

OT501 Old Testament Foundations – Day Class

Semester 1 2018

For students enrolled in the Master of Divinity, Graduate Diploma of Divinity or Graduate Certificate of Divinity of the Australian College of Theology

Time allowed: 2 Hours, plus 10 minutes perusal time.

An unmarked English Bible is allowed.

This examination counts for 50% of the total marks for this semester unit.

**You must answer: THREE questions from Section A, including EITHER Question 1 OR Question 2
TWO questions from Section B**

Spend 40 minutes on Section A

Spend one hour and 20 minutes on Section B

**Queensland Theological College OT501 Old Testament Foundations - Day Class
Semester 1 2018**

Section A: (worth 33.3% of the marks on the exam paper)

Spend **40 minutes** on Section A.

Students must answer **3** questions, including either Question 1 or Question 2.

Write for about **13** minutes for each question – about 330 words per question.

All questions in Section A are weighted equally.

1. What is the theological significance of Genesis 37-50 within the context of the Pentateuch?
2. It has been suggested that Deuteronomy is the key to understanding the Old Testament. To what extent is this claim justified?

Make sure you have answered *just ONE* of the above questions.

3. How does Israel's defeat of Jericho (Joshua 6) illustrate *herem* warfare?
4. In Judges 17:6 and 21:25 the author states that 'In those days there was no king in Israel. Everyone did what was right in his own eyes' (see also 18:1 and 19:1). Does this suggest that the author expected a positive change in the moral condition of Israel with the coming of kingship? Defend your answer.
5. What does Hannah's prayer (1 Samuel 2) contribute to the message of 1 and 2 Samuel?
6. David's sin in connection with Bathsheba and Uriah (2 Samuel 11) is comparable to Saul's sin in failing to kill Agag (1 Samuel 15). While Saul's sin results in his loss of the kingdom (1 Samuel 15:26-28), David does not suffer the same fate. Why?
7. What point is the author of 2 Kings making by choosing to end his narrative with the account of Jehoiachin in Babylon (2 Kings 25:27-30)?

Please turn to the next page for Section B.

**Queensland Theological College OT501 Old Testament Foundations - Day Class
Semester 1 2018**

Section B: (worth 66.6% of the marks on the exam paper)

Spend **one hour and 20 minutes** on Section B.

Students must answer **2** questions.

Write for about **40** minutes for each question – about 1000 words per question.

All questions in Section B are weighted equally.

1. How do you reconcile verses like Joshua 11:23 ('So Joshua took the whole land, according to all that the LORD had spoken to Moses') and 21:44 ('And the LORD gave them rest on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands') with Joshua 13:1 ('Now Joshua was old and advanced in years, and the LORD said to him, "You are old and advanced in years, and there remains yet very much land to possess"')?
2. How would you preach the Jephthah narrative (Judges 11:1–12:7) to a Christian audience? (Don't ignore 11:30–40!)
3. In his analysis of God's rejection of Saul, Old Testament scholar David Gunn writes:
If we are to condemn Saul for his jealous persecution of David, how much more is Yahweh to be condemned for his jealous persecution of Saul! And the question is one that lies before us in the story not only in our puzzlement (not to speak of Saul's!) at the judgement scenes but repeatedly from then on, in the striking disparity of treatment between Saul and David. Yahweh manipulates Saul mercilessly, and he does so for what, on most people's terms, must count as less than honourable motives. He [Yahweh] is insulted, feels jealous, is anxious to justify himself. It is tempting to say that this is the human face of God ... [but] rather we might say that here we see the dark side of God (*The Fate of King Saul*, 129).

Discuss whether this is a fair presentation of the reasons for God's rejection of Saul.

4. What evidence does 1 Kings present to show that Israel was particularly tempted to worship the Canaanite god Baal? Why was Baal so attractive to the Israelites? The account of Elijah's prophetic ministry is particularly interested in demonstrating that Yahweh is superior to Baal. Give at least two examples of how this point is made.
5. Does the Deuteronomistic History have a positive or negative view of the institution of kingship in Israel?