, Jews were scattered all over the world, since 721 B.C. when the Assyrians scattered them and then again when the Babylonians came in

48. How many male heads of household were needed to form a synagogue (3Q)?

- A. 6
- \*B. 10
- C. 12
- D. 24

Hint: And the synagogues where they were scattered, if they had ten males then they could form these synagogues

49. What did Paul use as the base of his gospel presentations as he went from town to town (3Q)?

- A. The temples in the various cities
- B. The homes of Christians who had been at Pentecost
- C. The rabbi's which he knew growing up
- \*D. The synagogues found in the various cities

Hint: Paul will go from synagogue to synagogue. When Paul comes into a new city, the first place he goes is to the synagogue

50. The Sanhedrin was a Jewish \_\_\_\_\_ (3R)

- \*A. Judicial structure
- B. Center of worship
- C. Collection of diaspora centers
- D. A group of ten synagogues

Hint: The Sanhedrin is a Jewish judicial structure. It's run by the high priest. So you've got Caiaphas, the high priest in the time of Jesus that's going to condemn Jesus.

51. Who presided over the Sanhedrin (3R)?

- A. The scribes
- B. The teachers of the law
- \*C. The high priest
- D. The ranking rabbi

Hint: The Sanhedrin is a Jewish judicial structure. It's run by the high priest. So you've got Caiaphas, the high priest in the time of Jesus that's going to condemn Jesus.

52. To what roles were the decisions of the Sanhedrin limited under Roman rule (3R)?

- \*A. Arrest and trial
- B. Trial and punishment
- C. To make appeals to the Roman officials
- D. To collect taxes for Rome

Hint: In other words, the Sanhedrin, while they could arrest and try people, they could not put anyone to death without permission from Rome.

53. Why did the Sanhedrin appeal to Pontius Pilate in the case of Jesus (3R)?

- A. They wanted opposition to Jesus to form an alliance with Rome
- \*B. Only Rome could execute capital punishment
- C. They wanted to make Rome responsible for Jesus' death
- D. While they could stone someone they wanted Jesus crucified

Hint: In other words, the Sanhedrin, while they could arrest and try people, they could not put anyone to death without permission from Rome.

54. What was the Sanhedrin most like in the American system (3R)?

- A. The cabinet
- B. The Congress
- C. The regulation agencies
- \*D. The Supreme Court

Hint: So that's the Sanhedrin and the role they play as kind of a judicial body, a Supreme Court, if you will

55. What was the synagogue was largely a result of (3S)?

- A. The teachings of Ezra after the Babylonian exile
- B. The oral law found in the Mishna
- C. The need for Jewish education
- \*D. The people not having access to the temple

Hint: Largely the synagogue was a product of not having access to the temple.

56. The synagogue functioned for the benefit of Judaism in all of the following ways EXCEPT

- A. Education
- \*B. Vocational opportunities
- C. Worship
- D. Social needs and identity
- E. Legal body of sorts

Hint: The synagogue's first function was as a school, not first function in terms of importance, but the synagogue functioned as a school.... Worship, the synagogue was a place of worship... And then social: what do you need in a certain sense a church or a synagogue for marrying and burying. ... It was also a Jewish kind of court system in some ways

57. In what city of Paul's missionary journeys would the synagogue leader become a Christian (3S)?

- A. Ephesus
- B. Antioch
- \*C. Corinth
- D. Philippi

Hint: In Corinth, even one of the synagogue leaders will become a Christian. So the synagogue played a really important role for the spread of Christianity.

58. In the synagogue worship service what is Deut 6:4 "Yahweh is our God, Yahweh is one" called (3T)?

- A. The mitzvah
- B. The mikvah
- \*C. The shema
- D. The lex talionis

Hint: The Shema is Deuteronomy 6:4 following, "Hear O Israel, Yahweh is our God, Yahweh is one."

59. In a Jewish worship service what is the most important part of the service (3T)?

- A. The reciting of the Shema
- \*B. The reading of Scripture
- C. The sermon
- D. The blessing

Hint: . In Jewish circles the sermon is a minor part the major focus is on the reading of Scripture.

60. How does the synagogue service conclude (3T)?

- \*A. With the priestly blessing
- B. With the reciting of the Shema
- C. With the reading of Scripture
- D. With the eating of matza

Hint: And lastly, they'll have a priestly blessing. You know, "the Lord bless you and keep you, the Lord make His face to shine upon you, be gracious unto you and give you peace," that kind of thing, Numbers 6:24

61. Who was a famous Jewish historian who wrote for the Romans just after the time of Christ as the church was developing (3U)?

- A. Philo
- B. Archippus
- \*C. Josephus
- D. Rabbi Akiba

Hint: John and Josephus die about the same time around 100 A.D. Josephus was a Jewish historian. Now he wrote with the Romans.

62. Who was an Alexandrians Jew who very much assimilated into Greek culture there and wrote volumes from the time in which Christ lived (3U)?

- \*A. Philo
- B. Archippus
- C. Josephus
- D. Rabbi Akiba

Hint: Philo's an Alexandrian Jew. Now as an Alexandrian Jew, is he going to be very much into Greek culture?

63. The early Christians were, for a short while, considered to be a Jewish sect called the \_\_\_\_\_ (3V)

- A. Illuminators
- \*B. Nazarenes
- C. Martyrenes
- D. Pentecostals

Hint: Nazarenes. These guys were Christians

64. What Jewish text was later viewed by the Jews with suspicion because the Christians utilized it so well (3V)?

- \*A. The Septuagint
- B. The Mishna
- C. The Tosefta
- D. The Midrash

Hint: The LXX and the Septuagint was viewed by later Judaism as a second golden calf, largely because the Christians started using the Septuagint and because the Christians started using it to prove the Messiah was Jesus.