

**UNIVERSITY OF SWAZILAND
FACULTY OF HUMANITIES
&
INSTITUTE OF DISTANCE EDUCATION
DEPARTMENT OF THEOLOGY & RELIGIOUS STUDIES**

FINAL EXAMINATION PAPER, MAY 2010

TITLE OF PAPER : A STUDY OF THE OLD TESTAMENT
COURSE CODE : T2P1/IDE T2P1
DURATION : 3 HOURS
INSTRUCTIONS : 1. Answer four questions in all.
2. Write in clear, grammatically correct sentences.

All questions are worth 25 marks

**DOT OPEN THIS PAPER UNTIL THE INVIGILATOR GRANTS
YOU PERMISSION TO DO SO**

May 2010 (M) T2P1/ IDE T2P1 A Study of the Old Testament

Question 1

Do you think it is acceptable or not for academic departments of biblical studies to continue using the terminology "Old Testament"? Support your answer.

Question 2

What is creation faith? Explain how it is reflected in the primeval traditions?

Question 3

Comment on Cain's punishment of being banished to the land of Nod for murdering his brother Abel.

Question 4

Identify and analyse relevant narrative hints at successive Semitic population movements as contained in the materials in Genesis 12-50.

Question 5

Analyse the imagery used of the Hebrew deity in following passage in Exodus 15: 1-18 from a socio-religious perspective.

Exodus 15:1-18 [NRSV]

- 1 Then Moses and the Israelites sang this song to the LORD:
"I will sing to the LORD, for he has triumphed gloriously;
horse and rider he has thrown into the sea.
- 2 The LORD is my strength and my might,
and he has become my salvation;
this is my God, and I will praise him,
my father's God, and I will exalt him.
- 3 The LORD is a warrior;
the LORD is his name.
- 4 "Pharaoh's chariots and his army he cast into the sea;
his picked officers were sunk in the Red Sea.
- 5 The floods covered them;
they went down into the depths like a stone.
- 6 Your right hand, O LORD, glorious in power —
your right hand, O LORD, shattered the enemy.
- 7 In the greatness of your majesty you overthrew your adversaries;
you sent out your fury, it consumed them like stubble.
- 8 At the blast of your nostrils the waters piled up,
the floods stood up in a heap;
the deeps congealed in the heart of the sea.
- 9 The enemy said, 'I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill of them.
I will draw my sword, my hand shall destroy them.'
- 10 You blew with your wind, the sea covered them;

- they sank like lead in the mighty waters.
- 11 "Who is like you, O LORD, among the gods?
Who is like you, majestic in holiness,
awesome in splendor, doing wonders?"
- 12 You stretched out your right hand,
the earth swallowed them.
- 13 "In your steadfast love you led the people whom you redeemed;
you guided them by your strength to your holy abode.
- 14 The peoples heard, they trembled;
pangs seized the inhabitants of Philistia.
- 15 Then the chiefs of Edom were dismayed;
trembling seized the leaders of Moab;
all the inhabitants of Canaan melted away.
- 16 Terror and dread fell upon them;
by the might of your arm, they became still as a stone
until your people, O LORD, passed by,
until the people whom you acquired passed by.
- 17 You brought them in and planted them on the mountain of your own possession,
the place, O LORD, that you made your abode,
the sanctuary, O LORD, that your hands have established.
- 18 The LORD will reign forever and ever."

Question 6

The world-wide Anglican Church is divided on the issue of ordination of gay people. With reference to your understanding of various socio-critical analysis of Leviticus 18:22, which position within this divergent views would you take and why?

Question 7

Comment on Deuteronomy's persistent call for loyal obedience to Yahweh from the people and the corresponding consequences of heeding this call as well as the failure to heed it.

Question 8

Conduct a comparative analysis of the Mosaic covenant text in Exodus 19 and the Davidic covenant text in 2 Samuel 7.

Exodus 19 [NRSV]

God establishes the covenant with Israel; God appears for the second time at Sinai/Horeb

1 On the third new moon after the Israelites had gone out of the land of Egypt, on that very day, they came into the wilderness of Sinai. 2 They had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain. 3 Then Moses went up to God; the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the Israelites: 4 You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. 5 Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, 6 but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites."

7 So Moses came, summoned the elders of the people, and set before them all these words that the LORD had commanded him. 8 The people all answered as one: "Everything that the LORD has spoken we will do." Moses reported the words of the people to the LORD. 9 Then the LORD said to Moses, "I am going to come to you in a dense cloud, in order that the people may hear when I speak with you and so trust you ever after."

When Moses had told the words of the people to the LORD, 10 the LORD said to Moses: "Go to the people and consecrate them today and tomorrow. Have them wash their clothes 11 and prepare for the third day, because on the third day the LORD will come down upon Mount Sinai in the sight of all the people. 12 You shall set limits for the people all around, saying, 'Be careful not to go up the mountain or to touch the edge of it. Any who touch the mountain shall be put to death. 13 No hand shall touch them, but they shall be stoned or shot with arrows; whether animal or human being, they shall not live.' When the trumpet sounds a long blast, they may go up on the mountain." 14 So Moses went down from the mountain to the people. He consecrated the people, and they washed their clothes. 15 And he said to the people, "Prepare for the third day; do not go near a woman."

16 On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled. 17 Moses brought the people out of the camp to meet God. They took their stand at the foot of the mountain. 18 Now Mount Sinai was wrapped in smoke, because the LORD had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently. 19 As the blast of the trumpet grew louder and louder, Moses would speak and God would answer him in thunder. 20 When the LORD descended upon Mount Sinai, to the top of the mountain, the LORD summoned Moses to the top of the mountain, and Moses went up. 21 Then the LORD said to Moses, "Go down and warn the people not to break through to the LORD to look; otherwise many of them will perish. 22 Even the priests who approach the LORD must consecrate themselves or the LORD will break out against them." 23 Moses said to the LORD, "The people are not permitted to come up to Mount Sinai; for you yourself warned us, saying, 'Set limits around the mountain and keep it holy.'" 24 The LORD said to him, "Go down, and come up bringing Aaron with you; but do not let either the priests or the people break through to come up to the LORD; otherwise he will break out against them." 25 So Moses went down to the people and told them.

2 Samuel 7 [NRSV] **A dynasty for David**

1 Now when the king was settled in his house, and the LORD had given him rest from all his enemies around him, 2 the king said to the prophet Nathan, "See now, I am living in a house of cedar, but the ark of God stays in a tent." 3 Nathan said to the king, "Go, do all that you have in mind; for the LORD is with you."

4 But that same night the word of the LORD came to Nathan: 5 Go and tell my servant David: Thus says the LORD: Are you the one to build me a house to live in? 6 I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. 7 Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?" 8 Now therefore thus you shall say to my servant David: Thus says the LORD of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; 9 and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. 10 And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, 11 from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the LORD declares to you that the LORD will make you a house. 12 When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever. 14 I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings. 15 But I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you. 16 Your house and your kingdom shall be made sure forever before me; your throne shall be established forever. 17 In accordance with all these words and with all this vision, Nathan spoke to David.

18 Then King David went in and sat before the LORD, and said, "Who am I, O Lord GOD, and what is my house, that you have brought me thus far? 19 And yet this was a small thing in your eyes, O Lord GOD;

you have spoken also of your servant's house for a great while to come. May this be instruction for the people, O Lord GOD! 20 And what more can David say to you? For you know your servant, O Lord GOD! 21 Because of your promise, and according to your own heart, you have wrought all this greatness, so that your servant may know it. 22 Therefore you are great, O LORD God; for there is no one like you, and there is no God besides you, according to all that we have heard with our ears. 23 Who is like your people, like Israel? Is there another nation on earth whose God went to redeem it as a people, and to make a name for himself, doing great and awesome things for them, by driving out before his people nations and their gods? 24 And you established your people Israel for yourself to be your people forever; and you, O LORD, became their God. 25 And now, O LORD God, as for the word that you have spoken concerning your servant and concerning his house, confirm it forever; do as you have promised. 26 Thus your name will be magnified forever in the saying, 'The LORD of hosts is God over Israel'; and the house of your servant David will be established before you. 27 For you, O LORD of hosts, the God of Israel, have made this revelation to your servant, saying, 'I will build you a house'; therefore your servant has found courage to pray this prayer to you. 28 And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant; 29 now therefore may it please you to bless the house of your servant, so that it may continue forever before you; for you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed forever."

Question 9

Identify and define with illustrations at least seven component genres embedded in literary prophecy which have been identified in recent scholarship.

Question 10

Choose one prophetic text from the selection we studied in this course and discuss its peculiar message and underlying theological themes. Prophetic texts we studied are the following:

Pre-exilic period: Amos, Hosea, Micah, Isaiah of Jerusalem, Jeremiah

Period of the exile: Second Isaiah and Ezekiel

Post-exilic period: Haggai, Zechariah, Third Isaiah, Joel and Malachi

Question 11

How can we explain the inclusion of the Wisdom traditions in the Jewish canon when they do not make a direct appeal to divine revelation as the other texts found in the Torah of Moses and the Prophetic collection?

Question 12

Analyse both the social relations between Jews of the Second Temple Period and non Jewish peoples and the Jewish theology associated with this period. In your answer refer to relevant contents in the books of Ruth, Esther and Jonah.