



## Cambridge International AS & A Level

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DIVINITY

9011/32

Paper 3 The Apostolic Age 32

May/June 2022

MARK SCHEME

Maximum Mark: 100

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**Published**

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

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This document consists of **19** printed pages.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Question	Answer	Marks
<p style="text-align: center;"><b>General Introduction</b></p> <p><b>Acceptable Alternatives</b></p> <p>Full credit should be given to answers which are based on a reasonable interpretation of the question, even when they do not conform to the mark scheme. Such scripts might be more extensively annotated or might be discussed with the Principal Examiner.</p> <p><b>Rubric Infringement</b></p> <p>The best answers should be credited which meet the rubric.</p> <p><b>Full Range of Marks</b></p> <p>Answers should be assessed on the basis of candidates aged 18 who have followed a two year course, allowing for their likely maturity, breadth of experience and depth of knowledge.</p> <p><b>Mark Bands</b></p> <p>Each answer should be assessed in accordance with the mark bands below. Different answers gaining the same mark may display different combinations of qualities.</p> <p>Allowance should be made, if answers from a whole Centre show a common error or misapprehension, for teacher error.</p> <p><b>Standardisation</b></p> <p>Difficulties noticed in preliminary marking should be discussed at the standardisation meeting. Problems encountered subsequently should be discussed with the Principal Examiner.</p>		

Question	Answer	Marks
<p><b>Mark Bands</b></p> <p>The overall mark (for a question allotted 25 marks) should reflect the descriptions below:</p> <p>0 Answer absent/completely irrelevant</p> <p>1–4 Largely irrelevant/very short/in note form making very few significant points/completely unacceptable quality of language</p> <p>5–7 Unfinished and without much potential/high level of inaccuracy outweighing accurate material/high level of irrelevance but makes some creditable points/in note form which might have been developed into an acceptable essay of moderate quality/very poor quality of language</p> <p>8–9 Too short/immature/limited knowledge/unable to create a coherent argument/poor quality of language</p> <p>10–11 Basic factual knowledge accurate and sufficient/largely relevant/analysis, critical ability, reasoning limited but occasionally attempted/has seen the main point of the question/a promising start but finished in note form/quality of language fair but limited</p> <p>12–13 Accurate factual knowledge slightly wider than just basic/in general sticks to the point/fairly complete coverage of the expected material/competent handling of main technical vocabulary/some evidence of reading/glimpses of analytical ability/fairly well-structured/moderate quality of language</p> <p>14/15 Good and accurate factual knowledge/coherently constructed/some telling points made/definite evidence of reading/displays analytical ability/includes all the expected points/competent handling of technical vocabulary/shows some knowledge of critical scholarship/understands what the question is looking for/reasonable quality of language</p> <p>16–17 Evidence of wide reading/quotes scholars' views fairly accurately/addresses the substance of the question confidently/is familiar with different schools of religious thought/good quality of language</p> <p>18–19 Up-to-date, accurate and comprehensive demonstrated knowledge of reputable schools of scholarly and religious thought/coherently and systematically constructed/well-informed evaluative judgements/in complete control of the material/excellent quality of language</p> <p>20+ Can compare, contrast and evaluate the views of scholars and schools of religious thought/personal insights and independent thought evident/outstanding maturity of thought and approach [for an 18-year-old]/sophistication and elegance in expression, construction and quality of language</p>		

Question	Answer	Marks
1	<b>Comment on points of interest or difficulty in <u>four</u> of the following, with brief reference to the general context:</b>	<b>6</b>
1(a)	<p><b>He is before all things, and in him all things hold together.</b> <b>(Colossians 1:17)</b></p> <p><b>Context:</b> Part of a discussion on the supremacy of the Son of God.</p> <p><b>Content:</b></p> <ul style="list-style-type: none"> <li>• The 'He' that is referred to here is Jesus. The idea of being before all things links to ideas about a pre-incarnate existence of Jesus. This links to passages such as John 1. Some candidates may choose to discuss trinitarian ideas, which could be a valid approach.</li> <li>• There may be possible discussion of how this passage informs the idea of Jesus being the firstborn over all creation, and the fullness of God dwelling in him; building the idea that the one who reconciled individuals to him is greater than all that exists.</li> <li>• The idea of Jesus as not only a creative force, but a sustaining force; that all continues to exist only by his will. Some candidates may contrast this with ideas of the demiurge. This is also, an assertion of the totality of Jesus' power.</li> </ul>	<b>6</b>
1(b)	<p><b>For I want you to know how greatly I strive for you, and for those at Laodicea, and for all who have not seen my face ...</b> <b>(Colossians 2:1)</b></p> <p><b>Context:</b> Part of Paul's discussion of how he labours for the early church.</p> <p><b>Content:</b></p> <ul style="list-style-type: none"> <li>• Paul states that he is working hard/striving/struggling for all who have not met him personally. This could be a discussion of his missionary journeys, his epistolary efforts or prayer.</li> <li>• The phrasing here, and elsewhere in the letter suggests that Paul had never been to Colossae, but felt compelled to send them instruction. This can be used to demonstrate the authority Paul has amongst the early church, by the time of its writing c.60 AD, assuming Pauline authorship.</li> <li>• The reference to Laodicea shows links between the different congregations of the early church. Some comment may be made of the letter to Laodicea mentioned in 4:16.</li> </ul>	<b>6</b>

Question	Answer	Marks
1(c)	<p><b>If with Christ you died to the elemental spirits of the universe, why do you live as if you still belonged to the world? Why do you submit to regulations, ‘Do not handle, Do not taste, Do not touch’ ...? (Colossians 2:20–21)</b></p> <p><b>Context:</b> Part of a discussion on the freedom from rules imposed by humans.</p> <p><b>Content:</b></p> <ul style="list-style-type: none"> <li>• The ‘death with Christ’ referred to here is baptism (2:12). This ties into the idea of dying to the old self and living a new life. The passage suggests that for many this is an easier thing to say than do.</li> <li>• The elemental spirits/rudiments of this world – can be seen as ritual and tradition, or something more ephemeral. The general idea of that which had previously been ruling people’s lives, should be ruling them no longer, but for some, they still do. This can be seen as an attack against Judaizing, gentile Hellenic practices or simply making unnecessary rules to impose on others, as in 2:16.</li> <li>• Handle not, taste not, touch not: an example of the rules Paul is arguing against as unnecessary. They can be seen as an extension of the Mosaic law onto converts, or more likely as a kind of ascetism, given the verses that follow (2:23). The denial of certain foods is not linked to anything of real value, only an inflated sense of the self, and seeking to appear wise to others.</li> </ul>	6
1(d)	<p><b>On the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); on the other hand, a better hope is introduced, through which we draw near to God. (Hebrews 7:18–19)</b></p> <p><b>Context:</b> Part of a discussion of Jesus as a High Priest of a greater covenant.</p> <p><b>Content:</b></p> <ul style="list-style-type: none"> <li>• The former commandment/regulation is referring to the Mosaic Law, and the associated Mitzvot that were added to it over time. It’s being declared weak and useless is seen as being significant considering the Hebraic audience of the letter.</li> <li>• The implied contrast is between the law making nothing perfect, and perfection being achievable through the new hope. This links to the idea of sacrifices covering over or blotting out sin under the Levitical priesthood but being washed away through Jesus’ sacrifice through Jesus’ priesthood.</li> <li>• The idea of drawing near to God through a permanent living mediator (Christ), may be contrasted with the idea of having to access God through a physical mediator in the form of the Levitical priesthood. Wider investigation of Hebrews’ discussion of the role of the priesthood and Melchizedek may be relevant.</li> </ul>	6

Question	Answer	Marks
1(e)	<p><b>Strive for peace with all men, and for the holiness without which no one will see the Lord. (Hebrews 12:14)</b></p> <p><b>Context:</b> Part of a section encouraging people to live uprightly, and help the community strive towards holiness.</p> <p><b>Content:</b></p> <ul style="list-style-type: none"> <li>• The idea of striving/making every effort to be at peace with all men suggests that it is not an easy thing to do. If written during a time of persecution, it is a reminder to not seek revenge, and instead focus on self-control. This is similar to ideas seen in other Epistles, the Gospels and parts of the Old Testament.</li> <li>• Holiness: literally set-apart and/or sanctified. The audience are here commanded to be separate, and have their minds fixed on God, at a time when there is likely to be conflict with those about them. The practicality of this message may be discussed.</li> <li>• The closing idea is often taken to be that without being set apart from this world, you cannot see the Lord in the next. One could suggest it could be read that without being set apart from this world, you cannot truly live as a new creation in this world, and in this case cannot see the Lord clearly. Depends on whether the Lord here refers to the Son or the Father.</li> </ul>	6
1(f)	<p><b>Pray for us, for we are sure that we have a clear conscience, desiring to act honourably in all things. I urge you the more earnestly to do this in order that I may be restored to you the sooner. (Hebrews 13:18–19)</b></p> <p><b>Context:</b> The start of the conclusion of the letter, consisting of personal notices and a doxology.</p> <p><b>Content:</b></p> <ul style="list-style-type: none"> <li>• ‘Pray for us’ suggests that the original audience of the letter would be aware of who wrote it, rather than its present anonymous status amongst most scholars. This point is further emphasised by the restoration spoken of in the final clause of the passage. Links may be made to Timothy’s release (13:23) to develop arguments around authorship of Hebrews.</li> <li>• Points may be made on the purpose of prayer suggested here. The author is not asking for prayers to help him be more faithful, as he states he has a clear conscience and lives honourably, but instead asserts his conduct as grounds for empathetic prayer. It may suggest some prejudice against the author’s conduct that the audience might hold and that the author here denies.</li> <li>• The prayer can also be seen as being for the hastening of the restoration to them spoken of.</li> </ul> <p><b>Overall:</b> Award 1 additional mark, to give a total of 25 available for additional relevant material in any answer or for general competence in textual commentary.</p>	1

Question	Answer	Marks
2	<p><b>Evaluate the claim that Paul is the author of Colossians.</b></p> <p><u>Arguments for Pauline authorship</u></p> <ul style="list-style-type: none"> <li>• There was support for Pauline authorship by early church leaders, such as Irenaeus, Tertullian and Clement of Alexandria.</li> <li>• The slight difference in style between Colossians and other Pauline Epistles could be due to this being one of Paul's later letters, possibly his last. The differences between this letter and 1 Thessalonians are probably the starkest, and this lends credence to the argument of a development in linguistic style over time.</li> <li>• Similarities in the closing comments to individuals between Colossians and Philemon, the authorship of which is largely undisputed, lead many to think that they were written by the same person, Paul.</li> <li>• Some discussion may arise over whether someone dictating to an amanuensis means they either did or did not write the subsequent letter the amanuensis writes, with mention of Pauline Epistles in general.</li> <li>• Some candidates may develop an argument based upon the opening verse attesting Pauline authorship, and a belief in the inerrancy of scripture.</li> </ul> <p><u>Arguments against Pauline authorship</u></p> <ul style="list-style-type: none"> <li>• There are 48 hapax legomena (according to Koester) present in Colossians that occur nowhere else in Pauline writings. This could develop into a wider discussion of significance or otherwise of hapax legomena.</li> <li>• The differences in linguistic style between Colossians and other Pauline letters, including its hymnic style and the absence of the word <i>nomos</i> (law) that Paul normally uses when discussing legalism and doctrine, in his discussion of legalism.</li> <li>• That pseudonymity was a well-practised literary technique at the time to lend credence to an argument, and that Colossians may be an example of that practise. Some candidates may even attest Timothy as the actual author pseudonymously using Paul's name, as opposed to the traditional view of Timothy as the amanuensis.</li> <li>• Some may discuss its date is from a range of c.52 to c.90 AD, and that dates at the later end of this range would preclude Pauline authorship, due to his death. Very few scholars favour a date in the 50's.</li> <li>• Some may state that if Paul is not the author the letter is evidence for the perpetuation and further spread of his teaching by others, who were both influenced by him and able to develop their own style.</li> <li>• Credit all relevant and coherent lines of argument.</li> </ul>	25



Question	Answer	Marks
3	<p><b>Examine the discussion in Hebrews about Melchizedek and the Levitical priesthood.</b></p> <ul style="list-style-type: none"> <li>• Melchizedek is mentioned only three times in the Bible: his interaction with Abraham in Genesis 14, a passing reference in Psalm 110, and in Hebrews 5–7.</li> <li>• He is described as being the priest-king of Salem, servant of God most high, who blesses Abram (Abraham), who then pays a tithe to Melchizedek. He is significant as the first person recorded as a priest of God; not related to the people of Israel. It is also widely thought that Salem became Jerusalem.</li> <li>• Under the Mosaic Law, only Levites could be priests, and only a direct descendant of Aaron in a patrilineal succession could become the high priest. High Priests appear to have initially served a life term under the Mosaic Law. It is worth noting that at least from the 2<sup>nd</sup> Century BC, the laws on succession had fallen out of use, and the office passed to the Hasmoneans, before it eventually became an office under the remit of the governor, who could appoint and replace seemingly at will. The office was not what it was meant to be, by the time of the writing of Hebrews.</li> <li>• Jesus is attested as a high priest in the order of Melchizedek. This links to the idea that Melchizedek was not appointed a priest by any person, he just was one. Likewise, Jesus, though of Judah not Levi, was a priest, the high priest, because he was appointed by God himself. Although Jesus did not fit the criteria, God trumps the criteria; God's laws are for man, not man's laws for God.</li> <li>• There is also an important line of reasoning about the lesser being blessed by the greater. According to the author, Levi through Abraham was less important than Melchizedek. As priests claim their authority from their descent from Levi, they too were less important than Melchizedek. Likewise, Jesus does not claim authority from descent, he has authority innately, so he is greater.</li> <li>• The significance could be discussed of the high priest being described as holy, blameless, set apart and pure, in what by this time was an appointed political office.</li> <li>• Melchizedek is seen as a mediator before the Mosaic Covenant, Jesus is described as a mediator of a better covenant.</li> <li>• Other lines of reasoning could be developed regarding the daily functions of priests, but candidates should ensure that their responses focus on the question set.</li> <li>• Credit all relevant and coherent lines of argument.</li> </ul>	25

Question	Answer	Marks
4	<p><b>Compare the teachings in Colossians and Hebrews on faith.</b></p> <p><u>Colossians</u></p> <ul style="list-style-type: none"> <li>• The Church in Colossae is commended for their noteworthy faith, in contrast to their lifestyles later in the letter.</li> <li>• The link may be made between faithfulness and the growth of the Church in Colossae, and the early church in general. This may also link to Epaphras being described as a faithful minister, who then has born faithful fruit in the Church in Colossae.</li> <li>• There features a call to persevere in faith in order to be presented free from sin (1:22–23). Candidates may also develop this point into wider points about whether one has faith in salvation, or whether faith is required for salvation, and whether someone could become unsaved.</li> <li>• There are repeated calls to persevere in the faith they were taught, here meaning the gospel.</li> <li>• There are repeated claims that ritual worship is not faith; ritual regulations appear to be wisdom but lack value.</li> </ul> <p><u>Hebrews</u></p> <ul style="list-style-type: none"> <li>• Hebrews 4:2 suggests that belief and faith are necessary for the gospel to be profitable to bring people to God’s rest. This ties back to the idea repeated in Hebrews that there is not a hereditary salvation for the Jewish people, but that it comes through faith.</li> <li>• Hebrews contains a call to persevere in faith in chapter 10; that it is not merely an intellectual state but needs to be part of their daily life. A comparison is made to the zeal of new converts, to the tempered faith of more longstanding members of the early church (10:32–34). This is similar to a point made earlier in chapter 6.</li> <li>• Faith is described as a confident hope in what is unseen. There may be some discussion of whether faith is a state of being or a state of mind.</li> <li>• Faith as a confident hope is seen in chapter 11 and the repeated exemplars of faith in the Old Testament that the author refers to. It is worth noting that all the named examples whilst here mentioned as paragons of faith, have instances of personal failings mentioned in the Old Testament. They were not meant to be seen as perfect people, but faithful people.</li> <li>• 11:39 states that they were commended for their faith but did not receive that which had been promised. The promise was fulfilled only later, implying that the audience of Hebrews has access to something better than these Jewish heroes, and that perfection is at hand, through faith, for those who seek it.</li> <li>• Both letters contain the idea that faith is not righteousness, and that righteousness comes from God. Candidates may wish to focus on similarities or differences between the two letters, either are valid approaches.</li> <li>• Credit all relevant and coherent lines of argument.</li> </ul>	25

Question	Answer	Marks
5	<p><b>Evaluate the claim that James was written by James, the brother of Jesus.</b></p> <p><u>In favour</u></p> <ul style="list-style-type: none"> <li>• James, the brother of Jesus (James the Just) was prominent as the leader of the Jerusalem Church, as shown through Acts and Galatians.</li> <li>• He is also termed the brother of Jesus and is largely identified with one of the brothers mentioned in the Gospels.</li> <li>• He had sufficient standing in the early church to make his writings widely circulated.</li> <li>• His association with Jewish rituals, in his disagreements with Paul, have also been used to support the stylistic form of James as wisdom literature with a distinctly Jewish character.</li> <li>• He has traditionally been regarded as the author.</li> <li>• There are also scholars who argue that a number of the different people named James in the New Testament are the same individuals referred to by different appellations, such as identifying James the Less with James, the brother of Jesus.</li> </ul> <p><u>Against</u></p> <ul style="list-style-type: none"> <li>• Those who argue against the authorship of James, the brother of Jesus, generally put other candidates named James, or argue in favour of pseudepigraphic authorship.</li> <li>• James, son of Zebedee (James the Great) – was a prominent member of the early church, one of the twelve, also one of the three (alongside Cephas and John) recorded as being present at key events, such as the Transfiguration and Gethsemane. Claims for his authorship are largely thought to be unlikely due to his death c.44 AD. Whilst the letter is generally thought to be one of the earliest books of the New Testament to be written, if not the first, it is generally dated after this date.</li> <li>• James, son of Alphaeus (James the Less)– was one of the twelve, but outside that little is known of him. He is mentioned directly only eight times in the New Testament; four as James, son of Alphaeus, (only in lists of the twelve), and four as James the Less, described as the son of Mary (normally taken to be Mary of Clopas). With a death traditionally dated to c.62 AD this James is a viable candidate to have written James. Due to his less prominent position in the record of the early church than either James, son of Zebedee or James, the Brother of Jesus, it is however seen as unlikely by many scholars, though some do support his authorship.</li> <li>• There are also scholars who consider the work to be pseudepigraphic, based largely upon the writing style of the letter, and that it was only gradually accepted into the Canon. Some even suggest that there was an original, rougher version of a letter from a James, but what is now considered the Epistle of James is a version of that letter polished, expanded and edited by another writer, at a later date.</li> <li>• Some also believe it to be pseudepigraphal due to its disputed status amongst the early Canon.</li> <li>• Credit all relevant and coherent lines of argument.</li> </ul>	25

Question	Answer	Marks
6	<p><b>‘Paul’s teachings on sin is the most significant theme in Romans.’ Discuss.</b></p> <p><u>Sin as the most significant theme</u></p> <ul style="list-style-type: none"> <li>• Paul outlines how knowledge of sin serves to convince people that they need to turn from their actions. Amongst actions listed as sinful in Romans is the worshipping of created things. In the context of the Roman audience of the letter, this has clear links opposing the worship of the traditional Roman/Hellenic pantheon. This is also an argument against elements of syncretism.</li> <li>• In stating that all have sinned and fallen short, Paul is outlining that his argument for salvation is not merely for those deemed particularly wicked, Jewish converts or gentile Christians, but for everyone. Given the issues that are repeatedly encountered between Judaisers and gentiles, it tries to build the universality of his message.</li> <li>• Paul repeatedly states that the only redemption/salvation from sin that can occur is through Jesus’ blood, and that justification comes externally from Jesus, whilst sin is committed by the individual.</li> <li>• There are repeated points that the Covenant law convicted people of their sin, whereas deliverance comes from Jesus. This point is expounded best where Paul calls himself a wretch who does those sinful things he does not want to do, rather than the good he wishes to do. This is a very personal statement to make to the audience and builds on his theme that everyone sins and needs salvation.</li> <li>• The very word sin occurs thirty-five times in Romans, thus perhaps claiming significance if only through weight of argument.</li> </ul> <p><u>Other significant themes</u></p> <ul style="list-style-type: none"> <li>• One could argue that the main theme is the grace and faithfulness of God, in the face of sin, rather than sin itself. Though time is devoted in the letter to expounding the problems of sin, it goes on to build up the faithfulness of God, and by extension Jesus.</li> <li>• Another significant theme is that of Paul’s anguish for the people of Israel. From chapter 9 to 11, he lays out an argument for why gentiles are full members of the church, and why Judaising is unnecessary. These 3 chapters see more quotations from the Old Testament than the rest of the chapters combined, indicating a shift to targeting Jewish converts, or to convert Jews. Paul shows a genuine yearning to convert those whom he formerly associated most closely with to his thinking.</li> <li>• Chapter 12 onwards shifts in tone, towards a series of instructions on how to live. One could argue that these are more significant teachings in Christian’s day-to-day lives, as they deal with how to behave in a more practical, instructive manner rather than the more theological musings of the earlier portion of the letter.</li> <li>• Candidates could argue that the letter must be taken as a whole, and therefore no theme is more significant than any other. This view, whilst valid, should be developed, not merely asserted.</li> <li>• Credit all relevant and coherent lines of argument.</li> </ul>	25

Question	Answer	Marks
7	<p data-bbox="304 248 1251 311"><b>‘The Jerusalem Council shows that Paul lacked personal authority.’ Discuss.</b></p> <ul data-bbox="304 353 1326 1980" style="list-style-type: none"> <li data-bbox="304 353 1326 551">• The Jerusalem Council is recorded as occurring to discuss primarily a disagreement that had occurred in Antioch. The chief matter was whether male, gentile converts to Christianity needed to be circumcised before they could be fully admitted into the church, but more widely, whether the church needed to keep the Law of Moses, and whether gentile converts needed to be instructed in its laws, as well as the gospel.</li> <li data-bbox="304 555 1326 790">• The Jerusalem Council is recorded in Acts 15, and likely Galatians 2. Some scholars dispute whether Galatians does indeed record the Jerusalem Council, or some other private meeting between some of the key players at the Council. There are also some scholars who suggest that the account in Acts 15 is ahistorical, and that the account in Galatians is the most accurate account, though abridged. There also exist a minority of scholars who believe no such Council occurred at all.</li> <li data-bbox="304 795 1326 1028">• Acts records Paul and Barnabas being appointed by the elders of Antioch to seek the opinions of the apostles and elders in Jerusalem on the matter. Paul is sent by one group to ask another, so acts as more of a messenger than apostle. This suggests that either Paul was subject to their opinions, or perhaps a more collegiate sense of Paul seeking advice. Some suggest that Paul was summoned to Jerusalem, after his public dispute with Peter recorded in Galatians 2, rather than being sent.</li> <li data-bbox="304 1032 1326 1267">• Acts records Paul and Barnabas and some others going, whereas Galatians also names Titus as going from Antioch to the Jerusalem Council. Given that Galatians 2:13 states that Paul and Barnabas were in dispute on the matter, some argue Titus was taken by Paul as a supporter, calling into question his authority. It is interesting to note that in Acts, the disagreement between Paul and Barnabas seems to occur after the Jerusalem Council, rather than before.</li> <li data-bbox="304 1272 1326 1395">• During the Jerusalem Council in Acts, only speeches given by Peter and James are recorded. It mentions that Barnabas and Paul spoke (with Barnabas listed first), but provides only a summary, suggesting that they are secondary to those with authority, James and Peter.</li> <li data-bbox="304 1400 1326 1570">• In Galatians Paul states that the ‘esteemed Pillars’; James, Cephas (Peter) and John had extended the right hand of fellowship to Paul and Barnabas after the Jerusalem Council. This is seen by some as James, Cephas and John conferring authority upon Paul and Barnabas, as they did with the letter reporting James’ concluding speech in Acts 15.</li> <li data-bbox="304 1574 1326 1809">• Some may argue that prior to the Jerusalem Council, Paul lacked personal authority, whereas afterwards he had personal authority. One can compare the tone of Galatians to later letters like Philemon. Similarly, prior to the Jerusalem Council he is in the company of Barnabas, who was someone well known to the Jerusalem Church (Acts 11:22) and is depicted as secondary or equal to Barnabas. After the Jerusalem Council, he is clearly depicted as the lead figure in Acts.</li> <li data-bbox="304 1814 1326 1877">• Some may argue that Paul had authority since his time in Damascus after his conversion, due to descriptions such as in Acts 9:22.</li> <li data-bbox="304 1881 1326 1944">• Some may discuss the nature of authority itself, and suggest that it is God given, and so no apostle actually had it themselves.</li> <li data-bbox="304 1948 1326 1980">• Credit all relevant and coherent lines of argument.</li> </ul>	25

Question	Answer	Marks
8	<p><b>Compare the contributions of Peter and Stephen to the spread of Christianity.</b></p> <p><u>Peter</u></p> <ul style="list-style-type: none"> <li>• Key texts might include: <ul style="list-style-type: none"> <li>– Acts 2 and the Sermon at Pentecost.</li> <li>– Acts 3–5 and his work in Jerusalem with Jewish Christians.</li> <li>– Acts 8–12 and his work in wider Judea with both Jews and gentiles.</li> <li>– Acts 15 and his contribution to the Jerusalem Council, where he identifies himself as having been chosen to spread the gospel to the gentiles.</li> <li>– Galatians 2 explaining his role of apostle to the Jews and how he becomes supportive (or at least not opposing) of Judaisers. Peter's possible negative influence in this regard, and the influence his position may have had on others regarding one the biggest conflicts of the early church may be discussed.</li> </ul> </li> <li>• Candidates may discuss the significance of Peter developing from focusing on spreading the gospel to the Jews, then the gentiles.</li> <li>• Discussion of Peter's role in the Gospel's may be relevant as exemplification of points regarding the growth of the church but should not be expected from candidates. Candidates' discussion on Peter should focus on his role regarding the spread of Christianity.</li> </ul> <p><u>Stephen</u></p> <ul style="list-style-type: none"> <li>• Key texts are Acts 6 and 7.</li> <li>• He is described as a miracle worker who is brought before the Sanhedrin due to slander by men who 'could not stand up to his wisdom' and false witnesses.</li> <li>• He is described as having an angelic face and praying for the forgiveness of those stoning him immediately prior to his death; beatific.</li> <li>• The bulk of the text concerning Stephen is his sermon before the Sanhedrin.</li> <li>• The first theme of the sermon is a recounting of God's faithfulness to the Patriarchs, Moses and Joshua.</li> <li>• The second theme is about how the people of Israel have rejected God before, and that their current rejection of Jesus is continuing disobedience to the very scriptures they hold dear.</li> <li>• The sermon before the Sanhedrin culminates in Stephen dismissing the Sanhedrin as stiff-necked people with uncircumcised ears and hearts.</li> <li>• This enrages the Sanhedrin, who drag him out of the city and stone him. Saul/Paul is present and has the coats of those who were stoning Stephen laid at his feet. Some translators believe this to be a <i>sudar</i> rather than a coat; a symbolic signalling scarf used as part of execution by stoning.</li> <li>• Some may argue the chief purpose of the Stephen narrative is to underline how significant Saul/Paul's conversion was. Some may suggest that Stephen's sermon had a specific impact on Saul/Paul and likely influenced him towards his conversion.</li> <li>• Some could argue that Stephen's personal contribution to the spread of the gospel was not as significant as his role as an example or protomartyr.</li> </ul>	25

Question	Answer	Marks
8	<p>Candidates may discuss Stephen's relatively brief mention, with those of Peter, who is frequently mentioned in the first half of Acts, as possible indicators of their relative significance. Candidates are likely to identify Peter as the central focus of Acts until Acts 12, and link his many acts compared to Stephen's as indicating a greater contribution. Some may focus on comparing their recorded sermons.</p> <p>Any other relevant comparison should be credited, including reference to and discussion of books and antilegomena attributed to Peter.</p>	

Question	Answer	Marks
9	<p data-bbox="304 248 1054 282"><b>Examine the use of the Old Testament in the Epistles.</b></p> <ul data-bbox="304 320 1326 1939" style="list-style-type: none"> <li data-bbox="304 320 1326 517">• The Old Testament is quoted and referred to significantly in the Epistles, around 400 times, depending on how one treats paraphrasing as opposed to direct quotations. There are fewer direct quotations than paraphrasing or partial quotations, and some verses that some scholars infer as a partial paraphrase of an Old Testament verse, others see no such link, as such no uniform number exists.</li> <li data-bbox="304 521 1326 853">• Sometimes paraphrasing exists as part of the exposition of direct quotations, whereas at other times it occurs separate to direct quotations, either suggesting familiarity with the ideas being paraphrased amongst the audience, or that rewording them from what was even then fairly archaic language developed the arguments better. It is worth noting that it is assumed the majority of teaching occurred in Koine Greek as the lingua franca or Aramaic, rather than Old Testament Hebrew, and when direct quotations of verses are used they are almost exclusively from the Septuagint, rather than a Masoretic text (when the distinction can be made).</li> <li data-bbox="304 857 1326 1155">• In the rhetoric tradition of Ethos, Pathos and Logos, the use of Old Testament quotes and references can be used to fulfil all three elements. Ethos, by using the long standing of the Hebrew scriptures to attest to the credibility of the teachings being delivered, as well as the credibility of the speaker, through their knowledge of them. Logos, through using the logic of the Mosaic Law, to build foundations that affirm their new teachings, mostly encountered in discussions of legalism and Judaising. Pathos, through appealing to shared communal history emotionally, such as in Hebrews 11.</li> <li data-bbox="304 1160 1326 1397">• The use of the Old Testament is most commonly linked to its appeal to Jewish Christians/converts but is also used in letters that seem to be primarily aimed at a gentile audience. This can be seen to have been used to establish their writings as a continuation of a divine will. This can also be seen to have been used to establish Jesus and by extension the early church as a fulfilment of prophecy, by listing the prophecies, frequently from Isaiah, the second most quoted book.</li> <li data-bbox="304 1402 1326 1565">• Candidates may make wider points on the use of Old Testament prophecy in the Epistles, primarily linked to Jesus, but also relating to the foundation of the church. Care must be taken here to ensure candidates are making points relating the Old Testament to the Epistles, not the gospels.</li> <li data-bbox="304 1570 1326 1771">• The significance of Psalms being the most quoted book, may be due simply to its length, thereby having the most potential quotations to draw from, but other long books, such as Jeremiah are sparsely quoted or referenced. That Psalms is a hymnal may have a role in the number of quotations, as they are memorable. Links may be made to the use of reference to songs in other cultures written traditions.</li> <li data-bbox="304 1776 1326 1939">• Some books contain more quotations and references than others. The epistle with the most references is Hebrews (c.86), the number of which links to the theme of Jesus being the prophesied fulfilment and surpassing of the Mosaic Law and requiring multiple references to support the line of reasoning and contextualise the argument made.</li> </ul>	25



Question	Answer	Marks
9	<ul style="list-style-type: none"> <li>• The works of Paul contain significant disparity regarding the number of Old Testament quotations present in them, even when one takes account of differential lengths. The highest number of quotations in a Pauline work is Romans (c.74) and the lowest is 1 Thessalonians (c.2). This difference in volume of use of Old Testament references is thought to be linked to the audience and context of the Epistle, rather than considerations around the author.</li> <li>• The Old Testament is not the only work quoted in the Epistles, for example in 1 Corinthians 15:33 there is a quotation from Menander by Paul. Candidates may suggest that references are tailored to the audience, and utilise multiple cultural touchstones, not just the Old Testament.</li> <li>• There is also some evidence that some deuterocanonical books were quoted or paraphrased such as Sirach/Ecclesiasticus and Book of Wisdom/Wisdom of Solomon. Discussion around what constitutes Old Testament references in the Epistles regarding canonicity may be valid but must focus on the question.</li> <li>• Candidates may choose to comment on the use of the Old Testament in general in the Epistles or may instead choose to focus in on specific examples of where the Old Testament is utilised in the Epistles and examine and explain the specific use in those specific examples. Either approach could form the basis for a successful response.</li> <li>• Credit all relevant and coherent lines of argument.</li> </ul>	

Question	Answer	Marks
10	<p data-bbox="304 248 1007 282"><b>Discuss the nature of worship in the early church.</b></p> <ul data-bbox="304 320 1326 1906" style="list-style-type: none"> <li data-bbox="304 320 1302 450">• Candidates are likely to discuss distinct aspects that would have constituted the worship of the early church, though they may attempt to discuss the matter as a whole, such as the concern over the orderliness of worship.</li> <li data-bbox="304 456 1326 819">• It is known that at first the early church met in members' homes, sometimes with inadequate seating arrangements (Acts 20:9). Priscilla and Aquilla are recorded as hosting a church in their house, as is Nympha. It suggested by some that they tended to meet in the largest house amongst the members, for reasons of space. It is also not clear if there was a fixed house regularly used, or if it was more ad hoc. Also, it is thought likely the entirety of the church in each place rarely met as an entity, and instead met in multiple houses, as a dispersed community. Some may suggest the dispersal was due to a need for secrecy. The first purpose-built church buildings are not found until the 3<sup>rd</sup> century and are not common until the 4<sup>th</sup>.</li> <li data-bbox="304 826 1294 956">• Prayer: Recorded as part of what occurs when the early church is gathered together. Is recorded as communal in nature. The church are called to pray for each other in the Epistles, and it appears that they did as part of their gatherings.</li> <li data-bbox="304 963 1315 1128">• Hymns: Nature of the songs sung is unknown, but it is thought likely to include Psalms, due to the prevalence with which they are quoted. Some scholars suggest that passages such as Philippians 2:5–11 and Colossians 1:15–20 were early Christian hymns quoted by Paul in their entirety and would have been recognised as such by the early church.</li> <li data-bbox="304 1135 1323 1364">• Readings and teachings: The early church seems to have adopted the synagogue practice of reading from the prophets, as well as later, the works of the Apostles, as attested by those such as Justin and Tertullian. In the Epistles themselves it is clear that by that time they were already in the habit of reading and sharing apostolic and other writings, canonical or otherwise. The prophecies described in 1 Corinthians 14 may be described as teachings by some.</li> <li data-bbox="304 1370 1323 1570">• Eucharist: The Eucharist is stated as being instituted by Jesus. This is mentioned by Paul in 1 Corinthians and is also referenced in the synoptic gospels. It was seen as a key, (if not the key) part of the worship amongst the early church. Discussion may be made of the precise meaning of the breaking of bread verses in Acts, whether they refer to the love-feast, Eucharist or both.</li> <li data-bbox="304 1576 1323 1706">• Love-feast: Sharing food as part of their worship service is attested to by Pliny, Ignatius of Antioch and Tertullian amongst others. It is seen as part of sharing their lives with each other, as well as their wealth. Some may discuss the mal-observance recorded in 1 Corinthians 11.</li> <li data-bbox="304 1713 1323 1906">• Confessions: James 5:16 commands Christians to confess their sins to one another. The form this took is unclear in the Epistles themselves, but the Didache records confession of sins in church, and many of the church fathers write on the subject. There exists some debate over whether it was part of the earliest worship of the early church, or whether it came in towards the latter part of the 1<sup>st</sup> century.</li> </ul>	25

Question	Answer	Marks
10	<ul style="list-style-type: none"> <li>• Speaking in tongues: Recorded as occurring in 1 Corinthians 14 during worship, and in Corinth to such an extent that it was becoming disruptive. Paul commands that: there should be an interpreter present, or they should remain silent, one at a time and no more than 3 in total. Some may discuss the nature of glossolalia, as whether it is speaking in tongues as the term is now understood, or whether it is referring to speaking in different languages. It was a part of church worship mocked by later critics, such as Celsus.</li> <li>• The role of women in worship in the early church may be discussed; Paul's command for women to be silent in the assembly may be contrasted with discussion of the roles that may have been undertaken by deaconesses.</li> <li>• Life as worship: Some may argue that in looking for elements of a worship service, we are misunderstanding the nature of worship, and that for the early church their whole life was to be lived as an act of worship (Romans 12:1). This may be evidenced perhaps by the selling and sharing of possessions, and the repeated calls to live new lives. This is a perfectly valid line of reasoning that candidates could take to the question, though such a point should be argued rather than merely asserted.</li> <li>• Credit all relevant and coherent lines of argument.</li> </ul>	