

**UNIVERSITY OF SWAZILAND**

**FACULTY OF HUMANITIES**

**&**

**FACULTY OF EDUCATION  
INSTITUTE OF DISTANCE EDUCATION**

**TRS 100 MAIN EXAMINATION, DECEMBER 2015**

**TITLE OF PAPER : Introduction to Biblical Studies**  
**COURSE CODE : TRS 100**  
**DURATION : 2 Hours**

**INSTRUCTIONS:**

1. Choose and answer three (3) questions in all.
2. Choose at least one question from each section.
3. Write in clear, grammatically correct sentences.
4. The paper consists of four (4) printed pages including the cover page.
5. All questions carry equal marks.

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**IDE/TRS 100 Introduction to Biblical Studies, (M) December 2015**

**SECTION A**

**Question 1**

With specific reference to selected writings, explain why some books were included in the Hebrew Bible and others were rejected? [20]

**Question 2**

Do you think an academic reading disrespects the authority of the Bible and is antithetical to faith? How does this approach compare with a confessional reading of biblical texts? [20]

**Question 3**

Attempt a sociological reading of the story of Abel and Cain provided below. [20]

4 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten<sup>[a]</sup> a man with the help of the LORD." 2 And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground. 3 In the course of time Cain brought to the LORD an offering of the fruit of the ground, 4 and Abel brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and his offering, 5 but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. 6 The LORD said to Cain, "Why are you angry, and why has your countenance fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it."

8 Cain said to Abel his brother, "Let us go out to the field."<sup>[b]</sup> And when they were in the field, Cain rose up against his brother Abel, and killed him. 9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" 10 And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. 11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 12 When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a wanderer on the earth." 13 Cain said to the LORD, "My punishment is greater than I can bear. 14 Behold, thou hast driven me this day away from the ground; and from thy face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me." 15 Then the LORD said to him, "Not so!<sup>[c]</sup> If any one slays Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who came upon him should kill him. 16 Then Cain went away from the presence of the LORD, and dwelt in the land of Nod,<sup>[d]</sup> east of Eden.

**Question 4**

Summarise the message of the prophet Amos to Israel. Why was his prophecy not widely received by his contemporaries? [20]

**SECTION B****Question 5**

Demonstrate ways in which Matthew and/or Luke edited their primary sources and for what theological reasons? [20]

**Question 6**

From the passage provided below, identify and explain arguments Paul puts forward in support of his gospel of justification through faith. [20]

**Law or Faith Galatians 3: 1-14**

3 <sup>10</sup> foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? <sup>4</sup> Did you experience so many things in vain?—if it really is in vain. <sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?

<sup>6</sup> Thus Abraham “believed God, and it was reckoned to him as righteousness.” <sup>7</sup> So you see that it is men of faith who are the sons of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” <sup>9</sup> So then, those who are men of faith are blessed with Abraham who had faith.

<sup>10</sup> For all who rely on works of the law are under a curse; for it is written, “Cursed be every one who does not abide by all things written in the book of the law, and do them.” <sup>11</sup> Now it is evident that no man is justified before God by the law; for “He who through faith is righteous shall live”;<sup>[a]</sup> <sup>12</sup> but the law does not rest on faith, for “He who does them shall live by them.” <sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us— for it is written, “Cursed be every one who hangs on a tree”— <sup>14</sup> that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith.

**Question 7**

Do you think present-day events and trends are telling signs of the fulfilment of biblical prophecies? Support your views with any book(s) you have studied in this course. [20]

**Question 8**

From the passage provided, discuss the extent to which you dis/agree with Paul's views on marriage. [20]

**Concerning Married Life (1 Corinthians 7: 1 -15)**

<sup>7</sup> Now for the matters you wrote about: "It is good for a man not to have sexual relations with a woman." <sup>2</sup> But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. <sup>3</sup> The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. <sup>4</sup> The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. <sup>5</sup> Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. <sup>6</sup> I say this as a concession, not as a command. <sup>7</sup> I wish that all of you were as I am. But each of you has your own gift from God; one has this gift, another has that.

<sup>8</sup> Now to the unmarried<sup>[a]</sup> and the widows I say: It is good for them to stay unmarried, as I do. <sup>9</sup> But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

<sup>10</sup> To the married I give this command (not I, but the Lord): A wife must not separate from her husband. <sup>11</sup> But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

<sup>12</sup> To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. <sup>13</sup> And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. <sup>14</sup> For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.

<sup>15</sup> But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; God has called us to live in peace. <sup>16</sup> How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?