

FEBRUARY 2005

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

“This examination shall assess the candidate’s ability to find and state the meaning of an assigned passage of Scripture, demonstrating working knowledge of the original language of the text and ability to understand its historical situation.

“The candidate shall have access to any or all of the following:

Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she will be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.” [G-14.0310d(1)]

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Word processors, computers, or memory typewriters may be used to produce this examination. Examinations may also be handwritten in ink. Papers written in pencil will not be graded.
3. **FORM.** Papers that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **JANUARY 21, 2005.** The specific passages will be announced, and the exam questions distributed on **SATURDAY, FEBRUARY 19, 2005.** The completed examination is due on **THURSDAY, FEBRUARY 24, 2005 AT 9:00 a.m.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

You will be given a choice of a selected passage from:

PSALM 19 - or - 1 CORINTHIANS 1:26-31

Your proctor will inform you of the specific passages on **FEBRUARY 19, 2005.**

Your examination is due to your proctor at **9:00 a.m., FEBRUARY 24, 2005.**

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions. Please double-space your answers to Sections I and II.
2. You are not required to provide a translation of your own for the entire passage under examination. However, you will be expected to demonstrate **a working knowledge of Hebrew or Greek** for the satisfactory completion of this exam. In choosing which questions on the examination to answer, and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.

FEBRUARY 2005

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

3. You are expected to provide original answers to the exam questions. When using written material from other sources, the author, title, and page number must be identified. Electronic sources, either software or on-line, must also be identified. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.
4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. The exam will be graded as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any six (6) of the following questions. At least one question from each category (A, B, C and D) must be answered for the paper to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history, and its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

**OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR FEBRUARY 2005**

Page 3 of 6

Psalm 19 OR 1 Corinthians 1:26-31

Psalm 19

Section I: Exegetical Study and Responses to Exegetical Questions

Study Psalm 19 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the whole text and to its literary and historical settings. On the basis of your study, answer any six (6) of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

Note: Specific verse numbers in this psalm are cited below according to the system of enumeration commonly used in printed editions of the Hebrew Bible (e.g., *BHS*=*Biblia Hebraica Stuttgartensia*) and in some English translations (e.g., *NAB*=*The New American Bible* as well as *TNK*= *TANAKH: A New Translation of the Holy Scriptures According to the Traditional Hebrew Text*). The verse numbers most often used in Protestant Bibles (including AV=the Authorized “King James” Version, NRSV=the New Revised Standard Version, and NIV=the New International Version) are cited in brackets. E.g., Ps 19:2[1] indicates that verse 2 in *BHS*, *NAB*, and *TNK* corresponds to verse 1 in NRSV, etc.

A. The Language of the Text

1. Translate the Hebrew text of Psalm 19:5[4] or cite the modern translation of the verse that you think is best. In either case, justify the translation you have chosen by discussing pertinent matters of text, grammar, and syntax. Comment specifically on the textual and lexical issue underlying the variant renderings cited below:
Translation A: “Their line is gone out...”
Translation B: “Their voice carries...”
2. Supply your own translation of Psalm 19:8[7]. Justify your rendering, giving particular attention to the meanings of the following phrases in this context:
מְחַכֵּימַת פִּתִּי ; עֲדוֹת יְהוָה ; מְשִׁיבַת נֶפֶשׁ ; תּוֹרַת יְהוָה .
3. Supply your own translation of Psalm 19:14[13] or identify the modern English translation that you think is best. In either case, justify the translation you have chosen by discussing pertinent matters of text, grammar, and syntax. Comment especially on issues of text and translation posed by the Hebrew terms מְזַרְזִים and אֵיתָם in this context.

B. Literary Issues

1. Modern translations generally understand this and other psalms to be poetic compositions and adopt formats that represent them accordingly. Discuss some of the salient features of style and imagery that support an understanding of Psalm 19 as poetry. How does such an understanding of the text affect the work of interpretation?

2. Outline the structure of Psalm 19 and discuss its overall literary genre and/or component genres.

C. Principal Contents and Theology

1. Christian exegesis of Psalm 19, from the Patristic period through the Middle Ages, generally supposed that the cosmic imagery in verses 2-7[1-6] should be interpreted as symbolic or metaphorical, comprising an allegory that portrays the proclamation of the Gospel. On the other hand, some modern interpreters have suggested that these verses originated as a hymn to the sun god Shamash, which was later borrowed and adapted for liturgical use in the worship of the God of Israel. In conversation with these alternative views, discuss what you understand to be the sense and significance of the solar imagery in verses 5-7[4-6].
2. Discuss the motifs of “words” and “speech” in Psalm 19. How are these motifs used to develop the larger theme of the praise of God in this psalm?
3. Discuss the literary and theological relationship between the petition in verses 13b-14[12b-13] and the rest of the psalm.

D. History of Composition and Interpretation

1. Some modern critical interpretation has favored the view that, in the words of one commentator, “Psalm 19 consists of two independent songs which in subject-matter, mood, language and metre differ from each other so much that they cannot be composed by the same author.” Whether or not you agree with this analysis of dual or multiple authorship, discuss the relationship between creation’s praise of God in verses 2-7[1-6] and the functions of law represented in verses 8-12[7-11].
2. In 1719, Isaac Watts wrote the hymn entitled “The Heavens Declare Thy Glory, Lord.” The final two stanzas of the hymn are as follows:

Sun, moon, and stars convey Thy praise
Round the whole earth and never stand;
So when Thy truth began its race,
It touched and glanced on every land.

Nor shall Thy spreading gospel rest
Till through the world Thy truth has run;
Till Christ has all the nations blest
That see the light, or feel the sun.

Compare and contrast the theology of these stanzas with the theological witness of Psalm 19.

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson plan would be used. *Limit your outline or lesson plan to 2 pages.*

FEBRUARY 2005

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 5 of 6

1 Corinthians 1:26-31

Section I: Exegetical Study and Responses to Exegetical Questions

Study 1 Corinthians 1:26-31 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the whole text and to its literary and historical settings. On the basis of your study, answer any six (6) of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Provide your own translation of 1 Corinthians 1:26-27. Justify your translation by discussing pertinent grammatical and syntactical issues in the text. Discuss the significance of the grammatical form of $\mu\omega\rho\acute{\alpha}$, $\acute{\alpha}\sigma\theta\epsilon\nu\eta$, and $\iota\sigma\chi\upsilon\rho\acute{\alpha}$ in verse 27 in comparison to the form of $\sigma\omicron\phi\omicron\iota$, $\delta\upsilon\nu\alpha\tau\omicron\iota$, and $\epsilon\upsilon\gamma\epsilon\nu\epsilon\iota\varsigma$ in verse 26.
2. Provide your own translation of 1 Corinthians 1:30-31. Justify your translation by discussing pertinent grammatical and syntactical issues in the text. How does $\acute{\epsilon}\xi\ \acute{\alpha}\upsilon\tau\omicron\upsilon$ give context to $\acute{\epsilon}\nu\ \chi\rho\iota\sigma\tau\omega\ \iota\eta\sigma\omicron\upsilon$? Comment specifically on your rendering of $\acute{\epsilon}\xi\ \acute{\alpha}\upsilon\tau\omicron\upsilon$ in comparison to the following translations.

Translation A: He is the source of your life in Christ Jesus.

Translation B: It is because of him that you are in Christ Jesus.

Translation C: But of him you are in Christ Jesus.

B. Literary Issues

1. Comment on the setting and significance of 1 Corinthians 1:26-31 in the larger context of 1 Corinthians 1-4.
2. Discuss how Jeremiah 9:24 informs Paul's argument in 1 Corinthians 1:26-31.

C. Principal Contents and Theology

1. How does Paul's language about wisdom, strength, and noble birth relate to the larger cultural context of his day?
2. What is Paul's understanding of call in 1 Corinthians 1:26-31 and how does it relate to his understanding of call in other parts of the letter?

D. History of Composition and Interpretation

1. A parishioner who has long struggled to find steady employment and make ends meet greets you one day with these comments: "Pastor, I heard a preacher on television last night who told me that my troubles are over. If I give money to her ministry and pray for God to make me wealthy and successful, then I will be rewarded!" In light of your interpretation of 1 Corinthians 1:26-31, how would you respond to your parishioner's comments?

2. In the quote below, John Calvin comments upon Paul's rhetoric in 1 Corinthians 1:26-27. Briefly summarize your understanding of what Calvin is saying about the strong and the weak in relationship to God. In what ways and for what reasons do you agree or disagree with Calvin's theological reflection on Paul's text?

Therefore in putting the strong and wise and great to shame, God does not exalt the weak and uneducated and worthless, but brings all of them down to one common level. Therefore let those who are contemptible in the eyes of the world turn this over in their minds: 'How unassuming we should be, when even those who are held in high regard by the world are left with nothing! If the radiance of the sun is eclipsed, what is to happen to the stars? If the light of the stars is put out, what is to become of the things of darkness?' [John Calvin, Commentary on 1 Corinthians, Trans., John W. Fraser (Grand Rapids: Eerdmans, 1989), p. 44].

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2005

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

“This examination shall assess the candidate’s ability to find and state the meaning of an assigned passage of Scripture, demonstrating working knowledge of the original language of the text and ability to understand its historical situation.

“The candidate shall have access to any or all of the following:

Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she will be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.” [G-14.0310d(1)]

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Word processors, computers, or memory typewriters may be used to produce this examination. Examinations may also be handwritten in ink. Papers written in pencil will not be graded.
3. **FORM.** Papers that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **JULY 29, 2005.** The specific passages will be announced, and the exam questions distributed, on **SATURDAY, AUGUST 27, 2005.** The completed examination is due on **THURSDAY, SEPTEMBER 1, 2005 AT 9:00 a.m.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

JUDGES 11:29-40 - or - 1 THESSALONIANS 2:1-12

Your proctor will inform you of the specific passages on **AUGUST 27, 2005.**

Your examination is due to your proctor at **9:00 a.m., SEPTEMBER 1, 2005.**

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions. Please double-space your answers to Sections I and II.
2. You are not required to provide a translation of your own for the entire passage under examination. However, you will be expected to demonstrate **a working knowledge of Hebrew or Greek** for the satisfactory completion of this exam. In choosing which questions on the examination to answer and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.

AUGUST 2005

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

3. You are expected to provide original answers to the exam questions. When using written material from other sources, the author, title, and page number must be identified. Electronic sources, either software or on-line, must also be identified. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.
4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. The exam will be graded as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously.

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any six (6) of the following questions. At least one question from each category (A, B, C and D) must be answered for the paper to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history, and its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

**OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR AUGUST 2005**

Page 3 of 6

Judges 11:29-40

OR

1 Thessalonians 2:1-12

Judges 11:29-40

Section I: Exegetical Study and Responses to Exegetical Questions

Study Judges 11:29-40 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the whole text and to its literary and historical settings. On the basis of your study, answer any six (6) of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of Judges 11:31 or supply the modern translation of this verse that you think is best (i.e., most accurate and intelligible). Justify this translation by discussing pertinent grammatical and syntactical issues in the verse. In view of the two modern translations cited below, comment specifically on the best translation of the Hebrew words **וְהָיָה הַיּוֹצֵא אֶשֶׁר יֵצֵא**. What do these words mean, and how do they affect our understanding of Jephthah and his vow?
Translation A: "...whoever comes out of the doors of my house..."
Translation B: "whatever comes out of the door of my house..."
2. Translate the Hebrew text of Judges 11:34 or supply the modern translation of this verse that you think is best. Justify this translation by discussing pertinent grammatical and syntactical issues in the verse. Specifically discuss the textual, grammatical, and syntactical issues in the translation of this clause:
וְרַק הִיא יְהִידָה אֵין-לוֹ מִמֶּנּוּ בֶן אֹרְבֵת
3. Translate the Hebrew text of Judges 11:35 or supply the modern translation of this verse that you think is best. Justify this translation by discussing pertinent grammatical and syntactical issues. Comment specifically on the Hebrew underlying the differences among the following translations. Which is best, and why?
Translation A: "What misery you have brought upon me! You have joined those who bring misery into my life!"
Translation B: "You have made me miserable and wretched."
Translation C: "You have brought me very low; you have become the cause of great trouble to me."

B. Literary Issues

1. Study Judges 11:29-40 in relation to the larger story of Jephthah in Judges 10:6-12:7. Who is Jephthah, and what is disclosed about his character and the events in which is involved?

2. Describe the structure, sequence, and major sections of the brief story in Judges 11:29-40. What do you think is the central theme of the story? How does the story evoke the reader's engagement and sympathy?
3. Discuss the role of God in this story. What are the possibilities and dangers for readers in assessing the actions and character of God as portrayed here? What do you think the story, in the context of the book of Judges, is meaning to say about God?

C. Principal Contents and Theology

1. Examine Jephthah's vow in the larger context of vows prescribed, made, and fulfilled in the Old Testament.
2. Discuss the words, deeds, and fate of Jephthah's daughter in the context of the words, deeds, and fates of other women in the book of Judges.
3. Discuss this story in relation to at least two other references to human sacrifice in the Old Testament (e.g., Genesis 22:1-14; Numbers 8:16-18; Deuteronomy 18:10).

D. History of Composition and Interpretation

1. In Hebrews 11:32, Jephthah is included in a list of heroes of old. Examine this passage and comment on the implications of including Jephthah in such a list.
2. According to John L. Thompson (*Writing the Wrongs: Women of the Old Testament among Biblical Commentators from Philo through the Reformation*, Oxford: Oxford University Press, 2001, pp. 150-51, Rabbi David Kimchi suggested in the early thirteenth century that the *vav* in the word **וְהָעֵלְיָתָהּ** in v. 31 should be understood not as "and" but as "or." He paraphrased Jephthah's vow as: "Whatever comes forth from the doors of my house to meet me...shall be the Lord's (if not suitable for a sacrifice) or I will offer it up for a burnt offering (if it is suitable for a sacrifice)." Therefore, his daughter did not die but rather, like the young Samuel in 1 Samuel 1-2, was devoted to God's service by her father. On this basis, Nicholas of Lyra concluded that "Jephthah's daughter was sacrificed to the Lord through the observation of virginity, to spend her life in prayer and fasting and pious works."

In conversation with your own exegetical work on this passage, comment on one or both of these interpretations, the interpretative problems that led to these suggestions, and the commentators' attempts to resolve them.

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson plan would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2005

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 5 of 6

1 Thessalonians 2:1-12

Section I: Exegetical Study and Responses to Exegetical Questions

Study 1 Thessalonians 2:1-12 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the whole text and to its literary and historical settings. On the basis of your study, answer any six (6) of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of 1 Thessalonians 2:7 or supply the modern translation of this verse that you think is best (i.e., most accurate and intelligible). Justify this translation with supporting text-critical, grammatical, and syntactical discussion. Specifically, comment on the verse divisions and the verse's syntactic relationships. Comment also on your choice of one of the textual variants $\nu\eta\pi\lambda\omicron\iota$ or $\eta\pi\lambda\omicron\iota$; explain your choice and discuss its impact on your understanding of the verse.
2. Translate the Greek text of 1 Thessalonians 2:12 or supply the modern translation of this verse that you think is best. Justify this translation with supporting text-critical, grammatical, and syntactical discussion. Identify the morphological, grammatical, and syntactical functions of $\pi\alpha\rho\alpha\kappa\alpha\lambda\omicron\upsilon\nu\tau\epsilon\varsigma$, $\pi\alpha\rho\alpha\mu\upsilon\theta\omicron\upsilon\mu\epsilon\nu\omicron\iota$, and $\mu\alpha\rho\tau\upsilon\rho\acute{\omicron}\mu\epsilon\nu\omicron\iota$.

B. Literary Issues

1. Is 1 Thessalonians 2:1-12 a complete and coherent literary unit? What literary evidence supports your answer? Comment on the setting and general significance of the passage in the larger context of the letter.
2. Discuss the rhetorical function of 1 Thessalonians 2:1-12. What kind of argument is Paul making in this pericope?
3. How do the conjunctions $\acute{\alpha}\lambda\lambda\grave{\alpha}$ and $\gamma\grave{\alpha}\rho$ function in 1 Thessalonians 2:1-12? How does the use of these words affect the structure of the text?

C. Principal Contents and Theology

1. How does Paul understand his role with the church at Thessalonica? Identify and discuss the images that Paul uses to convey this understanding.
2. In 1 Thessalonians 2:12 Paul uses the verb $\pi\epsilon\rho\iota\pi\alpha\tau\acute{\epsilon}\omega$. How does Paul use this verb elsewhere, and what is its significance in this passage?

4. A familiar Pauline word is παρακαλέω. Discuss its meaning within the letters of Paul, and more specifically, its function in this text.

D. History of Composition and Interpretation

1. The verb περιπατεῖν has a parallel meaning with the Hebrew verb הִלֵּךְ. Discuss the metaphorical use of הִלֵּךְ in at least three Old Testament passages such as Genesis 17:1, Deuteronomy 10:12, or Micah 6:8. How does that understanding inform your interpretation of its use in 1 Thessalonians 2:12?
2. On the basis of your exegetical work, respond to the observation made by Beverly R. Gaventa affirming Paul's maternal imagery:

The very fact of maternal imagery in Paul's letters is fascinating, but the question inevitably comes: What does it mean to find Paul, whom George Bernard Shaw termed the "eternal enemy" of women, using language that belongs to the world of mothers and their children? (*First and Second Thessalonians*, Louisville: John Knox, 1998, p. 33)

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

JANUARY 2006

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

“This examination shall assess the candidate’s ability to find and state the meaning of an assigned passage of Scripture, demonstrating working knowledge of the original language of the text and ability to understand its historical situation.

“The candidate shall have access to any or all of the following:

Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she will be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.” [G-14.0310d(1)]

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Word processors, computers, or memory typewriters may be used to produce this examination. Examinations may also be handwritten in ink. Papers written in pencil will not be graded.
3. **FORM.** Papers that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **DECEMBER 29, 2005.** The specific passages will be announced, and the exam questions distributed on **SATURDAY, JANUARY 28, 2006.** The completed examination is due on **THURSDAY, FEBRUARY 2, 2006 AT 9:00 a.m.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

DEUTERONOMY 17:14-20 - or - MATTHEW 15:21-28

Your proctor will inform you of the specific passages on **JANUARY 28, 2006.**

Your examination is due to your proctor at **9:00 a.m., FEBRUARY 2, 2006.**

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions. Please double-space your answers to Sections I and II.
2. You are not required to provide a translation of your own for the entire passage under examination. However, you will be expected to demonstrate **a working knowledge of Hebrew or Greek** for the satisfactory completion of this exam. In choosing which questions on the examination to answer and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.

JANUARY 2006

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

3. You are expected to provide original answers to the exam questions. When using written material from other sources, the author, title, and page number must be identified. Electronic sources, either software or on-line, must also be identified. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.
4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. The exam will be graded as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any six (6) of the following questions. At least one question from each category (A, B, C and D) must be answered for the paper to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history, and its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

**OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR JANUARY 2006**

Page 3 of 6

Deuteronomy 17:14-20

OR

Matthew 15:21-28

Deuteronomy 17:14-20

Section I: Exegetical Study and Responses to Exegetical Questions

Study Deuteronomy 17:14-20 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the whole text and to its literary and historical settings. On the basis of your study, answer any six (6) of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of Deuteronomy 17:14-15 or supply the modern translation of this verse that you think is best (i.e., most accurate and intelligible). In either case, justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the relationships among the major clauses in these verses.
2. Translate the Hebrew text of verse 18 or supply the modern translation of this verse that you think is best. Justify this translation by discussing pertinent grammatical and syntactical issues. Comment specifically on the translational and interpretive issues posed by the following renderings of verse 18b:

Translation A: "...he is to write for himself on a scroll a copy of this law, taken from that of the priests, who are Levites."

Translation B: "...he shall have a copy of this law written for him in the presence of the levitical priests."

3. Translate the Hebrew text of verses 19-20 or supply the modern translation of these verses that you think is best. In either case, justify the translation you have chosen by discussing pertinent text-critical, grammatical, and syntactical issues.

B. Literary Issues

1. Does Deuteronomy 17:14-20 form a complete literary unit (pericope)? Why or why not? Comment on the setting and general significance of the passage in the larger context of the book of Deuteronomy.
2. Outline and discuss the literary structure of Deuteronomy 17:14-20, giving particular attention to identifying the major segments of the argument developed in the passage.

C. Principal Contents and Theology

1. How does the rhetoric of this text represent the authority and perspective of the speaker? Discuss also the identity and implied circumstances of the “you” to whom the passage is addressed.
2. In your judgment, do the restrictions articulated in verses 15-17 evoke issues arising during the reigns of any particular ruler or rulers of ancient Israel or Judah? Discuss and support your position, making reference to any pertinent passages in the books of Samuel and Kings. How does this information help your interpretation of this passage?
3. Discuss the identity, character, function, and significance of the document or tradition identified in verses 18-19 as **הַתּוֹרָה הַזֹּאת**.

D. History of Composition and Interpretation

1. In conversation with Reformed confessional statements about the authority, competence, and responsibilities of civil magistrates (e.g., *Book of Confessions* 3.24; 6.127-130), discuss the functions, norms, and limitations of political leaders as prescribed in Deuteronomy 17:14-20.
2. Discuss the role and significance attributed to Torah in this passage in relation to the uses of the “law” in at least two of the following passages: Deuteronomy 31:9-13; Joshua 1:1-9; 2 Kings 22:8-13; 23:1-3; Jeremiah 31:31-34; Matthew 5:17-20.

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson plan would be used. *Limit your outline or lesson plan to 2 pages.*

JANUARY 2006

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 5 of 6

Matthew 15:21-28

Section I: Exegetical Study and Responses to Exegetical Questions

Study Matthew 15:21-28 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the whole text and to its literary and historical settings. On the basis of your study, answer any six (6) of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of Matthew 15:23 or supply the modern translation of this verse that you think is best (i.e., most accurate and intelligible). Justify this translation by discussing pertinent grammatical and syntactical issues in the verse. Pay particular attention to the sense and syntax of ἀπόλυσον αὐτήν, ὅτι κρᾶζει ὄπισθεν ἡμῶν. Comment specifically on your rendering of ἀπόλυσον, in comparison to the following recent translations:
Translation A: “Give her what she wants....”
Translation B: “Send her away”
2. Translate the Greek text of Matthew 15:24 or supply the modern translation of this verse that you think is best. Justify this translation by discussing pertinent grammatical and syntactical issues in the verse. Discuss particularly the syntactical issues involved in translating the following: εἰ μὴ and οἴκου Ἰσραήλ.

B. Literary Issues

1. Describe the literary structure of this passage, paying special attention to how this literary structure helps to communicate the principal idea (or ideas) of the story.
2. Compare this passage with Matthew 8:5-13. How do the similarities and differences between these two passages help you understand the meaning of Matthew 15:21-28?
3. Discuss Matthew’s use of the designation “Canaanite” in relation to the significance of Canaanites in Genesis through Judges.

C. Principal Contents and Theology

1. Discuss Jesus’ statement in Matthew 15:24 in relation to Matthew 10:5 and 28:19.
2. Discuss the Canaanite woman’s use of the title “Son of David” (Matthew 15:22) in light of other uses of the same title in the gospel of Matthew.

D. History of Composition and Interpretation

1. Identify and discuss Matthew's sources for the composition of this story, especially the possible use of Mark. How do Matthew's use and shaping of these sources help you to understand the meaning of this passage?
2. In conversation with your own exegetical work on Matthew 15:21-28, analyze and discuss the following interpretation from the middle of the second century:

There is amongst us one Justa, a Syro-Phoenician, by race a Canaanite, whose daughter was oppressed with a grievous disease. And she came to our Lord, crying out, and entreating that He would heal her daughter. But He, being asked also by us, said, "It is not lawful to heal the Gentiles, who are like to dogs on account of their using various meats and practices, while the table in the kingdom has been given to the sons of Israel." But she, hearing this, and begging to partake like a dog of the crumbs that fall from this table, having changed what she was, by living like the sons of the kingdom, she obtained healing for her daughter, as she asked. For she being a Gentile, and remaining in the same course of life, He would not have healed had she remained a Gentile, on account of its not being lawful to heal her as a Gentile. (Pseudo-Clementine Literature, Homily 2.19)

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2006

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

“This examination shall assess the candidate’s ability to find and state the meaning of an assigned passage of Scripture, demonstrating working knowledge of the original language of the text and ability to understand its historical situation.

“The candidate shall have access to any or all of the following:

Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she will be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.” [G-14.0310d(1)]

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Word processors, computers, or memory typewriters may be used to produce this examination. Examinations may also be handwritten in ink. Exams written in pencil will not be graded.
3. **FORM.** Examinations that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **JULY 28, 2006.** The specific passages will be announced, and the exam questions distributed, on **SATURDAY, AUGUST 26, 2006.** The completed examination is due on **THURSDAY, AUGUST 31, 2006 AT 9:00 AM.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

Hosea 5:15-6:6 OR Luke 4:1-13

Your proctor will inform you of the specific passages on **AUGUST 26, 2006.**

Your examination is due to your proctor at **9:00 a.m., AUGUST 31, 2006.**

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions. Please double-space your answers to Sections I and II.
2. You are not required to provide a translation of your own for the entire passage under examination. However, you will be expected to demonstrate **a working knowledge of Hebrew or Greek** for the satisfactory completion of this exam. In choosing which questions on the examination to answer and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.

AUGUST 2006

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

3. You are expected to provide original answers to the exam questions. When using written material from other sources, the author, title, and page number must be identified. Electronic sources, either software or on-line, must also be identified. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.
4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. The exam will be graded as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously.

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any **six (6)** of the following questions. At least one question from each category (A, B, C and D) must be answered for the examination to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history, and its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

**OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR AUGUST 2006**

Page 3 of 6

Hosea 5:15-6:6

OR

Luke 4:1-13

Hosea 5:15-6:6

Section I: Exegetical Study and Responses to Exegetical Questions

Study Hosea 5:15-6:6 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of Hosea 5:15 and 6:1, or supply the modern English translation you think is most accurate and intelligible. Justify this translation by discussing pertinent grammatical and syntactical issues, with particular attention to the aspect of the verbs.
2. Translate the Hebrew text of Hosea 6:5, or supply the modern English translation you think is most accurate and intelligible. Justify this translation by discussing pertinent text-critical, grammatical, and syntactical issues in the verse. Specifically comment on how you resolved the textual issue raised by note 5e-e in the textual apparatus of the *Biblia Hebraica Stuttgartensia*.

B. Literary Issues

1. Develop an outline of the passage's structure that highlights its various speeches. Who are the speakers and at what point do their speeches begin and end? What are the points of connection and dissonance between the words spoken by the different parties?
2. Explore the metaphors of health and weather as they are found in this passage and in the surrounding context in Hosea. To what do these metaphors refer, and how do they function in this passage?
3. The verbs הָלַךְ and שׁוּב occur frequently in Hosea, sometimes in conjunction with each other, as in this passage. What might significant repetitions of these verbs in Hosea suggest about the links among verses employing them and the meaning of this passage?

C. Principal Contents and Theology

1. Explore and describe the significance of the term **זָבַח** in this passage and in the book of Hosea overall.
2. Explore the thematic relationships between this passage and Hosea 14:1-9. How does the ending of the book in chapter 14 inform your interpretation of Hosea 5:15-6:6?
3. Compare and contrast this passage with other discussions of sacrifice in the Old Testament. How does a broader understanding of sacrifice in ancient Israel inform your understanding of this passage?

D. History of Composition and Interpretation

1. What implications does the Northern Israelite origin of Hosea's message have for this book's meaning as scripture in Judah? How does this information affect your interpretation of this particular passage?
2. On the basis of your exegetical work, respond to the interpretations of Hosea 6:6 found in Matthew 9:9-13 and 12:1-8.

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson plan would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2006

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 5 of 6

Luke 4:1-13

Section I: Exegetical Study and Responses to Exegetical Questions

Study Luke 4:1-13 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of Luke 4:4, or supply the modern translation of this verse that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the text-critical issue underlying the differences between the following two translations:
Translation A: “...It is written, “One does not live by bread alone.””
Translation B: “It is written, That man shall not live by bread alone, but by every word of God.”
2. Translate the Greek text of Luke 4:13, or supply the modern translation of this verse that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Discuss the sense and syntax of ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ. Explain why you translated the phrase as you did, giving special attention to the words ἄχρι καιροῦ.

B. Literary Issues

1. Discuss the immediate and broader literary setting of this passage within the gospel according to Luke. How does this setting help you to understand and interpret the meaning of this passage?
2. Outline and discuss the literary structure of this passage, paying special attention to how this literary structure helps to communicate the principal idea (or ideas) of the story.

C. Principal Contents and Theology

1. Discuss testing as a theme of in the gospel according to Luke. How does the recurrence of this theme inform your understanding of Luke 4:1-13?
2. Identify and discuss one theological theme raised by the devil's challenges in this passage. How is this theme reflected in other places in Luke's gospel? How does Luke's development of this theme help you understand this passage?
3. Reflect theologically on the fact that the devil quotes scripture in this passage. What implications might this story have for one's understanding of scriptural authority, and how do these reflections help you interpret this passage?

D. History of Composition and Interpretation

1. Discuss the quotations of and allusions to Old Testament passages in Luke 4:1-13. How does Luke's particular use and shaping of these sources help you understand the meaning of this passage?
2. Compare this passage with Mark 1:12-13 and Matthew 4:1-12. How do the similarities and differences among these passages inform your interpretation of the story in Luke?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

JANUARY 2007

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

“This examination shall assess the candidate’s ability to find and state the meaning of an assigned passage of Scripture, demonstrating working knowledge of the original language of the text and ability to understand its historical situation.

“The candidate shall have access to any or all of the following:

Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she will be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.” [G-14.0310d(1)]

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Word processors, computers, or memory typewriters may be used to produce this examination. Examinations may also be handwritten in ink. Exams written in pencil will not be graded.
3. **FORM.** Examinations that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **DECEMBER 28, 2006.** The specific passages will be announced, and the exam questions distributed on **SATURDAY, JANUARY 27, 2007.** The completed examination is due on **THURSDAY, FEBRUARY 1, 2007 at 9:00 AM.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

Ruth 3:1-18 OR Acts 15:6-13

Your proctor will inform you of the specific passages on **JANUARY 27, 2007.**

Your examination is due to your proctor at **9:00 a.m., FEBRUARY 1, 2007.**

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions. Please double-space your answers to Sections I and II.
2. You are not required to provide a translation of your own for the entire passage under examination. However, you will be expected to demonstrate **a working knowledge of Hebrew or Greek** for the satisfactory completion of this exam. In choosing which questions on the examination to answer, and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.

JANUARY 2007

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

3. You are expected to provide original answers to the exam questions. When using written material from other sources, you must identify the author, title, and page number. You must also identify electronic sources, either software or on-line. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.
4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. They will grade the exam as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously.

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any **six (6)** of the following questions. At least one question from each category (A, B, C and D) must be answered for the examination to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history, and
 - its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

**OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR JANUARY 2007**

Page 3 of 6

Ruth 3:1-18 OR Acts 15:6-21

Ruth 3:1-18

Section I: Exegetical Study and Responses to Exegetical Questions

Study Ruth 3:1-18 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of Ruth 3:11, or supply the modern translation of this verse that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the Hebrew underlying the following translations. How should Boaz's description of Ruth be rendered?
Translation A: "...for all the elders of my town know what a fine woman you are."
Translation B: "...for all the assembly of my people know that you are a worthy woman."
Translation C: "...for all my people in the city know that you are a woman of excellence."

2. Translate the Hebrew text of Ruth 3:15 or supply the modern translation of this verse that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent text-critical, grammatical, and syntactical issues. Comment specifically on the text-critical issue underlying the differences between the following translations:
Translation A: "...then he went into the city. "
Translation B: "When she got back to the town..."

B. Literary Issues

1. Describe the structure, sequence, and major sections of the book of Ruth in general and, in more detail, of chapter 3. How does Ruth 3 function in the overall narrative of Ruth?
2. Describe the character development of Naomi, Ruth, and Boaz that occurs in chapter 3. Discuss the relationships among the three characters.

3. Discuss the role of elements such as suspense, irony, and reversal in chapter 3 and their role in the plot development of the book of Ruth.

C. Principal Contents and Theology

1. In verse 10, Boaz uses the word רָחַם to describe Ruth's actions. What is the meaning of רָחַם in verse 10? What is the role of רָחַם in the book of Ruth?
2. Within the limits of the culture in which they lived, how did Naomi and Ruth make "a way out of no way" (Sakenfield, *Ruth*, p. 12) in this passage and in the book as a whole?
3. Comment on the role of God in this chapter and in the book of Ruth as a whole.

D. History of Composition and Interpretation

1. On the basis of your study of Ruth 3, respond to the following observation:
...the book of Ruth, an idle, bungling story, foolishly told, nobody knows by whom, about a strolling country girl creeping slyly to bed to her cousin Boaz. Pretty stuff indeed to be called the word of God! It is however, one of the best books in the Bible, for it is free from murder and rapine.
Thomas Paine, *The Age of Reason*
2. The placement of the book of Ruth in Jewish scriptures differs from its placement in Christian scriptures. Discuss the historical causes for the differences and the interpretative implications of each placement.
3. On the basis of your study of Ruth 3, discuss Matthew's mention of Ruth in the genealogy of Jesus.

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson plan would be used. *Limit your outline or lesson plan to 2 pages.*

Acts 15:6-21

Section I: Exegetical Study and Responses to Exegetical Questions

Study Acts 15:6-21 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of Acts 15:10-11, or supply the modern English translation you think is most accurate and intelligible. Justify your translation by discussing pertinent grammatical and syntactical issues. In light of the Greek text, comment specifically on the differences between the following translations:

Translation A: “No! We believe it is through the grace of our Lord Jesus that we are saved...”

Translation B: “On the contrary, we believe that we will be saved through the grace of the Lord Jesus...”

2. Translate the Greek text of Acts 15:13-15, or supply the modern English translation you think is most accurate and intelligible. Justify this translation by discussing pertinent grammatical and syntactical issues. In light of the Greek text, comment specifically on the differences between the following translations:

Translation A: “This agrees with the words of the prophets...”

Translation B: “The words of the prophets are in agreement with this ...”

Translation C: “And this conversion of Gentiles agrees with what the prophets predicted...”

B. Literary Issues

1. Comment on the boundaries and narrative structure of these verses, discussing whether Acts 15:6-21 forms a single and coherent literary unit (pericope).
2. Discuss the placement and literary function of this passage in relation to the larger framework of Acts.

C. Principal Contents and Theology

1. In light of Paul’s account of the Jerusalem council in Galatians 1-2, discuss Luke’s particular understanding of the events of the council and his distinctive ecclesiology.
2. Peter’s speech refers to experiences of Gentiles with the Holy Spirit. To what is Peter referring? How does that episode inform your understanding of Luke’s theology of the relationship between the Spirit and the church, and of the deliberations in this passage?

D. History of Composition and Interpretation

1. Respond to the following quotation, basing your discussion on your exegetical study of Acts 15:6-21:

The salient issue is not whether Acts fails as a historical record but that it succeeds as a theological resource, contributing to the church's understanding of its vocation and identity in the world. (Robert W. Wall, *New Interpreters' Bible* vol. 10, p. 31)

2. Acts 15 describes what some Presbyterians refer to as the first General Assembly. How does this passage inform our ecclesial practice as reflected in the *Book of Order*?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2007

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

“This examination shall assess the candidate’s ability to find and state the meaning of an assigned passage of Scripture, demonstrating working knowledge of the original language of the text and ability to understand its historical situation.

“The candidate shall have access to any or all of the following:

Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she will be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.” [G-14.0310d(1)]

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Computers may be used to produce this examination. If so, double space your answers to Sections I and II, using a 12 point font throughout. When finished staple the printed copy to the first few pages of the exam book. Examinations may also be handwritten in ink. Exams written in pencil will not be graded.
3. **FORM.** Examinations that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **JULY 27, 2007.** The specific passages will be announced, and the exam questions distributed on **SATURDAY, AUGUST 25, 2007.** The completed examination is due on **THURSDAY, AUGUST 30, 2007 at 9:00 AM.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

Song of Solomon 1 OR John 11:17-44

Your proctor will inform you of the specific passages on **AUGUST 25, 2007.**

Your examination is due to your proctor at **9:00 a.m., August 30, 2007.**

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions.
2. You are not required to provide a translation of your own for the entire passage under examination. However, you will be expected to demonstrate **a working knowledge of Hebrew or Greek** for the satisfactory completion of this exam. In choosing which questions on the examination to answer, and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.

AUGUST 2007

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

3. You are expected to provide original answers to the exam questions. When using written material from other sources, you must identify the author, title, and page number. You must also identify electronic sources, either software or on-line. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.
4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. They will grade the exam as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously.

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any **six (6)** of the following questions. At least one question from each category (A, B, C and D) must be answered for the examination to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history, and
 - its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

**OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR AUGUST 2007**

Page 3 of 6

Song of Solomon 1 OR John 11:17-44

Song of Solomon 1

Section I: Exegetical Study and Responses to Exegetical Questions

Study Song of Solomon 1 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of Song of Solomon 1:4, or supply the modern translation of this verse that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues.
2. Comment specifically on the differences in these three modern translations of Song of Solomon 1:7b. Discuss the pertinent grammatical and syntactical issues. Which translation do you think is most accurate and why?
 - A: for why should I be like one who is veiled beside the flocks of your companions? (New Revised Standard Version)
 - B: Let me not be as one who strays beside the flocks of your fellows. (Tanakh)
 - C: That I may no more wander like a vagabond beside the flocks of your companions. (New Jerusalem Bible)

B. Literary Issues

1. Describe the poetic structure of Song of Solomon 1:9-17, paying particular attention to literary subunits and conventions of Hebrew poetry. What insights into the meaning of the text are gained from this poetic analysis?
2. Given the ambiguity of the Hebrew particle וְ, the third word of Song of Solomon 1:5 (וְנִיחָאֵן) can mean either “and beautiful” or “but beautiful.” With reference to its context in the chapter, explain how you would translate the phrase אֲנִי וְנִיחָאֵן הַשְּׁהוֹרֵךְ הַזֶּה. What point is the female voice making, and how does this inform your understanding of the passage as a whole?
3. Some commentators have noted that interpretive approaches to the Song of Solomon begin with one of four literary assumptions about the text: that it is an allegory, an anthology of love poetry, an extended drama, or a cultic liturgy. Identify and discuss the approach that is most helpful in your interpretation of this passage.

C. Principal Contents and Theology

1. Discuss the concept of physical beauty portrayed in Song of Solomon 1. How does that understanding compare with the understandings of physical beauty in 1 Samuel 16:1-13 and Proverbs 31:10-31?
2. What portrait of love does Song of Solomon 1 offer, and what does this suggest about our relationship with God and each other?

D. History of Composition and Interpretation

1. Karl Barth (*Church Dogmatics* 3.1, p. 313) described the Song of Solomon as an extended commentary on Genesis 2:25: “And the man and wife were both naked, and were not ashamed.” Do you agree or disagree? Give specific examples from Song of Solomon 1 to support your position.
2. Song of Solomon was the subject of more medieval commentaries than any other biblical book. David Carr observes that the shift in the 19th century from allegorical to literal interpretation has led to a “functional decanonization” of the Song of Solomon (*Canonization and Decanonization*, eds. A. van der Kooj and K. van der Toorn, p. 185). As the sexual nature of the Song of Solomon has received more emphasis, the church preaches and teaches the book less frequently. Informed by your study of Song of Solomon 1, discuss how the church might reclaim the Song of Solomon for teaching and preaching in the church today.
3. Athalya Brenner claims that certain poems in the Song of Solomon “are so essentially feminine that a male could hardly imitate their tone and texture successfully” (*A Feminist Companion to the Song of Songs*, ed. A. Brenner, p. 90-91). Do you agree or disagree? What about the Song of Solomon, and chapter 1 in particular, supports your position, and what difference does that make for your interpretation of this passage?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson plan would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2007

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 5 of 6

John 11:17-44

Section I: Exegetical Study and Responses to Exegetical Questions

Study John 11:17-44 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of John 11:24-26, or supply the modern translation of these verses that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the text critical issue regarding the inclusion or exclusion of $\kappa\alpha\iota\ \acute{\eta}\ \zeta\omega\acute{\eta}$ found in verse 25.
2. Translate the Greek text of John 11:38-39, or supply the modern translation of this verse that you think is most accurate and intelligible. Justify this translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the differences in the following translations:
 - A: Then Jesus, again groaning in Himself, came to the tomb. (New King James Version)
 - B: Jesus, once more deeply moved, came to the tomb. (New International Version)
 - C: Then Jesus, again greatly disturbed, came to the tomb. (New Revised Standard Version)

B. Literary Issues

1. Is John 11:17-44 a complete and coherent literary unit? What literary evidence supports your answer? What is the significance of the placement of this passage in the larger context of the gospel for interpretation of John 11:17-44?
2. Identify the key characters in this story. Discuss how John's narrative describes each of them, the function they play within the narrative, and the way these characters move the story to a dramatic ending.

C. Principal Contents and Theology

1. How does Jesus' expression of emotion in John 11:33-40 inform your understanding of the meaning of the passage?
2. How does your understanding of the use of $\pi\lambda\sigma\tau\epsilon\acute{\upsilon}\omega$ in the Gospel of John inform your understanding of John 11:25-26?

D. History of Composition and Interpretation

1. An issue in the modern interpretation of the Fourth Gospel is the relationship between "realized" and "future" eschatology. In light of this debate, discuss the statements about resurrection made by Jesus and Martha, respectively, in John 11:23-27. The 1993 *Book of Common Worship* suggests this passage for use within the Service of Witness to the Resurrection. Based on your discussion, make a case for or against using this passage in such a service.
2. In John 11:21-22, Martha greets Jesus with what seem to be words of disappointment and complaint. In conversation with Psalm 130, which is paired with this text in the lectionary, discuss how the tradition of lament psalms might inform your understanding of Martha's interaction with Jesus.

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

JANUARY 2008

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

“This examination shall assess the candidate’s ability to find and state the meaning of an assigned passage of Scripture, demonstrating working knowledge of the original language of the text and ability to understand its historical situation.

“The candidate shall have access to any or all of the following:

Hebrew and Greek texts, translations, commentaries, and other exegetical tools, including those which presuppose knowledge of the biblical languages. Using these, he or she will be asked to state the meaning of the passage, show how he or she arrived at this interpretation, and suggest how this passage might be used in the contemporary life of the church.” [G-14.0310d(1)]

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Computers may be used to produce this examination. If so, double space your answers to Sections I and II, using a 12 point font throughout. When finished staple the printed copy to the first few pages of the exam book. Examinations may also be handwritten in ink. Exams written in pencil will not be graded.
3. **FORM.** Examinations that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **DECEMBER 27, 2007**. The specific passages will be announced, and the exam questions distributed on **SATURDAY, JANUARY 26, 2008**. The completed examination is due on **THURSDAY, JANUARY 31, 2008, at 9:00 AM**. The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

2 Samuel 1:17-27 OR Revelation 13:1-10

Your proctor will inform you of the specific passages on **JANUARY 26, 2008**.

Your examination is due to your proctor at **9:00 AM, JANUARY 31, 2008**.

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions. Please double-space your answers to Sections I and II.
2. You are not required to provide a translation of your own for the entire passage under examination. However, you will be expected to demonstrate **a working knowledge of Hebrew or Greek** for the satisfactory completion of this exam. In choosing which questions on the examination to answer, and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.

JANUARY 2008

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

3. You are expected to provide original answers to the exam questions. When using written material from other sources, you must identify the author, title, and page number. You must also identify electronic sources, either software or on-line. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.
4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. They will grade the exam as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any **six (6)** of the following questions. At least one question from each category (A, B, C and D) must be answered for the examination to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history, and
 - its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

**OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR JANUARY 2008**

Page 3 of 6

2 Samuel 1:17-27 OR Revelation 13:1-10

2 Samuel 1:17-27

Section I: Exegetical Study and Responses to Exegetical Questions

Study 2 Samuel 1:17-27 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of 2 Samuel 1:17-18, or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues, as well as the two text critical notes.
2. Translate the Hebrew text of 2 Samuel 1:19-20, or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues.
3. Translate the Hebrew text of 2 Samuel 1:21b:

כִּי שֵׁם נִגְעַל מִיָּגוֹן גְּבוּרִים מִיָּגוֹן שָׂאוּל בְּלִי מִשִּׁיחַ בַּשָּׁמֶן:

Justify your translation by discussing pertinent grammatical and syntactical issues. Comment specifically on the similarities and differences between your translation and the translations cited below:

- A: the shield of Saul, as though he had not been anointed with oil. (King James Version)
- B: the shield of Saul, anointed with oil no more. (New Revised Standard Version)
- C: the shield of Saul – no longer rubbed with oil. (New International Version)

B. Literary Issues

1. The narrator introduces this poem as a **קִינָה**. Describe and discuss this genre as it appears in the Old Testament. How does this inform your understanding of the assigned passage?

2. Describe and discuss the poetic structure of 2 Samuel 1:19-27. What insights about the passage are gained by this poetic analysis?
3. Describe how the character of David is developed in the books of Samuel. What in particular does 2 Samuel 1:17-27 contribute to this development? How does the broader view of David's character inform your understanding of David's actions and words in 2 Samuel 1:17-27?

C. Principal Contents and Theology

1. What does this passage reveal about David as a leader during a time of communal grief? What insights do you gain about the pastoral, theological, and political dimensions of David's leadership?
2. As readers, we know that the "spirit of God departed from Saul" in 1 Samuel 16:14. How do you make sense of the tension between God's rejection of Saul and David's expression of profound grief?

D. History of Composition and Interpretation

1. How might this passage provide a paradigm for the church during times of public grief? With specific reference to the passage, suggest and discuss key elements of such a role.
2. Many scholars argue that the Samuel narratives were compiled in their final form in the context of the exile. Discuss how this passage may have been significant for the exilic community?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop an annotated sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson plan would be used. *Limit your outline or lesson plan to 2 pages.*

JANUARY 2008

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 5 of 6

Revelation 13:1-10

Section I: Exegetical Study and Responses to Exegetical Questions

Study Revelation 13:1-10 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of Revelation 13:7-8, or supply the modern English translation you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the placement of the phrase

ἀπὸ καταβολῆς κόσμου in the following translations:

- A: All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. (New King James Version)
 - B: and all the inhabitants of the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb that was slaughtered. (New Revised Standard Version)
2. Translate the Greek text of Revelation 13:9-10, or supply the modern translation you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the differences between the following translations:
 - A: Such is the faithful endurance of the holy ones. (New American Bible)
 - B: Here is a call for the endurance and faith of the saints. (New Revised Standard Version)

B. Literary Issues

1. Identify at least three of the various genres reflected in Revelation 13:1-10. Discuss how the genres inform your understanding of the passage.
2. The book of Revelation gets part of its structure from four sequences of seven: letters, seals, trumpets, and plagues. Within these sequences, where is Revelation 13:1-10 located and how does this analysis of the book's structure contribute to the interpretation of the assigned passage?

C. Principal Contents and Theology

1. Discuss the theological significance of the sea in the book of Revelation. How does this discussion further the understanding of the sea and the emergence of the beast from the sea in Revelation 13:1-10?
2. Revelation 13:5 states that authority was given to the beast for a specified period of time. Who gives this authority to the beast and what are the theological implications of this action?
 - 2 Compare and contrast references to worship in Revelation 13:1-10 with those in Revelation 7:9-17. What conclusions would you draw from this comparison about the nature of authentic and false worship? How does this contribute to the interpretation of Revelation 13:1-10?

D. History of Composition and Interpretation

1. Compare and contrast Revelation 13:1-10 with the vision in Daniel 7:1-9. What does this suggest about how the author of the book of Revelation uses the earlier tradition in his contemporary context?
2. The book of Revelation is read in widely different ways. Some see it as purely symbolic of the timeless struggle between good and evil. Some see it as an account of discrete historical events written in advance. There are many other approaches. Discuss the strengths and weaknesses of these two approaches to this book along with one other approach of your choice for interpreting the book of Revelation. Which of the three (3) approaches do you find most helpful for teachers and preachers in the contemporary church setting?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be the principal meaning of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop an annotated sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2008

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

This examination shall assess the candidate's ability to interpret an assigned passage of Scripture by demonstrating attention to the original language of the text, an understanding of the text's historical context, and an ability to relate the text effectively to the contemporary life of the church in the world.

The candidate shall have access to Hebrew and Greek texts, translations, commentaries, and other exegetical tools.

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Computers may be used to produce this examination. If so, double space your answers to Sections I and II, using a 12 point font throughout. When finished staple the printed copy to the first few pages of the exam book. Examinations may also be handwritten in ink. Exams written in pencil will not be graded.
3. **FORM.** Examinations that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **JULY 25, 2008.** The specific passages will be announced, and the exam questions distributed, on **SATURDAY, AUGUST 23, 2008.** The completed examination is due on **THURSDAY, AUGUST 28, 2008.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

Zechariah OR Matthew

Your proctor will inform you of the specific passages on **AUGUST 23, 2008.**

Your examination is due to your proctor at **9:00 AM, AUGUST 28, 2008.**

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions.
2. In choosing which questions on the examination to answer and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.
3. You are expected to provide original answers to the exam questions. When using written material from other sources, you must identify the author, title, and page number. You must also identify electronic sources, either software or on-line. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.

AUGUST 2008

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. They will grade the exam as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any **six (6)** of the following questions. At least one question from each category (A, B, C and D) must be answered for the examination to pass.

A. The Language of the Text

- text-critical issues, translation, grammar, syntax, and word use

B. Literary Issues

- the passage's boundaries, structure and composition, literary context, and genre

C. Principal Contents and Theology

- principal motifs, themes, and ideas developed in the passage

D. History of Composition and Interpretation

- the passage's historical/sociological setting, redaction history, and its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used.

Limit your outline or lesson plan to 2 pages.

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR AUGUST 2008

Page 3 of 6

Zechariah 9:9-13 OR Matthew 20:1-16

Zechariah 9:9-13

Section I: Exegetical Study and Responses to Exegetical Questions

Study Zechariah 9:9-13 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and content of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of Zechariah 9:9 or supply the modern English translation you think is most accurate and intelligible. Justify the translation by discussing pertinent grammatical and syntactical issues in the verse. Explain the basis for the different

renderings of צְדִיק וְנוֹעַ הוּא

-“triumphant and victorious is he” (New Revised Standard Version)

-“just and having salvation is he” (King James Version)

-“he is legitimate and victorious” (The NET Bible)

2. Translate the Hebrew text of Zechariah 9:10 or supply the modern English translation you think is most accurate and intelligible. Justify the translation by discussing pertinent grammatical and syntactical issues in the verse. Include in your discussion the following issues:

- a. Explain the NRSV translation, “He will cut off,” given that most other translations read, “I will cut off.”

- b. Explain why some English translations render the Hebrew phrase

וְדַבַּר שְׁלוֹם as “speak peace” while others translate it as “command peace.”

3. Translate the Hebrew text of Zechariah 9:12 or supply the modern English translation you think is most accurate and intelligible. Justify the translation by discussing pertinent grammatical and syntactical issues in the verse. Which use of the construct form in

אֲסִירֵי הַתְּקוּוּהָ informs your interpretation of the verse and why?

B. Literary Issues

1. What literary roles do verses 9-13 play within the flow of Zechariah 9? Identify who addresses the people in verses 9-13 (e.g., the prophet, the king, God). Is there one speaker or more than one? If more than one, who is speaking in which specific verses? Support your identification(s) with citations from chapter 9.
2. Discuss the special significance of the verb שׁוּב in prophetic literature. What were its literal and figurative meanings. Which of those meanings is most likely being called upon in verse 12, and why do you conclude that? How does the choice between a literal and figurative meaning inform the interpretation of the passage?

C. Principal Contents and Theology

1. What is the effect of the covenant on God's action here in Zechariah 9:9-13? Support your answer from the specific language in verse 11. How does this inform your understanding of the passage?
2. In almost every phrase of verses 9-13 it is possible to discern echoes of other prophetic passages, the psalms, or the sacred narrative traditions of ancient Israel. What are the theological implications of understanding the nature of prophecy given the connections between the language of verses 9-13 and the language of these earlier traditions? What might this understanding of prophecy's relation with other earlier traditions suggest for later readers who encounter Zechariah's oracles as canonical scripture?

D. History of Composition and Interpretation

1. Discuss the identity and historical context of the prophet responsible for the "oracle" (נְשִׁיבָה) of which Zechariah 9:9-13 is a part. What are the implications of this historical context for understanding the prophet's conception of the identity and scope of the reign of the coming king in 9:10?
2. Discuss the appropriation of Zechariah 9:9 on Matthew 21:1-11. How does this evangelist see Jesus' entry into Jerusalem as a "fulfillment" of this portion of the prophetic "oracle" in Zechariah 9-11? Could this be a case of an historical event interpreted in light of a prophetic tradition or a story created out of a prophetic text? What difference would that make to the modern church's understanding of Zechariah?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2008

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 5 of 6

Matthew 20:1-16

Section I: Exegetical Study and Responses to Exegetical Questions

Study Matthew 20:1-16 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and content of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of Matthew 20:2-4 or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical, syntactical, and/or translation issues.
2. Translate the Greek text of Matthew 20:14-15 or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical, syntactical, and/or translation issues, including the text critical note at the beginning of verse 15.

B. Literary Issues

1. Describe and discuss the structure of the assigned passage. What clues, if any, does the structure provide for understanding the message of the text?
2. Some commentators see a connection between Matthew 19:27-30 and 20:1-16. Would you agree? If so, explain why, and how you understand the relationship between Matthew 20:1-16 and what precedes it (Matthew 19:27-30). If not, explain why not, and explain what relationship you find between Matthew 20:1-16 and its immediate literary context.

C. Principal Contents and Theology

1. Matthew 20:1-16 ends with the comment “So the last will be first, and the first will be last” (v. 16). Discuss the thematic relationship between this comment and the parable in vv. 1-15.
2. Identify and discuss any clues in the passage that would suggest a connection between the landowner’s actions toward the workers and God’s actions toward us. Note significant connections with language or themes elsewhere in Matthew or the rest of the Bible. What picture of God emerges from this parable?

3. David E. Garland (*Reading Matthew*, p. 206) writes about Matthew 20:1-16:

“Matthew is a Gospel that emphasizes the doing of righteousness; but this parable shows that Matthew also understands the scandalous nature of God’s grace.”

Describe and discuss the interplay between righteousness and grace in this parable, and what the parable contributes to these themes in Matthew’s Gospel as a whole.

D. History of Composition and Interpretation

1. Describe briefly the socio-historical setting in which you think Matthew’s Gospel was written. Discuss how Matthew 20:1-16 might have addressed the situation of the church in that context.
2. Identify and briefly discuss three ways in the history of interpretation that this parable has been applied to the life of individual Christians or the Christian community. Based on your study of the passage, which of these approaches do you find most faithful to the parable, and why?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

JANUARY 2009

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

This examination shall assess the candidate's ability to interpret an assigned passage of Scripture by demonstrating attention to the original language of the text, an understanding of the text's historical context, and an ability to relate the text effectively to the contemporary life of the church in the world.

The candidate shall have access to Hebrew and Greek texts, translations, commentaries, and other exegetical tools.

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Computers may be used to produce this examination. If so, double space your answers to Sections I and II, using a 12 point font throughout. When finished staple the printed copy to the first few pages of the exam book. Examinations may also be handwritten in ink. Exams written in pencil will not be graded.
3. **FORM.** Examinations that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **DECEMBER 23, 2008**. The specific passages will be announced, and the exam questions distributed, on **SATURDAY, JANUARY 24, 2009**. The completed examination is due on **THURSDAY, JANUARY 29, 2009**. The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

Genesis OR Ephesians

Your proctor will inform you of the specific passages on **JANUARY 24, 2009**.

Your examination is due to your proctor at **9:00 AM, JANUARY 29, 2009**.

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions.
2. In choosing which questions on the examination to answer and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.
3. You are expected to provide original answers to the exam questions. When using written material from other sources, you must identify the author, title, and page number. You must also identify electronic sources, either software or on-line. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.

JANUARY 2009

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

Specific Instructions continued:

4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. They will grade the exam as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously.

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any **six (6)** of the following questions. At least one question from each category (A, B, C and D) must be answered for the examination to pass.

A. The Language of the Text

- text-critical issues, translation, grammar, syntax, and word use

B. Literary Issues

- the passage's boundaries, structure and composition, literary context, and genre

C. Principal Contents and Theology

- principal motifs, themes, and ideas developed in the passage

D. History of Composition and Interpretation

- the passage's historical/sociological setting, redaction history, and its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used.

Limit your outline or lesson plan to 2 pages.

**OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR JANUARY 2009**

Page 3 of 6

Genesis 16:1-16

OR

Ephesians 4:17-32

Genesis 16:1-16

Section I: Exegetical Study and Responses to Exegetical Questions

Study Genesis 16:1-16 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and content of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of Genesis 16:1-2 or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues.
2. Translate the Hebrew text of Genesis 16:13 or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Include in your discussion the basis for the difference between the following two translations of 13b:

“by which she meant, ‘Have I not gone on seeing after He saw me!’” (Tanakh)

“for she said, ‘Have I really seen God and remained alive after seeing him?’”
(New Revised Standard Version)

B. Literary Issues

1. Describe the structure of Genesis 16, focusing on the characters and their interactions. How does this help you understand the passage?
2. What is the significance of chapter 16 in the wider narrative context of Genesis? What is the relationship between this chapter and chapters 15 and 17? What are the implications of this wider context for the promise made to Hagar in verse 10?

C. Principal Content and Theology

1. What does the text reveal about God’s plans and promises and God’s response to human activities?

2. What is the function of the messenger of God in Genesis? How does this help you understand the messenger in this passage?

D. History of Composition and Interpretation

1. In Galatians 4 Paul offers an allegorical reading of Genesis 16 in which he identifies Hagar and Sarai as symbolically representing two covenants. Discuss how two other interpreters identify Sarai and Hagar in their interpretation of Genesis 16. Which of these three interpretations of their identities most influences your understanding of the passage, and why?
2. In *Texts of Terror*, Phyllis Tribble has written,

[Hagar] experiences exodus without liberation, revelation without salvation, wilderness without covenant, wanderings without land, promise without fulfillment, and unmerited exile without return. ...All we who are heirs of Sarah and Abraham, by flesh and spirit, must answer for the terror in Hagar's story. To neglect the theological challenge she presents is to falsify faith. (p. 28).

Respond to Tribble. How does your engagement with Tribble affect your understanding of Genesis 16?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

JANUARY 2009

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 5 of 6

Ephesians 4:17-32

Section I: Exegetical Study and Responses to Exegetical Questions

Study Ephesians 4:17-32 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and contents of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of Ephesians 4:25-27, or supply the modern translation of these verses that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the difference between the following translations:

“So then putting away falsehood, let all of us speak the truth to our neighbors” (New Revised Standard Version)

“Therefore, each of you must put off falsehood and speak truthfully to his neighbor.” (New International Version)

2. Translate the Greek text of Ephesians 4:31-32, or supply the modern translation of these verses that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the difference between the following translations.

“Let all bitterness and wrath and anger and clamor and slander be put away from you” (New American Standard Bible)

“Put away from you all bitterness and wrath and anger and wrangling and slander” (New Revised Standard Version)

B. Literary Issues

1. Is Ephesians 4:17-32 a complete and coherent literary unit? What evidence supports your answer? How does this passage function within the letter as a whole and how does this help you in your interpretation of the passage?

2. What is the rhetorical shape of the passage? How does the rhetorical shape inform your understanding of the passage?

C. Principal Content and Theology

1. Identify and discuss the images in Ephesians 4:17-32 that are important to baptismal theology. How do the meanings of these baptismal images inform your understanding of the passage as a whole?
2. Though there is a debate about whether Paul wrote Ephesians, it is clear that the book is influenced by Pauline theology. Discuss the use of $\nu\omicron\upsilon\zeta$ in Pauline literature. What do you think the passage means when it talks about $\nu\omicron\upsilon\zeta$? What is the relation between $\nu\omicron\upsilon\zeta$ and one's conduct?

D. History of Composition

1. Many interpreters acknowledge close connections between the language and themes of Ephesians 4 and Colossians 3. Discuss the similarities and differences between these two chapters, noting how a comparison of the two brings the distinctive perspective of Ephesians 4 into clearer view.
2. Commentator Ralph Martin (*Ephesians, Colossians and Philemon*, Interpretation Commentaries, p. 56) argues that this passage is not so much about vices and virtues as it is about two ways of life: "what the New Testament gives is not directions but direction." Respond to Martin's assertion based on your study of Ephesians 4:17-32.

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2009

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

This examination shall assess the candidate's ability to interpret an assigned passage of Scripture by demonstrating attention to the original language of the text, an understanding of the text's historical context, and an ability to relate the text effectively to the contemporary life of the church in the world.

The candidate shall have access to Hebrew and Greek texts, translations, commentaries, and other exegetical tools.

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Computers may be used to produce this examination. If so, double space your answers to Sections I and II, using a 12 point font throughout. When finished staple the printed copy to the first few pages of the exam book. Examinations may also be handwritten in ink. Exams written in pencil will not be graded.
3. **FORM.** Examinations that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **JULY 31, 2009.** The specific passages will be announced, and the exam questions distributed, on **SATURDAY, AUGUST 29, 2009.** The completed examination is due on **THURSDAY, SEPTEMBER 3, 2009, at 9:00 a.m.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

Psalm 100

OR

2 Peter 3:8-15a

Your proctor will inform you of the specific passages on **AUGUST 29, 2009.**

Your examination is due to your proctor at **9:00 a.m., SEPTEMBER 3, 2009.**

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions.
2. In choosing which questions on the examination to answer and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.
3. You are expected to provide original answers to the exam questions. When using written material from other sources, you must identify the author, title, and page number. You must also identify electronic sources, either software or on-line. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.

AUGUST 2009

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 7

SPECIFIC INSTRUCTIONS (continued)

4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. They will grade the exam as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously.

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any **six (6)** of the following questions. At least one question from each category (A, B, C and D) must be answered for the examination to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history and its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2009

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS
PASSAGES FOR AUGUST 2009

Page 3 of 7

Psalm 100

OR

2 Peter 3:8-15a

Psalm 100

Section I: Exegetical Study and Responses to Exegetical Questions

Study Psalm 100 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and content of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Discuss the differences (identified by underline) in the following English translations of Psalm 100:3. Explain how each translation choice is, or is not, based on the Hebrew text, discussing pertinent Hebrew grammar, syntax, translation nuances, and/or variant readings. Based on that discussion, and consistent with any conclusions you may have drawn, translate the Hebrew text of Psalm 100:3, or supply the modern translation of this verse that you think is most accurate and intelligible.

“Know that the LORD is God. It is he that made us, and we are his; we are his people, and the sheep of his pasture.” (*New Revised Standard Version*)

“Know that the LORD Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture.” (*New American Standard Version*)

“Be sure that Yahweh is God, he made us, we belong to him, his people, the flock of his sheepfold.” (*New Jerusalem Bible*)

“Acknowledge that the LORD is God; He made us, and we are His, His people, the flock He tends.” (*Tanakh*)

2. Discuss the differences (identified by underline) in the following English translations of Psalm 100:5. Explain how each translation choice is, or is not, based on the Hebrew text, discussing pertinent Hebrew grammar, syntax, and/or translation nuances. Based on that discussion, and consistent with any conclusions you may have drawn, translate the Hebrew text of Psalm 100:5, or supply the modern translation of this verse that you think is most accurate and intelligible.

“For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations.” (*New Revised Standard Version*)

“good indeed is the LORD, Whose love endures forever, whose faithfulness lasts through every age.” (*New American Bible*)

B. Literary Issues

1. The genre or form of Psalm 100 is a “hymn” (or “hymn of praise”). Describe and discuss the structure of Psalm 100 in relation to the typical elements and structure of the “hymn” form. In particular, explain how the imperative verbs and the **וְ** clause in verse 5 function in terms of this genre or form.
2. Some scholars have made a connection between Psalm 100 and the so-called “Enthronement Psalms” (Psalms 93, 95-99). Discuss what these “Enthronement Psalms” have in common, and what relationship you perceive between these psalms and Psalm 100. What insights are gained from this comparison for the interpretation of Psalm 100?
3. Discuss how knowledge of Hebrew poetic parallel structures helps one to understand the relationship between the three clauses in verse 5.

C. Principal Content and Theology

1. Discuss the theological affirmations that Psalm 100 makes about God, the people of God, and “all the earth.”
2. Psalm 100:3 uses the metaphor of “sheep” to describe the people of God, implying that God is their shepherd. Discuss one example each from the Old and the New Testament where “shepherd” is used as an image/metaphor for God. What is the significance of understanding God as “shepherd” for the interpretation of Psalm 100?

D. History of Composition and Interpretation

1. What clues do you find in Psalm 100 that point to how it might have been used in Israel’s worship? Describe and discuss what picture of Psalm 100’s liturgical use might be constructed from these clues.

2. Psalm 100 has enjoyed a long history of paraphrase in the hymnody of the Christian church. The following hymn is based on Psalm 100. Describe and discuss how it interprets the psalm. Does it follow a particular translation option? Does it go beyond the psalm itself in its theological emphases? Based on this discussion, would you conclude that the hymn faithfully reflects the psalm itself, and why?

“All People That on Earth Do Dwell” (Ascribed to William Kethe, 1561; alt.)

- 1) All people that on earth do dwell, Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell, Come ye before Him and rejoice.
- 2) Know that the Lord is God indeed; Without our aid He did us make;
We are His folk, He doth us feed, And for His sheep He doth us take.
- 3) O enter then His gates with praise, Approach with joy His courts unto;
Praise, laud, and bless His name always, For it is seemly so to do.
- 4) For why? the Lord our God is good, His mercy is forever sure;
His truth at all times firmly stood, And shall from age to age endure.

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

AUGUST 2009

OPEN BOOK EXAMINATION IN BIBLE EXEGESIS

Page 6 of 7

2 Peter 3:8-15a

Section I: Exegetical Study and Responses to Exegetical Questions

Study 2 Peter 3:8-15a using appropriate resources (which you should list in your bibliography). Give careful attention to the form and content of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen **at least one question from each of the four categories (A, B, C, and D)**. *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of 2 Peter 3:10 or supply the modern English translation you think is most accurate and intelligible. Justify the translation by discussing pertinent Greek grammar, syntax, translation nuances, and/or variant readings. Explain the basis for the different translations of the segment below in the cited versions:

“everything that is done on it will be disclosed” (*New Revised Standard Version*)

“its works will be burned up” (*New American Standard Bible*)

Why do you prefer one of these translations over the other, or why have you chosen another translation? What difference does the translation of this segment of the verse make to your understanding of the passage?

2. Translate the Greek text of 2 Peter 3:11 or supply the modern English translation you think is most accurate and intelligible. Justify the translation by discussing pertinent Greek grammar, syntax, translation nuances, and/or variant readings. The verb $\lambda\upsilon\omicron\mu\acute{\epsilon}\nu\omega\nu$ is conjugated/inflected using the future form. To what time period (past, present, or future) does the verb refer within this context? What nuance is conveyed by the choice of this tense form to refer to actions in that particular time period?

B. Literary Issues

1. Discuss the simile in verse 10 that describes the coming of the “day of the Lord” as being “like a thief.” What are some points of comparison between that “day” and a “thief,” and what are some aspects of contrast? Who specifically is the “Lord” whose “day” is coming according to this verse, and on what do you base your identification?
2. According to the standard Greek lexicons, the noun $\sigma\tau\omicron\iota\chi\acute{\epsilon}\iota\alpha$ that appears in verse 10 can refer to three different things. What are these three uses of that Greek noun? Based on an analysis of the other vocabulary in this passage, which of these three uses do you think is most probable here?

C. Principal Content and Theology

1. In verses 11-12, the author directs the readers to lead “lives of holiness and godliness, waiting for and hastening the coming of the day of God.” Discuss the author’s suggestion that the manner of Christians’ lives affects the timing of “the day of God.”
2. At several points in this passage there are references to the destruction of the current created order and the coming of “new heavens and a new earth, where righteousness is at home” (see verse 13). Discuss the implications of this passage’s anticipation of a coming “new earth” for considering Christians’ responsibilities as stewards of the current earth.
3. Discuss the tension in this passage between divine wrath and judgment implicit in the fiery destruction of this world, on the one hand, and divine grace and redemption expressed in God’s patience in providing opportunity for salvation, on the other. How does this passage contribute to your understanding of the relationship between God’s justice and mercy?

D. History of Composition

1. By the end of the first century, the “delay of the Parousia” had become a critical issue in many Christian communities. What two reasons are suggested within this passage for why Jesus had not yet returned to bring the current age to a close? How do you think modern Christians should regard those reasons now that the “delay” has lasted not just a century but two millennia?
2. Many modern commentators have suggested that both 2 Peter and Jude are dependent upon an earlier Jewish apocalyptic text. What specific features of 2 Peter 3:8-15a might be used to argue in favor of that proposal? What features might be used to argue against it? Would direct literary dependence on a non-canonical Jewish source change the way this passage is understood and applied by the modern church? Why or why not?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

JANUARY 2010

EXAMINATION IN OPEN BOOK BIBLE EXEGESIS

GENERAL INSTRUCTIONS

This examination shall assess the candidate's ability to interpret an assigned passage of Scripture by demonstrating attention to the original language of the text, an understanding of the text's historical context, and an ability to relate the text effectively to the contemporary life of the church in the world.

The candidate shall have access to Hebrew and Greek texts, translations, commentaries, and other exegetical tools.

1. **IDENTIFICATION NUMBER.** Write your identification number (not your name) at the top of each page of the exam.
2. **TECHNOLOGY.** Computers may be used to produce this examination. If so, double space your answers to Sections I and II, using a 12-point font throughout. When finished staple the printed copy to the first few pages of the exam book. Examinations may also be handwritten in ink. Exams written in pencil will not be graded.
3. **FORM.** Examinations that cannot be understood because of illegibility or poor grammar/syntax will be returned ungraded.
4. **HONESTY.** Candidates are expected to do their own work, without giving or receiving aid from anyone after the passages are announced. The exam will not be proctored.
5. **IMPORTANT DATES.** The books from which the passages are drawn will be announced on **DECEMBER 22, 2009**. The specific passages will be announced, and the exam questions distributed, on **SATURDAY, JANUARY 23, 2010**. The completed examination is due on **THURSDAY, JANUARY 28, 2010, at 9:00 a.m.** The time of submission will be strictly observed.

ASSIGNMENT OF PASSAGE

Choose from selected passages:

1 Kings 17:17–24

OR

Mark 8:27–9:1

Your proctor will inform you of the specific passages on **JANUARY 23, 2010**.

Your examination is due to your proctor at **9:00 a.m., JANUARY 28, 2010**.

SPECIFIC INSTRUCTIONS

1. To assist the readers of your examination in understanding your intentions, number or letter your answers in a manner consistent with the examination questions.
2. In choosing which questions on the examination to answer and in formulating your answers to any and all questions, remember that your readers will be looking for your demonstration of facility with the original language of the text.
3. You are expected to provide original answers to the exam questions. When using written material from other sources, you must identify the author, title, and page number. You must also identify electronic sources, either software or on-line. You may use parenthetical citations within the text of your answers, endnotes, or footnotes.

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 2 of 6

SPECIFIC INSTRUCTIONS (continued)

4. Include a bibliography of consulted works.
5. Readers will be looking for logical organization and consistency within the examination. They will grade the exam as a unit and not in parts.
6. In order to maintain the anonymity of the writer so as to insure the integrity of the ordination exam process, an examination that contains any of the following will be returned ungraded:
 - the name of the person writing the exam
 - the educational institution or congregation where the writer studies or worships
 - the names of professors with whom the writer has studied, except as they may appropriately appear in citations or bibliography
 - references to having taken the exam previously.

REQUIRED PARTS OF A SATISFACTORY EXAMINATION

The following sections are required parts of a satisfactory examination. Failure to complete any of these sections will result in the failure of the examination as a whole. Specific questions in each of the categories of Section I will be provided when the passages are announced.

Section I: Exegetical Study and Responses to Exegetical Questions

After studying the passage, answer any **six (6)** of the following questions. At least one question from each category (A, B, C, and D) must be answered for the examination to pass.

- A. The Language of the Text
 - text-critical issues, translation, grammar, syntax, and word use
- B. Literary Issues
 - the passage's boundaries, structure and composition, literary context, and genre
- C. Principal Contents and Theology
 - principal motifs, themes, and ideas developed in the passage
- D. History of Composition and Interpretation
 - the passage's historical/sociological setting, redaction history and its subsequent interpretation by communities of faith

To assist the readers of your examination, clearly label this portion as Section I and identify each response by letter and number. *Limit your answer to each question to 600 words.*

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your understanding of the principal meaning of the passage as indicated in your exegetical focus statement, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

EXAMINATION IN OPEN BOOK BIBLICAL EXEGESIS

Page 3 of 6

1 Kings 17:17–24

OR

Mark 8:27–9:1

1 Kings 17:17–24

Section I: Exegetical Study and Responses to Exegetical Questions

Study 1 Kings 17:17–24 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and content of the assigned text and to its literary and historical settings. On the basis of your study, answer any **six (6)** of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Hebrew text of 1 Kings 17:18 or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the similarities and differences between your translation and the translations cited below.

“So she said to Elijah, ‘Why have you done this to me, O man of God? Have you come to me to call attention to my guilt and to kill my son?’” (*New American Bible*)

“She then said to Elijah, ‘What have you against me, O man of God? You have come to me to bring my sin to remembrance, and to cause the death of my son!’” (*New Revised Standard Version*)

2. Translate the Hebrew text of 1 Kings 17:21–22 or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment on the fact that the LXX reads ἐνεφύσησεν where the Masoretic Text has **וַיִּתְמַרְדֵּר**.

3. Translate the Hebrew text of 1 Kings 17:24 or supply the modern translation that you think is most accurate and intelligible. Justify the translation you have chosen by discussing pertinent grammatical and syntactical issues. Comment specifically on the similarities and differences between your translation and the translations cited below.

“Now I know that you are a prophet and that the LORD really does speak through you.” (*NET Bible*)

“Now I know that you are a man of God, and that the word of the LORD in your mouth is truth.” (*New Revised Standard Version*)

“Now I know that you are a man of God and that the word of the LORD is truly in your mouth.” (*Tanakh*)

B. Literary Issues

1. 1 Kings 17:17–24 stands between Elijah’s pronouncement of the drought as a judgment and the ending of the drought following the contest on Mount Carmel. How does the plot development within this passage relate to the unfolding of the plot in that broader literary context? How does the wider context of 1 Kings 17–18 inform the interpretation of 1 Kings 17:24?
2. Does the characterization of the woman change between her first statement to Elijah and her last? Support your answer by details of the text and knowledge of the conventions of Hebrew narrative.

C. Principal Content and Theology

1. Discuss the uses of the verb **דָּבַר** and the noun **דִּבָּר** in 1 Kings 17 as a whole and the theological implications of the occurrence in 1 Kings 17:24.
2. Describe and discuss the theology contained in the widow’s statement to Elijah in 1 Kings 17:18 and in Elijah’s question to God in 1 Kings 17:20. Articulate a response to this theology from a Reformed theological perspective.

D. History of Composition and Interpretation

1. Luke 7:11–17 tells the story of Jesus and a widow whose son has died. In that story the crowd comes to the conclusion that Jesus is a prophet. How does 1 Kings 17:17–24 help one to understand the role of a prophet?
2. Malachi 4:5 states that God will send “the prophet Elijah before the great and terrible day of the LORD comes” (*New Revised Standard Version*). This expectation is present in the synoptic gospels (e.g., Matthew 11:13–14; Mark 9:11–13; Luke 1:17). What details in 1 Kings 17:17–24 contribute to this understanding of Elijah’s role as the herald of the arrival of the messianic age?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*

Mark 8:27–9:1

Section I: Exegetical Study and Responses to Exegetical Questions

Study Mark 8:27–9:1 using appropriate resources (which you should list in your bibliography). Give careful attention to the form and content of the assigned text and to its literary and historical settings. On the basis of your study, answer any six (6) of the following questions, being sure that you have chosen at least one question from each of the four categories (A, B, C, and D). *Limit your answer to each question to 600 words.*

A. The Language of the Text

1. Translate the Greek text of Mark 8:31 or supply the modern English translation you think is most accurate and intelligible. Justify your translation by discussing grammar and syntax in the verse. In light of the Greek text, comment specifically on the differences between the following translations.

“suffer many things” (*New International Version*)

“undergo great suffering” (*New Revised Standard Version*)

2. Translate the Greek text of Mark 8:33 or supply the modern English translation you think is most accurate and intelligible. Justify your translation by discussing grammar and syntax in the verse. Specifically discuss the verb ἐπιτιμάω as it appears in verse 33 and compare its use here with the other two times it appears in the assigned passage.
3. Translate the Greek text of Mark 8:34 or supply the modern English translation you think is most accurate and intelligible. Justify your translation by discussing grammar and syntax in the passage. Comment specifically on the two imperatives.

B. Literary Issues

1. Briefly describe the structure of the Gospel of Mark. What is the significance of the placement of this passage in the larger context of the gospel for interpretation of Mark 8:27–9:1?
2. In verse 30 Jesus mandates secrecy; in verse 32 he speaks openly. Discuss the seeming contradiction in these two verses. What is to be kept secret, and what does Jesus discuss openly? How do these two actions contribute to your understanding of the passage?

C. Principal Content and Theology

1. Compare and contrast the use of the phrase “Son of Man” in Mark 2:10 with its use in 8:38. How does the use of “Son of Man” in that earlier verse inform your understanding of what Jesus is saying in the assigned passage?
2. Jesus first issues a call to discipleship in Mark 1:17. What has been added to that call in 8:27–9:1? How do these calls contribute to what it means to follow Jesus according to the Gospel of Mark?

D. History of Composition and Interpretation

1. Briefly discuss the concept of the “messianic secret” as a feature of Mark’s gospel. What does this concept contribute to your understanding of Mark 8:27–9:1?
2. In Mark 9:1, Jesus tells the disciples, “there are some standing here who will not taste death until they see that the kingdom of God has come with power” (New Revised Standard Version). Discuss at least two interpretations of the relationship between the disciples’ deaths and the coming of the kingdom of God with power. Which contributes more to your own interpretation of this passage and why?

Section II: Exegetical Focus

On the basis of your exegetical work, state what you consider to be a faithful interpretation of the passage. *Limit your statement to 100 words.*

Section III: Application

On the basis of your exegetical focus statement in Section II, develop a sermon outline or lesson plan for this passage. Include a brief description of the context in which this sermon or lesson would be used. *Limit your outline or lesson plan to 2 pages.*