SECTION A
25 MARKS

ANSWER ONE OF THE FOLLOWING QUESTIONS.
[Answer this Section in the same book as Section B]

EITHER

QUESTION 1

READ THE FOLLOWING PASSAGE CAREFULLY AND ANSWER ALL THE QUESTIONS WHICH FOLLOW:

NRSV Mark 1:1 The beginning of the good news of Jesus Christ, the Son of God.

2 As it is written in the prophet Isaiah, "See, I am sending my messenger ahead of you, who will prepare your way; 3 the voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" 4 John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. 5 And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. 6 Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. 7 He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. 8 I have baptized you with water; but he will baptize you with the Holy Spirit."

9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. 10 And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending
like a dove on him. 11 And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

a) Does the word “good news” refer to a written text or to an oral performance? Justify your answer briefly comparing Mark’s use to that of Paul in his letters. (5)

b) The original Greek text could be translated to mean either “the good news about Jesus Christ” or “the good news proclaimed by Jesus Christ”. Which do you prefer and why? (5)

c) What is the problem with Mark’s reference to Isaiah in verse 2? How do you explain it? (5)

d) What is the symbolic significance of the camel’s hair and leather belt which John wears? Which Old Testament prophecy and Jewish expectation does it connect John the Baptist to? (5)

e) Jesus is called “the Christ, the Son of God” in verse 1 by the gospel writer. Who hears the voice from heaven in verse 11 and what does it mean? On which other occasion does a voice from heaven call Jesus “Son of God” and who hears it on that occasion? Why do you think it was important for Mark that the Roman centurion at the cross also calls him “Son of God”? (5)

OR

QUESTION 2

READ THE FOLLOWING PASSAGE CAREFULLY AND ANSWER ALL THE QUESTIONS WHICH FOLLOW:

NRSV Mark 12:38 As he taught, he said, "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, 39 and to have the best seats in the synagogues and places of honour at banquets! 40 They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation."

41 He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. 42 A poor widow came and put in two small copper coins, which are worth a penny. 43 Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. 44 For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

13:1 As he came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" 2 Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

a) What is the connection between this passage and Jesus’ cleansing of the Temple in chapter 11 verses 15-19? (5)

b) Who were the “scribes” and what was their role in Jewish society in Jesus’ time? (5)

c) What is the connection between Jesus warning about the scribes in 12:38-40 and the story of the poor widow which follows? Do you think Jesus approved of widows giving their last cent to the temple treasury? (5)
d) Why does Mark’s narrative follow the story of the widow with his words about the temple in 13:1-2? If you had to preach on this whole section in Mark, what would be your main message and why? (5)

e) What connection do you think there could be between the cursing of the fig tree by Jesus in 11:20-25 and the prophecy of the destruction of the temple in this passage? (5)

SECTION B
25 MARKS

Answer ONE of the following questions making sure you have read the question carefully and answer each of the parts of the question.
[Answer this Section in the same book as Section A]

EITHER

QUESTION 3

What were the social and economic problems which affected the peasant farmers, fishermen and other rural poor in Galilee in the time of Jesus? How did Jesus address these problems in a “renewal of local community” according to Richard A. Horsley? Evaluate the evidence for such poverty in the narrative of in Mark 10:17-31.

(25 marks)

OR

QUESTION 4

The Roman empire claimed to be ruling the world with justice for the good of all its people, describing this as the pax Romana. Do you think that this claim was justified? Your answer should take account of the following questions:

a) What does John Riches see as characterising the reality of Roman rule in Palestine? (10)

b) What were the characteristics of Palestinian Jewish society in the time of Jesus, according to Riches, including the relations between the Romans and the Jewish ruling class in Jerusalem? (5)

c) How did changes in land tenure affect the rural peasant farmers in Galilee? (5)

d) What did Jesus mean in Mark 12:13-17 when he answered the question about paying taxes to Caesar, the Roman emperor, by saying “Give to Caesar what belongs to Caesar and to God what belongs to God”? Was he a sell-out to imperialism or was he resisting the imperial system? (5)
OR

QUESTION 5

What do scholars mean when they speak of the theme of the “messianic secret” in Mark’s Gospel? Define and illustrate this concept from the text of Mark 8:27-30 and give your reasons for agreeing or disagreeing with this understanding of Mark’s narrative pattern. (25)

OR

QUESTION 6

What are the main principles of narrative theory as outlined by Elizabeth Struthers Malbon for interpreting the text of Mark? Your answer should take account of the following questions:

a) Explain briefly what is meant by the real and implied author, and the real and implied reader. (5)

b) What is meant by what Malbon calls the three “W’s” of narrative setting, and give brief examples from Mark? (5)

c) What is meant by the plot and what would you see as the plot in Mark? (5)

d) What are flat and round characters in a narrative analysis? Give examples from Mark. (5)

e) What, in your opinion, are the advantages and disadvantages of using narrative theory in analysing the gospel of Mark? (5)

SECTION C
25 MARKS

ANSWER ONE OF THE FOLLOWING.
[Answer this Section in the same book as Section D]

EITHER

QUESTION 7

READ THE FOLLOWING PASSAGE CAREFULLY AND ANSWER ALL THE QUESTIONS WHICH FOLLOW:

ESV 1Corinthians 5:1-8: It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father’s wife. 2 And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. 3 For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. 4 When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, 5 you are to deliver this man to Satan for the destruction of the flesh, so
that his spirit may be saved in the day of the Lord. Your boasting is not good. 6 Do you not know that little leaven leavens the whole lump? 7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. 8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

Consider the first case in verses 1-5.

a) What is the relationship between the two people mentioned? (2)
b) Why is this relationship problematic to Paul? (5)
c) Why would this relationship still be problematic for us today? (3)
d) What does Paul tell the community to do and do you think he is being harsh? (5)

Consider the next section from verses 6-8

e) What Gospel verses do these verses remind you of? (1)
f) Do you think this means that Paul is quoting a saying of Jesus? Explain your answer. (3)
g) How do these verses link with the previous issue in verses 1-5? (6)

OR

QUESTION 8

**ESV 1Corinthians 11:1-10:** Be imitators of me, as I am of Christ. 2 Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. 3 But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. 4 Every man who prays or prophesies with his head covered dishonors his head, 5 but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. 6 For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. 7 For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. 8 For man was not made from woman, but woman from man. 9 Neither was man created for woman, but woman for man. 10 That is why a wife ought to have a symbol of authority on her head, because of the angels.

a) How would the meaning of verse 3 be different if we translated the Greek word κεφαλῆ or "head" as a metaphor for "source" or "beginning" rather than "authority" or "control"? (6)
b) What are the women doing while their heads are covered? (2)
c) Why is it important that this an active rather a passive part of the worship service? (7)
d) Why do you think Paul is so worried about women having short hair and men having long hair? (5)

e) Is Paul being biologically accurate when he says long hair on men is “unnatural”? (5)

SECTION D
25 MARKS

Answer ONE of the following questions making sure you have read the question carefully and answer each of the parts of the question.

[Answer this Section in the same book as Section C]

EITHER

QUESTION 9

a) Write a well-structured paragraph in which you quote and comment on the most important verses in Chapters 1-4 that explain the things Paul has to say to his congregation about Factionalism in Corinth. (10)

b) Write a well-structured paragraph outlining Factionalism in Corinth based on information from the readings by Witherington and Horsely. (10)

c) Write a well-structured paragraph in explaining how difficult it is to be sure what Paul’s advice would be today if he was dealing with Factionalism in your congregation. (5)

OR

QUESTION 10

a) Write a well-structured paragraph in which you quote and comment on the most important verses in Chapters 10 and 11 that explain the Problems about how to celebrate the Lord’s Supper in Corinth. (10)

b) Write a well-structured paragraph outlining the things Paul has to say to the congregation on Problems about how to celebrate the Lord’s Supper based on information from the readings Witherington and Horsely. (10)

c) Write a well-structured paragraph in explaining how difficult it is to be sure what Paul’s advice would be today if he was dealing with Problems about how to celebrate the Lord’s Supper in your congregation. (5)