

CONTENTS

DIVINITY	1
GCE Advanced Level and GCE Advanced Subsidiary Level.....	1
Paper 9011/01 Prophets of the Old Testament.....	1
Papers 8041/02 and 9011/02 The Four Gospels	5
Paper 9011/03 The Apostolic Age.....	6

FOREWORD

This booklet contains reports written by Examiners on the work of candidates in certain papers. **Its contents are primarily for the information of the subject teachers concerned.**



DIVINITY

GCE Advanced Level and GCE Advanced Subsidiary Level

Paper 9011/01
Prophets of the Old Testament

General comments

As in previous years, candidates were generally well prepared for the examination. Subject knowledge was very good for the main questions in **Sections A** and **B**, although it was less impressive for the material underpinning the 'gobbets' in **Section C**. Most candidates answered four good questions, and managed their time well, although a few wrote extensively on two questions, producing only a paragraph or two elsewhere. Candidates who attempted to analyse the questions set were appropriately rewarded, generally scoring significantly more marks than those who simply wrote all they knew about the general topic of the question.

Comments on specific questions

Section A

Prophecy in general, and Pre-canonical Prophets

Question 1

Consider the view that all prophets were cultic prophets.

This was the least popular question. A few candidates attempted it without appearing to know the meaning of the term 'cultic', which gave rise to some unfortunate claims. The most successful line followed was generally that which looked at the cultic connections of Samuel, Elijah, Nathan, and others, particularly the implications of the appearance of Amos at Bethel. Some useful comments were made in connection with the range of Samuel's priestly and prophetic duties, and with Hosea's connection with a woman who perhaps functioned as a temple prostitute.

Question 2

Discuss the view that Elijah was the most powerful of all the pre-canonical prophets.

Most candidates who attempted this question were able to offer a useful selection of examples to illustrate Elijah's power: for example the contest with the Baal prophets on Carmel, the miracles associated with him, his 'translation' to heaven, and so on. The comparative aspect of the question was less well done, however, with several candidates making no attempt to look at the credentials of any other pre-canonical prophets.

Question 3

Examine the view that prophecy in Israel began with Samuel and not with Moses.

Responses to this question were generally competent. The case for Samuel was tied in well with the development of the monarchy, and with Samuel's multi-part role as seer, politician, priest, etc. A few candidates used the diversity of Samuel's role as a point for comparison with that of Moses, suggesting that in both cases, traditions have been built up around archetypal figures in order to extend their authority for later generations. To illustrate this, one or two referred to Numbers 11, where Moses' role seems anachronistic. On the whole, Moses was judged to have had primacy, depending on the meaning of the phrase "in Israel".

Question 4

'It is not possible to show that Israelite prophecy originated outside Israel.' Discuss.

Some of the weakest answers looked simply at the role of Moses, and argued (for example) that Moses was an Israelite, so Israelite prophecy must have originated in Israel. Most candidates, however, did embark on a serious assessment of related prophetic traditions in Egypt, Syria, and elsewhere. One generally agreed point was that the ethical tone of Israelite prophecy gave it its unique focus, and that this was definitely of internal origin.

Question 5

Discuss the part played by false prophets in ancient Israel.

Some candidates used this as an opportunity to discuss the differences between true and false prophets. Although in part relevant to the question set, this approach tended to be rather limited, in that it was usually offered in expectation of the more precise question. Many made full use of the general nature of the question, however, and discussed false prophecy in a variety of contexts, for example Elijah's contest with the Baal prophets; the story of Micaiah ben Imlah; Jeremiah's warnings about false prophets, and so on. In connection with the Micaiah narrative concerning the spirit of lying prophecy, only a handful of answers were aware of the point that the lying spirit was controlled by Yahweh, and of the implications of that control for the nature of false prophecy.

Section B

Pre-exilic Prophets, with special reference to Amos, Hosea, Isaiah of Jerusalem and Jeremiah

Question 6

'Judgement and death do not figure in the final words of the Book of Amos.' Does this prove that they could not have been written by him?

This was not a particularly popular question, but was well done by most who attempted it. The case for the editorial rearrangement of Amos was well known, for example the focus on hope rather than destruction; the inclusion of salvation oracle as opposed to doom oracle; and the general editing of prophetic books elsewhere. Most candidates also gave a fair assessment of the opposing view, referring to implications of hope elsewhere in the text of Amos, and to a possible change of heart by the prophet. Most concluded that the evidence was ambiguous: a good point.

Question 7

From Hosea 1-3, discuss different ways in which the prophet's personal experience might be interpreted.

This was probably the most frequently answered question. Most answers were competent, although the weakest essays simply told the story of Hosea, Gomer and the children, and left it at that. The strongest answers gave a really excellent overview of the different ways of interpreting the material, both in an allegorical and in a real context. The illustration of the link between Gomer's marriage relationship with Hosea and Israel's covenant relationship with Yahweh was done well by nearly all who attempted the question.

Question 8

Examine the ways in which Isaiah of Jerusalem made use of the concept of God as the Sovereign Ruler.

A few candidates treated this as a re-run of a question about the relationship between Isaiah's call vision and the rest of his life. Most of the material offered in this respect was of course relevant, although it gave a rather narrow focus by comparison with those who (as with **Question 5**) took advantage of the more general nature of the question. Candidates who knew something about the involvement of Isaiah with the political dramas associated with Ahaz and Hezekiah made good use of this material. Comment on the Davidic shoot/stump also received good treatment.

Question 9

'With Jeremiah, we see more of his personality than we do of any other prophet.' Discuss.

Some Centres had clearly worked very hard on questions of this nature, with the effect that some essays were superb, showing sensitivity in treatment of the material, and good critical ability. In particular, candidates referred to the uncertainty engendered in Jeremiah's life by his unpopular political judgements, and especially by his own personal distrust seen in the depth of his 'Confessions' to Yahweh. One or two candidates were aware of the possible cultic background of the Confessions, and made the point that if the material did have such a background, then it is not as personal as most have assumed.

Section C**Question 10**

- (a) *When you come into the land which the LORD your God gives you, you shall not learn to follow the abominable practices of those nations. There shall not be found among you any one who burns his son or daughter as an offering, any one who practises divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. (Deuteronomy 18:9-11)*

This was a popular extract, although weaker answers produced sometimes two sides of unnecessary illustration of the nature of unacceptable religious practices (modern as well as ancient). Most candidates were able to give the immediate context of the passage, however, and most offered useful comment about the relationship between 'true' prophecy and Mosaic Yahwism.

- (b) *Now the boy Samuel was ministering to the LORD under Eli. And the word of the LORD was rare in those days; there was no frequent vision. (1 Samuel 3:1)*

This extract tended to be popular because of the well-known narrative of Samuel's call, which many candidates retold in unnecessary detail. Comment on the infrequency of vision was often good, linked usually to setting the scene for the appearance of Samuel; also to the imminent war with the Philistines. Some linked it in an interesting way to the inadequacy of Eli's sons.

- (c) *Now the day before Saul came, the LORD had revealed to Samuel: "Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines; for I have seen the affliction of my people, because their cry has come to me." (1 Samuel 9:15-16)*

Candidates knew the general background of this text in the choice of Saul as king, and gave good detail concerning Saul's unusual characteristics and the nature of the Philistine military threat. Very few commented on the title, 'nagid/prince'. Some referred to the similarity of the motif of the affliction of the Hebrew slaves, and most made useful comments about Samuel's role as a seer.

- (d) *In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, "Why have you not built me a house of cedar?" (2 Samuel 7:7)*

This was not a particularly popular question, but was done well by most who attempted it. The context was identified correctly as the narrative explaining why David was not chosen to build the Temple. Candidates referred to a variety of ideas, such as the role of Nathan as a court prophet; the comparison with the era of the judges; and the play on the various meanings of "house", for example as 'palace', 'temple', 'dynasty'.

- (e) *And the king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah; but I hate him, for he never prophesies good concerning me, but evil." And Jehoshaphat said, "Let not the king say so." (1 Kings 22:8)*

Previous extracts from this narrative have invariably produced some excellent answers, and this particular text was equally productive. Some candidates had a good knowledge of the background in the Syrian/Aramean war, and the military alliance between Syria and Israel against Assyria. Candidates could really choose their own point of focus. For others, this was the court inquiry before battle, the conversation with Micaiah, and the outcome of the battle.

- (f) *“... I brought you up out of the land of Egypt,
and led you forty years in the wilderness,
to possess the land of the Amorite.
And I raised up some of your sons for prophets,
And some of your young men for Nazirites.
Is it not indeed so, O people of Israel?”
Says the LORD. (Amos 2:10-11)*

Candidates correctly identified this oracle as part of Amos' indictment of other nations, which states that the same standards are to be applied to Israel as to her neighbours. Extended comment generally referred to the help given to Israel during the time of the Exodus (which would no longer be forthcoming) and to the identity of the Nazirites. There were very few weak answers.

- (g) *Therefore I have hewn them by the prophets,
I have slain them by the words of my mouth,
And my judgment goes forth as the light.
For I desire steadfast love and not sacrifice,
The knowledge of God, rather than burnt offerings. (Hosea 6:5-6)*

Very few candidates were aware of the general context of the Syro-Ephraimite War, or that “them” in verse 5 refers to Ephraim and Judah, whose love is described as transient as “morning cloud”, or evaporating dew. Most commented extensively (and well) on “steadfast love”, although weaker responses tended simply to lapse into the story of Hosea and Gomer.

- (h) *Your country lies desolate, your cities are burned with fire;
in your very presence aliens devour your land;
it is desolate, as overthrown by aliens.
And the daughter of Zion is left like a booth in a vineyard,
Like a lodge in a cucumber field, like a besieged city. (Isaiah 1:7-8)*

This was the least popular extract. Comment on it would therefore be inappropriate.

- (i) *In the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin the king of Syria and Pekah the son of Remaliah the king of Israel came up to Jerusalem to wage war against it, but they could not conquer it. When the house of David was told, “Syria is in league with Ephraim,” his heart and the heart of his people shook as the trees of the forest shake before the wind. (Isaiah 7:1-2)*

This also received very little attention. The few who answered it were for the most part aware that it comes from the section where Isaiah deals with the Syro-Ephraimite War.

- (j) *The word of the LORD came to me, saying, “Go and proclaim in the hearing of Jerusalem,
Thus says the LORD,
I remember the devotion of your youth, your love as a bride,
How you followed me in the wilderness, in a land not sown.
Israel was holy to the LORD, the first fruits of the harvest.
All who ate of it became guilty; evil came upon them,
Says the LORD.” (Jeremiah 2:1-3)*

Several candidates answered this question, although much of the comment was very general, amounting often to little more than extended reference to Israel's guilt. The best answers commented on the context of the passage within the prophet's call narrative, and his reminder of the reciprocal nature of the early relationship between Israel and God, contrasted with present apostasy.

- (k) *Thus says the LORD of hosts: “Do not listen to the words of the prophets who prophesy to you,
filling you with vain hopes; they speak visions of their own minds, not from the mouth of the LORD.”
(Jeremiah 23:16)*

As part of the general invective by Jeremiah against the false prophets, this was a fairly popular ‘gobbet’, although weaker answers simply listed the attributes of false prophets. Most tended to make general references to Jeremiah's dealings with the likes of Hananiah. The best responses generally looked at the specific nature of Jeremiah's complaints, for example his insistence that false prophets have not stood in God's council to hear his word, which is why they proclaim the visions of their own minds. The result, ultimately, would be invasion and deportation.

<p>Papers 8041/02 and 9011/02</p>

<p>The Four Gospels</p>

General comments

Certain Centres performed consistently well which was pleasing to see; this reflected the standard of preparation of the candidates and the high quality of teaching they had received. A lot of Centres were around the average performance standard with only one or two scripts of a very poor quality. These were mainly from Centres where only one or two candidates were entered.

Good use was made of time and it was impressive to see how much some candidates can write on a given topic. There were two Centres in which nearly every candidate used additional sheets.

Fewer than 5 candidates mis-read instructions. A couple of candidates responded to **Question 1** with 6 answers instead of 4. A couple **only** answered **Question 1** and attempted no other responses.

Question 6 proved difficult because a large number of candidates misunderstood what was meant by 'historical accuracy', and interpreted it as "what were the main themes peculiar to Luke." Responses to **Question 10** were, on the whole, quite weak.

Comments on specific questions**Question 1**

In previous years, the gobbets question has generally been quite poorly answered. This session, a large number of candidates attempted the gobbets and most candidates scored highly. Where candidates did attempt this question, it tended to be their highest mark on the paper. Gobbets **(a)**, **(b)**, **(c)**, **(d)** and **(f)** were the most popular with good contextual comment and analysis. Gobbet **(h)** was the one which brought most confusion, with some candidates placing it at the time of Jesus' death on the cross.

Question 2

Those who chose this question tended to perform well, with a lot of comment and evaluation relating to the Kingdom of Heaven. Many identified the Parables peculiar to Matthew. As always, one or two candidates just listed all the Parables they knew, whether from Matthew or another Gospel.

Question 3

This was a popular question. Candidates were all well practiced in responding on this topic.

Question 4

This was another popular question which was well answered by the vast majority who attempted it.

Question 5

This tended to result in a list of miracle stories with limited comment, unless a candidate really knew the material well and made appropriate analysis.

Question 6

As mentioned above, many candidates confused "historically accurate" with the main themes of Luke. Responses to this question were on the whole not very good.

Question 7

One would have expected this to be a popular choice and well answered, but it was only attempted by a small number of candidates and with average success. The cost of discipleship was not fully explored or analysed in most responses.

Question 8

This was not a popular choice, but well done by those who did select it. Answers tended to include the main themes of light and life, glory, the titles of Jesus, and not often the names of people and places detailed in the mark scheme.

Question 9

Again this question was not a popular choice but those who attempted it knew about the recognition in the early church with mention of Irenaeus. Papias was included, along with discussion about who was the Beloved Disciple. There was not a lot of discussion about the issue of language as detailed in the mark scheme.

Question 10

This was not a popular choice and generally quite poorly done. Responses showed no real comparison or linking with relevant passages in Isaiah and instead tended to talk about the Passion of Christ.

Question 11

There was average take-up of this question, with adequate but not highly developed discussion of which or all ages the kingdom belongs to.

Question 12

This was not a popular choice. Very few attempted it but those who did gave a good discussion surrounding teaching from the Sermon on the Mount (Plain).

Question 13

In responses to this question, there was some confusion in candidates' selection and dissemination of material; a general overview of the resurrection was the most common answer.

Question 14

This was a popular choice and well answered, with good "Priority of Mark" responses and a mixture of the other arguments included.

<p>Paper 9011/03 The Apostolic Age</p>

General comments

The entry for this paper this year was similar to that in 2004. There was some very good work submitted by candidates from several Centres, which reflected credit on themselves and the excellent teaching they had received. These candidates showed a sound knowledge of the text of the New Testament books studied in this syllabus, and an understanding of the critical issues requiring discussion. At the other end of the scale, however, there was a disappointing number of candidates who showed little knowledge of the text, and little awareness of the points requiring discussion in the questions.

In last year's report, attention was drawn to the problem of candidates writing long introductions to all their answers, giving detailed information such as the history of Corinth, and its economic, political and religious background. In the past this has been a particular problem with **Question 1**, the four part gobbet question. It seems that notice has been taken of this comment, since there were no instances of it happening in candidates' answers this year.

Unfortunately, there were still numerous occurrences of another common error. This concerns the meaning and use of the term 'Judaizer'. This is *not* another name for a Jew, whether Christian or not. It is a term used to describe those Christians who believed that Gentiles should become Jews i.e. be circumcised and undertake the full observance of the Jewish ritual and ceremonial law, in order to become full members of the Church. The term owes its origin to the verb used by Paul in Galatians 2:14 to describe the activities of those who were opposing the gospel of freedom from the Law, which he had preached in his missionary work among Gentiles. The misuse of this term often leads to confused answers.

Answers to **Question 9** showed that several candidates did not understand the distinction that is made between Paul's doctrinal and ethical teaching in his epistles. This distinction is of fundamental importance in the study of Paul's letters, and of the New Testament as a whole. It is important, therefore, that candidates clearly understand the meaning and use of the words 'doctrine', 'doctrinal', 'ethics' and 'ethical', since they appear regularly in questions.

While writing out the question may help clarify it in a candidate's mind, it is not necessary, especially in the case of the biblical quotations in **Question 1**. Time spent on underlining them in coloured ink could be better spent in the inclusion of more relevant material in the answer, or in carefully reading it through and correcting any mistakes.

It cannot be emphasised too strongly that candidates should study the whole of the syllabus using reliable text books, commentaries and study guides which cover the critical issues that arise in this field of study. Furthermore, candidates need to be aware that, if they do not cover the whole syllabus, they may well find themselves in difficulty answering questions in both sections of the paper. A good answer to questions set on the books prescribed for special study in **Section A** may also require some knowledge of the material studied in **Section B**.

Several candidates were very liberal in their use of correction fluid. Teachers and Invigilators should remind candidates that its use is expressly forbidden in the instructions on page 1 of the examination paper, as also is the use of highlighters.

There were clear A Grade answers to all the questions, including each of the gobbets. In **Section A**, **Question 4** was the most popular, followed fairly closely by **Question 1**. In **Section B**, **Question 5** was the most popular.

Comments on specific questions

In this part of the report some detail is given of the points which candidates were expected to cover in their answers, based on the mark scheme, in the hope that this will be especially useful to teachers.

Section A

Question 1

N.B. RSV only given below.

Comment on points of interest or difficulty in **four** of the following, with brief reference to the general context:

- (a) *Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse...*
(Romans 1:20)

Fairly popular. Context – part of Paul's argument to prove that all, Jews and Gentiles alike, are under the judgment of God, in preparation for the exposition of his doctrine of justification by faith. Link with vv.19 and 21 important; 'they' = Gentiles, also c.f. 2:14; basic to Paul's theology is his belief that God judges human beings according to the light they have received. Clear evidence for Paul's belief in 'natural theology' – basic Jewish belief, c.f. Ps.19.

- (b) *He received circumcision as a sign or seal of the righteousness which he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised and who thus have righteousness reckoned to them.* (Romans 4:11)

Along with (e), this was the most popular of the gobbets, and produced several excellent answers. Context – ‘he’ = Abraham; part of Paul’s exposition of justification by faith as opposed to law, based on the example of Abraham – the promise, Abraham believed God, etc. Abraham justified before circumcision and giving of Law of Moses. Meaning of ‘justify’. Weaker candidates frequently attribute what James says about Abraham and his willingness to sacrifice Isaac, to Paul.

- (c) *But if some of the branches were broken off, and you, a wild olive shoot were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you.* (Romans 11:17-18)

Fairly popular, and on the whole well answered. Context important – the place of Jews and Gentiles in God’s plan and purpose for the salvation of mankind. Knowledge and some explanation of the context gained a pass mark, but a higher mark required fuller explanation of the image of the olive tree, lopped off branches, the wild olive, ‘do not boast...’ etc. No candidates were aware of the views of some commentators who question Paul’s use of this image on horticultural grounds, since it is the cultivated stock that is usually grafted on to the wild root.

- (d) *Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; greet also the church in their house.* (Romans 16:3-5a)

Not very popular, but produced a few good answers from candidates who were aware of the critical problems raised by the content of this chapter of Romans. Context – beginning of long section of personal greetings at end of Romans, which is part of the critical problem concerning ch. 16. Unlikely constituent of a letter to Rome, since Paul had never been there. Aquila and Prisca, (Priscilla), and their relationship with Paul, c.f. Acts 18:1-4 and 18-28. Aquila a Jew, native of Pontus, expelled from Rome under edict of Claudius. No reason why they should not have returned there, if Romans written after the death of Claudius in 54CE. Same trade as Paul – tentmaker or leather-worker? Met Paul in Corinth and became firm friends and colleagues. Risked their lives for him – occasion unknown. Also mentioned in 1 Cor. 16:18-19 and 2 Tim. 4:19. Instructed Apollos at Ephesus – Acts. 18:18-28. ‘churches of Gentiles’ – evidence of their wide-ranging ministry among Gentiles, of which some evidence in other passages referred to. Candidates were also expected to comment on the ‘church/congregation at their house’.

- (e) *What does it profit, my brethren, if a man says he has faith, but has not works? Can his faith save him?* (James 2:14)

Along with (b), the most popular of the gobbets, but generally not quite as well answered. Context important – problems which had arisen, and why? Had Paul’s doctrine of justification by faith been distorted or misunderstood, or was James writing to oppose Paul? Assumptions about the date of James? What did James (and Paul) mean by ‘faith’ and ‘works’; the examples James gives.

- (f) *Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.* (James 5:16)

Fairly popular, but tended to produce some rather vague answers from candidates who wrote in general terms about the importance of fellowship in the Church. Immediate context important, i.e. 5:13-15, and required explanation, also the ministry of healing in James; implication of link between sin and sickness; intercessory prayer, prayer of righteous, c.f. example of Elijah. For a very high mark, candidates were expected to be able to comment, as some did, on the doctrine of the Church and of the nature of Christian fellowship which lies behind this statement i.e. our mutual responsibility and interdependence as members of the body of Christ.

Question 2

Examine the main ideas which Paul uses in Romans to explain the significance of the death of Christ.

A popular question which produced some very good answers, and very few poor ones. Candidates were expected to discuss the following: justification/righteousness and the importance in Paul's thought of justification by grace through faith, as opposed to justification by the observance of the Mosaic Law, circumcision, works, etc., Abraham, the blood of Christ, e.g. 3:25, including *hilasterion* – propitiation/expiation, redemption (*apolutrosis*), reconciliation (*katallage*, etc.), Adam (ch. 5), covenant (implied, rather than explicit as in Galatians and Hebrews), salvation/save, baptism/crucifixion and death/resurrection (ch. 6.), free(dom). There are usually a few candidates who are able to comment on the significance of the actual Greek words Paul uses, given in italics here, when questions are asked on this topic.

Question 3

Give an account of Paul's teaching in Romans on the Spirit.

Questions on aspects of Paul's teaching on the Spirit in Romans or 1 Corinthians are usually fairly popular, but, rather surprisingly, comparatively few candidates answered this question. This was probably because they found other questions more attractive. It did, however, produce some good answers, and very few poor ones.

8:1-27 is the key passage, and a full and accurate exposition of it was required for a high mark, especially Paul's teaching on the flesh v. spirit conflict; sons of God, Abba – Father, and the intercession of the Spirit. There are, however, numerous other references to the Spirit, some of which are particularly important (*), e.g. 1:3, 2:23*, 5:5*, 7:6*, 9:1, 14:17*, 15:13*, 15:16, 15:19, 15:30. The Spirit is the Spirit of God and of Christ – 8:9, of love – 5:5, of power – 1:4 etc., of life – 8:2, of hope – 15:13, and (by implication) truth – 9:1.

Sometimes weak candidates confuse Paul's rather different teaching on the Spirit in 1 Corinthians 12-14, where the emphasis is much more on the corporate role of the Spirit, and also in Galatians 5, with his teaching in Romans. However, there were no instances of this happening this year.

Question 4

Discuss the reasons why some scholars have argued that the Epistle of James is a Jewish rather than a Christian document.

A very popular question, with some answers of the very highest quality, and comparatively few poor ones. Candidates were expected to discuss the following:

- (i) Jewish/non-Christian features: name of Jesus only mentioned in 1:1, 2:1; no mention of resurrection, atonement or Holy Spirit. Writer does not refer to earthly life of Jesus, but turns to O.T. for examples, e.g. Abraham, Rahab, Job, Elijah. His mind steeped in O.T., and the assumption follows that his readers must have shared his outlook. References to Mosaic Law, e.g. ch. 2; Gentiles completely ignored, no discussion of their admission into the church or the problems it caused. James was a common Jewish name – James, the brother of Jesus, the most likely author. '12 tribes of the dispersion' 1:1, but may refer to the Church as the New Israel. Good Greek style, affinities with LXX, also rabbinical style of argument.
- (ii) Christian features: some references to Jesus, but are they Christian interpolations into an originally Jewish document? Parallels with the sayings and teaching of Jesus, e.g. Sermon on the Mount. Significant parallels with 1 Peter and epistles of Paul c.f. the work of Carrington and Selwyn on the Primitive Christian Catechism. The apparent conflict between faith and works may be evidence that James is a (Jewish) Christian document. Primitive theology, if Christian, may be explained by the fact that it is a very primitive Christian homily or epistle addressed to Jewish Christians, but not easy to accept this in the light of the work of Selwyn and Carrington (see below, **Question 9**).

Full credit was given to any well-argued case that covered the relevant material.

Section B**Question 5**

'But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.' (Acts 1:8 **RSV**)

'But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.' (Acts 1:8 **NIV**)

How far does this verse set out the main themes of Acts 1-21:15?

A very popular question, which produced some excellent answers, but, as often happens with questions on Acts, weaker candidates tended to give a précis of its content without relating it to the actual question asked, thereby losing a significant number of marks. The question required discussion of the themes exemplified in this verse in relation to the structure and content of Acts, especially 1-21:15, and illustration of the point being made with relevant examples from the book. Credit was given to candidates who drew material from the rest of the book, but no one was penalised for failing to refer to this material.

(i) Luke's emphasis on the gift of the Spirit and its importance; (ii) 'witnesses' e.g. 3:15, and the power of the Spirit manifest in bold preaching and miracles of healing; (iii) Jerusalem, Judea and Samaria, e.g. Philip's mission and the Samaritan Pentecost, and to the ends of the earth, Rome, the heart of the empire. c.f. Luke's interest in the universality of the Gospel.

More able candidates linked their discussion to other important themes in Acts, such as the admission of the Gentiles, Luke's apologetic interests, etc.

Question 6

Assess the importance of Stephen and Barnabas in the development of the ministry and mission of the early church.

A popular question which produced some very good answers. It also produced a disappointing number of answers from weaker candidates who merely wrote all they knew, or thought they knew, about Stephen and Barnabas, without any attempt to assess their importance. Several candidates wrongly claimed that Barnabas, like Stephen, was one of the seven 'deacons' appointed in Acts 6.

Points expected to be discussed:

- (i) Stephen: appointment as one of seven 'deacons' and their role in the early Church. Stephen soon develops a much wider and fuller ministry, preaching and teaching and 'performs great wonders and signs among the people' (Acts 6:8); opposition which arose to his ministry and reasons for it; the significance of his speech before the Sanhedrin in Acts 7, and the points he makes – Israel's stubborn refusal to fulfil its true calling, and theirs also, theophanies outside the Holy Land, and their implication for the status of the Temple. Their inevitable reaction. Implications of Acts 6:11 and of Stephen's speech clearly show that he realised that Christianity must break free from the matrix of Judaism and be built on different foundations – seen by several commentators as the seeds of Paul's doctrine of justification by faith, etc. His martyrdom, and the persecution (of Greek speaking Christians) which followed, leading to the spread of the gospel. The possible influence of Stephen's trial and death on Paul, as seemingly implied by Luke in Acts 8:1.

- (ii) Barnabas: Member of Jewish/Cypriot priestly family, Acts 4:36; sells some property for the benefit of the Christian community. Luke, (Acts 14:4, 14), and Paul, (1 Corinthians 9:16) regard him as an apostle. 'A good man, full of faith and of the Holy Spirit' (Acts 11:24). Clearly universally respected in the early Church and the kind of man who could be entrusted with difficult missions requiring a sensitive approach e.g. (i) Acts 9:27, introduces the converted Saul to the apostles in Jerusalem and convinced them of the genuineness of his conversion, and (ii) Acts 11:19ff, represents apostles at Antioch when Gentiles first evangelised in significant numbers. Sees ministry to the Gentiles as a possible sphere for the forgotten Paul, but succumbs to pressure from Peter and Jerusalem party to cease table fellowship with Gentiles (Gal. 2:13). His missionary journeys with Paul in Acts 13 and 14 show his commitment to the evangelising of Gentiles and their acceptance into the Church on profession of faith in Christ. Initially Barnabas is the senior partner in the mission, but from Acts 13:42 onwards Luke's usual order is Paul and Barnabas. With Paul, presents the case at the Council of Jerusalem for acceptance of Gentiles into the Church without the necessity of circumcision, etc. Significantly, Barnabas stands before Paul in Luke's account of the proceedings.

Subsequently Paul and Barnabas part company over John Mark, and Barnabas takes Mark to Cyprus with him. Clearly Barnabas was a very important figure in the early Church in his own right, but it was also due to him that the gifts and talents of Paul were harnessed for the Gentile mission. If Mark is the author of the second Gospel, it could also be argued that the Church is indebted to Barnabas in some measure for this as well, since, had it not been for the support he gave to Mark at the time of his dispute with Paul, he might have been lost to the Church or faded into obscurity.

In view of the wealth of material, candidates were not expected to discuss all the points noted above for a high mark.

Question 7

'While Paul may have been acknowledged as the Apostle to the Gentiles, it was rather through the ministry of Peter that membership of the church was opened to the Gentiles and they were welcomed into its fellowship.'

How far does the evidence of Acts, and the letters of Paul, which you have studied for this paper, support this statement?

Fairly popular, and generally quite well answered. Acts 9 recalls Paul's conversion and his calling and commission as the apostle to the Gentiles, c.f. Gal. 2:7ff. While Paul not responsible for the conversion of the first Gentile, Acts clearly shows that he was divinely appointed to spearhead the church's mission to the Gentile world. Evidence of epistles clearly shows that he regarded himself as the true champion of the Gentiles. N.B. also the role of Barnabas in the first 'mission to Gentiles', c.f. Acts 11:19ff.

Peter: with John ministers to Samaritans = half Jews; Acts 10, his vision, and conversion of Cornelius and the outpouring of the Spirit on him and his household. Although after the account of Paul's conversion, these events take place before Paul embarks on his Gentile mission. Peter's role at the Council of Jerusalem in supporting Paul and Barnabas. N.B. Barnabas still the 'senior partner' at this stage. Note wording of Acts 15:7. But in Gal. 2, even after his experience at Caesarea, Peter finds the unconditional acceptance of Gentiles into the fellowship of the church difficult in the face of opposition from James and Jerusalem apostles.

Credit was given for other material, provided it was handled in a manner which was relevant to the question, such as the historical reliability of Luke's account in Acts 15 of the Council of Jerusalem, and whether Galatians was written before the Council, also Philip and the Ethiopian eunuch, 1 Corinthians and Peter's possible contact with Corinth, also the traditions which link him with Rome, and 1 Peter 1:1, though these churches may originally have been synagogues of Jews of Dispersion.

Question 8

Why did Paul find it necessary to defend his apostleship in Galatians and 1 Corinthians? How did he justify his claim to be a true apostle?

A fairly popular question, which produced some good answers, and very few of little or no worth, probably because weaker candidates were attracted to other questions in this section. The question required discussion of the following:

Apostleship: why assert/defend it? To support proclamation of his gospel which was under attack (especially because of his views on the Law of Moses and circumcision) and to counter attacks on him personally and his authority; some saw him as a quack, or self-seeking. Paul's status was attacked, especially at Corinth: rival parties; 'the Jerusalem apostles are the real ones, because they were with Jesus during his ministry and witnessed his resurrection'.

His claim to be a true apostle. Gal 1:1 asserts it, c.f. beginning of 1 and 2 Cor., (contrast 1 Thess. – presumably the question had not taken that form by then). 1 Cor. 9:1ff and Gal. 1, 2:6-10 especially important, and were expected to be covered in some detail for a high mark, c.f. also 1 Cor. 15:3ff, which reflects the same problem. How successful was his defence? By his own lights completely, and vindicated by his work, and in later Christian history. Perhaps Ephesians and the Pastoral Epistles help to attest this, assuming they are not by Paul himself.

In general, candidates showed a greater knowledge of the relevant material in Galatians than they did of the material in 1 Corinthians.

Question 9

Examine the ethical teaching in Colossians and the principles on which it is based.

The least popular question, but it did produce a few good answers. Unfortunately, some candidates who attempted this question were unaware of the basic distinction which is made in the study of the New Testament, and especially in the study of Paul's letters, between doctrine and ethics. As a result, they based their answers mainly on the doctrinal teaching about the person of Christ in the first two chapters, and made no reference to the important ethical teaching which follows. They were given some credit for this, although inevitably they were restricted in their ability to answer the question.

3:1-4:6 is the key section, and candidates were expected to cover this in some detail, but there is other relevant material, e.g. 1:3-4, where there is the Pauline emphasis on faith, hope and love; 2:16-23, also Paul's onslaught against false ethical teaching. When answering questions on the ethical teaching of Colossians and Romans, some more able candidates have referred to the important thesis concerning the 'primitive Christian catechism' propounded by Archbishop Carrington in his book with this title, and further developed by Selwyn in his commentary on the Greek text of 1 Peter. This is also discussed by Caird in his book 'The Apostolic Age', and includes reference to similar material in Ephesians, 1 Peter, James, Hebrews and the Pastoral Epistles.

'Principles on which it is based' is an important part of the question. Plenty of material, e.g. (i) 1:5-6ff, the supremacy of Christ, and being 'open to the word, which bears fruit', c.f. 1:10; (ii) Some reference to the Spirit, 1:8-9, but no trace of the emphasis on the body, individual and corporate, as the 'temple of the Spirit', which is fundamental to Paul's ethical teaching in 1 Cor., nor of the familiar spirit/flesh teaching in Rom. and Gal., though it is not entirely absent, c.f. 3:5; (iii) importance of being 'stable and steadfast' (1:23) and 'rooted, built up', etc. (2:7); (iv) 'risen with Christ', c.f. Romans 6, etc.; (v) 'put to death', 'put on', 'be subject, obey, forbear', etc.

In view of the considerable amount of relevant material, candidates were not expected to cover everything mentioned above.

Question10

Discuss the authorship, date and purpose of Hebrews.

A fairly popular question, and generally quite well answered, presumably because it was only answered by candidates who had spent some time studying Hebrews. As usual with questions on this epistle, there were a few candidates who attributed it to Paul and were completely ignorant of the very strong arguments against him being the author, as is unfortunately stated at the head of the epistle in the King James (Authorised Version) of the Bible.

Candidates were expected to cover the following:

Authorship: (i) External evidence: quoted by Clement of Rome c95CE, but gives no hint of authorship. Usually invokes Paul's authority when quoting accepted Pauline letters. Tertullian ascribes it to Barnabas. Ascription to Paul resisted in West as late as C4., but others, e.g. Pelagius, Jerome and Augustine treat it as Pauline. (ii) Internal evidence: 2:3 implies second generation Christian; Hebrews is anonymous in contrast to accepted Pauline letters; rhetorical style different from that of Paul – more Greek, more orderly argument, few digressions. Different theological outlook with emphasis on exaltation of Christ rather than resurrection, sanctification rather than redemption. No mention of justification, and other noted Pauline doctrines receive less emphasis, e.g. Holy Spirit. Different approach to Law, but most significant difference emphasis on High Priesthood of Christ. Familiarity with LXX might indicate Hellenist. Possible authors – supporting arguments expected – (i) Barnabas, (Tertullian et al.). A Levite and would be familiar with Temple ritual. (ii) Luke. Literary affinities with Luke/Acts. (iii) Apollos. Use of LXX, 'eloquent', Alexandrian background. Other suggestions include Clement, Silvanus, Philip, Priscilla and Aquila, but little positive evidence to support any of these.

Date and purpose: Before 95CE, since quoted by Clement of Rome. Doubts regarding authorship, destination, purpose and circumstances of readers make Hebrews especially difficult to date. 10:32 indicates time of persecution, but which? Nero, Domitian, or earlier? Author does not refer to destruction of Temple, which would have been a conclusive argument for the cessation of the Old Testament. Pattern of worship and ritual. Seen by many scholars as the surest evidence of a date pre 70CE. Other 'primitive' elements which also support earlier date, e.g. primitive ecclesiastical situation, no church officials mentioned, other than leaders (13:7, 17). But ch.13 thought by some to indicate Paul dead. If Neronian or earlier persecution, possible date 67/68CE or earlier, but 80-90CE still has its advocates, e.g. Kummel, who takes 2:3 as very strong evidence in support of this. Credit was given for any reasonable date well argued. N.B. ambiguity of 13:24, "They of Italy...". Most widely held view of purpose to warn Jewish Christians against apostasy, but other possible purposes (i) to challenge conservative and inward looking Jewish Christians to embrace world mission, (ii) to announce the absolute character of Christianity to mainly Gentile Christians, but why so much reference to the Old Testament?, (iii) to counter an early type of Gnostic or Colossian heresy, c.f. ch.1.