



"Investing in Africa's Future"

**COLLEGE OF SOCIAL SCIENCES, THEOLOGY,
HUMANITIES AND EDUCATION**
INSTITUTE OF THEOLOGY AND RELIGIOUS STUDIES

**NTBS516 HISTORY AND STUDY OF THE NEW TESTAMENT: FROM THE
REFORMATION TO THE PRESENT**

END OF SECOND SEMESTER EXAMINATIONS

MAY/JUNE 2020

LECTURER: Rev. DR. D. Bishau

DURATION: 48 HRS

INSTRUCTIONS

1. Do not write your name on the answer sheet.
2. Answer **ONE** question.
3. Each question carries 100 marks
4. Credit is given for neat, well written and lucid work.

1. In the history of the interpretation of the New Testament, the term ‘historical critical method’ has not been homogenous.
 - a) Give a critical summary of scholarly views on the meaning of the term ‘historical critical method’. **[30]**
 - b) From a critical review of the historical development of both source criticism and form criticism, demonstrate whether source and form critics have a case for the existence of the sources and forms that the two methods hypothesize respectively in the New Testament. **[30]**
 - c) Use the knowledge on the historical critical method you have acquired in this course to interpret one text of your choice from the New Testament and apply any one hermeneutical model to make your interpretation relevant to your context. **[40]**

2. Elliot (1995) gave a detailed definition and discussion of social scientific criticism, a method that he developed from his criticism of source criticism and particularly form criticism.
 - a) From Elliot, and any other scholars who followed him, give a critical summary of the basic tenets of social scientific criticism. **[30]**
 - b) Show how social scientific criticism provides a bridge between the other historical critical methods on one hand, and contemporary approaches to the New Testament that are informed by reader response and reception theories respectively. **[30]**
 - c) Interpret a text of your choice from the New Testament to demonstrate the application and relevance of social scientific criticism to the study and interpretation of the New Testament within your context. **[40]**

3. Eurocentric biblical hermeneutics and Afrocentric biblical hermeneutics are informed by different philosophies and may be employed to serve different audiences in biblical interpretation.
 - a) Unpack the philosophy or philosophies behind Eurocentric biblical hermeneutics. **[30]**
 - b) Unpack the philosophy or philosophies behind Afrocentric biblical hermeneutics. **[30]**
 - c) Come up with innovative ways to produce a hybrid model combining Eurocentric and Afrocentric biblical hermeneutics and using that model to interpret a New Testament text of your choice, show the benefits of such a hybrid model to New Testament interpretation in Africa today. **[40]**

-THE END-