

UNIVERSITY OF SWAZILAND
FACULTY OF HUMANITIES
DEPARTMENT OF THEOLOGY & RELIGIOUS STUDIES

FINAL EXAMINATION PAPER, MAY 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 from each section.
3. Write in clear, grammatically correct sentences.

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

SECTION ONE

1. Apply the known scholarly principles in determining which of the two endings of the gospel of Mark (16: 1-8 and 16: 9-20) is an original reading. [25]
2. Demonstrate the shaping influence of any two of the following aspects of the social history of New Testament times on any of the writings of the New Testament.
 - a. Jewish experience of political and cultural imperialism.
 - b. First century Judaism in Palestine.
 - c. Education and social classes in the Roman Empire.
 - d. Religious plurality during Roman rule. [25]
3. Discuss the Markan portrayal of the disciples' failure. What distinctions can one draw between this and Mark's teaching on true discipleship. [25]
4. Define with examples the following literary techniques employed by the author in the composition of the gospel of Matthew.
 - a. Formula citations.
 - b. Summary transitions.
 - c. Temporal transitions.
 - d. Inclusio.
 - e. Discourse. [25]
5. Critically interpret Luke's teachings on material possessions in contexts of poverty and HIV and AIDS in Swaziland today. Clearly define your hermeneutical position. [25]
6. What could be the basis in the Fourth Gospel of Johnson's observation that "the structure of the gospel is itself christocentric" (1986: 478)? [25]

SECTION TWO

7. Discuss the thematic continuities between the *Acts of the Apostles* and the gospel of Luke. [25]
8. Interrogate Johnson's (1986:255-257) objections to the criteria applied by the general scholarly consensus which draws a distinction between the authentic and inauthentic letters of Paul? [25]
9. In what ways is the homiletic writing of *Hebrews* a "Christian witness"? [25]
10. How does knowledge of the generic characteristics of *Revelation* as an apocalypse help readers from misreading its message? [25]

The resurrection of Jesus

16 WHEN the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome bought aromatic oils, intending to go and anoint him; ² and very early on the first day of the week, just after sunrise, they came to the tomb. ³ They were wondering among themselves who would roll away the stone for them from the entrance to the tomb, ⁴ when they looked up and saw that the stone, huge as it was, had been rolled back already. ⁵ They went into the tomb, where they saw a young man sitting on the right-hand side, wearing a white robe; and they were dumbfounded. ⁶ But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place where they laid him. ⁷ But go and say to his disciples and to Peter: "He is going ahead of you into Galilee: there you will see him, as he told you."' ⁸ Then they went out and ran away from the tomb, trembling with amazement. They said nothing to anyone, for they were afraid.

And they delivered all these instructions briefly to Peter and his companions. Afterwards Jesus himself sent out by them, from east to west, the sacred and imperishable message of eternal salvation.

⁹ WHEN he had risen from the dead, early on the first day of the week, he appeared first to Mary of Magdala, from whom he had driven out seven demons. ¹⁰ She went and carried the news to his mourning and sorrowful followers, ¹¹ but when they were told that he was alive and that she had seen him they did not believe it.

¹² Later he appeared in a different form

to two of them while they were on their way into the country. ¹³ These also went and took the news to the others, but again no one believed them.

¹⁴ Still later he appeared to the eleven while they were at table, and reproached them for their incredulity and dullness, because they had not believed those who had seen him after he was raised from the dead. ¹⁵ Then he said to them: 'Go to every part of the world, and proclaim the gospel to the whole creation. ¹⁶ Those who believe it and receive baptism will be saved; those who do not believe will be

condemned. ¹⁷ Faith will bring with it these miracles: believers will drive out demons in my name and speak in strange tongues; ¹⁸ if they handle snakes or drink any deadly poison, they will come to no harm; and the sick on whom they lay their hands will recover.'

¹⁹ So after talking with them the Lord Jesus was taken up into heaven and took his seat at the right hand of God; ²⁰ but they went out to proclaim their message far and wide, and the Lord worked with them and confirmed their words by the miracles that followed.