The following questions will be "fair game" for the third exam. Four will appear on the exam.

1. While both the Book of Jubilees and the Book of Biblical Antiquities elaborate biblical stories, they are driven by distinct concerns and they expand narratives differently. In the Book of Biblical Antiquities, a) what concern/interest is evident in the narratives it chooses to expand, over against the concern that dominates the Book of Jubilees? b) What does the excerpt from Biblical Antiquities printed below suggest about a source the author used in expanding this narrative? Point out two phrases/features in the story supporting that conclusion.

Sisera said to her, "Give me a drink, because I am burning up terribly and my soul is inflamed." And Jael took wine and mixed it with milk and gave it to him to drink. And he drank it and went to sleep. Now Jael took a stake in her left hand and approached him, saying, "If God will work this sign with me, I know that Sisera will fall into my hands. Behold I will throw him down on the ground from the bed on which he sleeps; and if he does not feel it, I know that he has been handed over." And Jael took Sisera and pushed him onto the ground from the bed. But he did not feel it, because he was very groggy. And Jael said, "Strengthen in me today, Lord, my arm on account of you and your people and those who hope in you." And Jael took the stake and put it on his temple and struck it with a hammer.

2. Wisdom literature: a) How is Ben Sirach’s identification and description of “wisdom” distinct from the way wisdom was understood in ancient Israel? b) While in Job “wisdom” is described as a precious commodity whose whereabouts are known only to God and in Proverbs she is depicted as a woman appealing to young men, in the Wisdom of Solomon she acquires a sublime character that outstrips any previous descriptions of wisdom. What likely motivated this “exaltation” of wisdom, as suggested by the language she uses to describe herself in chapter 7.

3. The Psalms of Solomon were written in the wake of Pompey's conquest of Jerusalem in 63 B.C.E. a) What group is held responsible for Pompey's attack and why? b) How, according to the Psalms of Solomon, were this event and other hardships viewed by the righteous, in contrast to how they were viewed by the impious? c) What role will the expected Davidic ruler play in the establishment of piety in the world, both by his actions and through his character?

4. a) What are the Hodayoth? b) How does the leader who speaks in the individual songs of thanksgiving describe his role in his community? c) How does the characterization of human beings in the Hodayoth compare to that in the Psalms of Solomon?

5. The archaeological discoveries at Khirbet Qumran and in the surrounding caves have permitted exploration of a particular sectarian community. a) Identify three features of the archaeological remains supporting the inference that this site was home to a Jewish sectarian group involved in producing/copying documents. b) Specify two features of Cave 4 that make it unique among the 11 caves, suggesting a close relationship between it and the community at Khirbet Qumran. c) What pieces of archaeological evidence indicate that scrolls were written and copied at Khirbet Qumran and that many of the scrolls in the caves originated there?
6. Sketch the Qumran community's self-understanding, addressing in your description the following issues: a) their relationship to the Jerusalem temple, especially as embodied in what we know of their interactions with "the wicked priest"; b) their use of the epithet, "those entering the new covenant"; c) their interpretation of the words of the prophets; d) their use of literary genres found in the Bible.

7. a) What appears to have been the purpose of 4QMMT, and in what phase of the community's life was it likely written? b) What feature within it indicates that the primary addressee of the document was the High Priest of the temple? c) What light does the Pesher on Psalm 37 shed on the High Priest's evident response to this document?

8. a) Describe two differences between regulations for community life in the Damascus Document (CD) and the Community Rule (1QS). b) How, then, do we explain the evidently important status of both these documents for the Qumran community (i.e. what relationship did they likely see between the two documents)? c) Why do the discrepancies between the Qumran foundational documents and the descriptions of the Essene community given by Josephus and Pliny the Elder not present insurmountable problems for identifying the residents of Qumran as Essenes?

9. 2 Baruch evidences ways some in Judea and its environs attempted to deal with the destruction of the temple by Titus's army in 70 C.E. a) What argument does it use to minimize the temple's loss? b) How does its attitude towards the temple's destruction compare with the role accorded the temple in Egyptian Jewish documents (such as 3 Maccabees)? c) What institution or activity does 2 Baruch highlight as crucial for Jewish life?

10. a) While 3 Maccabees tells a story set in the time of Ptolemy VIII (144-117 B.C.E.), some subtle indications in the story suggest it was written in the light of what events or conditions early in the 1st century B.C.E.? b) What explanation for official persecution does the story offer in order to provide hope to those undergoing persecution in the author's day? c) What sort of message does the work convey to those considering forsaking faith to save their lives?

11. a) Cite an example of how Josephus attempts to present Jews in the best light in recounting the events of the Jewish revolt against Rome. b) What differences in Josephus's descriptions of his own involvement in the Jewish revolt are found in the Jewish War and the Life of Josephus (his autobiography) that suggest he treated historical events rather "fluidly," cautioning us against reading his reports uncritically? c) Why would Josephus's use of "Fate" and "Fortune" appeal to Roman ears and how would his use of those figures differ from Roman understandings?