

**THEOLOGY ADMISSIONS ASSESSMENT****SPECIMEN PAPER****60 minutes****SECTION 2**

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**INSTRUCTIONS TO CANDIDATES**

**Please read these instructions carefully, but do not open the question paper until you are told that you may do so.** This paper is Section 2 of 2.

There are two extracts in this paper, of which you should choose **one**, and answer the three questions which follow it.

You should write your answers in the space provided in this question paper. Please complete this section in **black pen**.

You can use the blank inside front and back covers for rough working or notes, but no extra paper is allowed. Only answers in the space indicated in the paper will be marked.

Dictionaries may NOT be used.

**Please wait to be told you may begin before turning this page**

This question paper consists of 11 printed pages and 1 blank page

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Here are two extracts, one from the New Testament and the other from a German philosopher, Friedrich Nietzsche. Read both, and the questions attached, then choose **one extract**, and answer the questions that follow.

You should write your answers **in the space provided in this booklet**.

### Extract A

#### Acts 17:16–34

<sup>16</sup>While Paul was waiting for Silas and Timothy in Athens, he was greatly distressed to see that the city was full of idols. <sup>17</sup>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. <sup>18</sup>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. <sup>19</sup>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? <sup>20</sup>You are bringing some strange ideas to our ears, and we want to know what they mean." <sup>21</sup>(All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.)

<sup>22</sup>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. <sup>23</sup>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.

<sup>24</sup>"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. <sup>25</sup>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. <sup>26</sup>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. <sup>27</sup>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. <sup>28</sup>'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

<sup>29</sup>"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. <sup>30</sup>In the past God overlooked such ignorance, but now he commands all people everywhere to repent. <sup>31</sup>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."

<sup>32</sup>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." <sup>33</sup>At that, Paul left the Council. <sup>34</sup>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.

1. **On the basis of this extract, which are the different audiences Paul addresses in Athens?**
2. **What does the passage tell us about Paul's message to his Greek hearers?**
3. **What clues, if any, does the passage give as to how Paul thinks about God and Jesus Christ?**

## Extract B

### Nietzsche: *The Anti-Christ*. Section 33.

In the entire psychology of the 'Gospel' the concept of guilt and punishment is lacking; likewise the concept reward. 'Sin', every kind of distancing relationship between God and man, is abolished – *precisely this is the 'glad tidings'*. Blessedness is not promised, it is not tied to any conditions; it is the *only* reality – the rest is signs for speaking of it...

The *consequence* of such a condition projects itself into a new *practice*, the true evangelical practice. It is not a 'belief' which distinguishes the Christian: the Christian acts, he is distinguished by a *different* mode of acting. Neither by words nor in his heart does he resist the man who does him evil. He makes no distinction between foreigner and native, between Jew and non-Jew (one's neighbour' is properly one's co-religionist, the Jew). He is not angry with anyone, does not disdain anyone. He neither appears in courts of law nor claims their protection ('not swearing'). Under no circumstances, not even in the case of proved unfaithfulness, does he divorce his wife. – All fundamentally *one* law, all consequences of *one* instinct. –

The life of the redeemer was nothing else than *this* practice – his death too was nothing else...He no longer required any formulas, any rites for communicating with God – not even prayer. He has settled his accounts with the whole Jewish penance-and-reconciliation doctrine; he knows that it is through the *practice* of one's life that one feels 'divine', 'blessed', 'evangelic', at all times a 'child of God'. It is *not* 'penance', *not* 'prayer for forgiveness' which leads to God: *evangelic practice alone* leads to God, it *is* God! – What was *abolished* with the Evangel was the Judaism of the concepts 'sin', 'forgiveness of sin', 'faith', 'redemption by faith' – the whole of Jewish *ecclesiastical* teaching was denied in the 'glad tidings'.

The profound instinct for how one would have to *live* in order to feel oneself 'in Heaven', to feel oneself 'eternal', while in every other condition one by *no* means feels oneself 'in Heaven': this alone is the psychological reality of 'redemption'. – A new way of living, *not* a new belief...

1. Summarise Nietzsche's argument in this extract.
2. In what ways can this line of argument be criticised?
3. How do you react to what you read in this passage?

**Write your answer in the space below**

Extract chosen

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