

AUSTRALIAN COLLEGE OF THEOLOGY

Licentiate in Theology

TH212- CHRISTOLOGY

10 June 2011 9.00am-11.00am

Answer FOUR (4) questions

All questions are of equal value.

1. What evidence can be found in the New Testament for the virginal conception of Jesus?
2. Discuss TWO titles of Jesus and what they tell us about both his person and his work.
3. What was Arianism and why was it such a threat to the early church?
4. What was the purpose of the Council of Chalcedon? What did it conclude about the person of Jesus?
5. What is meant by the terms 'Jesus of history' and 'Christ of faith'?
Outline the various quests for the historical Jesus.
6. 'Liberation theology cannot give a coherent theology of the cross.' Discuss.
7. Write notes on TWO of the following biblical metaphors discussing how they present the work of Christ:
(a) victory (b) sacrifice (c) justification (d) redemption
8. Theories of the atonement are sometimes categorised as subjective or objective. What does this mean?
Describe one subjective theory and one objective theory.
9. In what way is Jesus' resurrection and ascension part of his saving work?
10. What is the kingdom of God?



AUSTRALIAN COLLEGE OF THEOLOGY

New Testament Greek (Mark)

12 November 2011

Time: 2 hours

Attempt ALL questions.

NB. The marks value of each question is identified within the paper.

A marking guide is included to show how marks are apportioned for translations.

breakdown of marks:

Question	marks			Question	marks	
1a	2			3c	1	
1b	2			3d	1	
1c	2			3e	1	
2a	1			3 translation	30	
2b	1			4a	1	
2c	1			4b	1	
2d	1			4c	1	
2 translation	25			4d	1	
3a	1			4e	1	
3b	1			4 translation	25	

Total marks available 100

Marking Guideline:

Translation questions will be graded according to the following

	Fail	Pass	Pass+	Credit	Distinction	High Distinction
has the candidate offered an accurate translation? 90%	The original meaning of the passage is not evident from the translation attempt	the translation has captured the sense and meaning of the passage but has mistreated a number of individual words and phrases	the translation is essentially correct but has made errors concerning grammar and syntax.	the translation is substantially correct in terms of the overall meaning but has made mistakes of detail.	the translation correctly handles most aspects of the text's affective and prepositional content.	the translation correctly handles all aspects of the text and picks up on details of affective as well as prepositional content.
Does the candidate recognise the imprecision of their translation? 10%	the translation is not in English that can readily be described as readable (even allowing for ellipsis)	the translation is in readable English (allowing for ellipsis)		footnotes are included that explain some of the text's ambiguity	footnotes are included that explain some of the textual, lexical and semantic ambiguity	footnotes are included that explain all significant textual, lexical and semantic ambiguities

Q1

Mark 1:41-45

Draw on the Greek text to account for the variations between the different versions shown for Mark 1: 41, 44 and 45. In each instance

identify which of the two translations is preferable in terms of capturing Mark's meaning and mood. Justify your choice with reference to the Greek text. (you do not need to offer your own translation for these verses).

1a 1:41

- GNT καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι·
- NJB Feeling sorry for him, Jesus stretched out his hand, touched him and said to him, 'I am willing. Be cleansed.'
- NLT Moved with compassion, Jesus reached out and touched him. "I am willing," he said. "Be healed!"

1b 1:44

- GNT καὶ λέγει αὐτῷ· ὄρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
- NIV "See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them."
- NLT "Don't tell anyone about this. Instead, go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy. This will be a public testimony that you have been cleansed."

1c 1:45

- GNT ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἕξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.
- Message But as soon as the man was out of earshot, he told everyone he met what had happened, spreading the news all over town. So Jesus kept to out-of-the-way places, no longer able to move freely in and out of the city. But people found him and came from all over.
- ESV But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in desolate places, and people were coming to him from every quarter.

Q2

Mark 2:8-12

Translate the passage into idiomatic English and answer the following questions on its grammar and syntax

- a. with reference to λέγει in verse 8, why does this verb appear in the present 'tense'?
- b. explain your reasons for the way you translate τί in verse 8 and seven words later in verse 9
- c. how may ἵνα be used in Koine Greek and which usage(s) makes best sense of its appearance in verse 10?
- d. how is ὥστε being used in verse 12?

⁸ καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ⁹ τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; ¹⁰ ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς· λέγει τῷ παραλυτικῷ· ¹¹ σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. ¹² καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἶδομεν.

Q3

Mark 3:21-26

Translate the passage into idiomatic English and answer the following questions on its grammar and syntax

- how does your translation of ἔλεγον in the passage, verse 21, draw out its *aspect*?
- how may ὅτι be used in Koine Greek and which usage(s) makes best sense of its appearances in passage verse 22?
- explain the use of the participle προσκαλεσάμενος in the passage, verse 23.
- how should we understand the conditional clause in verse 24 of the passage?
- explain the form of the preposition ἐπί in verse 25.

²¹ καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξήλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη. ²² Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ²³ Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· ²⁵ καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῆναι. ²⁶ καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει. ²⁷ ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

Q4

Mark 4:13-17

Translate the passage into idiomatic English and answer the following questions on its grammar and syntax

- what are the grammatical options for translating γνώσεσθε in verse 13?
- what type of participle is ὁ σπείρων (verse 14)?
- what should we make of the voice of the verb ἔρχεται (verse 15)?
- μετὰ (verse 16) can variously be translated *with* or *after*. How can you determine which way it is to be translated in this verse?
- with reference to this passage, how can you tell if the participle is being used adverbially or adjectivally?

¹³ Καὶ λέγει αὐτοῖς· οὐκ οἶδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ¹⁴ ὁ σπείρων τὸν λόγον σπείρει. ¹⁵ οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν· ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς. ¹⁶ καὶ οὗτοί εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, ¹⁷ καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.

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New Testament Greek (John)

12 November 2011

Time: 2 hours

Attempt ALL questions.

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Q1

John 1:39-42

Draw on the Greek text to account for the variations between the different versions shown for John 1:39, 41 and 42. In each instance

identify which of the two translations is preferable in terms of capturing John's meaning and mood. Justify your choice with reference to the Greek text.
(you do not need to offer your own translation for these verses).

1a 1:39

GNT λέγει αὐτοῖς· ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

CSB "Come and you'll see," He replied. So they went and saw where He was staying, and they stayed with Him that day. It was about 10 in the morning.

NLT "Come and see," he said. It was about four o'clock in the afternoon when they went with him to the place where he was staying, and they remained with him the rest of the day.

1b 1:41

GNT εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὐρήκαμεν τὸν Μεσσίαν, ὃ ἐστὶν μεθερμηνεύομενον χριστός.

NRSV He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed).

Message The first thing he did after finding where Jesus lived was find his own brother, Simon, telling him, "We have found the Messiah" (that is, "Christ").

1c 1:42

GNT ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.

NKJV And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).

NLT Then Andrew brought Simon to meet Jesus. Looking intently at Simon, Jesus said, "Your name is Simon, son of John-- but you will be called Cephas" (which means "Peter").

Q2

John 2:18-25

Translate the passage into idiomatic English and answer the following questions on its grammar and syntax.

- explain your reasons for the way you translate τί at the beginning (verse 18) and at the end (verse 25) of the passage.
- how does your translation of ἔλεγεν in the passage, verses 21 and 22, draw out its aspect?
- explain the use of the participle θεωροῦντες in the passage, verse 23.
- διὰ (verse 24) can variously be translated because or through. How can you determine which way it is to be translated in this verse?
- with reference to verse 25, why does μαρτυρήση appear instead of the indicative form?
- With reference to this passage, how can you tell if the participle is being used adverbially or adjectivally?

¹⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; ¹⁹ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. ²⁰ εἶπαν οὖν οἱ Ἰουδαῖοι· τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ²¹ ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς. ²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. ²⁴ αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας ²⁵ καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

Q3

John 3:12-16

Translate the passage into idiomatic English and answer the following questions on its grammar and syntax.

- how should we understand the conditional clause in verse 12 of the passage?
- what type of participle is ὁ πιστεύων (verses 15-16)
- how may ἵνα be used in Koine Greek and which usage(s) makes best sense of its appearance in verse 15?
- how is ὥστε being used in verse 16?

¹² εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

¹³ καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. ¹⁴ Καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ¹⁵ ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. ¹⁶ οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.

Q4

John 4:13-18

Translate the following passage into idiomatic English and answer the following questions on its grammar and syntax.

- with reference λέγει to in verse 15, why does this verb appear in the present 'tense'?
- explain on the form of the word κύριε in verse 15
- what should we make of the voice of the verb ἀπεκρίθη in verse 17?
- how may ὅτι? Be used in Koine Greek and which usage(s) make best sense of its appearance in this passage, verse 17?

¹³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· ¹⁴
ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ
ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. ¹⁵ λέγει πρὸς
αὐτὸν ἡ γυνὴ· κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.
¹⁶ λέγει αὐτῇ· ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. ¹⁷ ἀπεκρίθη ἡ γυνὴ καὶ
εἶπεν αὐτῷ· οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω· ¹⁸ πέντε
γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.