

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

SUPPLEMENTARY EXAMINATION PAPER, JULY 2010**

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

All questions are worth 25 marks.

**DO NOT OPEN THIS PAPER UNTIL THE INVIGILATOR GRANTS
YOU PERMISSION TO DO SO**

July 2010 (S) T2P1/ IDE T2P1 A Study of the Old Testament

Question 1

The Christian Protestant Old Testament is not identical to the Hebrew *TaNaK*. Comment on this observation citing relevant information in support of it.

Question 2

What is an etiological narrative? Using at least five examples of etiological stories from the primeval traditions in Genesis 1-11 identify and describe the issues and accompanying explanations provided for these.

Question 3

"The patriarchal religion is family oriented, clan based and compatible with the semi-nomadic lifestyle of the patriarchs" (Pagolu, 1996:378). Comment on this observation by identifying and discussing relevant illustrations from the narratives of Genesis 12-50.

Question 4

Explain the term "Decalogue" as an alternative name for the religious regulations listed in Exodus 20:1-17 and traditionally known as the Ten Commandments.

Question 5

Analyse the regulation for the test of the unfaithful wife in Numbers 5:5-31.

Question 6

Deuteronomy 18:21-22 states the following:

21 You may say to yourself, "How can we recognize a word that the Lord has not spoken?" 22 If a prophet speaks in the name of the Lord but the thing does not take place or prove true, it is a word that the Lord has not spoken. The prophet has spoken it presumptuously; do not be frightened by it.

Our studies of Amos, Hosea, Isaiah of Jerusalem in this course demonstrated that they all prophesied that 8th century BCE northern Israel would be revived and eventually reunite with Judah to become a united kingdom again. We noted that historically this did not materialise. How then should the Jewish religious instruction above be understood in relationship to these prophecies which did not get historically fulfilled?

Question 7

Identify and explain the challenges faced by Saul as king of ancient Israel and how David addressed these challenges?

Question 8

What is religious formalism? Explain why it features in prophetic literature which is set in the pre-exilic period.

Question 9

How do the Proverbs reflect the dimension of family instruction with Jewish wisdom traditions?

Question 10

In your opinion, do the wisdom traditions as represented in Proverbs, Ecclesiastes, Job and some wisdom Psalms fit into the tenets of covenant theology embedded in the Torah and Prophets?

Question 11

“The personal quality of the Psalter gives this book the straightforward honesty in approaching life as it is. The dark and bitter side of experience comes in for its share of attention.... From the depths of despair they lift to God a daring cry which sometimes borders upon the blasphemous” (Flanders and Crapps, 1996)

Demonstrate the validity of these observations with suitable illustrations from the Psalms.

Question 12

In what ways does the book of Daniel reflect important turns in the religious development of the ancient Jewish community?