



School of Theology
BIB 321: New Testament Literature & Interpretation
September–December 2021 Semester
Final Exam (60%)
Lecturer: Dr. Enoch Okode
Time: Two Hours

Instructions

1. This is an open Bible exam. You are, therefore, free to use an unmarked English Bible.
2. Read all questions carefully before answering.
3. Question 1 (Section A) is mandatory.
4. Choose and answer any three questions in Section B. Each question is worth 15 marks.

Section A: Compulsory

1.
 - a. List four characteristics of parables (4 marks).
 - b. Define a christotelic hermeneutic (2 marks).
 - c. What does reading the New Testament triangularly mean? (3 marks)
 - d. Why is it inadequate to read the New Testament as a *story* of human experience and a commentary on the great issues of life? (2 marks)
 - e. Explain the difference between reading the New Testament *literally* and *literarily* (4 marks).

Section B: Attempt any three questions

2.
 - a. What does “Gospel” mean? (2 marks).
 - b. State three features of ancient biographies (3 marks).
 - c. Explain the four parts into which the Gospels can be broadly summarized (4 marks).
 - d. Discuss two implications of the Gospels as kerygmatic biographies (6 marks).

3. Read the following passage from Romans 5:1–11 (ESV) and answer the questions that follow.

¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³ More than that, we rejoice in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us. ⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—⁸ but God shows his love for us in that while we were still sinners, Christ died for us. ⁹ Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be

saved by his life. ¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

- a. How does the prepositional phrase that bookends this passage inform our reading of the passage? (2 marks)
 - b. Critique this statement in light of vv. 3–5: “God wants you to be healthy, wealthy, and happy; if you are poor and/or suffering, then it must be due to your sin or weak faith” (7 marks).
 - c. What makes Christ’s death extraordinary (vv. 6–11)? (6 marks).
- 4.
- a. Discuss three individual forms in the epistles (3 marks).
 - b. List six subgenres of Greco-Roman epistles (3 marks).
 - c. Explain three guidelines for interpreting the epistles (3 marks).
 - d. The epistles are not primarily written to expound Christian theology. Explain (6 marks).
- 5.
- a. State five defining characteristics of apocalyptic literature (5 marks).
 - c. Read the following text from Revelation 2:8–11 and discuss five guidelines you would follow if you were to interpret it (10 marks):

¹ “To the angel of the church in Ephesus write: ‘The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. ² “‘I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. ³ I know you are enduring patiently and bearing up for my name’s sake, and you have not grown weary. ⁴ But I have this against you, that you have abandoned the love you had at first. ⁵ Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. ⁶ Yet this you have: you hate the works of the Nicolaitans, which I also hate. ⁷ He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.’