

TITLE OF PAPER : Studies in the New Testament II

COURSE CODE : TRS 302

DURATION : 2 Hours

INSTRUCTIONS:

1. Choose and answer three (3) questions in all.
2. Write in clear, grammatically correct sentences.
3. The paper consists of four (4) printed pages cover page included.
4. All questions carry equal marks.

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

Question 2

Explain strategies used by Paul to comfort the Christian community in Thessalonica. Do you think Paul's message resuscitated their fading hope in the midst of persecution? [20]

Question 3

What inferences could be made about gender ideologies in Pauline churches? How does the writer beat women into submission? What does that tell you about the evolution of gender relations in early Christian communities? [20]

Question 4

Write critical notes on the extract provided below in which Paul provides remedies in problems that were dividing the church in Corinth. [20]

Concerning Spiritual Gifts

¹² Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. ² You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. ³ Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work.

⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues,^[a] and to still another the interpretation

Gentiles, slave or free—and we were all given the one Spirit to drink. ¹⁴ Even so the body is not made up of one part but of many.

¹⁵ Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. ¹⁶ And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body.

²¹ The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷ Now you are the body of Christ, and each one of you is a part of it. ²⁸ And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues^[d]? Do all interpret? ³¹ Now eagerly desire the greater gifts. And yet I will show you the most excellent way

Of all interpretive approaches to the Apocalypse of John, which one would you adopt and why?
[20]