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UNIVERSITY OF MALTA
FACULTY OF THEOLOGY

JANUARY 2006 SESSION OF ASSESSMENTS

SHG1000 Foundations of Theology

Sat 28 Jan 2006

09.00 –12.00

Answer ONE question from EACH section:

SECTION A:

1. What are the differences between the Hebrew Scriptures and the Christian Old Testament and how did the Hebrew Scripture emerge?
2. Write around 150 words about the following: Moses, David, the Prophets, the Sages.
3. What is the theological significance of the Exodus story?

SECTION B:

4. Discuss in some detail, and illustrate with examples, the so-called *apocalyptic* trend in the writings of one or two of the Early Christian Writers.
5. Assess and discuss the importance of the doctrine of *The Two Ways* in the *Didachè* and the *Letter of Barnabas*.
6. *The Christians are not to be sought out. If they are accused and found guilty, they must be punished. However, if anyone of them denies being a Christian and clearly demonstrates this by offering prayers to our gods, that one is to be pardoned for the sake of repentance, whatever suspicion might have weighed on him in the past".*
 - i) who is the author of the text?
 - ii) who is he writing to?
 - iii) what could be considered as new with respect to the past practice alluded to?
 - iv) discuss briefly the theme of *persecution* in early Christianity.

7. "When the persecution finally ceased the Bishop Peter of blessed memory had suffered martyrdom, he left and went back to his solitary cell; and there he was a daily martyr to his conscience, ever fighting the battles of the Faith"
- i) who is the author of the text?
 - ii) of whom is the author speaking?
 - iii) Discuss in some detail, the theological import of the contents of the text.
8. Discuss the impact on Early Christianity and Early Christian Writings of either:
- i) *Plotinian Neoplatonism* or
 - ii) *Emperor Constantine The Great*

SECTION C:

9. Comment on the theological Themes of one of the four canonical Gospels.
10. All the Evangelists evaluate the death of Jesus upon the cross in a variety of ways. Comment.
11. Show how the reality which we so readily identify as the New Testament is the result of a complex historical process.