

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

FINAL EXAMINATION PAPER, MAY 2007

TITLE OF PAPER : INTRODUCTION TO BIBLICAL STUDIES

COURSE CODE : T1P1/IDE T1P1

DURATION : TWO HOURS

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

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

2007 T1P1/IDET1P1 (M)

PART ONE

1. Define with relevant illustrations where necessary the following concepts:
 - a) Dogmatic interpretation
 - b) Allegorical interpretation
 - c) Literal interpretation
 - d) Biblical criticism

[20]

2. Describe the pre-professional contributions in critical study of the Pentateuch by the following 17th century personalities:
 - a) Thomas Hobbes
 - b) Benedict Spinoza
 - c) Richard Simon
 - d) Jean Astruc

[20]

3. Give two examples each of texts in the Hebrew Scriptures which reflect the influence of the following social values and norms:
 - a) Shame and honour
 - b) Hospitality to strangers
 - c) Communality
 - d) Male supremacy and female subordination

[20]

4. Describe the religio-political structure of the *amphictyony* according to which the ancient Hebrew tribes communally organised themselves prior to the introduction of kingship.

[20]

5. Assess from a scholarly perspective each of the criteria traditionally believed to have been used for selecting books to constitute the ancient Palestinian Jewish canon.

[20]

PART TWO

6. Briefly define the following:

- a) The Jesus movement
- b) Synagogue
- c) *Kerygma*
- d) Gospel narratives

[20]

7. "The gospels are attempts by each author to give permanent shape to his own conception of the career of Jesus and its meaning (Gabel and Wheeler: 1990,185)." Discuss this argument with reference to the general literary content and style of presentation of each canonical Gospel.

[20]

8. Define with examples the literary forms which have been traditionally identified within Gospel materials.

[20]

9. If, as suggested by Acts 1:8, Christian preaching was destined to reach beyond non Jewish settings, how can receiving cultures deal with the challenge of maintaining a balance between the particular and the universal? Use the Swazi context as your point of reference.

[20]

10. In what ways do the canonical letters reflect the practical problems faced by early Christians as individuals and communities in the confession of their faith?

[20]