

DIVINITY

Paper 9011/01
Prophets of the Old Testament

General comments

Time management was generally good, and most candidates answered four good questions. Some candidates spent too little time on **Question 10**, and lost many marks by writing too little.

Comments on individual questions

Question 1

Consider the claim that the prophets always based their messages on those who went before them.

The weakest responses to this question simply said that each prophet was unique, and then said why, without answering the question. The best responses tended to focus on the continuity of issues like covenant theology stemming from Moses, whilst also pointing out that each prophet addressed issues not found elsewhere: for example Jeremiah rejected Zionism in favour of his ideas about a new covenant.

Question 2

'The origins of Israelite prophecy can never be known.' Discuss.

This was a very popular question. Weaker responses tended simply to list theories, without really knowing what those theories said. Most candidates were aware of T, the suggestions that prophecy originated elsewhere in the ancient world, for example in Egypt or Babylonia. Most were aware also of the suggestion that Israelite prophecy was borrowed from the Canaanites as the indigenous culture. The favoured opinion was that prophecy originated with Moses, and perhaps with Abraham before him, as a response to the unique demands of Yahweh. Most candidates did well on this question.

Question 3

Assess the view that Samuel and Elijah were ideal prophets rather than real prophets.

Most candidates took this to mean that Samuel and Elijah were real prophets as opposed to imaginary ones. The meaning of "ideal" here was really that later editors painted a picture of Samuel and Elijah that 'idealized' them, making them larger than life i.e. the best kind of prophet that there could be. However, the Examiners accepted the understanding of "ideal" as "invented". Candidates displayed a very thorough knowledge of the role of both Samuel and Elijah. Some candidates had some very interesting ideas as to why Samuel and Elijah might have been *ideal* in the sense of 'not perfect': for example some said that Saul's summoning of the spirit of Samuel suggested that Samuel was less than perfect, because he allowed himself to be used for divination and witchcraft. Elijah was told off for being 'only' a henotheist and not a monotheist.

Question 4

'False prophets were more successful than true ones.' Discuss.

Weaker responses often just listed the differences between true prophets and false prophets, without answering the question. Almost all candidates made a reasonable job of this question, and there were some interesting comments. Many said that the false prophets who opposed Elijah did not have much luck, since they all died, which was not very successful! One of the most interesting comments was from the candidates who said that false prophets were *obviously* more successful, otherwise there would have been no need for true ones.

Question 5**Assess the importance for the prophets of symbolic acts.**

As with **Question 4**, weaker responses tended to be very descriptive. Many candidates wrote a lot about which particular prophets did which particular symbolic acts, but neglected to say what the importance of those acts was. The best responses were detailed in both respects, selecting a wide range of material to illustrate different symbolic acts from different prophets. There were some very good answers which suggested that symbolic acts were not something separate from the prophet or his message but were part and parcel of both the man and his oracles.

Question 6**In your view, what is the best interpretation of the message of Hosea 1-3?**

Several candidates ignored 'Hosea 1-3', and wrote about the whole book instead, which tended to defeat the object of the question. Many candidates had been well taught about the different interpretations of the Gomer material: allegory, parable, vision, real experience, a mixture, and so on. Having said that, there were many candidates who made a very good response using simply the interpretation that these chapters are about Yahweh's love for his people. Most candidates did well on this question, and wrote at length.

Question 7**Examine the main differences between the pre-exilic writing prophets and the prophets who came before them.**

Weaker candidates often confused pre-exilic prophets and pre-canonical prophets, often calling the latter 'pre-colonial', and often getting them the wrong way round. Good responses were quite comprehensive, and often challenged the question by insisting that there were far more similarities than differences, by virtue of the fact that all prophets were called by Yahweh, for a particular reason, and at a particular time. Such responses were well done.

Question 8**Discuss the influence of Jeremiah's call on his work and message.**

Some candidates attempted this question with no knowledge at all of the details of Jeremiah's call narrative. They wrote sometimes long essays on what Jeremiah did, particularly on his symbolic acts, without rooting any of this in his call. However, many made good use of: 'to build and to plant', the fact that Jeremiah was a youth, his isolation, the enemy from the north, and so on. Most candidates did quite well here.

Question 9**In what ways do Amos and Isaiah make use of the concept of God's absolute power?**

For some candidates this question was extraordinarily well done. For Amos, most referred to the Day of the Lord, the judgment of the nations, the imagery of the roaring lion, and the message of total destruction. For Isaiah, most referred to the judgment of the nations, the Syro-Ephraimite War, and his call vision of God. Some said that Isaiah's use of the concept of God's power was constructive, whereas in Amos it was destructive. Some said that whereas Isaiah shows the omnipotence of God in the majesty of his call vision; Amos shows God's omnipotence as the judge of all nations.

Question 10**(a) on the appointment of the 70 elders to help Moses.**

This was the most popular gobbet, with candidates writing about the origins of ecstasy, the tent of meeting, Moses' administration, the appearance of God, and so on. Most did well with this gobbet.

(b) on Saul being a Benjaminite.

This was not particularly well done, mainly because many candidates wrote everything they knew about Saul, with very little reference to the gobbet. Some did make interesting comments on Saul's fitness as

prince of Israel, being handsome and tall and a natural leader. They also referred to the context of the Philistine situation, and the narrative of the lost asses.

(c) on Samuel's rejection of Saul.

Most candidates made a reasonable job of this, referring in particular to the details of Saul consulting the Witch of Endor, and Samuel confirming that Yahweh had withdrawn support for Saul in favour of David. Most referred to Saul failing to exterminate the Amalekites properly, although hardly anybody thought it was worth commenting that the instruction to exterminate everybody was hardly a loving act on God's part.

(d) on the conversation between Ahab and Jehoshaphat.

Some candidates were confused about the historical details. Others got the historical details right but completely forgot about Micaiah ben Imlah and the lying spirit of prophecy.

(e) on Amos, and the silencing of the Nazirites and prophets.

This was a very popular gobbet although it tended to lead to some candidates describing Amos's prophecy in great general detail, without referring in particular to the gobbet itself. Some, however, did do this very well, putting the extract correctly into the general context of the indictment of other nations, and the fact that the same standards were being expected of Israel as of all the other nations. The image of pressing down sheaves in a cart was then used to introduce God's judgment on the Day of the Lord.

(f) on God's announcement of the end of his people Israel.

Most candidates correctly identified this gobbet as Moses' fourth and final vision in which Israel was ripe for punishment. Nobody was aware of the word play on *kes*, 'end', and *kets*, 'summer fruit'. Again, many who answered this question simply described those parts of Amos which they could remember. A few candidates made a comparison between "I will never again pass by" and the passing over of the angel of death during the Exodus, with the difference that this time nobody would be saved.

(g) on God's promise in Hosea to love Israel freely.

On the whole this was reasonably well done, with candidates selecting examples of 'faithlessness' in the context of Hosea's prophecy. 'Dew' was identified as a metaphor of rebirth applied to Israel, and the 'lily' was given all sorts of interesting interpretations which Hosea may or may not have been thinking about.

(h) on Isaiah's oracle against rebellious Judah.

Quite a few candidates believed that the oracle was addressed to the original Sodom and Gomorrah, as opposed to being a reference to the immorality of Judah during the time of Isaiah. Comment on the superficial religion and morality of Judah was reasonably good. Isaiah's point was that Judah had learned nothing from its devastation by Tiglath-Pileser III or Sennacherib. Some candidates made a useful comparison with the theme of useless sacrifice in Hosea's prophecy.

(i) on the warning against asking Egypt for help against Assyria (Isa. 31:1)

This was quite well done, with most candidates being aware of the historical background of Judah considering applying to Egypt for help against Assyria. Most were aware of the comparison, implicit in Isaiah's words, with how God's help was given during the Exodus to overcome the Egyptian chariots, which the king now hoped would save him from Assyrian attack. The lack of consultation with the prophets shows what Isaiah sees as the uselessness of political and military intrigue against the advice and assistance of the power of God.

(j) on Jeremiah's Temple Sermon

This was not a popular gobbet, and many of those who answered it did so only in very general terms. Some answered as if the question had been directed at Jesus' cleansing of the Temple in the New Testament, without referring to the context in Jeremiah at all.

(k) on Topheth.

So few candidates answered this question that comment would be inappropriate.

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Paper 9011/02
The Four Gospels

General comments

The overall performance of candidates was satisfactory. The standard of answers given this year was slightly lower than the previous year. The standard of written English was very good, no scripts were illegible and many were very well written indeed. Unfortunately the amount of rubric errors increased this year and it highlighted the need to read the questions carefully and answer all parts of four complete questions. A lot of candidates recognised the content matter of a question and then proceeded to write everything they knew about the topic without giving enough thought to handling the material in a way that will answer the specific questions. There was evidence of candidates having access to the wider reading of scholars' views, this distinguished the better candidates' response to a question.

A number of candidates failed to answer four questions. Some mistook the gobbets – **Question 1** – as four questions as it has four parts. A few did not use their time wisely and answered 3 questions instead of 4.

There is still the temptation by some candidates to see the question they want to answer and not the one which is actually asked. Candidates must unpack the question and get to the reason for it being asked – to explain, to demonstrate understanding of relevant issues and relevant material.

Comments on specific questions

Section A

Question 1

Several candidates did not read the instructions and mistakes occurred in the amount of gobbets they attempted

(a) Matthew 23:23

A popular choice of question and most candidates were able to recognise the context but comment was around the role of the Scribes and Pharisees. Answers lacked the explanation of the meaning of the saying.

(b) Matthew 27:24

A popular choice of question, well answered and detailed comment given.

(c) Mark 6:3

This drew a lot of comment around Jesus and His family – for those who chose it they demonstrated enough knowledge to recognise the context and the main points to comment on.

(d) Mark 10:45

Many made the link between the gobbet and the suffering of Jesus – good answers.

(e) Luke 4:12-13

A popular choice with candidates giving a full account of the temptations of Jesus, but not enough around the understanding of the role of the Devil.

(f) Luke 7:24

This was not a popular choice but those who did attempt it did so with competence.

(g) John 2:4

A popular gobbet with good comment on context and main points of interest.

(h) John 16:8

Not a popular choice – few good answers which referred to its context correctly.

Question 2

To what extent and for what reasons did Matthew write his gospel around passages from the Old Testament?

This was a popular choice with candidates demonstrating the expected knowledge of the Old Testament interest of the Gospel writer. A lot of material from the Birth stories but few candidates extended this to comment on instances throughout the whole of the Gospel.

Question 3

'Matthew presents Jesus as a teaching Messiah.' Discuss.

A slightly different Matthean question but one which covers familiar territory. For those who demonstrated the awareness of the Five Matthean discourse this was well answered. Many made the link with Moses and commented upon Matthew's interest in writing for the Church.

Question 4

Explain why the Gospel of Mark is sometimes called the 'Gospel of Peter'.

For those who answered this, the standard was poor. A high standard of knowledge was expected and reference to the relevant text. Many made use of the key passages outlining stories around Peter but discussion on Papias and the wider Patristic tradition, together with a genuine attempt to explain rather than simply list and narrate was not as evident.

Question 5

Examine the teaching in the Gospel of Mark about the kingdom of God.

This appears a straight forward question with a lot of material to draw on. For many this was a good question and it was well answered. The Kingdom of God parables were commented on and the concept of Present and Future Kingdom was explained. Some enjoyable answers to read through.

Question 6

'The song of Mary, the song of Zechariah and the song of Simeon all set the scene for what is to follow later in Luke's gospel.' Discuss.

This was a totally new question and it was well received. Only candidates who knew the 3 relevant 'Songs' attempted this therefore it was well done. Good candidates demonstrated that these songs show the strong initial connection with the Jewish world from which the Gentile mission begins.

Question 7

Explain the important features of Luke's account of the resurrection and post-resurrection appearances of Jesus.

This was not a popular question and some candidates saw it as an opportunity to write about the resurrection in general and not relay comment on the Lukan accounts. More specific and relevant comment was called for. Having said this, there were some candidates who demonstrated clear knowledge of the relevant matter.

Question 8

Examine the significance of the first chapter of John, for the way he presents Jesus in the rest of his gospel.

Some very good answers, but not a popular choice of question. Some showed clearly that the first chapter of John can be seen as an introduction to the rest of the gospel and they charted this well demonstrating the link. A few candidates did not comment wider than the meaning of the Prologue.

Question 9

Discuss the teaching of the so-called 'Farewell Discourses' found in John 14-17.

Not a popular choice. For those who knew the Farewell discourses there was a lot to comment on but answers were very restricted in their choice of material. A wider knowledge and understanding needed to be demonstrated.

Question 10

Discuss the teaching of Jesus on repentance and forgiveness.

A new question which was a popular choice and was well answered. Baptism, parables, the Eucharist and healing stories were all commented on.

Question 11

Describe and analyse the teaching of Jesus on discipleship and commitment.

Again there is a lot of material to comment upon and this was demonstrated well by those who attempted this.

Question 12

Why did Jesus use parables?

Some candidates gave detailed accounts of specific parables with little comment upon why Jesus used parables. The balance of material needed to be better. For those who addressed the issue of 'why?', their answers were very good and informed.

Question 13

Explain the difficulties of interpreting the ethical teaching of Jesus.

A difficult question to answer and yet it was attractive to some candidates. A good answer needed to demonstrate an understanding of 'ethical' teaching and be able to define what is meant by 'ethics'. The danger was the 'kitchen sink' approach which some answers showed.

Question 14

Assess the proposed solutions to the synoptic problem.

The most popular question and usually only attempted if the candidate had covered all the relevant material therefore the standard of answers was very pleasing. Again it gave candidates the opportunity to show their knowledge of wider reading and useful diagrams.

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Paper 9011/03
The Apostolic Age

General comments

The number of candidates taking the paper this year was almost the same as last year's entry.

Some candidates had been encouraged to write out the questions, but the time spent on this would have been better spent on writing fuller answers or spending more time in reading through answers.

Specimen answers to questions, whilst helpful to show how good answers are structured and how relevant content should be handled, can have negative results, they may not always be suitable for some questions.

Candidates need to be familiar with some of the technical terms scholars use in the study of the New Testament, e.g. eschatology, historicity, parousia, etc. One distinction, of which candidates should be aware, is the fundamental distinction New Testament scholars have drawn between *didache* and *kerygma*. Some candidates attempted **Question 7**, and were unaware of this distinction, as a result they misunderstood it.

Another common error re-appeared, the meaning and use of the term 'Judaizer'. It is NOT another name for a Jew, whether Christian or not. It is used to describe Christians who believed Gentiles should become Jews.

Another common error is the use of the term 'Jewish Church' to describe the Jews, especially the Jewish leadership in Jerusalem, who did not join the Christian Church. It should only be used of the Christian Church in its earliest days, before any Gentiles were accepted into its membership.

The questions set on the prescribed texts in **Section A** often require knowledge of the rest of the syllabus, and some of these questions may actually ask for reference to, or comparison with, other books and topics.

Question 1 was the most popular question on the paper followed by **Question 3**. **Question 5** was the most popular in **Section B** followed by **Question 10**. The least popular were **Questions 6** and **7**. **Question 1 (a)** on Colossians 2 was the most popular and **(b)** on Colossians 4 was the least popular.

Comments on specific questions

Section A

Question 1

6 marks were awarded for each of the gobbets with one additional mark available for overall performance. This question was answered fairly well, most candidates showing knowledge of the context and the points of interest or difficulty requiring comment. N.B. RSV only given.

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

- (a) **Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a Sabbath. These are only a shadow of what is to come; but the substance belongs to Christ.**

(Colossians 2:16-17)

This was by far the most popular of the gobbets, and on the whole reasonably well answered, most having some understanding of the nature of the 'Colossian heresy'. Context was very important. Evidence of excessive ritualism and ascetic rigour, denies the saving work of Christ and victory on the cross. If a form of incipient Gnosticism, clearly elements of Jewish legalism incorporated – Sabbath, new moon festivals, etc.

- (b) **For I bear him witness that he has worked hard for you and for those in Laodicea and Hierapolis. Luke the beloved physician and Demas greet you. Give my greetings to the brethren at Laodicea, and to Nympha and the church in her house.**

(Colossians 4:13-15)

This was the least popular of the gobbets, but there were some excellent answers. Comment was expected on: 'Him' = Epaphras, a Gentile companion of Paul who looked after him in his imprisonment. Founded the churches in the Lycus valley, including those at Laodicea and Colossae under Paul's direction. Luke and his links with Paul; c.f. 2 Tim. 4:10-11 and Philemon 23 for both Demas and Luke. The church at Laodicea, etc. Nympha and the church in her house, Paul's attitude to the place of women in the life and ministry of the early church. This chapter proves Luke was a Gentile and that he also met Mark.

- (c) **For to what angel did God ever say,
"Thou art my Son,
today I have begotten thee"?
Or again,
"I will be to him a father,
and he shall be to me a son"?**

(Hebrews 1: 5)

Points for comment: Context in the author's argument on the supremacy of Christ in Heb. 1. His use of the O.T., Ps. 2:7 and 2 Samuel 7:14 and their importance in the development of the messianic hope in the O.T.; angels etc. The author's reasons for taking this line, i.e. to prove superiority of Christianity over Judaism, to persuade the Hebrews to stand firm and not revert to Judaism in the face of persecution and opposition.

- (d) **...and being made perfect he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.**

(Hebrews 5:9-10)

This gobblet elicited some excellent answers. The context is important. Melchizedek and Abraham and the author's use of Melchizedek in his argument concerning the supremacy of the priesthood of Christ. Refers to Melchizedek again. Melchizedek was not mentioned by any other N.T. author, and Hebrews' use of Melchizedek, along with other O.T. characters, is evidence that the letter was written to Jewish Christians.

- (e) **For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. Otherwise, would they not have ceased to be offered?**

(Hebrews 10:1-2a)

Context: Important stage in the author's argument concerning the uniqueness of the high priesthood and sacrifice of Christ. 'Law' = law of Moses and its ritual requirements. Shadow/realities – continuation of theme in previous chapter of the earthly sanctuary being a copy of the 'true' sanctuary in heaven. Seen by some scholars as reflecting the influence of Neo-Platonist thinking on the author, but others dispute this.

- (f) **These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth.**

(Hebrews 11:13)

Context: The author's chapter on the heroes of 'faith' in the O.T. 'These' = the patriarchs – Abel, Enoch, Noah, Abraham and Sarah. The promise – a 'homeland', 'a better country, that is a heavenly one', (11:14-16). Continues by further reference to the example of Abraham's faithfulness, Jacob, Joseph and others. The author's understanding of faith. Purpose of chapter to encourage the recipients of the letter to stand firm and not revert to Judaism.

Question 2

How strong are the arguments against the traditional view that Paul wrote Colossians?

Most candidates had some idea of the arguments against Pauline authorship, but unfortunately tended to dismiss them out of hand. Candidates were expected to cover the following: Like Ephesians Paul's

authorship disputed and for similar reasons. Nature of Colossian heresy: identification with Gnosticism once used as evidence to support post Pauline date, but evidence now of existence of Gnostic and syncretistic groups, especially in Asia Minor, at time of Paul. Believed by some to be a reworking of genuine letter of Paul with interpolations, possibly by author of Ephesians. But also strong arguments for Pauline authorship: language and style, in spite of points noted, still shows Pauline characteristics, so also theological outlook. Link with Philemon, the Pauline authorship of which is seldom disputed.

Question 3

How far can it be argued that Colossians and Hebrews were written to counter heresy and false teaching in the church?

The second most popular question in this Section, and joint second in the paper as a whole. Most candidates answered it quite well, although they tended to be stronger on Colossians than Hebrews. There were a few excellent answers. It was encouraging to find that several well-taught candidates were aware of Morna Hooker's views on the nature of the Colossian heresy.

Colossians: Nature of Colossian heresy. Purpose of Colossians is obviously to combat serious error but the contrast in tone with Galatians may indicate it had not yet affected the church at Colossae, c.f. Morna Hooker, who argues that there is no evidence of heresy in the church at this time, but Paul had been made aware by Epaphras of the potential danger from Gnostic and syncretistic groups in the area. Christ's supremacy and all-inclusive position in God's plan of salvation denied or undermined. As well as drawing material from 2:8-23 to support and illustrate their argument, stronger candidates were able to refer to other relevant material such as 1:15ff.

Hebrews: The most widely held view is that the purpose of Hebrews was to warn Jewish Christians against apostasy and a return to Judaism, but a case has been made for others. The most reasonable explanation of the main purpose of Hebrews must surely be that it was written to warn Jewish Christians against apostasy. If so, then it can be argued that chs. 5-10 are a lengthy argument against false teaching based on the continuing validity and efficacy of the O.T. sacrificial system even after the death and resurrection of Christ.

Question 4

Discuss the meaning and importance of faith in Hebrews. Comment briefly on any points of difference in the author's understanding of faith compared with that of Paul.

In spite of the relatively small number of answers to this question, there were a few good ones among them.

Hebrews: In Hebrews the meaning of the word 'faith' is to some extent determined by the pastoral needs of those to whom the letter was addressed, who were in danger of apostasy; therefore 'faith' primarily used in sense of 'enduring trust and confidence in God'. 11:1-2 especially important and required comment, so also 'by faith'. N.B. also importance of 11:6, 39, 12:1ff, and 10:19ff. The faithfulness of Jesus, is also relevant.

Paul: 'Faith' used in various senses by Paul: (i) Faith in God and what he has done through Christ, acceptance of gospel/*kerygma* in credal statements and in heart, (e.g. Rom. 10:9ff.); (ii) Faith involving trust in Christ and reliance on him; also faith involves obedience and close relationship/union with Christ. (iii) Faith denoting the Christian religion, and narrowed to denote the credal content of the gospel.

Section B

Question 5

'Luke's purpose in Acts was to defend Christianity rather than to write a history of the early church.' Discuss.

By far the most popular question in this Section. Unfortunately, it was not well answered, and it produced the lowest average mark of all the questions in the paper. There was no knowledge of the debate there has been among New Testament scholars over the past century concerning Luke's likely purpose(s) in writing Acts. These candidates tended to summarise the contents of Acts with the occasional comment.

The question required some analysis of Luke's purpose in writing Acts from the content, his distinctive interests, etc. Provided they dealt reasonably with the apologist/historian aspect of the question and discussed Luke's purpose(s) in the light of the content of Acts, full credit was given to candidates who

approached this question obliquely by arguing that Luke had another purpose in mind, e.g. to show the fulfilment of Acts 1:8 or to show his evangelistic concern. Luke gives content of *kerygma* of early Church in sermons of Peter and Paul, and shows how they approached their ministry as apostles; shows impact of gospel on different individuals and communities, e.g. Lydia, Philippian Jailer, Ephesus, Athens, Corinth, etc.; c.f. emphasis on mission(s) in the Gospel.

Question 6

Assess the importance of Barnabas and James, the brother of Jesus, in the development of the doctrine and mission of the early church.

This was the least popular question. There were, however, a few quite good answers.

Barnabas: Member of Jewish/Cypriot priestly family; sells property for the benefit of the Christian community. Luke and Paul regard him as an apostle. Universally respected in the early Church, entrusted with difficult missions requiring a sensitive approach. 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. His missionary journeys with Paul show his commitment to the evangelising of Gentiles and their acceptance into the Church.

Initially Barnabas is the senior partner in the mission. 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 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. While not portrayed as a 'theologian' he certainly contributed to the development of 'the doctrine of the early church', by enlisting the help of Paul for the Gentile mission.

James: N.B. Candidates were expected to know that the probable author of the epistle of James is James, the brother of Jesus. Credit was therefore given for material drawn from the epistle of James, but candidates who had been taught that the epistle was written by another James, were not unduly penalised for failing to refer to the epistle. A high mark could still be obtained by discussion of the relevant material in Acts and Galatians.

James already in a position of leadership; one of the leading figures among the apostles. While Acts presents James as open minded and fairly radical in his willingness to accept Paul's arguments over the admission of Gentiles, Acts 15:19-21 shows him as a man, who recognises the need for sensitivity on the part of Gentile converts towards those from a Jewish background, and is willing to compromise. Galatians 2:11ff seems to imply that he was much more conservative in his attitude to the admission of Gentiles.

Points from the epistle of James: 1:1 implies he was a leader whose authority was respected over a wide area. A pastor who was very concerned for the outworking of the Christian faith in daily life in warm, caring personal relationships; concerned to counter the harm done by those who misunderstood Paul's doctrine of justification by faith or was he writing directly in opposition to Paul and opposing what he regarded as dangerous and heretical teaching? There were many valid points which candidates could make on the basis of the material in this letter.

Question 7

How far did Paul adapt his message when preaching the gospel to Gentiles? Use evidence from both Acts and the epistles you have studied for this paper.

The second most popular question in this Section. There were few answers of any merit, many were unaware of the distinction made in the study of the N.T. between the 'preaching' and 'teaching' of Christ and the early church.

(a) **Paul's approach to Jews:** While this question did not require a detailed summary of the main points of the gospel message which Paul preached in Jewish synagogues a good answer required at least some reference to such passages, and some comparison to be made between his gospel message to Jewish and Gentile audiences.

(b) **Paul's approach to Gentiles:** Different approach to a Gentile audience. His sermon in the synagogue at Antioch is full of references to Jewish history, and the fulfilment of the scriptures, whereas at Athens he takes

as his starting point the 'Altar to an Unknown God', quotes from some of their own poets, etc., but he still preaches judgement, and refers indirectly to Jesus.

There was a considerable amount of relevant material, but candidates were not expected to cover everything mentioned above for a high mark.

Question 8

Discuss Paul's attitude to women, and his teaching on their place in the life and worship of the church.

One of the less popular questions, but it nevertheless produced some fairly good answers.

1 Cor. 11:2ff is the key passage, and required discussion also 14:33-35. While this was not a question about marriage and divorce, there is relevant material in 1 Cor.7 and 7:8. There are also important incidental comments about women in other epistles, e.g. Galatians 3:28 and Romans 16:3. For high marks candidates were expected to discuss such issues as whether Paul's views were culturally conditioned; was he deliberately writing with a particular cultural and social background in mind? Do they apply today? Credit was given to candidates who drew material from Acts and other Pauline epistles.

Question 9

When, why and by whom, was the Epistle of James written?

Although it was one of the less popular questions, it also produced some fairly good answers.

Salient points are given, but candidates were not expected to preface their answer with all this material: a notable feature of James is the almost complete lack of reference to distinctively Christian beliefs. This has led some scholars to regard it as Jewish. On the other hand there are striking parallels with the teaching of Jesus in the Sermon on the Mount. James has explicit as well as implicit teaching about God. His teaching on belief and faith in God, justification, etc. is 'prima facie' very different from that of Paul.

To James the Christian life is a call to a life of holiness and of love which expresses itself in good works and concern for one's neighbour, also to endure suffering. The 'perfect law' gives freedom. There is a strong emphasis on the importance of prayer, also the ministry of healing. Like Paul, James believes that Christians should live as those who are accountable to God as Judge. N.B. James's tirade against the rich - possible evidence to support early date, bearing in mind suffering of Jerusalem church.

- (i) Authorship: James, the brother of Jesus, is still the most likely candidate as author; reasons should be given. Any well argued case was accepted, which also applied to the date.
- (ii) Date: inseparably linked to authorship, and also to whether it was written to counter (?misunderstandings of) Paul's teaching on justification by faith. There is possible internal evidence to support a very early date, but a later date is more generally favoured.
- (iii) Purpose: Was he writing to counter Paul's teaching on justification by faith, or to correct misunderstanding of it? There is, however, plenty of material to support the view that this was only one among many reasons. Was this a tacit plea for help for the Jerusalem church? Credit was given to those candidates who argued that the contents show that it is a Jewish document, and discussed the author's purpose on this basis.

Question 10

How much did the worship and organisation of the early church owe to Judaism?

Not a very popular question. Most answers were of a reasonable standard, with a few scoring high marks.

Candidates were expected to cover the following points: The Church came from the matrix of Judaism; its first leaders, including Paul, were Jews who saw the Gospel and Christianity as the fulfilment of Judaism; doctrine was based on the O.T. as well as the teaching of Jesus. Its organisation and worship therefore owed a great deal to Judaism, especially in the early years. Churches in Gentile areas, with a high proportion of Gentiles among their membership, obviously owed somewhat less to Judaism.