

# Chapter Tests



# Chapter 1: Test

## Essays (100 Points)

- A. The following creation story is from Japan. Compare and contrast this creation story to Genesis 1–2.

After the creation of Heaven and earth, Divine Beings were produced between them. Hence it is said that when the world began to be created, the soil of which lands were composed floated about in a manner which might be compared to the floating of a fish sporting on the surface of the water.

At this time a certain thing was produced between Heaven and Earth. It was in form like a reed-shoot. Now this was transformed into a God, and was called Kuni-toko-tachi no Mikoto. Next there was Kuni no sa-tsuchi no Mikoto, and next Toyo-kumu-nu no Mikoto, in all three deities. These were pure males spontaneously developed by the operation of the principle of Heaven. The next Deities who came into being were Uhiji-ni no Mikoto and Suhiji-ni no Mikoto, also called Uhiji-ne no Mikoto and Suhiji-ne no Mikoto. The next Deities which came into being were Oho-to nochi no Mikoto and Oho-to mahe no Mikoto. The next Deities which came into being were Izanagi no Mikoto and Izanami no Mikoto. These make eight Deities in all. Being formed by the mutual action of the Heavenly and Earthly principles, they were made male and female. From Kuni no toko-tachi no Mikoto to Izanagi no Mikoto and Izanami no Mikoto are called the seven generations of the age of the Gods ([portfolio.richard-hooker.com/sites/worldcultures/ANCJAPAN/CREAT2.HTM](http://portfolio.richard-hooker.com/sites/worldcultures/ANCJAPAN/CREAT2.HTM)).

- B. Give the historical background to Daniel 5. In your discussion, compare the Hebrew hero Daniel to the Sumerian/Babylonian hero Gilgamesh.



## Chapter 2: Test

### **Essay (100 Points)**

A. What is a “worldview”?

B. What was William Bradford’s worldview?



## Chapter 3: Test

### Discussion Questions (100 Points)

Place the following passages in the order in which they occur (Scripture is from the Holman Christian Standard Bible).

Discuss how the author of Esther uses the incidents to develop the plot.

On the third day, Esther dressed up in her royal clothing and stood in the inner courtyard of the palace facing it. The king was sitting on his royal throne in the royal courtroom, facing its entrance. As soon as the king saw Queen Esther standing in the courtyard, she won his approval. The king extended the golden scepter in his hand toward Esther, and she approached and touched the tip of the scepter.

“If it meets the king’s approval, he should personally issue a royal decree. Let it be recorded in the laws of Persia and Media, so that it cannot be revoked: Vashti is not to enter King Ahasuerus’ presence, and her royal position is to be given to another woman who is more worthy than she. The decree the king issues will be heard throughout his vast kingdom, so all women will honor their husbands, from the least to the greatest.”

During those days while Mordecai was sitting at the King’s Gate, Bigthan and Teresh, two eunuchs who guarded the [king’s] entrance, became infuriated and tried to assassinate King Ahasuerus. When Mordecai learned of the plot, he reported it to Queen Esther, and she told the king on Mordecai’s behalf. When the report was investigated and verified, both men were hanged on the gallows. This event was recorded in the court records of daily events in the king’s presence.

King Ahasuerus spoke up and asked Queen Esther, “Who is this, and where is the one who would devise such a scheme?” Esther answered, “The adversary and enemy is this evil Haman.”

Esther’s response was reported to Mordecai. Mordecai told [the messenger] to reply to Esther, “Don’t think that you will escape the fate of all the Jews because you are in the king’s palace. If you keep silent at this time, liberation and deliverance will come to the Jewish people from another place, but you and your father’s house will be destroyed. Who knows, perhaps you have come to the kingdom for such a time as this.”

Then Haman informed King Ahasuerus, “There is one ethnic group, scattered throughout the peoples in every province of your kingdom, yet living in isolation. Their laws are different from everyone else’s, so that they defy the king’s laws. It is not in the king’s best interest to tolerate them. If the king approves, let an order be drawn up authorizing their destruction, and I will pay 375 tons of silver to the accountants for deposit in the royal treasury.”



## Chapter 4: Test

### Discussion Questions (100 Points)

A. Discuss the importance of the following passages:

All these things are in my mind also, lady; yet I would feel deep shame before the Trojans, and the Trojan women with trailing garments, if like a coward I were to shrink aside from the fighting; and the spirit will not let me, since I have learned to be valiant and to fight always among the foremost ranks of the Trojans, winning for my own self great glory, and for my father. (Book VI)

Why ask of my generation? As is the generation of leaves, so is that of humanity. The wind scatters the leaves on the ground, but the live timber burgeons with leaves again in the season of spring returning. So one generation of men will grow while another dies. (Book VI)

For Hector the huge will not sooner be stayed from his fighting until there stirs by the ships the swift-footed son of Peleus on that day when they shall fight by the sterns of the beached ships in the narrow place of necessity over fallen Patroklos. (Book VIII)

If one is to win honour in battle, he must by all means/stand his ground strongly, whether he be struck or strike down another. (Book XI)

One bird sign is best in defense of our country (Book XII).

I myself know well it is destined for me to die here, far from my beloved father and mother. But for all that/I will not stop till the Trojans have had enough of my fighting. (Book XIX)

B. Evaluate the following criticisms. Write your evaluation in essay form.

Achilles' greatness is a greatness of force and negation. He is different from other men by his greater capacity to deny, to refuse, to kill, and to face death.... Hektor, by contrast, is a hero of illusions; he is finally trapped between a failed illusion and his own capacity for disillusionment. Hektor is surely a figure less grand than Achilles, but it is Hektor's story that gives Achilles' story meaning; Hektor affirms all that Achilles denies. (James Redfield, [www.Barronsbooknotes.com](http://www.Barronsbooknotes.com))

*The Iliad* traces almost clinically the stages of Achilles' development. More than tragedy, epic makes real use of time; whereas Oedipus, for instance, reveals himself before our eyes, Achilles creates himself in the course of the poem. He progresses from young hopefulness, cheerfully accepting the possibility of early death with glory, through various phases of disillusion, horror, and violence, to a final detachment which is godlike indeed. Tragedy, especially that of Sophocles, slowly uncovers a character which is complete from start to finish, but Achilles is actually not complete until the poem is complete. He is learning all the time. (Cedric H. Whitman, [www.Barronsbooknotes.com](http://www.Barronsbooknotes.com))



## Chapter 5: Test

### **Discussion Questions (100 Points)**

A. Discuss Homer's use of water to constantly cleanse his hero Odysseus.

B. Write a personal contemporary story similar in scope and sequence to *The Odyssey*.



## Chapter 6: Test

### **Essay (100 Points)**

Viewing Homer's epics *The Iliad* and *The Odyssey* as history reveals that the gods and goddesses had a profound impact on the course of events. In that sense, these two books would be like any religious history. The author sees the gods as being a more important force than anything else in history. A higher power was an integral part of Homer's history. Herodotus wrote with the intentions that he expressed in his opening sentence: "The double aim of preserving the renowned or remarkable deeds of both Greeks and non-Greeks, and of explaining the cause of the fighting between them." For the first time in history, however, Herodotus discussed history as if the gods were absent — or at least not a major consideration in the course of events. In a two-page essay, Give examples of this absence of the gods from the text and speculate upon what impact this absence will have on later historians.



## Chapter 7: Test

### **Essay (100 Points)**

Compare and contrast the dialogues that Socrates has with his friends in Plato's *The Death of Socrates* with the dialogues that Job has with his friends in the biblical Book of Job.



## Chapter 8: Test

### Discussion Questions (50 Points)

A. In a 300-word essay, compare and contrast Plato's *The Republic* with the biblical understanding of government.

B. In a 150-word persuasive essay, evaluate the following statement:

Plato's modern readers, judging him by modern patterns of thought, used to spend much energy searching for his "system." But at last they became content to realize that — whether for artistic or for critical motives — he refrained from constructing a fixed body of doctrine like other philosophers. He wanted to show knowledge in process of becoming (Werner Jaeger, *Paideia*; [www.Barronsnotes.com](http://www.Barronsnotes.com). Republic).



## Chapter 9: Test

### **Essay (100 Points)**

Compare and contrast the way Plato and Aristotle discuss the problem of man's subjective knowledge of an objective world.



# Chapter 10: Test

## **Essay (100 Points)**

Compare and contrast Oedipus with the following biblical characters:

Samson

King Ahab

Judas

King Hezekiah

King Saul

David



# Chapter 11: Test

## Essay (100 Points)

- A. Create a contemporary epic journey that is similar in theme and plot to *The Aeneid*.
- B. Discuss the importance of the following scene in Book V ([ancienthistory.about.com/library/bl/bl\\_text\\_vergil\\_aeneid\\_v.htm](http://ancienthistory.about.com/library/bl/bl_text_vergil_aeneid_v.htm)).

Meantime the Trojan cuts his wat'ry way,  
Fix'd on his voyage, thro' the curling sea;  
Then, casting back his eyes, with dire amaze,  
Sees on the Punic shore the mounting blaze.  
The cause unknown; yet his presaging mind  
The fate of Dido from the fire divin'd;  
He knew the stormy souls of womankind,  
What secret springs their eager passions move,  
How capable of death for injur'd love.  
Dire auguries from hence the Trojans draw;  
Till neither fires nor shining shores they saw.  
Now seas and skies their prospect only bound;  
An empty space above, a floating field around.  
But soon the heav'ns with shadows were o'erspread;  
A swelling cloud hung hov'ring o'er their head:  
Livid it look'd, the threat'ning of a storm:  
Then night and horror ocean's face deform.  
The pilot, Palinurus, cried aloud:  
"What gusts of weather from that gath'ring cloud  
My thoughts presage! Ere yet the tempest roars,  
Stand to your tackle, mates, and stretch your oars;  
Contract your swelling sails, and luff to wind."

The frighted crew perform the task assign'd.  
Then, to his fearless chief: "Not Heav'n," said he,  
"Tho' Jove himself should promise Italy,  
Can stem the torrent of this raging sea.  
Mark how the shifting winds from west arise,  
And what collected night involves the skies!  
Nor can our shaken vessels live at sea,  
Much less against the tempest force their way.  
It is fate diverts our course, and fate we must obey.  
Not far from hence, if I observed aright  
The southing of the stars, and polar light,  
Sicilia lies, whose hospitable shores  
In safety we may reach with struggling oars.  
Aeneas then replied: "Too sure I find  
We strive in vain against the seas and wind:  
Now shift your sails; what place can please me more  
Than what you promise, the Sicilian shore,  
Whose hallow'd earth Anchises' bones contains,  
And where a prince of Trojan lineage reigns?"  
The course resolv'd, before the western wind  
They scud amain, and make the port assign'd.



## Chapter 12: Test

### **Essays (100 Points)**

Give the response of the Apostle Paul and Marcus Aurelius to these comments:

- A. Eat, drink, and be merry for one never knows what tomorrow will bring.

Paul:

Marcus Aurelius:

- B. I might as well not try to make an A on this test because it is impossible to do.

Paul:

Marcus Aurelius:



## Chapter 13: Test

### **Essay (100 Points)**

Describe the early Christian monastic movement.



## Chapter 14: Test

### Essay (100 Points)

Tertullian, an early Christian apologist, helped to establish Latin — rather than Greek, which was the most widely used language at that time — as a vehicle for Christian thought in the West. Because he was a pastor rather than a philosopher, he asked this famous question: “What has Athens to do with Jerusalem?”

Write a précis of the following passage from Tertullian (The Apology, XXX, XXXIII).

For we offer prayer for the safety of our princes to the eternal, the true, the living God, whose favour, beyond all others, they must themselves desire. They know from whom they have obtained their power; they know, as they are men, from whom they have received life itself; they are convinced that He is God alone, on whose power alone they are entirely dependent, to whom they are second, after whom they occupy the highest places, before and above all the gods. Why not, since they are above all living men, and the living, as living, are superior to the dead? They reflect upon the extent of their power, and so they come to understand the highest; they acknowledge that they have all their might from Him against whom their might is nought. Let the emperor make war on heaven; let him lead heaven captive in his triumph; let him put guards on heaven; let him impose taxes on heaven! He cannot. Just because he is less than heaven, he is great. For he himself is His to whom heaven and every creature appertains. He gets his sceptre where he first got his humanity; his power where he got the breath of life. Thither we lift our eyes, with hands outstretched, because free from sin; with head uncovered, for we have nothing whereof to be ashamed; finally, without a monitor, because it is from the heart we supplicate. Without ceasing, for all our emperors we offer prayer. We pray for life prolonged; for security to the empire; for protection to the imperial house; for brave armies, a faithful senate, a virtuous people, the world at rest, whatever, as man, an emperor would wish. These things I cannot ask from any but the God from whom I know I shall obtain them, both because He alone bestows them and because I have claims upon Him for their gift, as being a servant of His, rendering homage to Him alone, persecuted for His doctrine, offering to Him, at His own requirement, that costly and noble sacrifice of prayer.

But why dwell longer on the reverence and sacred respect of Christians to the emperor, whom we cannot but look up to as called by our Lord to his office? So that on valid grounds I might say Caesar is more ours than yours, for our God has appointed him. Therefore, as having this propriety in him, I do more than you for his welfare, not merely because I ask it of Him who can give it, or because I ask it as one who deserves to get it, but also because, in keeping the majesty of Caesar within due limits, and putting it under the Most High, and making it less than divine, I commend him the more to the favour of Deity, to whom I make him alone inferior ([godrules.net/library/ecf/anf03.iv.iii.xxx.htm](http://godrules.net/library/ecf/anf03.iv.iii.xxx.htm)).



## Chapter 15: Test

### **Essay (100 Points)**

Write a letter to non-believers defending the faith. In your letter, discuss such issues as the lordship of Jesus Christ, the authority and inspiration of Scriptures, and so forth.



## Chapter 16: Test

### **Essay (100 Points)**

Analyze the poem by Minamoto no Toshiyori

It moves me to see,

Burning above the mooring poles,

Fireflies

For I could cry out loud

At this world of ours.

[www.temcauley.staff.shef.ac.uk/waka1065.shtml](http://www.temcauley.staff.shef.ac.uk/waka1065.shtml).



## Chapter 17: Test

### **Essay (100 Points)**

Why should a Christian believer bother to study Hinduism?



## Chapter 18: Test

### **Essay (100 Points)**

In spite of their love for their God, Rabi'a and Kassaine were mortal enemies. The Islamic armies eventually destroyed Kassaine's city and conquered her people. Still, their poems evidence some similarities. What are they?



## Chapter 19: Test

### **Essay (100 Points)**

Jesus Christ is the Way, the Truth, and the Life (John 14). The Word of God is inspired and inerrant and is without equal in authority to our lives. Evaluate why one should or should not still read other philosophers like Confucius.



## Chapter 20: Test

### **Essay (100 Points)**

Is *The Divine Comedy* an epic on the same scale as *The Iliad*, *The Odyssey*, and *The Aeneid*? Or is it a theological treatise in the same vein as *Confessions*, by Augustine?



## Chapter 21: Test

### **Essay (100 Points)**

In a three-page essay, write a contemporary version of *The Divine Comedy (Inferno)*.



## Chapter 22: Test

### **Essay (100 Points)**

What American epic stories (perhaps poems) exist that capture our own national pride? Compare them to the *Poema del Cid* and other epics you have read.



## Chapter 23: Test

### **Essay (100 Points)**

Create a Christian ending to *Faust*.



## Chapter 24: Test

### **Essay (100 Points)**

Write a modern Faustian story based upon a contemporary figure.



## Chapter 25: Test

### **Essay (100 Points)**

It is difficult to ascertain the main theme of Tolstoy's *War and Peace*. At the end of his life, he said that he only meant to amuse his readers. Earlier in his life, Tolstoy said that his book was about the wanderings of people. Present your thoughts and deductions on what the theme(s) is/are.



## Chapter 26: Test

### **Essay (100 Points)**

Discuss why Svidrigailov commits suicide.



## Chapter 27: Test

### **Essay (100 Points)**

The introduction to Anton Chekhov's *Selected Stories* says:

Chekhov's originality lies in his unique combination of tragedy, comedy, and pathos, and above all in his peculiar technique which relies on the sensitivity and intelligence of his readers. Chekhov's stories, like his plays are essentially concerned with the incommunicable, and have been criticized by the uninitiated for their lack of action . . . the climax is often untold.

Evaluate this statement in a two-page essay, and argue your position.



## Chapter 28: Test

### **Essay (100 Points)**

Ibsen's "A Doll's House" was quite revolutionary. The "hero" is not a prince or a king — or even a member of the aristocracy. Instead, she is a middle-class, average woman, who consciously rebels against her male-dominated and intimidating surroundings. A play that questioned a woman's place in society and asserted that a woman's self was important in her role as wife and mother was quite iconoclastic and threatening to some. Ibsen was openly castigated by contemporary critics and educators. Some government and church officials were incensed. Were their positions well-founded? Is Ibsen's view of a woman's place threatening? Compare his view (or the interpretations of his view) with scriptural references, including Proverbs 31. Take a position of the presence of Christians in the women's liberation movement over the centuries.



## Chapter 29: Test

### **Essay (100 Points)**

Describe magical realism and how it relates to fiction writing.



## Chapter 30: Test

### **Essay (100 Points)**

What is the role of the pastor?



# Chapter 31: Test

## Essay (100 Points)

Some existentialists contemplate life and then commit suicide. Why not? If there is no meaning to life, why live? Meursault is not the first literary figure to struggle with this dilemma. Witness the famous soliloquy by Hamlet — himself becoming unhinged from his theistic moorings ([www.artofeurope.com/shakespeare/sha8.htm](http://www.artofeurope.com/shakespeare/sha8.htm)):

To be, or not to be: that is the question.  
Whether 'tis nobler in the mind to suffer  
The slings and arrows of outrageous fortune,  
Or to take arms against a sea of troubles,  
And by opposing, end them. To die: to sleep;  
No more; and, by a sleep to say we end  
The heartache and the thousand natural shocks  
That flesh is heir to, 'tis a consummation  
Devoutly to be wish'd. To die; to sleep;  
To sleep? perchance to dream! Ay, there's the rub;  
For in that sleep of death what dreams may come,  
When we have shuffl'd off this mortal coil,  
Must give us pause. There's the respect  
That makes calamity of so long life.  
For who would bear the whips and scorns of time,  
The oppressor's wrong, the proud man's contumely  
The pangs of dispriz'd love, the law's delay,  
The insolence of office, and the spurns

That patient merit of the unworthy takes,  
When he himself might his quietus make  
With a bare bodkin? Who would fardels bear,  
To grunt and sweat under a weary life,  
But that the dread of something after death,  
The undiscovered country from whose bourn  
No traveller returns, puzzles the will  
And make us rather bear those ills we have  
Than fly to others that we know not of?  
Thus conscience does make cowards of us all;  
And thus the native hue of resolution  
Is sicklied o'er with the pale cast of thought,  
And enterprises of great pith and moment  
With this regard their currents turn awry,  
And lose the name of action. — Soft you now!  
The fair Ophelia! Nymph, in thy orisons  
Be all my sins remember'd.

Evaluate the reasoning reflected in both Meursault and Hamlet and offer a Christian alternative.



## Chapter 32: Test

### Essay (100 points)

The agnostic Whitehead believed in God — if a decidedly anemic God. Opposing existentialists and naturalists, Whitehead preferred to work within society's institutions. The difficulty with Whitehead's philosophy is that he appealed to direct experience. Like other romantics, he saw harmony in nature and in human experience. Like some of the empiricists, Whitehead leaned toward rationalism. He abandoned the notion, strong in Western philosophy since Plato, that what is most unchanging is most real. Instead, he conceived the structure of reality in dynamic terms. Reality was not based on Platonic forms but on fluid experience. The emphasis was on becoming, on development in time, rather than on static being, and by implication, absolute truth. Whitehead embraced the modernist notion of process thought. The central metaphor for process thought is that of organism rather than of machine. The formation of each event is a function of the nature of the entities involved. Whitehead's agnosticism was most evident in his understanding of suffering. God "the fellow-sufferer who understands," who does not coerce but merely seeks to persuade other beings in the direction of love, is omnipotent God, because only a wimpish God would allow six million people to die.

A. Discuss the heretical notions of process thought.

B. What does modernism offer as evidence for process thought?



## Chapter 33: Test

### Essay (100 Points)

Kamala Markandaya took the title of her book from the poem “Work without Hope” by British romantic 19th-century poet Samuel Taylor Coleridge ([www.poetryconnection.net/poets/Samuel\\_Coleridge/233](http://www.poetryconnection.net/poets/Samuel_Coleridge/233)). Why? How are the themes similar?

### Work without Hope

All Nature seems at work. Slugs leave their lair —  
The bees are stirring — birds are on the wing —  
And winter slumbering in the open air,  
Wears on his smiling face a dream of Spring!  
And I, the while, the sole unbusy thing,  
Nor honey make, nor pair, nor build, nor sing.  
Yet well I ken the banks where Amaranths blow,

Have traced the fount whence streams of nectar flow.  
Bloom, O ye Amaranths! bloom for whom ye may,  
For me ye bloom not! Glide, rich streams, away!  
With lips unbrightened, wreathless brow, I stroll:  
And would you learn the spells that drowse my soul?  
Work without hope draws nectar in a sieve,  
And hope without an object cannot live.



## Chapter 34: Test

### **Essay (100 Points)**

Examine the ten best sellers this week, and speculate on which direction(s) literature is heading.

