

**AUSTRALIAN COLLEGE OF THEOLOGY**

**Licentiate in Theology**

**CH201 THE CHURCH TO 1550**

**Friday, 19<sup>th</sup> of June 2009      Time: 9.00 am – 11.00 am**

**Attempt FOUR questions. DO NOT answer both (a) and (b) of the same question.**

1. (a) Discuss the difficulties encountered by the Christian church in its first 300 years of existence, with regard to both external pressures and internal problems.  
**OR**  
(b) How did the church react to the social, philosophical and religious opposition it encountered in its first 300 years?
2. (a) With particular reference to heresy, discuss the aims of the Great Councils of the Church (Nicea to Chalcedon). To what extent did they achieve their aims?  
**OR**  
(b) Discuss the changes in the church which followed the conversion of Constantine and decide whether it had a positive effect on the history of the church. Explain the reasons for your decision.
3. What factors contributed to the conversion of Western Europe from A.D.500 to A.D.900?
4. Why were the Crusades begun? What did they achieve?
5. What was the Investiture Controversy? How was it resolved?
6. Why were the Ecumenical Councils from Pisa to Basel known as The Reforming Councils? Did they have any lasting effect?
7. What did Scholasticism contribute to the history of Christian theology?
8. In what ways were Wycliffe and/or Hus fore-runners of the Reformation?
9. Discuss the principal areas of conflict in which Luther was involved with both Catholics and other Protestants.
10. Calvin was both a lawyer and a theologian. How was this evident in his contribution to the Reformation in Switzerland?
11. (a) Catholic Reformation or Counter Reformation? Which is the more accurate term to describe the movement within the Roman Church in the 16th century?  
**OR**  
(b) How did the Roman Catholic Church respond to the Protestant challenges of the sixteenth century?



**AUSTRALIAN COLLEGE OF THEOLOGY**

**LICENTIATE IN THEOLOGY**

**CH202: THE CHURCH FROM 1550 TO MODERN TIMES**

**Monday, 2 November 2009 2.00pm to 4.00pm**

**Attempt FOUR questions. DO NOT ATTEMPT both (a) and (b) of the same question.**

1. (a) Was the English Reformation more political than religious? Discuss the motivation, the events, and the outcomes of the English Reformation in your answer.  
**OR**  
(b) Examine how the Reformation came to England in the sixteenth century? Assess the extent of its progress by the end of the reign of Henry VIII?
2. Discuss the main issues involved in the churches' "struggle for liberation" in **EITHER** England **OR** the Continent **OR** the American colonies between 1550 and 1689.
3. Assess the impact of the Oxford Movement on nineteenth century England and explain its development. What were the principal results of the Movement?
4. Assess the reasons for the success of the Methodist Revival. Was it John Wesley's original theological thinking or his organisational skills?
5. How did the Christian Socialists differ from the Salvation Army in their approach to the social problems of Victorian England?
6. What impact did the Great Awakening have on the future shape of Christianity in the USA?
7. Trace the development of critical biblical scholarship through the 19th century, and assess its impact on the modern church.
8. (a) Explain the rise of Fundamentalism in the U.S.A.  
What have been the major consequences of this movement?  
**OR**  
(b) Assess the impact of Frontier Religion on American Revivalism in the 19th Century.  
Is there anything the church can learn as it moves into the 21st century?
9. (a) It has been said that the 19<sup>th</sup> Century missionary expansion rode on the coat-tails of European colonialism. Is this a true evaluation of the historical situation? Fully explain your reasoning.  
**OR**  
(b) Contemporary ecumenism has been said to have its foundation in the mission's movement. Evaluate this statement.
10. Evaluate and explain the various responses of the churches to the totalitarianism of Nazi Germany in the 1930's and 1940's?
11. Compare and contrast Vatican I and Vatican II in terms of what was attempted and what was achieved.
12. How did Christianity come to Australia? As best you can, outline the attitude of the English denominational and mission societies' leaders to the spiritual wellbeing of convicts and Aborigines in Australia. What impact has that attitude had on the church in Australia?



**AUSTRALIAN COLLEGE OF THEOLOGY**

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**EM201- MISSION PERSPECTIVES**

**Date: 6 November 2009      Time: 9am-11am (2 hours)**

Answer any **four (4)** questions. All questions have the same value.

*Unmarked NIV, NRSV or ESV Bibles are permitted.*

1. “The living God is a missionary God” (Stott). What does Stott mean by this statement? Explain why you agree or disagree with him.
2. Explain the significance of Genesis 12:1-4 both for Old Testament Israel and the Church.
3. “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14). What teaching did Jesus intend to communicate to the hearers of his day? What are the implications for us today?
4. Summarise the contribution to missions of William Carey OR Hudson Taylor OR Cameron Townsend OR Donald McGavran.
5. Explain “worldview” and how it relates to cross-cultural missions and ministry.
6. What are the strengths and weaknesses of the Brewsters’ concept of bonding?
7. What do you understand by the term “People Group”? How useful is this concept to missions?
8. What is the role of the local church in the sending of missionaries?
9. Explain what is meant by “a contextualised approach to evangelism.”
10. Discuss the main issues needing to be addressed in partnerships between Western and non-Western mission agencies.



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**Licentiate in Theology**

**OT202: FROM ISRAEL TO JUDEA**

**Tuesday, November 3rd, 2009 – 2:00pm to 4:00pm.**

**All candidates are to be supplied with an unmarked copy of the NRSV, RSV, NIV or TNIV.**

**Answer FOUR questions**

**All questions are of equal value**

1. Why do the eighth century prophets condemn foreign nations? Give examples.
2. What are the main themes of **either** Amos **or** Hosea?
3. What is the connection between the 'Book of the Law' / 'Book of the Covenant' and Josiah's reforms?
4. How do we reconcile the two extremes Lam. 3:22-24 and 5:20-22?
5. In **either** Jeremiah 30-33, **or** Ezekiel 33-39, **or** Isaiah 54-59, what key parts of the message in these chapters are intended to give hope to Israel? (*choose one only*)
6. Identify and discuss the characteristics of the "servant" in the *Servant Songs*.
7. How did Ezra and Nehemiah contribute to the rebuilding of Israel?
8. What does Proverbs mean by 'wisdom'? Where can it be found?
9. If the catch cry of the Preacher is "Everything is meaningless" (NIV), why is Ecclesiastes classed as *Wisdom Literature*?
10. What does Daniel have to say to those who live within cultural and political systems that are not supportive of Biblical faith?



**Australian College of Theology**

**Licentiate in Theology**

**OT203: Principles of Hermeneutics**

**Tuesday, November 10, 2009, 9.00am – 10.30am**

**All candidates are to be supplied with an unmarked copy of the NRSV, RSV, ESV or NIV Bible.**

**Time allowed: 1 hour 30 mins (plus 10 minutes reading time)**

**Answer any THREE questions. All questions are of equal value.**

1. Discuss: The study of hermeneutics aims to bridge the gaps between the world of the Bible and the contemporary world?
2. It has been said, "Context is king." Describe the importance of literary context in the task of exegesis and include biblical illustrations in support of your answer.
3. Biblical interpretation is concerned with the meaning of words. What semantic issues should the interpreter consider to ensure accurate interpretation?
4. Show how ONE of the following affects the interpretation of the text:
  - a. Grammatical considerations  
OR
  - b. Historical and cultural background
5. Identify significant features of ONE of the following genres and the hermeneutical principles which are important when interpreting it:
  - a. The Psalms  
OR
  - b. Old Testament prophecy
6. What hermeneutical considerations would assist in determining the intended meaning of the parables of Jesus?
7. How does a failure to recognise the purpose for which the book of Acts was written lead to mishandling it?
8. G.K. Chesterton said there were no beasts in the book of Revelation so weird as some of its interpreters. What steps would you take to avoid being included in his criticism?



**AUSTRALIAN COLLEGE OF THEOLOGY**

**Licentiate of Theology (ThL)**

**OT 206 PRE-EXILIC PROPHETS**

**Wednesday, June 10th 2009      2:00 pm-4:00 pm.**

**All candidates are to be supplied with an unmarked copy of the NIV, NRSV, RSV, ESV or TNIV.**

**SECTION A (33%) – Attempt ONE question**

1. Why does Amos begin his prophesy against Israel with words of judgment against Israel's neighbours?
2. How did Amos exercise his prophetic ministry?
3. How does Hosea characterise Israel's sin?
4. Hosea proclaimed a bold message of judgment, but what hope does he also hold out to the people of Israel?
5. What diagnosis does Isaiah make of eighth century Judah and what remedy does he propose?
6. How is God presented in Isaiah 6 and how does this tie in with Isaiah's message?
7. Why was Jeremiah said to be God's *prophet to the nations* (1:5)?
8. Why did so many people in Judah fail to pay attention to Jeremiah's words?

**SECTION B (67%)**

**Write exegetical essays on TWO of the following passages one passage from one question and one from another. As applicable, comment on the context of the passage, the meaning and significance of important words and phrases, and the overall meaning of the passage.**

- |                       |                         |
|-----------------------|-------------------------|
| 9. (a) Isaiah 1:24-31 | 10 (a) Hosea 2:2-11     |
| (b) Isaiah 5:1-7      | (b) Hosea 7:11-16       |
| (c) Isaiah 7:10-17    | (c) Hosea 11:1-8        |
| (d) Isaiah 10:5-12    | (d) Hosea 14:1-9        |
| 11 (a) Amos 2:1-5     | 12 (a) Jeremiah 1:13-19 |
| (b) Amos 3:8-15       | (b) Jeremiah 3:14-20    |
| (c) Amos 6:1-7        | (c) Jeremiah 27:1-8     |
| (d) Amos 8:1-8        | (d) Jeremiah 32:16-23   |



**AUSTRALIAN COLLEGE OF THEOLOGY**

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**OT209 HEBREW EXEGESIS**

**Tuesday, 16<sup>th</sup> June, 2009 Time: 9.00 am- 11.00am**

**All questions (question 1 and the 3 translation texts) attempted are of equal value**

**Question 1. Answer one of the following**

- a. What function does Deuteronomy 5–7 fulfil within the purpose of this book?
- b. Why does Moses deliver the ‘decatalogue’ to Israel a second time?
- c. Discuss what significance Isaiah 6:8-13 may have for one’s interpretation of Isaiah (you may limit your answer to either the book of Isaiah, Isaiah 1–55 or Isaiah 1–39).
- d. To what extent is Isaiah 1–39 a prophecy of judgment?

**Question 2. Translate and exegete three of the following texts**

- a. Deut. 5:1-5
- b. Deut 5:22-27
- c. Deut. 6:20-25
- d. Isa. 6:1-7
- e. Isa. 6:9-13
- f. Isa. 9:2-7



**AUSTRALIAN COLLEGE OF THEOLOGY**

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**PC215 CHRISTIAN WORSHIP**

**Monday, 15<sup>th</sup> June 2009    Time: 9.00am-11.00am**

**Instructions: Students must answer three questions, at least one from each section.**

**Section A: The Roots of Christian Worship: Biblical and Historical Perspectives**

1. Can we replicate the style of worship of the early church in our new social setting? What aspects would differ most between this worship and our forms today?
2. What was the nature of the criticism of Israel's worship by the Eight Century. B.C prophets? Does this have any relevance to our worship today?
3. What can we learn from available documents regarding the practices of the church in the patristic period? Illustrate you answer with reference to more than one writer or writing.
4. Identify the main revisions that the reformers sought to work into the worship practices of churches they founded.

**Section B**

5. What are the essential differences between good hymns and good choruses and how much of each is crucial to a worship service if at all? Discuss.
6. "Preaching the word of God is the central and irreplaceable issue in worship. All genuine revivals of the church have been firstly revivals of preaching." Discuss
7. What are the main sources and forces affecting contemporary, non-traditional 'praise and worship' formats? Are all these theologically justifiable?
8. Can worship be used for evangelism without reducing its value for mature Christians?

