

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

SUPPLEMENTARY EXAMINATION PAPER, JULY 2007

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.**

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

**2007 T3P1/IDE T3P1 (S)**

**PART ONE**

1. Explain the following literary features by means of social analysis of the Greco-Roman world in which the New Testament was composed:
  - a) Reported constant conflicts between Jesus and Jewish religious authorities in the synoptic Gospels
  - b) Parable stories in the synoptic traditions involving wealthy and poor characters
  - c) Negative portrayal of the tax collectors in some synoptic passages
  - d) Use of philosophical language and symbols in the Fourth Gospel and some of the Pauline letters
  - e) The apparent urban setting of apostolic preaching[25]
  
2. Discuss the reasons why Christians in the immediate post-Jesus era did not find it compelling to compose and preserve Christian sacred texts.  
[25]
  
3. Explain the critical nexus between exegesis and hermeneutics in the act of text interpretation.  
[25]
  
4. Conduct a comparative analysis of the story of the non-Jewish woman who requests Jesus to heal her demon possessed daughter. (Matthew 15:21-28 and Mark 7:24-30).  
[25]
  
5. Examine Mary's canticle about Jesus in Luke 1:46-55. What does it tell you about the contents of Luke's Gospel?  
[25]
  
6. Read the story of the encounter between Jesus and the Samaritan woman in John 4:1-42 from both a historical-critical perspective and a feminist critique.  
[25]

PART TWO

7. Why does the question of sources of information emerge in an almost obvious way in a content analysis of Acts.  
[25]
8. Chose any of the "undisputed" letters of Paul and discuss how Judaic and Hellenistic influences are played out in its content and presentation.  
[25]
9. Discuss the contextual basis of the household codes in Ephesians 5:22- 6:9 and Colossians 3:18-4:1.  
[25]
10. In what ways is Paul's letter to the Romans his "testament"?  
[25]
11. Discuss the textual clues that have guided scholarly debates around the issue of the identity of the audience of Hebrews.  
[25]
12. Speaking of the 'disastrous' history of interpreting Revelation, Johnson (2000) makes the observation that "the problem... is that exegesis is swallowed up in Hermeneutics" (p.513). Explain what Johnson means by this.  
[25]