



Cambridge International A Level

DIVINITY

9011/32

Paper 3 The Apostolic Age

October/November 2022

MARK SCHEME

Maximum Mark: 100

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.

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PUBLISHED**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
1	Comment on points of interest or difficulty in four of the following, with brief reference to the general context:	
1(a)	<p>He is the image of the invisible God, the first-born of all creation ... (Colossians 1:15)</p> <p>Context: Following the introductory thanksgiving, the first verse of a discourse on the supremacy of the Son of God.</p> <p>Content:</p> <ul style="list-style-type: none"> • The image of the invisible God is seen as supportive of the idea of Jesus as both incarnate deity and pre-incarnate deity; that Jesus is what can be seen of the invisible. Some discussion of trinitarian ideas may be appropriate here. • The firstborn of all creation can be read in several ways. One reading being as the first thing to be born, which suggests that God was not always triune, and causes difficulties with the verse immediately following this one. Alternatively, it can be read that Jesus had the status of firstborn, as the primary heir, which was not always dependent on hereditary order, i.e. Jacob and Esau. The phrase can also be tied to the idea that Jesus as head of the Church, is the firstborn of the Church. <p>Comparison might also be drawn to the later appellation of Jesus as firstborn among the dead, and the contrast between being prime amongst those alive and those dead.</p>	6
1(b)	<p>He disarmed the principalities and powers and made a public example of them, triumphing over them in him. (Colossians 2:15)</p> <p>Context: The closing remarks of a discussion on how Jesus brought about salvation.</p> <p>Content:</p> <ul style="list-style-type: none"> • The phrase disarmed/spoiled near the start of the verse is suggestive of a military victory, and how the victors traditionally were entitled to treat the defeated, taking from them their weapons and possessions; and so not just removing their weapons, but gaining wealth. The analogy here is applied to Jesus' death winning a victory that amasses great spoils; those being salvation from sin. • The triumph can also be linked to Jesus' victory over death through his resurrection. • Principalities/powers/rulers/authorities – The phrase is generally seen in two ways, either as a term for spiritual opposition, with links to the New Testament concept of Satan, or to the Pharisees and Sadducees who opposed Jesus during his ministry. • The public spectacle ties back to the earlier military metaphor, and suggests a triumph, a public military parade by a victorious army. In these, captives and defeated enemy generals were often displayed as part of the celebration, hence the reference to public spectacle. 	6

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Question	Answer	Marks
1(c)	<p>And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. (Colossians 4:16)</p> <p>Context: The closing remarks of Colossians, giving an instruction to pass the letter on.</p> <p>Content:</p> <ul style="list-style-type: none"> • The remarks make clear that the letter was to be read aloud to the Church in Colossae. It is worth noting that it is likely that a considerable proportion of the population of any town in the 1st Century were likely to be illiterate, and that letters being read aloud would be how they would learn the teachings contained within them. It speaks also of a pattern of letter reading amongst congregations, from Apostles and others. Likewise, it is unclear how many copies of each letter were initially in circulation, possibly only one. • The nature of the 'letter from Laodicea' is a cause for some conjecture. Some suggest that it is better understood as a letter from Laodicea, not to, and some have suggested this letter is 1 Timothy, but this view is not widely supported. It is generally understood to refer to either a lost epistle, or one of the other epistles already in the canon. • If it is a lost epistle, this raises questions as to what it may have contained. It also raises questions amongst supporters of the inerrancy of scripture if a bit of it is lost, or scripture refers directly and positively to something that should not be considered inerrant. There does exist an apocryphal work entitled the Epistle to the Laodiceans, but it is widely considered pseudepigraphal. • If it is one of the epistles in the New Testament; Philemon and Hebrews have both been argued for, but a larger number of scholars argue for Ephesians than the other two works. Scholars who take this line generally suggest that either a copy of the letter to the Ephesians was in possession of the Laodiceans, and they were to keep passing it on, or that Ephesians is misnamed, and should instead be called Laodiceans, as asserted by Marcion. • Some candidates may make mention of the letter to the angel of the church in Laodicea in Revelation, but it should be noted that it is highly unlikely that is being referred to in this gobbet, largely as Revelation is normally dated after Paul's death. 	6

Question	Answer	Marks
1(d)	<p>For it was not to angels that God subjected the world to come, of which we are speaking. (Hebrews 2:5)</p> <p>Context: The start of a discussion on Jesus being fully human.</p> <p>Content:</p> <ul style="list-style-type: none"> • The implication of this verse, explained prior to and later in the passage, is that it is to Jesus that the world to come would be subject. This ties into the idea that he was made lower for a little while to then be crowned in glory. Though there was a time, during his lowering, that angels were greater, that was only briefly, and that angels are subject to Jesus. • This is similar to the point made elsewhere in the chapter that humans, though lower than angels, will be the ones helped by Jesus; that they are especially loved. • The world to come: can be seen as speaking apocalyptically, or referring to the idea of Jesus being king over all the earth, either reading has the basic point of Jesus being described as being in charge, and having all subject to him. • Some candidates may mention the somewhat paradoxical nature of Christ's glorification being tied to his tasting death, so that he tasted it for everyone, conquering it but also thereby experiencing humanity, including suffering and temptation. 	6
1(e)	<p>For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. (Hebrews 8:3)</p> <p>Context: Part of the discussion of Jesus as High Priest of a new covenant.</p> <p>Content:</p> <ul style="list-style-type: none"> • Every high priest - is indicative of there being a succession of high priests, that one dies and another is appointed; Hebrews goes on to discuss how Jesus is seen as the final high priest, as after his sacrifice there is no need for another, or another mediator other than himself. • The gifts and sacrifices refer to those laid out in the Mosaic Law for thanksgiving, atonement and other purposes, such as the cleansing of defiling skin diseases. In those sacrifices, it was an animal that would be sacrificed, here the idea is that Jesus sacrificed himself. • The significance of Jesus as both offering and offeror may be explored. Also, some discussion of the nature of sacrifice under Mosaic Law would not be irrelevant. 	6

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Question	Answer	Marks
1(f)	<p>Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us ... (Hebrews 12:1)</p> <p>Context: A coda to chapter 11's discussion of people who showed great faith, and how their faith should inspire the reader.</p> <p>Content:</p> <ul style="list-style-type: none"> • The great cloud of witnesses are the Patriarchs, Judges and prophets which the author has listed in the preceding chapter. Given the audience of the letter, the author is referring to well known examples of people who persevered in their faith, and were commended for it, despite their occasional shortcomings. • The weight/hindrance that clings/entangles referred to, in the context of the letter, is likely meant to mean the Mosaic Covenant and Jewish traditions. There is scope here for discussion of Judaising, and whether Christianity was best viewed as a distinct religion or a Jewish sect at the time Hebrews was written. • The running the race metaphor is one that is encountered elsewhere in the Bible, suggesting it is a common metaphor in the lexicon of the day. 	6
1	Overall: 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.	1

Question	Answer	Marks
2	<p>Discuss the date, context and purpose of Colossians.</p> <p><u>Date</u></p> <ul style="list-style-type: none"> • If written during Paul’s imprisonment in Rome, it dates from c.62AD. This view is supported by a majority of scholars who attest to Pauline authorship. • Some have suggested that it was instead written during Paul’s imprisonment in Caesarea, and therefore should be dated slightly earlier, at c.60AD. Some sources date it even earlier to c.54AD • Its lack of mention of the earthquake that decimated the city, is generally thought to mean that it predates the earthquake. • Those who hold that it was not written by Paul tend to date it to later in the 1st Century, possibly as late as 90AD. <p><u>Context</u></p> <ul style="list-style-type: none"> • The letter describes Paul as having never visited Colossae, but he is of sufficient standing, either in their or his own regard, to write to them regarding the failings in their teaching. Paul had spent a few years in Ephesus a town about a hundred miles west, but a major port on the main trading road to Colossae, so it is possible that Paul had a passing knowledge of some members of the church. It is thought likely that Epaphras, who was the founder of the Church, was taught by Paul, and was either sent to Colossae for the purpose of establishing the Church or was a native of Colossae. • At the time of the letter being written, Epaphras is with Paul, not in Colossae, probably having gone to Paul to inform him of what is occurring in Colossae. • Given the likely dating of Pauline authorship, by this time he is known, and has spent several years travelling and teaching. Now imprisoned, Paul is trying to continue to help and teach congregations. • Colossae was formally an important mercantile city on the river Lycos, but by the 1st century its influence was on the wane. It was noted for the multiple religious influences including Jewish, Gnostic and Pagan influences, as well as a cult venerating angels who were said to control a curative spring. • Scholars who hold to pseudepigraphic authorship tend to suggest that the most important context of the letter is the increased prevalence of gnostic or proto-gnostic beliefs. 	25

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Question	Answer	Marks
2	<p><u>Purpose</u></p> <ul style="list-style-type: none"> • To address the issues that Epaphras had raised with Paul. • To argue against religious syncretism and instead follow the teachings that had first been laid out to them by Epaphras. It presents an argument that there is a fullness in the teachings of Christ, that does not require supplementing with man-made ordinances or elements of other faiths; Jewish, Pagan or otherwise. • To argue against both asceticism and indulgence. Those in Colossae were to live as those made alive in Christ, not suffer unnecessarily for others to see, nor to engage in the immoral practices they desired, listed in chapter 3. Paul argues that putting off of their old self, and putting on a new self, should have led to ceasing their prior practices, but clearly had not. • To give further instructions on how they should live, including household and personal instruction. • To prepare the way for Tychicus to minister to Colossae and tell them more about Paul's imprisonment. • To help reintegrate Onesimus into the Church in Colossae, as he had previously escaped his enslavement there. It is normally seen that Philemon is an addendum to Colossians, specifically regarding Onesimus' status. By mentioning Onesimus in this letter to the whole congregation in Colossae, Philemon could not ignore his own individual letter. <p>Credit all relevant and coherent lines of argument.</p>	

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Question	Answer	Marks
3	<p data-bbox="349 217 987 248">Analyse the discussion of angels in Hebrews.</p> <ul data-bbox="349 288 1921 1046" style="list-style-type: none"> <li data-bbox="349 288 1921 384">• The first two chapters of Hebrews largely consist of a discussion of why Jesus is superior to angels. They are the first of a number of elements of Jewish belief to which, the author asserts, Jesus is superior to, including: Abraham and Moses, the priesthood and sacrifice. <li data-bbox="349 392 1921 456">• The author does not get into a discussion of what angels are or their existence, as it is assumed their nature and existence is known to the audience; the author wants to focus on the relation between them and Jesus. <li data-bbox="349 464 1921 592">• The author states that in the past God spoke to ancestors through various ways, but now through his Son. The implication, that is later developed, is that angelic deliverance of divine commands was an old way of delivering news, which has been trumped by direct revelation through Jesus. Some links may be made to Jewish belief in angels delivering the original law may be made, found in Hebrews 2:2, Acts 7:53 and in Jubilees. <li data-bbox="349 600 1921 663">• A number of quotations from the Old Testament are made, suggesting that the idea that the Christ would be superior to angels is not one of the author’s making, but one prophesied. <li data-bbox="349 671 1921 767">• The imagery that Jesus in being incarnate was made lower than the angels for a while, but then crowned in glory, coupled to the quote from Psalm 8, indicates the author suggesting that the audience will too, though they be lower than the angels, be raised up to be above them. This also ties in to the servant imagery of angels in 1:14. <li data-bbox="349 775 1921 839">• Later in 2:16 the author states that Jesus does not help angels, but the ‘descendants of Abraham’, implying again that people are more loved than angels. <li data-bbox="349 847 1921 943">• Angels are also mentioned in chapter 13, implying that people may have met with angels before without knowing it. This mention is generally thought to refer to Genesis 18–19. Here there is less theological meaning attached to the mention of angels, and it is instead included as part of a series of pastoral instructions. <li data-bbox="349 951 1921 1015">• Discussion of wider Semitic, Hellenic and other contemporaneous views on angels may be relevant, and whether they are elements of syncretism, but responses need to focus on the question of how they are discussed in Hebrews. <li data-bbox="349 1023 1055 1046">• Credit all relevant and coherent lines of argument. 	25

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Question	Answer	Marks
4	<p>Compare the teachings in Colossians and Hebrews on salvation.</p> <p><u>Colossians</u></p> <ul style="list-style-type: none"> • Salvation is described as an inheritance of the kingdom of light (1:12). This leads to the idea that one does not qualify oneself for it, rather God, through Jesus, has qualified one for it, through rescuing one from the dominion of darkness (1:13); Jesus as Saviour. • There is a clear idea of people being lost, and then redeemed by Jesus (1:14). The idea of redemption and reconciliation through Jesus' body. (1:22) This builds the idea of Jesus as a sacrifice, whom salvation comes through. • The idea of having cancelled the charges of legal indebtedness, that were nailed to the cross with Jesus (2:14). The use of a legal analogy, likening sin to a bill to be paid or a charge sheet held by prosecutors, that has been removed, likens it to the idea of being legally pardoned or possibly the idea of jubilee. • Salvation is seen as bringing new life, following the death of the old life, (2:13) Here it is part of the command to live new lives, away from the old traditions, as part of the wider context of Colossians. The death concept is repeated again in 2:20 and 3:3. • Baptism is linked to salvation. It is described as a burial and a circumcision (2:11–13). You have here two different metaphors, a repetition of the idea of it being a death of the old self, alongside the idea of it serving as an initiation rite or a mark of the new covenant. • An argument of salvation coming through following the teachings as taught, not syncretism, ascetism or indulgence. 	25

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Question	Answer	Marks
4	<p><u>Hebrews</u></p> <ul style="list-style-type: none"> • Salvation is described as being announced by the Lord and confirmed by those who heard him (2:3). Part of the idea is that Jesus was a prophesied saviour who brought salvation. Candidates may compare the multiple direct quotations and references to the Old Testament in Hebrews, with the lack of direct quotations and limited references in Colossians. • Hebrews 6 discusses the idea of losing salvation, and that those who have fallen away submit Jesus to a public disgrace, as through the crucifixion, over and over again. Given that it is described as something to be lost, there is a call for increased diligence amongst the believers. There is also, the idea that those that lose salvation are worse than those who never had it in the first place. • Linked to the idea of sacrifice in the Mosaic Law. Under the Mosaic Law sacrifices redeemed and covered over sins for a time and the greater sacrifice of the great high priest was once and for all time (chapter 10). There was no longer any need to offer sacrifices again and again day after day. The law could not save, Jesus could (chapter 7). The blood of lambs and goats could not save, Jesus could (chapter 8). • There is a description of a new and living way through the curtain (10:20). Here the imagery is of the temple (tabernacle) curtain, that separated off the Holy of Holies, the place where only the high priest could go. The gospel accounts record the temple curtain being torn at Jesus' crucifixion, and that is what is alluded to here: through his death, the most sacred place has been uncovered, and rather than needing a mediator, one can enter the most holy place through Christ. • Credit all relevant and coherent lines of argument. <p>Candidates are being assessed on comparing the teachings in Colossians and Hebrews on salvation. Care should be taken that teachings from other works are not credited as being from these two.</p>	

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Question	Answer	Marks
5	<p>Discuss the significance of prayer in Acts and the epistles.</p> <ul style="list-style-type: none"> • Prayer is recorded as part of the worship of the early church, from Pentecost onward, but Acts 1:14 makes it clear it was part of the worship the disciples of Jesus engaged in with Jesus. • Prayer is noted as occurring in Acts prior to miraculous healing, such as Peter raising Dorcas from the dead (Acts 9:40). • Prayer is noted as being a response to persecution, such as that of Peter and John in Acts 4:23–31. • Prayer can be public or private, communal or individual. • Prayer clearly plays a role in teaching. In Paul’s epistles particularly, he often includes a phrase where he prays that the recipients do something based on the argument he has just been making, such as in Romans 15:5–6. It is worth noting that what does and does not constitute a prayer in the epistles is disputed, as including the word prayer does not make it of itself a prayer, whilst its lack of inclusion does not preclude a passage from being a prayer. • Engaging in prayer is of itself a teaching that is encouraged and/or commanded. This is most apparent in the 1 Thessalonians command to ‘pray constantly/continually’ (5:17), such a command clearly being figurative. Candidates may discuss the nature of figurative commands. • Prayer can be seen as a form of something akin to meditation, such as Philippians 4:6–7. • Some discussion may be given to whether ‘pray’ always refers to an actual prayer, or whether it is used in such a fashion that it could be replaced with the term ‘hope’. • Some may suggest it is not particularly significant, due to other teachings or examples being more significant. <p>Comment may be made on specific points, or on the nature of prayer as a whole. Either approach would be an equally valid basis for a supported line of argument.</p> <p>Credit all relevant and coherent lines of argument.</p>	25

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Question	Answer	Marks
6	<p>Discuss the authorship and date of James.</p> <p><u>Author</u></p> <p>There are a number of possible candidates for who the titular James may be:</p> <ul style="list-style-type: none"> • 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. His authorship is largely thought to be unlikely due to his death c.44CE. 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. • 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.62CE 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. • James, the brother of Jesus (James the Just) – was prominent as the leader of the Jerusalem Church, as shown through Acts and Galatians. He is also termed the brother of Jesus and is largely identified with the one of the brothers mentioned in the gospels. He had sufficient standing in the early church to make his writings widely circulated. 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. He was traditionally regarded as the author. • Some hold that James, son of Alphaeus, and James the Less were two distinct persons. Traditionally they have been held to be two appellations for the same person, but some modern scholars hold them to be two different individuals. If this is the case, it could be argued that either could have been the author of James. 	25

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Question	Answer	Marks
6	<ul style="list-style-type: none"> • Note, that some hold James, son of Alphaeus as the same individual as James, the brother of Jesus, due to similarities in their deaths and some ambiguity about the identity of Mary of Clopas. This view tends to be in the minority. • There are also scholars who consider the work to be pseudepigraphical, 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. • There is also a James, father of Judas (Thaddaeus) mentioned in the New Testament, but little attention has been paid to his potential authorship, except where the relationship is considered to be brother rather than father, and this James is then stated to be the same as one of the other individuals named James mentioned previously. • There is no genuine consensus on the matter of who wrote the book, though James, the brother of Jesus seems favoured by a plurality. <p><u>Date</u></p> <ul style="list-style-type: none"> • Is traditionally dated as one of the first letters of the New Testament, at c.50CE. The two letters that may have been slightly before or after it, given this date, are Galatians and 1 Thessalonians. If it is dated around the time of Galatians, then given the issues surrounding the Jerusalem Council, they form an interesting contrast. • If taken to be written by James, son of Zebedee, an early date is required, due to his death in c.44. This would make James the earliest book of the New Testament. • Those who favour pseudepigraphic authorship tend to date it to somewhere around c.65–85CE, around the time when many of the epistles started to circulate more widely. <p>Credit all relevant and coherent lines of argument.</p>	

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Question	Answer	Marks
7	<p data-bbox="349 217 1487 248">Analyse the role of the Jerusalem Council in the development of the early church.</p> <ul data-bbox="349 288 1921 1246" style="list-style-type: none"> <li data-bbox="349 288 1921 421">• The Jerusalem Council is recorded as occurring to discuss primarily a disagreement that had occurred in Antioch. The chief matter of the Jerusalem Council being of 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 data-bbox="349 424 1921 592">• The Jerusalem Council is recorded in Acts 15, and probably 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 Jerusalem Council. There are also some scholars who suggest that the Acts 15's account is ahistorical, and that the Galatians account is the most accurate account, though abridged. There also exists a minority of scholars who believe no such council occurred at all. <li data-bbox="349 595 1921 727">• The Jerusalem Council resulted in a decision, rendered by James in the text, that gentile converts did not need to be circumcised, and that no other burden should be placed on them than: not eating food sacrificed to idols, the meat of strangled animals, eating blood and sexual immorality, (sometimes called the Decree, or fourfold decree, amongst other names). <li data-bbox="349 730 1921 799">• As a coda, Paul and Barnabus were also commended, and Judas (Barsabbas) and Silas were sent with them to Antioch, to attest to their credentials, with a letter confirming the Jerusalem Council's decision. <li data-bbox="349 802 1921 970">• It is seen as a significant event, as it defused what could have been an early schism of the early church, between the Jewish Christians and the gentile Christians. By c.50CE the church had spread beyond Judea and was attracting an increasing number of gentile converts. As well as the problem of having gentiles follow a set of rules they had never known, in order to access something not directly related to those rules, circumcision of adult males had cultural barriers to overcome in the Hellenic world. <li data-bbox="349 973 1921 1106">• The result of the decree is seen by some scholars as being an echoing of the Noahide covenant. If this view is taken, then it shows that Christianity is to still be bound by some elements of the teachings of the Old Testament, but that the laws no longer apply, particularly that the Mitzvot no longer had any status, and that legalism was not valid. This links clearly to some of Paul's later letters. <li data-bbox="349 1109 1921 1246">• In the Galatians account, James and Peter are seen as being on the side of the Judaisers prior to the Council, as 'certain people' are stated as coming from James; in Acts they are listed simply as 'certain people'. It is worth noting that after the Council, Acts switches from focusing chiefly on Peter, with some mention of Paul, to focusing on Paul. It shows a shift in focus from the original twelve to the original people, to new disciples going to new peoples. 	25

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Question	Answer	Marks
7	<ul style="list-style-type: none"> • Though the decree resulting from the Jerusalem Council does not place a burden on gentile converts to follow the Mosaic Laws, it does not dissuade them from doing so entirely. This is best shown by, in the next chapter in Acts, Paul circumcises Timothy, for the sake of the Jews who lived in the area they were about to visit, to tell about the decision of the Jerusalem Council. The symbolism of this gesture, performing the very act they are telling people they do not have to do, may be seen as a compromise, or that whilst it was not a command, it might still have retained the status of a recommendation. This is further complicated by another follower of Paul, Titus, being uncircumcised and Paul ensuring that he remained so. • It can be seen as the first ecumenical council and therefore a template for later ecumenical councils. • It also attests to Paul's status and serves as a recommendation from those known to have authority, therefore conferring transitory authority upon Paul. The Jerusalem Council's recommendation denotes a full acceptance amongst the believers that Saul of Tarsus was now Paul the Apostle. • Given that the debate around circumcision and the Mosaic Law continued past the date of the Jerusalem Council c.48–50CE, it can be argued that the role of the Jerusalem Council can be overstated, as its judgements clearly were not seen as definitive and binding by all who came to follow the teachings of the early church. <p>Credit all relevant and coherent lines of argument.</p>	

Question	Answer	Marks
8	<p>Compare the contributions of Paul and Stephen to the spread of Christianity.</p> <p><u>Paul</u></p> <ul style="list-style-type: none"> • Paul was initially a hindrance to the spread of Christianity, due to his persecuting as Saul. • His missionary journeys show examples of him teaching in many parts of the Eastern Mediterranean. This is in addition to his time in Nabataea (Gal 1:17). Tradition also states that he spent a couple of years in Hispania after the period recorded in Acts, and prior to his execution. • In Ephesus and Damascus/Nabataea, he appears to have spent several years ministering to the church in those areas. In other places he visits much briefer visits are recorded, in the vein of an itinerant teacher. • Pauline epistles: Letters ascribed to him make him the author of the most separate works in the Bible, even if you do not include letters where his authorship is disputed. • His epistles contain a number of pastoral and theological teachings, that became key tenets of the early church. By the time of the writing of 2 Peter, his writings had become so widespread amongst the church, that they can be referred to as scripture themselves. • His role in the Antioch incident and subsequently in the Jerusalem Council help address the gentile question with regard to the Mosaic Law. It can be argued that Paul essentially won the debate around the issue. <p><u>Stephen</u></p> <ul style="list-style-type: none"> • Key texts are Acts 6 and 7. • 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. • He is described as having an angelic face and praying for the forgiveness of those stoning him immediately prior to his death; beatific. • The bulk of the text concerning Stephen is his sermon before the Sanhedrin. • The first theme of the sermon is a recounting of God’s faithfulness to the Patriarchs, Moses and Joshua. • 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. • The sermon culminates in Stephen dismissing the Sanhedrin as stiff-necked people with uncircumcised ears and hearts. 	25

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Question	Answer	Marks
8	<ul style="list-style-type: none"> • Stephen’s sermon 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. • 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. • 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. <p>Candidates may discuss Stephen’s relatively brief mention, with Paul’s, frequent mentions in Acts, as possible indicators of their relative significance. Some may focus on comparing their recorded sermons.</p> <p>Any other relevant comparison should be credited.</p>	

Question	Answer	Marks
9	<p>Analyse the teachings in Acts and the epistles on the role of the state.</p> <ul style="list-style-type: none"> • It should be understood that many elements of the writings are written either during persecution, whilst imprisoned, or with an eye to impending persecution. Also, that the state in the 1st century was not a centralised unitary system, but federal and fragmented, in part due to the time it took to travel some of the distances involved in the Empire. Though all parts of the Empire were part of Rome, central Rome rarely became directly involved in the day-to-day governance of stable regions. • The early church quickly came into opposition with the Jewish authorities; one could argue it was founded by this opposition. It is worth noting that in Judea at the time there was both political Jewish authority under the Herods (as vassal kings) until c.44CE, and religious Jewish authority largely in the form of the Sanhedrin with whom the early church co-existed uneasily for a brief time. Following Stephen’s martyrdom, the early church spread out, and a great persecution erupted. There tends to be argument against the religious authority of the Jewish leadership, but little is said of their political governmental role. • The Roman Empire was the political force in all locations mentioned in the New Testament, either through direct or indirect rule. The attitudes towards the Romans are fairly moderate for most of the epistles, as most are thought to pre-date (or allege to pre-date) the Neronian and subsequent persecutions. The Roman Empire is depicted as an outside authority, to be referred to as arbiters, amongst cities and regions that appear to be governed at more local level. Opposition is clear however to the pantheism at the centre of the Imperial cult. • In some places, the attitude towards the state is quite favourable. Romans 13, in particular, where all authority is described as having been established by God, and therefore is part of his will. As such it is argued, one should support them without fear as long as you do what is right. The role of the government is to bear the sword against wrongdoers (13:4). People are to submit to the state which punishes disobedience, and a stable society is produced. This ties into the ideas of living peaceably with one another and paying taxes. • In other places, the state is being actively opposed. In Acts, there are a number of occasions where the apostles are striving against the ruling authorities, most plainly in Acts 5:29, which has Peter telling the Sanhedrin that they must obey God not men, prior to an eventual flogging, negotiated down from execution by Gamaliel. • Paul uses the Roman state, through an appeal to his citizenship, to try and obtain a fair(er) trial and be transported to Rome, using the rules of the imperial state to trump those of a vassal state. • The existence of the Roman State, and the stability afforded by the Pax Romana, allowed for relatively safe travel within it, and enabled the early church to spread more quickly than otherwise would have been the case. <p>Credit all relevant and coherent lines of argument.</p>	25

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Question	Answer	Marks
10	<p data-bbox="349 217 1798 248">Evaluate the claim that the Agapē (love feast) played a larger role than the Eucharist in the early church.</p> <p data-bbox="349 284 943 316"><u>Arguments for the Agapē playing a larger role</u></p> <ul data-bbox="349 355 1924 938" style="list-style-type: none"> <li data-bbox="349 355 1924 451">• The trouble caused by mal-observance of the love feast recorded in 1 Corinthians 11 suggests its prevalence in more orthodox observance. Paul reprimands them for their selfishness and excess in private meals, in what is intended as communal consumption. <li data-bbox="349 459 1924 523">• The Agapē tied into the ideas of communal living and sharing of what people possessed, seen in Acts 2 and elsewhere. <li data-bbox="349 531 1924 595">• It is linked by some to teachings on wealth and poverty, and if such a view is taken it can give different meanings to some passages, such as James 2. <li data-bbox="349 603 1924 667">• The Last Supper, as recorded in the gospels actually being a meal prior to the partaking of the bread and the cup, can be seen as the template being followed by the early church. <li data-bbox="349 675 1924 802">• Some candidates may discuss non-Biblical accounts, such as Pliny’s letter (10.96) to Trajan, which talks of the early church meeting before it was light, singing hymns and rededicating themselves to God and Jesus. The early church then separated and regathered later to eat ordinary food communally. Eucharist is not mentioned, but this could be due to Pliny’s sources not distinguishing it from the general consumption. <li data-bbox="349 810 1924 874">• Its prevalence is also supported by the writing of 1st and 2nd Century Christians, such as Ignatius of Antioch, Hippolytus of Rome and Tertullian. <li data-bbox="349 882 1924 938">• Some consideration may be given to comments by later writers opposing the continuance of love feasts, such as Augustine, but responses must be focused on the question. <p data-bbox="349 978 992 1010"><u>Arguments for the Agapē not playing a larger role</u></p> <ul data-bbox="349 1050 1924 1249" style="list-style-type: none"> <li data-bbox="349 1050 1924 1082">• The symbolic elements of the Eucharist elevate it beyond the more physical nature of the love feast. <li data-bbox="349 1090 1924 1153">• Owing to the significance given in Acts and the epistles to Jesus’ crucifixion as an atoning sacrifice for sin, it stands that commemoration of that act would be more significant. <li data-bbox="349 1161 1924 1249">• The Eucharist is recorded in the synoptic gospels as being instituted by Jesus, and this command being positively reiterated by Paul in 1 Corinthians. By comparison the 1 Corinthians discussion of a love feast is negative or mixed at best. 	25

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Question	Answer	Marks
10	<ul style="list-style-type: none"> • Some consideration may be given to comments by later writers on the continuing significance of the Eucharist as opposed to the waning significance of the love feast in Christian worship, but responses must be focused on the question. • Discussion of the precise meaning of the breaking of bread verses in Acts may be made, whether they refer to the love feast, Eucharist or both. • Some candidates may argue that the love feast and Eucharist are inseparable, and as such the love feast cannot be deemed more important than the Eucharist. This stems from the idea that they describe two elements of what could be deemed an early church service. <p>Candidates may develop a discussion of the nature of the worship of the early church in general, but the question is focused on the love feast and Eucharist, and the best answers will focus more keenly on them.</p> <p>Credit all relevant and coherent lines of argument.</p>	