

PAN AFRICA CHRISTIAN UNIVERSITY
Department of Bible & Theology

THE 2113 Bibliology & Contextualization

Final Exam
3hrs

Answer all questions in the answer booklet provided

SECTION A
Answer all Questions

1. Explain the following terms as they relate to the study of Bibliology (6 marks)
 - a. Canonicity
 - b. Inerrancy
 - c. Revelation
2. What is the difference between the following terms? (6 marks)
 - a. Contextualization and Indigenization
 - b. Existentialist Contextualization and Dogmatic Contextualization
 - c. Translation and Transculturation models of Contextualization
3. Name and Explain FIVE false views of Inspiration (10 marks)
4. Name and Explain FOUR factors that were considered in the canonization of the New Testament (8 marks)

SECTION B
Answer all Questions

5. "The gospel is never the guest of any culture; it is always its judge and redeemer" Is this statement true or false? Discuss briefly, giving your reasons. (5 marks)
6. "Contextualized theology is a process of correction and adaptation" Discuss the truth of this statement briefly, in light of the Transformation Model of contextualization. (5 marks)
7. "Because man is God's creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic. The Gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture" Discuss the merits of this statement from The Lausanne Covenant, using relevant examples from your culture. (5 marks)

SECTION C
Answer all Questions

8. While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. So he reasoned in the synagogue with the Jews and the God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there. A group of Epicurean and Stoic philosophers began to dispute with him. Some of them asked, "What is this babbler trying to say?" Others remarked, "He seems to be advocating foreign gods." They said this because Paul was preaching the good news about Jesus and the resurrection.

Then they took him and brought him to a meeting of the Areopagus, where they said to him, "May we know what this new teaching is that you are presenting? You are bringing some strange ideas to our ears, and we want to know what they mean." (All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.)

Paul then stood up in the meeting of the Areopagus and said: "Men of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: to an unknown god. Now what you worship as something unknown I am going to proclaim to you. The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

"Therefore since we are God's offspring, we should not think that the divine being is like gold or silver or stone—an image made by man's design and skill. In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead."

When they heard about the resurrection of the dead, some of them sneered, but others said, "We want to hear you again on this subject." At that, Paul left the Council. A few men became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others (From Acts 17)

- a. Identify THREE possible contextualization challenges Paul might have experienced in Athens? Discuss briefly (6 marks)
- b. In what TWO ways did Paul connect with the Athenians in His message? Discuss briefly how these positively aided his contextualization efforts (4 marks)

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9. Don and Carol Richardson were missionaries among an African tribe. They worked hard to learn the language and customs of the tribe they lived with. They were frustrated that they couldn't get them to understand the story of Jesus coming to earth to die for their sins. The tribe loved the story of the crucifixion of Jesus, especially the part about Jesus' betrayal and crucifixion. At this point they hung on Don's every word, waiting with eager anticipation for the part where Judas gave Jesus the kiss of betrayal. They shouted with glee and clapped for Judas. Treachery was their highest virtue.

Don and Carol prayed that God would show them a way to convey the true message of Christmas in a form these people would understand. Then one day the opportunity came in a manner they didn't expect. The tribe up the river attacked the tribe Don was living with. For weeks they fought and killed each other. Finally Don said to the leaders of the tribe, "If you don't stop fighting we will leave your tribe." That was a serious threat to them. They liked Carol's medical care and Don's steel implements. Plus, the presence of the white family gave them status. The chief of Don's tribe realized that he had to pay the price of peace.

One day Don watched the warriors of the warring tribes form a line opposite each other. The chief of his tribe took his newborn son from the arms of his wife. She sank to the ground wailing in uncontrollable grief. Then the Chief walked down the line of his warriors and each of them put their hands on his little first-born child. With determination and resolve the chief walked across the open space between the two warring tribes. He stood face to face with the enemy chief and placed his son in his enemy's arms. With the baby in his arms, the enemy chief walked down the line of his warriors. In full view of the father and the father's tribe, each enemy warrior placed his hands on the baby boy; next the warriors turned and disappeared in the bush with the infant. The baby was gone, never to be returned to its grieving parents.

The Richardsons wondered what the ceremony meant. One day the chief said to them, "I offered my son as the peace-child for our tribes. As long as my son lives there will be peace between our tribes. If he dies, war will resume. Anyone who kills a peace-child will himself be killed." Don pondered the significance of the ceremony. In a flash of insight he realized the Chief was giving him the cultural key that would open this stone-age people to the truth about Jesus Christ.

One day Don gathered the elders together and told them the story of God's peace-child. Don spoke of the war that rages between the kingdoms of this world and the Kingdom of God. Next Don shared how God our Heavenly Father sent Jesus to this earth as His Peace Child to make peace between God and man. "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6 NIV)

- Do you think it was important or necessary for the Richardsons to learn the language and customs of the tribe? Discuss briefly (4 marks)
- Identify and discuss briefly, two contextualization challenges experienced by the Richardsons in this narrative (4 marks)
- In light of the *Lausanne Covenant* statement in Que. 7 above, what aspects of this culture would the gospel have to judge, and what aspects would it have to transform? Discuss briefly with reference to examples from the narrative (6 marks)