Day One: You have six hours. You may use the resources provided in the exam room and indicated on the Preliminary Study Guide. You must get 75% of the questions correct to pass.

A. General Masoretic Text
   1. Relative clauses may be categorized as restrictive or non-restrictive. Briefly explain the difference between these categories.
   2. Note one clear example of a restrictive relative clause in MT.
   3. Note one clear example of a non-restrictive relative clause in MT.

B. Ruth 1:8
   1. What is the qere’?
   2. What is the kettiv?
   3. What Greek variant does BHQ list for אַחֲרֵי?
   4. How does BHQ explain this Greek variant?
   5. What, if anything, does BHS say about this variant?
   6. How many times does the exact form כלתיה occur in the MT?
   7. In which two biblical books does the term כלת appear most frequently?
   8. Besides השׂע, note three other verbs that may take חסד as an object and for each verb provide one citation that illustrates the construction.
   9. How many times does the term חסד appear in MT?

C. LXX Jonah 1:1-2
   1. κραυγὴ in LXX Jonah 1:2 has no equivalent in MT. About how many different Hebrew words in MT does κραυγὴ correspond to in LXX?
   2. What Hebrew term most likely appeared in the vorlage to LXX Jonah 1:2?
   3. How many different Greek words correspond to this Hebrew term in LXX?
   4. How many times does κραυγὴ appear in the LXX?
   5. What does Muraoka’s LXX lexicon indicate about κραυγὴ that is missing from Lust’s lexicon?
   6. How might you argue that LXX preserves the original reading of Jonah 1:2?
   7. How might you argue that MT preserves the original reading of Jonah 1:2?

D. General New Testament
   1. How would you explain the syntax of the relative clause to someone who is familiar with relative clauses in Hebrew, but is just beginning to learn Greek?
E. Matthew 1:18

1. What variant does NA28 list for γενεσις?
2. Which reading has more manuscripts supporting it?
3. If the text of NA28 is original, how might the prior context of Mat 1:2-17 have contributed to the development of the variant reading?
4. Which reading is attested in the oldest witness?
5. How might the text of Mat 1:1 influence a decision about which variant to read?
6. How often does the expression εν γαστρι appear in the synoptic Gospels?
7. How many of these occurrences refer to Mary?
8. Who else does the expression refer to in the synoptics?

Day Two: You have eight hours. You may use any Bibles, English translation or original languages, and a copy of the Reading List. Answer four of these six questions

1. You are the only biblical scholar on a faculty of theologians at a Catholic college. Everyone has to teach an introductory level course that encompasses biblical and other theological material. Your colleagues are struggling to teach a brief unit (one day or one week) on prophecy and they have asked you to detail a possible method for introducing these undergraduate students to the biblical prophets (writing prophets and/or prophetic stories on the historical books) and their wider significance. Write a brief response to your colleagues’ dilemma in which you propose a pedagogical approach for your colleagues to use, which explains the rationale of the proposal including some scholarly resources that inform your ideas.

2. You are on an airplane on the way to the SBL conference. The passenger next to you engages you in conversation and discovers that you are a biblical scholar. You soon discover that you are seated next to a conservative Catholic deacon with a love of the Latin mass who is astonished that Catholic University doctoral students in biblical studies are not required to learn Latin. How would you explain to this person the positive value and limitations of the Latin language as a tool for biblical scholarship?

3. The new graduate student rolls his eyes and says to you, “Form Criticism? That’s so 20th-century! I only care about narratology.” How would you formulate a response? Synthesize a dialogue or conversation between Form Criticism as it developed in the last century and narratological methods of reading. Create a common ground for “Muilenburg and Sternberg.”

4. In your Introduction to the Old Testament undergraduate class, you realize that students have little understanding about issues of historicity of the texts they are reading. Some tend to accept every biblical story as historically accurate, while others assume that everything is ‘myth’ and none if it is historical. You want the students to appreciate the more complicated reality of discerning the historicity of biblical presentation of Israel’s
history in Joshua—2 Kings. How would you design a lesson plan to accomplish this learning goal? What text would you consult for yourself and what extra-biblical texts or archeological information might serve your needs? Describe the lesson plan you might use, including what you would assign to students before class and how you would conduct the class.

5. You have been invited to give a plenary address to the Regional SBL on the topic of “What Would (or Should) Old Testament Theology Look Like if Reconstructions of Pre-Exilic Israelite Religion Were True?” How would you outline this presentation? What sources are available to you and what do they suggest? And finally, offer a synopsis of the presentation you would give.

6. A traveling exhibit of artifacts from Qumran is coming to a museum near the college where you are a professor of biblical studies. The museum wants to host an event about the Dead Sea Scrolls and the Qumran site to publicize the exhibit and educate the public. The curator of the museum has asked you to serve as a paid consultant to help develop this event. They have a generous budget and appropriate space for various kinds of events. What advice would you give to the museum about how to construct an event or series of events? What topics would you give to the museum about how to construct an event or series of events? What advice would you give to the museum about how to construct an event or series of events? What advice would you give to the museum about how to construct an event or series of events? What advice would you give to the museum about how to construct an event or series of events? What advice would you give to the museum about how to construct an event or series of events? What advice would you give to the museum about how to construct an event or series of events? What topics might they cover and why, what scholars might they invite, and how might the events be structured (e.g., panel discussions, lectures, workshops, online interactive components, etc).

Day Three: You have four hours. You may use any Bibles, English translation or original languages, and a copy of the Reading List. Answer two of these four questions

History of Biblical Interpretation and Text & Canon of the NT

1. A local radio station is planning to run a series of programs regarding the New Testament. One of the segments in the series concerns the shape of the New Testament as we have it today. You were recommended to them as a consultant for this segment. The questions they would like you to address are: Why are there 27 books in the New Testament? What were the criteria used to determine which books to include and which to exclude? What is the reason and significance for the particular arrangement of the various writings (Gospels followed by Letters)? When was the canon of the New Testament finally decided upon and how did this come about? Please explain in detail how you would answer these questions.

2. A local art gallery is hosting a major exhibition on Visualizing the Death of Christ, which will bring together a large number of medieval and Renaissance paintings of the crucifixion. You have been asked to deliver a lecture at the gallery, open to the public, on medieval biblical exegesis as a background to appreciating the paintings in the exhibition. Outline the main elements of medieval exegesis you would want to emphasize, their strengths and weaknesses, and how your lecture might enhance the audience’s experience of the exhibition.
3. You are teaching a graduate class at your college on patristic and medieval interpretation of the New Testament. Several students wish to meet with you to discuss their possible participation; however, they all have some misgivings about its academic value (“Possibly of antiquarian interest, but hardly relevant for a budding New Testament scholar!” is one comment received in a recent email). Prepare a response which articulates how you would go about addressing their concerns: how would you open up a fruitful discussion about possible pros and cons of pre-modern New Testament exegesis? What resources would you point them to?

4. A local gallery owns some important codices of the New Testament, and the museum director has appointed you as consultant for an exhibition the gallery is hosting, in which their own manuscripts will be exhibited along with several others loaned by libraries and museums around the world. One of your responsibilities is to write a chapter on New Testament textual criticism for the exhibition catalogue. Explain how you would go about the task, what your priorities would be, and what resources you would draw upon in preparing your chapter.
Grading Rubric

In your answers to questions on Days 2 and 3 of the comprehensive exam, you should seek to demonstrate that you have achieved the goals of the program well enough to proceed to the dissertation stage. Faculty will evaluate the examination to determine whether you have met, exceeded, or fallen below the following goals. After each goal is a descriptive rubric. A numerical marking scale is used, and the “passing” grade for comps is equivalent to B+ or 3.3 The middle column indicates the qualities of an exam are of a 3.3 level, the left column the qualities of a 4.0 exam, and the right column the qualities of an exam that falls below a 3.0.

As a result of completing coursework and adequately preparing for the comprehensive exam, the student should be able to:

1. Select appropriate texts from the reading list to answer given questions.

| The exam includes ample references to particular works on the reading list that are relevant to the context, and these references are specific and explicitly connected to the larger issues discussed. | The exam as a whole includes references to particular works on the reading list. The referenced works have particular relevance to the contexts in which they are cited. | The exam as a whole lacks references to specific works from the list and/or referenced works seem unconnected to the question at hand. |

2. Understand the main arguments of the scholarly works on the list.

| The references to scholarly works indicate an understanding of the main argument(s) of the works cited. The exam relates the works to each other by, for example, identifying points of contact and disagreement among them. | The references to scholarly works indicate an understanding of the main argument(s) of the works cited. | Scholarly works are cited, but the context does not clarify whether the writer has understood the argument or significance of the work, or demonstrates a significant misunderstanding of the work. |

3. Integrate the books into an understanding of the discipline that extends beyond the comps reading list.

| The exam reflects a deep and wide familiarity with the discipline and articulates the wider context in which the works appeared, and how they have been received in the developing discussions within the field. | The exam reflects knowledge of the discipline beyond the limits of the reading list by, for example, situating the books in a larger context and/or indicating how the works have been received since their publication. | The exam reflects a relatively narrow grasp of the field that does not extend beyond the reading list. The exam reflects little awareness of why the works are significant or how they have been received. |

4. Know the content and significance for biblical study of the extra-biblical ancient texts.

| The exam seamlessly places Scripture in its ancient context by addressing extra-biblical ancient texts while showing awareness of the scholarship | When appropriate, the exam makes reference to ancient texts outside the biblical canon in ways that reflect an awareness of the content of these sources. | The exam makes no reference to extra-biblical material or introduces this material in inappropriate ways and places that reflect misunderstanding of |


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<th>Concerning these texts and their use in the biblical field.</th>
<th>and their connection to biblical studies.</th>
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<td>(5) show biblical literacy.</td>
<td>The discussions of biblical passages are well integrated into the writing and reflect a solid grasp of how current scholarship understands these passages, and where uncertainties and debates remain.</td>
<td>The exam as a whole makes specific reference to biblical passages that illustrate points discussed.</td>
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<td>(6) demonstrate knowledge of the history of the discipline.</td>
<td>The exam offers insight into the problems of theological interpretation of Scripture involved in critical interpretation and the changing cultural and social context over the centuries, such as, e.g., biblical issues pertinent to Jewish-Christian relations and post-Holocaust theology.</td>
<td>The exam reflects some awareness of the history of the biblical interpretation from ancient to modern times, such as, e.g., the differences between ‘pre-critical’ and critical interpretation and Jewish and Christian interpretation of the OT.</td>
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<td>(7) select and clarify a problem and thereby contribute creatively to scholarly discussion.</td>
<td>The exam develops ideas that move beyond the reading list and propose novel suggestions within the discipline, offer incisive critiques of existing scholarship, or otherwise shows willingness to take risks and propose new approaches to old problems.</td>
<td>The exam shows originality and creativity by applying the material learned to novel problems and situations, articulating informed critiques of works on the reading list, providing synthetic understanding of multiple works, and/or by indicating insightful evaluations of aspects of the field.</td>
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<td>(8) design pedagogically appropriate strategies for teaching Scripture.</td>
<td>The writing shows a deep familiarity with various pedagogical philosophies and approaches, uses pedagogical terms correctly, and articulates teaching ideas that are thoughtfully calculated to generate student learning. Some discussion of assessment of potential lesson plans may be included.</td>
<td>The exam includes evidence that the writer has sufficient command of the biblical and scholarly material and adequate knowledge of pedagogical scholarship and teaching skill to identify specific plans for imparting understanding of the field to novices.</td>
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<td>(9) write clearly and persuasively.</td>
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The writing is eloquent and elegant both at the level of style and organization. The exam writing flows clearly and logically with minimal mechanical errors. The writing is poor in terms of style and/or organization.

You do not have to demonstrate all these skills in every question, but each skill should be evident in your answers as a whole. Note you may need to intentionally select questions that allow you opportunities to demonstrate these skills, since not every question will provide opportunities to demonstrate all of them. Concerning goal #8, you might decide to answer a question that specifically asks about pedagogy, or you might use pedagogical discussion as a means of answering a question that does not specifically ask about pedagogy.

To pass the comprehensive examination you must meet the expectations indicated above. That means demonstrating the above competencies at a level sufficient to indicate that you have a doctoral-level mastery of the field and are prepared to write a dissertation that contributes to the field.
Ph.D. Comprehensive Reading List
For Old Testament Specialists

Category One
Ecclesial Documents, Classic Works, and History of Interpretation


Category Two
Language and Text


**Category Three**

**Methods**


**Category Four**

**History of Israel and Ancient Near East, Archaeology**

Bible, both Testaments (including books contained in the Catholic and Orthodox canons; e.g. New Oxford Annotated Bible: An Ecumenical Study Bible)

*The Context of Scripture*. Ed. William W. Hallo. 3 vols.; Leiden: Brill, 2003. The following texts identified by volume and text number (not page number). **Read the following texts:**

1.28, 38, 39, 41, 47, 77, 86 (the Baal Cycle), 102, 103, 108, 109, 111 (Epic of Creation), 114, 117, 118, 130 (Atra-Hasis), 133, 137, 138, 151, 153, 154, 166.

2.6, 23, 27, 28, 30, 31, 39, 54, 85, 89, 90, 113A-I, 119A-E, 124, 131.

3.41-44, 46, 87A, 392A-G.


Read the following texts: (Vassal Treaty of Esarhaddon) 51, (Ahiqar) 195. These texts are not found in Contexts of Scripture.


Grabbe, Lester L. *Ancient Israel: What Do We Know and How Do We Know It?* London: T & T Clark, 2007.


**Category Five**

**Theology of the Old Testament and Religion of Ancient Israel**


Ph.D. Comprehensive Reading List
For New Testament Specialists

Category One
Selections from Literature Pertinent to the New Testament Period

*The Old Testament Pseudepigrapha*. 2 vols. Edited by James H. Charlesworth (Garden City: Doubleday, 1983, 1985). **Read the following texts:** Letter of Aristeas; 2 & 3 Baruch; 1, 2 & 3 Enoch; Fourth Ezra; Joseph and Asenath; Jubilees; 3 & 4 Maccabees; Sibylline Oracles; Odes of Solomon; Psalms of Solomon; Testament of the Twelve Patriarchs.

*The Dead Sea Scrolls Study Edition*. 2 vols. Edited by García Martínez, F. and E. J. C. Tigchelaar (Grand Rapids: Eerdmans, 2000); Also available in *The Complete Dead Sea Scrolls in English*. By Geza Vermes (New York: The Penguin Press, 1997): **Read the following texts:** The Temple Scroll (11Q19-20); The Community Scroll (1QS) + Fragments (4Q255-264; 5Q11); The Damascus Scroll (CD) + Fragments (4Q265-273; 5Q12; 6Q15); Rule of the Community (1Q28a); Ritual Purity Laws and Initiation Laws (4Q274-279.284); Purification Ritual (Q512); Baptismal Liturgy (4Q414); The War Scroll (1QM) + Fragments (4Q285; 4Q491-496; 4Q471; 4Q529; 11Q14); The New Jerusalem (2Q24; 4Q554-555; 5Q15; 11Q18); Vision of the Messiah (4Q246).


*The Apostolic Fathers: Greek Text and English Translation*. Edited and revised by Michael W. Holmes (Grand Rapids: Baker, 1999). There are also other translations.


*The Mishnah: A New Translation*. By Jacob Neusner. (New haven, CT: Yale University Press, 1988). You may also use another appropriate translation. **Read the following texts:** Second Division: The Sabbath (1.1–24.5); The Fusion of the Sabbath Limits (1.1–10.15); Feast of Passover (1.1–10.9); The Shekel Dues (1.1–7.8); The Feast of Tabernacles (1.1–5.8); Fourth Division: The Sanhedrin (1.1–11.6).

Category Two
The History of Biblical Interpretation


**Category Three**  
**Methodology in New Testament Exegesis**


**Category Four**  
**The Text and Canon of the New Testament**


**Category Five**  
**Introduction to and Theology of the New Testament**


