



*"Investing in Africa's Future"*

**COLLEGE OF SOCIAL SCIENCES, THEOLOGY, HUMANITIES AND  
EDUCATION**

**NTPT611: CONTEMPORARY THEMES IN OLD TESTAMENT STUDIES**

**END OF SEMESTER 1 EXAMINATIONS  
NOVEMBER 2021**

**LECTURER: Dr C. MWANDAYI**

**DURATION: 5 HOURS**

***INSTRUCTIONS***

1. Do NOT write your name on the answer sheet.
2. Answer ONE Question
3. Credit will be given for neat, well-written and lucid work.

*dbm*

1. A number of exegetes have interpreted the creation narratives in Genesis 1-3 from a plethora of approaches to address a number of issues of human existence, including but not limited to human sexuality.
  - a) Explore the extent to which Genesis 1-3 may be a basis for foundational principles of understanding human sexuality. [40]
  - b) Assess the validity of the claim that Genesis 1-3 and any other relevant biblical narratives you have studied for this paper, contributed to the paradoxical status of biblical women as well as women today, that on one hand, they are given an elevated status, and on the other hand, they are associated with evil. [60]
2. The Priestly Source (P-Source) in the Old Testament, believed to be a product of the Priestly writer(s), has dealt with the theme of evil in detail.
  - a) With reference to relevant textual evidence from the Old Testament, give a critical summary of how the P-Source responds to the problem of evil. [40]
  - b) Give a critical comparison of the P-Source's response to the problem of evil and the African response to the phenomenon of misfortunes. [60]
3. Several motifs involving a personification of evil emerge from a number of Old Testament narratives.
  - a) Demonstrate your understanding of how the traditions about **haśśāṭān** (the Satan) have evolved from the Old Testament times to date. [40]
  - b) Evaluate the contribution of the Exodus motif to the inspiration of a liberation movement in fighting against societal evil in one African country you know very well. [60]

**-END OF PAPER-**