

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

TRS 200 SUPPLEMENTARY EXAM, JULY 2012

TITLE OF PAPER : Studies in the Old Testament I
COURSE CODE : TRS 200
DURATION : 3 Hours

INSTRUCTIONS : 1. Answer four (4) questions in all.
2. Answer two questions from each section.

All questions are worth 25 marks.

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PERMISSION TO DO SO**

TRS 200 (S) Studies in the Old Testament I, July 2012

Question 1

Is alternative terminology to the name “Old Testament” preferable and appropriate? Your answer to this question must be analytical and based on sound ideas. [25]

Question 2

Discuss the proposal offered by Flanders *et al* on the compositional history of the Old Testament. [25]

Question 3

Choose a narrative in any part of the book of Genesis and analyse it for evidence of the shaping influence of patriarchal ideology. [25]

Question 4

Discuss the relationship between law and covenant with reference to the Mosaic covenant as specified in the book of Exodus. [25]

Question 5

Comment on various religious regulations in Leviticus and Deuteronomy that govern the treatment of those who are suffering from a variety of diseases in ancient Jewish society. [25]

Question 6

Analyse the administrative structure of Hebrew tribal confederacy with reference to relevant components of the text of Judges. [25]

Question 7

Analyse the use of religion as ideology in the 2 Samuel 7.

2Samuel 7 (NRSV)

Now when the king was settled in his house, and the LORD had given him rest from all his enemies around him, ²the 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.’ ³Nathan said to the king, ‘Go, do all that you have in mind; for the LORD is with you.’

⁴But that same night the word of the LORD came to Nathan: ⁵Go and tell my servant David: Thus says the LORD: Are you the one to build me a house to live in? ⁶I 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. ⁷Wherever 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?’ ⁸Now 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; ⁹and 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. ¹⁰And 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, ¹¹from 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. ¹²When 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. ¹³He shall build a house for my name, and I will establish the throne of his kingdom for ever. ¹⁴I 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. ¹⁵But I will not take* my steadfast love from him, as I took it from Saul, whom I put away from before you. ¹⁶Your house and your kingdom shall be made sure for ever before me;* your throne shall be established for ever. ¹⁷In 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? ¹⁹And 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! ²⁰And what more can David say to you? For you know your servant, O Lord GOD! ²¹Because of your promise, and according to your own heart, you have wrought all this greatness, so that your servant may know it. ²²Therefore 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. ²³Who 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? ²⁴And you established your people Israel for yourself to be your people for ever; and you, O LORD, became their God. ²⁵And now, O LORD God, as for the word that you have spoken concerning your servant and concerning his house, confirm it for ever; do as you have promised. ²⁶Thus your name will be magnified for ever in the saying, "The LORD of hosts is God over Israel"; and the house of your servant David will be established before you. ²⁷For 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. ²⁸And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant; ²⁹now therefore may it please you to bless the house of your servant, so that it may continue for ever before you; for you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed for ever.'

[25]

Question 8

Discuss the Deuteronomist presentation of the historiography of the period of the divided monarchy. [25]

Question 9

Explain the difficulties surrounding the project of restoration in the post-exilic Jewish community. [25]

Question 10

Discuss the use of sources by the authors of the books of Chronicles. [25]