

UNIVERSITY OF SWAZILAND
FACULTY OF HUMANITIES
DEPARTMENT OF THEOLOGY & RELIGIOUS STUDIES
SUPPLEMENTARY EXAMINATION PAPER, JULY 2006

TITLE OF PAPER : A STUDY OF THE NEW TESTAMENT

COURSE CODE : T3P1/IDE T3P1

DURATION : THREE HOURS

INSTRUCTIONS : 1. Answer four questions in all.
2. Answer at least one question form each section.
3. Write in clear, grammatically correct sentences.

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PERMISSION TO DO SO.

T3P1/IDET3P1 (S) 2006

SECTION ONE

1. Discuss the necessity of combining diachrony and synchrony in critical text interpretation. [25]
2. In what ways were language, establishment of polis and syncretism core instruments of advancing the Hellenistic culture within which the New Testament writings were composed and transmitted? [25]
3. In what sense does Mark use the term “gospel” in the opening chapter (1:1)? Distinguish between this meaning and the sense in which Paul uses it in his letters (e.g Romans 1:1, 14, 17,; 15:16, 19, 20; 1 Corinthians 9:12, 14, 16 18, 23, 1 Thessalonians 1:5; 2:2, 4, 8, 9; 3:2; Galatians 1:7; Philippians 1:7) . [25]
4. With close reference to the six antithetical statements in Matthew 5:21-48 explain how the Matthean Jesus radicalises interpretation of the Torah in the three different ways identified by Johnson (1986:187-188). [25]
5. Read the parallel pericopes printed in the separate attachment and answer the following question. Has Luke used Mark, Q or any other source in composing his version of the episode? Explain your answer with critical arguments. [25]
6. Why does John present Jesus’ death on the cross as his exaltation? [25]

SECTION TWO

7. How does the Acts narrative portray life in the apostolic Christian *ekklesia*? How does this depiction differ from church life in the contemporary Swazi Christian communities? [25]
8. Select any letter (excluding Hebrews) and discuss both its epistolary structure and distinct stylistic features. [25]
9. Identify and discuss the literary evidence in *Hebrews* which makes it read like a homily rather than a letter.
10. How does *Revelation* “invite” (Johnson 1986:512) misunderstanding from its readers?

MARK 12

²⁸ Then one of the scribes, who had been listening to these discussions and had observed how well Jesus answered, came forward and asked him, 'Which is the first of all the commandments?' ²⁹ He answered, 'The first is, "Hear, O Israel: the Lord our God is the one Lord, ³⁰ and you must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength."³¹ The second is this: "You must love your neighbour as yourself." No other commandment is greater than these.' ³² The scribe said to him, 'Well said, Teacher. You are right in saying that God is one and beside him there is no other. ³³ And to love him with all your heart, all your

understanding, and all your strength, and to love your neighbour as yourself—that means far more than any whole-offerings and sacrifices.' ³⁴ When Jesus saw how thoughtfully he answered, he said to him, 'You are not far from the kingdom of God.' After that nobody dared put any more questions to him.

MATTHEW 22

³⁴Hearing that he had silenced the Sadducees, the Pharisees came together in a body, ³⁵and one of them tried to catch him out with this question: ³⁶"Teacher, which is the greatest commandment in the law?" ³⁷He answered, "Love the Lord your God with all your heart, with all your soul, and with all your mind."
³⁸That is the greatest, the first commandment. ³⁹The second is like it: "Love your neighbour as yourself." ⁴⁰Everything in the law and the prophets hangs on these two commandments.'

²⁵ A LAWYER once came forward to test him by asking: "Teacher, what must I do to inherit eternal life?" ²⁶ Jesus said, "What is written in the law? What is your reading of it?" ²⁷ He replied, "Love the Lord your God with all your heart, and with all your soul, with all your strength, and with all your mind; and your neighbour as yourself." ²⁸ "That is the right answer," said Jesus; "do that and you will have life."

²⁹ Wanting to justify his question, he asked, "But who is my neighbour?"

³⁰ Jesus replied, "A man was on his way from Jerusalem down to Jericho when he was set upon by robbers, who stripped and beat him, and went off leaving him half dead. ³¹ It so happened that a priest was going down by the same road, and when he saw him, he went past on the other side. ³² So too a Levite came to the place, and when he saw him went past on the other side. ³³ But a Samaritan who was going that way came upon him, and when he saw him he was moved to pity."

³⁴ He went up and bandaged his wounds, bathing them with oil and wine. Then he

lifted him on to his own beast, brought him to an inn, and looked after him.

³⁵ Next day he produced two silver pieces and gave them to the innkeeper, and said, "Look after him; and if you spend more, I will repay you on my way back."

³⁶ Which of these three do you think was neighbour to the man who fell into the hands of the robbers?" ³⁷ He answered, "The one who showed him kindness." Jesus said to him, "Go and do as he did."