

The Final Exam has Two Parts:

I. Essays

II. Short Answers

I. Two Essays:

Each essay is worth 100 points
(Out of a total of 320 for the exam.)

One from (A) the New Testament—focusing on material we have read since the last exam

One from (B) Both Testaments—using selections from everything we have read during the semester

Here are the topics for Section A: New Testament

1. Discuss the differences between the way Matthew and Paul understand the significance of Mosaic Law.
2. Why do you think the Gospel of Thomas was not accepted as part of the New Testament canon? Do you agree or disagree with that decision? Why?
3. How does Luke's unique focus on women reflect his understanding of Jesus?

Any questions?

Here are the topics for Section B:

1. In Matthew, Jesus likens himself to the Hebrew Prophet Jonah: "An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!" (Matthew 12:39-41)

Discuss the strengths and weaknesses of this analogy as a way of defining Jesus's relation to the Hebrew Scriptures (TANAKH).

Questions?

2. The Binding (not the “Sacrifice”) of Isaac is often seen by Christian interpreters of the Hebrew Scriptures as a foreshadowing God’s sacrifice of his Son. This association is problematic for a number of reasons. For example, as W. Gunther Plaut observes in his edition of *The Torah: A Modern Commentary* (New York, 1981), 149: “Abraham’s religion [viz., Judaism] not only rejects the sacrifice of a son by a father but rejects, as well, its use as a theological theme. This is in stark contrast to Eastern religions and to Christianity, in which a father’s sacrificial gift of his son plays an important role.”

Discuss some of the ethical and religious implications of child sacrifice as they are developed in the Bible.

Questions?

II. Short Answers

This part of the Exam is worth up to
120 points

You may bring your Bibles to the exam,
but you **may not use** any other materials
or electronic devices.

This Part of the exam has two sections:

A. Supply the missing word in ALL (60)
of the following passages.

Each correct answer is worth 1 point.

B. Answer ALL (30) of the following
questions.

Each correct answer is worth 2 points.

A: Supply the missing Word
Here are a few sample passages with
crucial words to be identified.

(Some of the Preview Passages were mistakenly taken
from Revelation:

6 10 20 26 37 45 55 74 89 90 111 143.

Some other Preview Passages were taken from chapters
not included in your assigned reading.

NONE of these passages will appear on the final exam.)

1. He said to [the Syrophenician woman], “Let the children be fed first, for it is not fair to take the children’s food and throw it to the _____.” But she answered him, “Sir, even the _____ under the table eat the children’s crumbs.”

Mark 7:27-28

2. Very truly, I tell you, unless a grain of wheat falls into the earth and _____, it remains just a single grain; but if it _____, it bears much fruit.

John 12:24

3. For those who want to save their _____ will lose it, and those who lose their _____ for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their _____?

Matthew 16:25-26

B. Answer the following Questions:

1. The first three books of the New Testament are often referred to collectively as the _____.

2. According to the “two source” hypothesis, Which of these three was written first?

3. Which (2) Gospels use the first as a source?

What is the name of the other source used in these Gospels?

4. One of the passages below is from I Corinthians, the other from Ephesians. Which is which?

There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. . . . [W]e must grow up in every way into him who is the head, into Christ.

[J]ust as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. . . . God has so arranged the body . . . that there may be no dissension within the body, but the members may have the same care for one another.