

DIVINITY

Paper 9011/01

Prophets of the Old Testament

General Comments

The standard of responses was generally high, with candidates demonstrating in-depth knowledge and appropriate skills of analysis. The performance of some candidates was exceptional, showing a high level of involvement with the subject material. Some candidates could have improved their performance either by writing rather less for the compulsory 'gobbet' question (**Question 10**), or by writing considerably more. In the latter case, it was not uncommon to see good responses to **Questions 1-9** being followed by only a few lines on each of the text extracts, sometimes with fewer extracts being covered than the required four. The time spent on **Question 10** should be the same as for any other question. Candidates covered a good spread of questions to demonstrate a wide knowledge of the syllabus.

Focusing again on **Question 10**, some candidates spent much time stating that various passages were from J or E or D or P, and such comments were often carried over into the questions on the pre-exilic prophets. In nearly all instances, candidates could have produced better answers by concentrating on the points of interest in the gobbet concerned.

Comments on Specific Questions

Section A

Prophecy in general and Pre-canonical Prophets

1 Examine the ways in which pre-canonical prophets delivered their messages.

Responses to this question varied considerably. Most referred to the prophetic messenger formulae, the role of ecstasy, visions and auditions, prophets acting as priests whilst delivering the sacred lots, delivering symbolic actions, songs, parables, and so on. The strongest responses were those that 'examined' these various responses rather than simply listing them, showing how each way of delivery was appropriate to the content of the message, such as the visual impact of symbolic acts and miracles, the cultic backdrop of some oracular responses, and the opportunity for self-analysis given by parables. Some candidates referred to pre-exilic prophets rather than to pre-canonical prophets, thereby making a proportion of their answers not entirely relevant. One or two wrote out answers to previous questions on the origins of Israelite prophecy, only parts of which were incidentally relevant.

2 Discuss the view that there was no clear difference between 'true' and 'false' prophets in Ancient Israel.

The key word in this question was "clear", and most candidates wrote their answers accordingly. Some really good answers suggested that if Jeremiah could find no clear differences between true and false prophets, then we are not likely to do better. A few found the really focal passage in the Micaiah ben Imlah narrative, where Yahweh acts as a 'lying spirit of prophecy', which seems to make false prophecy true. Most argued that Jeremiah's criterion of prophesying peace when there is no peace is the clearest of all differences, citing the death of Hananiah in fulfilment of Jeremiah's prediction. Some essays could have been improved by giving clearer examples of the various criteria identified.

3 Compare and contrast Moses' roles as a leader and as a prophet.

Some answers could have been improved by being less of a list and more of a comparison/contrast. Others would have benefited by not just retelling the story of Moses. There were very few weak answers to this question, and the most fruitful line taken was generally that Moses' leadership functions were part and parcel of his prophetic vocation and commission. There was some advanced comment on editorial activity in

connection with a Deuteronomistic conception of Moses. This comment concluded that on the whole, the portrait of Moses is idealistic rather than realistic, so the multi-faceted role of Moses does not allow us to make precise judgements about any aspect of that role.

- 4 'More than any other figure, he kept Yahweh worship alive in Israel.' In your view, is this more true of Samuel or of Elijah?

Some of the best analysis of the examination appeared in answers to this question, primarily in connection with Samuel. The majority of candidates argued strongly in support of Elijah as the preserver of Israelite Yahwism, primarily on the grounds that Jezebel came close to eradicating it, and might well have done so without Elijah's opposition. The case with Samuel is far more complex, and some of the comment matched that complexity, for example that his role was developmental in connection with the establishment of the monarchy: his anointing and oversight of Saul as king ensured that the national cult was Yahwistic in a time when the word of Yahweh was "rare in those days" (1 Sam. 3:1). Weaker responses concerning Samuel simply listed the variety of roles that Samuel occupied: such responses could have been improved by suggesting, for example, that his various roles underline his status and fitness for the task of preserving Yahwism.

- 5 'The actions of pre-canonical prophets led to the deaths of so many people that we cannot regard these prophets as good men.' Examine this view.

This was not a popular choice of question; nevertheless it produced some interesting and well-balanced answers. In favour of the question, most candidates referred to Moses, to Samuel and to Elijah. In all of these accounts, the killing is either ordered or sanctioned by Yahweh, so some took the view that since the prophets concerned were simply acting on Yahweh's instructions, they do not deserve to be regarded as anything other than good men. Some candidates questioned the *extent* of the killing, or the fact that it sometimes appears quixotic, as in Nathan's announcement to David that his son will die because of the father's sin (2 Sam. 12:14), or in Elijah's summoning two she-bears to maul forty-two boys merely for calling him 'baldhead'. One of the most interesting narratives referred to was the Micaiah ben Imlah incident (1 Kings 22). Some candidates argued that deciding who or what is 'good' in such situations is impossible to decide, which was a well-considered response.

Section B

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

- 6 Explain why those who heard the prophecies of Amos found his message so hard to accept.

This was a popular question, and many could have improved their answers by avoiding the tendency to go into great detail about Amos' prophecies of doom and assuming that this automatically answered the question. Some wrote about the doom and then justified it in a concluding afterthought, whereas stronger responses examined different parts of Amos' prophecies and considered the different levels of threat these contained. Some made clever use of the concluding salvation oracle in 9:11-15, suggesting that if it is a genuine oracle from Amos rather than an editorial addition, then this would have been the last straw, since the only concession Amos makes concerns a future restoration of the Davidic dynasty, which would presumably have incorporated the northern kingdom.

- 7 In your view, what was the biggest influence on the prophecies of Hosea?

A few candidates took insufficient time to consider the form of the question, which is about *influences on* Hosea's prophecies and not about Hosea's *methods* of prophecy. Some argued that the biggest influence on Amos was his marriage with Gomer, since it led him to use his marriage experiences of love, betrayal, rejection and forgiveness to characterise Israel's relationship with Yahweh. This was often done very well, although some candidates could have gained higher levels by providing a comparative element in their answers, since a comparative element is indicated by the word "biggest". Those who included such a perspective referred to the influence of Yahweh's *hesed*-love; to the cultic background that many scholars assume for Hosea and Gomer; to the national situation in terms of military alliances; to his previous occupation (presumably) as a baker; to the immoral state of the nation, and so on.

- 8 Discuss the view that Jeremiah had many different sides to his character.

Most began with Jeremiah's call, during which he exhibited hesitation, dismay and modesty, this mixture of characteristics deriving in part from his youth and in part from the political situation into which he was

launched as Yahweh's prophet. Following on from this, good use was made of a variety of elements in Jeremiah's life, particularly his despair and anger, seen in his 'confessions' and in his withdrawal from family and social life; the dramatic side of his personality, seen especially in his tendency to perform symbolic acts; his political nature, seen in his involvement of the events of his time, and even in the allegation that he was a traitor. Some candidates tended simply to list the things that Jeremiah did without relating them to his character, so could have gained higher levels by ensuring relevance. Some very high-level responses argued that Jeremiah's character was not fragmented but was changeable simply in response to whichever part of his prophetic function was foremost at the time; and that rather like Moses, his character developed in accordance with the directives given to him at his call.

- 9 'There was no real difference between pre-exilic and pre-canonical prophets.' How true is this claim?

The general consensus of opinion was that this claim is true, since at base level, all prophets were called by Yahweh for a particular task in a particular situation. The task might be different and the situation might vary, but the nature of prophecy remained constant. Sometimes this was related to ideal conceptions of the nature of being a prophet, as in Deuteronomy 18:18, in that all 'true' prophets followed the pattern seen in Moses and the Mosaic Covenant tradition. Correspondingly, the main difference was usually identified in the simple fact that pre-exilic prophets left written records whereas the story of pre-canonical prophets was absorbed into the general records of their time. Many candidates knew a lot, and listed a variety of differences or similarities, for example that the pre-canonical prophets were more multi-functional; that pre-exilic prophets do not seem to have performed miracles; that pre-exilic prophets uttered threats of total as opposed to partial doom, and so on. Candidates gained higher levels where these similarities or differences were examined as opposed to simply being asserted without evidence.

Section C

REVISED STANDARD VERSION

- 10 Comment on points of interest or difficulty in **four** of the following passages (wherever possible answers should refer to the context of the passage but should not retell the story from which the passage is taken):

- (a) Deuteronomy 18:18

This was generally well done in terms of the theology of the passage. Some answers went no further than listing the qualities of true and false prophets; others went no further than listing the things that Moses did that made him an ideal prophetic figure; yet others became side-tracked into the question of the origins of Israelite prophecy. There was some well-written and detailed analysis concerning the possibility that the extract is part of an editorial read-back, and about the identity of the "prophet like you", usually seen as Elijah or else Samuel.

- (b) 2 Samuel 7:10-13

Most candidates were familiar with the passage as Nathan's oracle to David concerning the latter's desire to build the Temple. The strongest responses commented on the different meanings of the word "house" as 'palace', 'dynasty', and in the current context, 'temple'. Quite a bit of the comment was focused on the nature of Nathan's role as a court prophet, discussing whether or not Nathan was functioning as a 'true' prophet or as a politically astute opportunist. Most were aware of the importance of the theology of the dynasty of David and the Jerusalem Temple. A few were aware of the possibility that this passage is a late theological commentary on why David, despite his later importance, was not chosen to build the Temple. The weakest aspect of some answers was the incorrect identification of this passage as an oracle by Samuel, accompanied by simple paraphrase of the text.

- (c) 1 Kings 19:13b-16

There was a wealth of comment on this passage on a variety of issues, such as: the nature of the theophany underlying the 'still, small voice' in v.12, and the 'quiet' nature of Yahweh-induced ecstasy as opposed to the 'storm ecstasy' of Baal worship; the likelihood that the question, "What are you doing here, Elijah" is a rhetorical device; the context of Elijah's extermination of the Baal prophets and the subsequent threats to his life; why Elijah should fear Jezebel having held his own

against her prophets; the prophetic vocation to anoint kings and their own successors; the parallels with the experience of Moses, etc. Weaker answers simply paraphrased the text.

(d) 1 Kings 22:26-29

There were some reasonable answers to this extract which were built around a reconstruction of the events leading to the death of Ahab as the fulfilment of prophecy. Answers which focused simply on the debate about the differences between true and false prophets could have gained more marks simply by showing an awareness of the wider concerns of the passage. The strongest responses looked at the role of the spirit of lying prophecy seen in Micaiah's vision of the heavenly council, since this implies that Yahweh deliberately 'enticed' Ahab to go into battle so that he would die at Ramoth-gilead. Some suggested that this was a deliberate device by the author to suggest a reason for false prophecy as a whole, namely that it is actually commanded by God as part of his involvement in human affairs.

(e) Amos 8:13-14

Aside from textual paraphrase, weaker answers tended to ignore the concerns of the context and to write only in general terms about Amos' oracles of doom. Given the nature of the extract, this was to some extent legitimate, but the best answers were able to relate those general concerns to the specific phrases given here, which give plenty of clues. Most picked up on the phrase, "In that day", as a reference to the popular expectation of the 'Day of the Lord', with Amos' demolition of that expectation. Some saw that "the fair virgins and the young men" represent the most desirable elements of the population who also represented the future of Israel. The fact that they will fall and never rise again therefore means that the same fate awaits Israel. Most referred to the shrines of other gods in Beersheba, although none mentioned the fact that Dan and Beersheba refer to the furthest points north and south in Israel respectively, thereby reinforcing Amos' picture of total destruction.

(f) Hosea 14:1-3

The level of comment for this passage was generally quite strong in so far as candidates linked its individual phrases to the general concerns of Hosea. Most argued that this passage was delivered by Hosea as a message of God's command or desire for Israel to return to Yahweh, 'return / *shub*' being a technical or stylised term which serves as a title for the unit. Most also did well to parallel the imagery with Hosea's personal experiences with Gomer, and with the prophet's desire for her repentance and return to him, the reconstruction of the marriage being in parallel with the reconstruction of the secure covenant relationship based on God's power rather than on the illusion of temporary Assyrian military might. Some picked up on the reference to orphans, who were among the most vulnerable members of society, so Hosea uses this as a metaphor for the extent of Yahweh's mercy.

(g) Isaiah 5:3-4

Some candidates could have written better answers simply by reading the extract more carefully and noting the command-word in line 3, "judge", since the passage is an allegory in which Judah is supposed to pass judgement on herself: "judge ... between me and my vineyard ... why did it yield wild grapes?" Some candidates attempted to link Judah's actions to a specific historical situation, although the Song of the Vineyard is followed by a series of six reproaches against such sins as covetousness, drunkenness and mocking God, which provide a sufficient basis for the general condemnation given.

(h) Isaiah 6:1-4

Those who answered this question generally did so very well, locating it as Isaiah's call narrative, with the general upheaval caused by Uzziah's death in 742. Most pointed to the influence of this narrative on Isaiah's work and message, with its focus on the sovereignty of Yahweh as seen in the Temple vision. There was good comment on the symbolism of the narrative with its emphasis on (Isaiah's) human sinfulness contrasted with Yahweh's holiness, emphasized by the purification of Isaiah by the seraph cleansing his mouth with burning coal from the altar, followed by Isaiah's acceptance of his prophetic commission in tones analogous to that of Samuel. Weaker answers tended to refer simply to the imagery of the seraphim. Some referred usefully to the theophanic

nature of the 'smoke' and the shaking of the thresholds, the former being reminiscent of Yahweh's appearance in the desert in the pillar of cloud.

(i) Isaiah 31:1

Most candidates who answered this were aware of its background in Judah's intrigue with Egypt, since Judah lacked the resources to finance an independent war against the Assyrians. Several commented on the inevitable reference back to the Exodus event. Some made useful comments based on Isaiah's call narrative, of the need to rely on the 'Holy One of Israel' rather than on human resources and political machination. The level of theological comment was generally good. Where answers did display a weakness, it was in a lack of knowledge of the background events.

(j) Jeremiah 7:1-4

Most were aware that this is Jeremiah's 'Temple Sermon', although very few were aware that Jeremiah's repetition of the phrase, 'the temple of the Lord' is sarcastic/ironic – a deliberate parody of the meaningless mantra through which people trusted that the Jerusalem Temple would remain inviolate. Weaker responses were confined to pious comments about the need for reform. One or two made advanced comments about the traditional dispensing of justice 'in the gate', and about the legal nature of the language here, which has a 'covenant lawsuit' approach. Many candidates could have written better answers by including knowledge of such general points about prophetic language.

(k) Jeremiah 19:1-3

As with gobbet (i), many answers would have benefited considerably from a better background knowledge, for example of the history of the 'valley of the son of Hinnom', which was where some Israelites / Baal worshippers sacrificed their children by fire. Equally, very few mentioned the reaction of Pashhur and the Temple police who flogged Jeremiah and put him in the stocks to forestall a repetition of his threats. There was, however, good comment on the symbolism of breaking the potter's flask, and on Jeremiah's symbolism generally.

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<p>Paper 9011/02 The Four Gospels</p>

General Comments

1. **Questions 1-7** were the most popular choices but questions on John's Gospel were well covered by those candidates who answered them. **Questions 10-14** were less popular.
2. Overall performance was good. There was evidence of satisfactory preparation but there was less evidence of the appropriate use of scholarly material within the written answers. The standard of writing was good.

Specific Questions

Question 1

- 1a** This was a popular gobbet. Candidates recognised the context being the birth of Jesus but not enough comment was focused upon the gobbet, much was said about the birth as a whole story.
- 1b** A popular gobbet with good comment around the teaching of Jesus in the Sermon on the Mount. Candidates recognised that it was found at the end of the sermon and commented upon the authority that Jesus taught with.
- 1c** All candidates who did this gobbet answered it very well. This was a very popular choice.
- 1d** Again, a popular gobbet which was well answered. Candidates identified the story and commented on James and John's request and their poor understanding of Jesus.
- 1e** Many candidates used this as an opportunity to comment upon Luke's teaching on the rich.
- 1f** Recognised to be part of the preparation for the coming passion of Jesus, candidates made the link with this and the triumphant entry into Jerusalem. This question lacked specific comment but brought a lot of retelling of what happened.
- 1g** Not as popular as some of the other gobbets but for those candidates who had a good understanding of John's Gospel this was answered well.
- 1h** A less popular choice which, on the whole, was not as well answered as others. Candidates linked it to the 'I am' sayings and talked more about the other phrases rather than concentrating on 'I am the door'.

Question 2

This was a very popular question. Candidates gave a lot of relevant comment. This question was generally well answered and the idea of Jesus being the new Moses was developed with reference to the whole gospel and not just the birth of Jesus. The place of the Law of Moses and Jesus as the fulfilment of it brought good, relevant comment.

Question 3

The best answers to this question looked at all the three aspects of when, where and by whom Matthew was written but a lot of emphasis was given to whom. The traditional views of the authorship of this Gospel were covered and this was a popular question.

Question 4

This was a popular question. Essays on the disciples were well done and the better candidates highlighted their positive character traits as well as their negative traits.

Question 5

The 'Son of Man' title is a regular topic for a question but this year it was confined to looking at the use of it in Mark's Gospel. A lot of comment was around the messianic secret in Mark and the way in which this title contributes to this. Some good answers were given on this.

Question 6

Not as popular as other questions but for candidates who were familiar with the role of John the Baptist in Luke, this question was well answered. Good candidates made use of the wide selection of material available in Luke on John the Baptist and comments were not just made around his birth story.

Question 7

This is a familiar theme and it brought out familiar comment and references. Better answers looked at not limiting the gospel to just the Gentile community but they commented on its impact further afield than this.

Question 8

This is a question about how John has used synoptic material not a comparison between the Synoptics and John. This was not such a popular choice of question.

Question 9

Although this question was not widely selected by candidates, for those who did attempt an answer, it was evident that they had prepared well for this topic and covered a lot of the material expected. The role of Mary at the Cana wedding and the Samaritan woman at the well were popular stories for this question.

Question 10

The answer to this question had to be more than just an essay on the purpose of the Last Supper but needed to refer to gospel differences and characteristics. Fewer candidates chose this question.

Question 11

This question was poorly answered on the whole because candidates did not give specific detail, instead including personal comment rather than textual information.

Question 12

This was not widely selected. This needed a lot of reference to specific 'Q' material and not many candidates were able to give a good understanding of the arguments for the existence of 'Q'.

Question 13

Not a very popular choice but for those who did attempt this question they made reference to a good selection of material.

Question 14

A question on the parables is always popular and it allows for much comment. It was important for candidates to remember that the question was looking at the purpose of the parables and not just the variety of topics they cover. On the whole this question was popular and it was well done.

3. All questions succeeded at achieving the intended differentiation. Overall the exam instructions were clearly understood.

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Paper 9011/03
The Apostolic Age

Key Messages

The quality of English, both generally and in the accurate use of technical terms was excellent.

There were very pleasing references to the work of scholars in many scripts.

Nearly all essays addressed the question set, but candidates should be reminded to be critical in their approach to the question as well as the material.

General Comments

The quality of many scripts was very good. Candidates showed a thorough knowledge of relevant material, including this year's set books, Colossians and Hebrews. They were in many cases aware of scholarly comment on these and other sections of the New Testament.

There were some weaker scripts, but very few candidates had not derived a great deal of useful information from the course as well as useful skills in writing essays, in analysing text and in developing convincing arguments.

Centres should be careful to make clear to candidates the different skills required to answer **Question 1**. There were several scripts where candidates wrote well-informed answers to **Questions 2 to 10**, but scored a lower mark for their **Question 1** answers. This was due to technique. **Question 1** does not ask for short essays, but for comments on the set texts on the question paper. These should be similar to relevant passages in scholarly commentaries. They should focus clearly on the immediate context of the passage and on the main ideas contained in it. General remarks, as for example about the authorship of Hebrews, should only be included if they are directly relevant to the passage. So this year, **Question 1 (a)** required some reference to the debate about the authorship of Colossians, but no passage from Hebrews asked for anything on those lines.

Comments on Specific Questions

Section A

Question 1

- (a) This question only required the context of the opening greeting to the letter. There was very little recognition of the standard form of epistolary greeting. The parallel with Galatians 1:1 was not always noticed. The concept of 'apostle' as an agent with full powers was not always clear, though there was useful comment on the nature of Paul's apostleship as derived from the Damascus road experience. The concepts of grace and peace were not always fully explored.
- (b) The importance of Paul's final greeting was generally noticed, though some candidates went astray in discussing 'the only men of the circumcision'. Epaphras was well known and sensibly discussed. Some candidates did not write about the importance of mutual prayer in Paul's writing and practice.

- (c) This was a popular passage, but was not often well answered. Very few candidates recognised the context as Christ's faithfulness in facing the sufferings of the Passion which is covered in Hebrews 2 immediately before this verse. The holiness of the readers and their heavenly call were missed. Very few commented on the unusual description of Jesus as 'the apostle', though his priesthood was well covered.
- (d) Again the context in Hebrews 7 was often thinly described, with comment on Melchizedek, but little on his dealings with Abraham after the battle with the kings. The inferiority of the founding patriarch of Judaism to this strange priest/king was missed, so comment about tithes was not always fully accurate. The idea of Levi being present in his ancestor's loins and so paying tithes through Abraham was missed.
- (e) Too many candidates discussed Melchizedek as the context instead of focusing on the uniqueness and unrepeatability of Christ's priestly sacrifice. Equally the contrast between the earthly tabernacle of Aaron's priesthood and the heavenly and true tabernacle entered by Christ was missed. The Day of Atonement ritual was generally thoroughly known.
- (f) Again too many candidates gave a general context of the importance of faith instead of focusing on the list of heroes and heroines of faith which leads up to this verse. Hagar appeared too frequently in an apparent memory of Galatians 4. The contrast between the rewards given to these past figures and that offered in Christ was not always fully clear. This was a passage which needed to be linked to the immediately following verses at the start of Hebrews 12.

Question 2

Most candidates assumed that there must be similar problems, and, aware that Colossians is addressing some sort of Gnostic heresy, suggested that the recipients of Hebrews were too. Better candidates recognised that the recipients of Hebrews were rather facing persecution and the consequent temptation to give up their faith. There was a basic knowledge of the traditional view of Gnosticism in the 1st century AD, but very little of the more nuanced approach of such scholars as Morna Hooker. The best linking passages to this are Hebrews 1 and 2 with their discussion of Christ was superior to the angels. However the main thrust of Hebrews is the superiority of Christ's redeeming work to the sacrificial system of the Old Testament, and in chapters 11 and 12 the superiority of the heavenly reward offered in Christ. There was a great deal which could be discussed in this question, so candidates were not expected to cover every aspect in detail. Coherent arguments scored high levels even when they did not address everything.

Question 3

The main focus of this essay was Colossians 1 and 2, and Hebrews 1 and 2. Universal and cosmic did not need to be specifically separated in the analysis so most candidates scored well. The main problem which some encountered was moving from exposition to analysis. It is not enough at A Level merely to describe what the text says. It is essential to analyse the text's argument and to comment critically on the ideas.

Question 4

Too many candidates concentrated on the use of the Old Testament in the texts presented in **Question 1** and completely ignored the extensive use of the Psalms in Hebrews 1-4 as illustrating the person and status of Jesus Christ and God's dealings with his people. This was particularly important where God is presented as speaking directly through the scriptural text in Hebrews 1. The use of Melchizedek was widely recognised though there was little discussion of typology. Discussion of the Old Testament sacrificial system was adequate, though the shedding of blood in sacrifice as a means of interpreting Jesus' death attracted little reference. Some essays failed to look at the list of the heroes and heroines of faith in chapter 11 as anticipating and leading into the experience of Hebrews' readers both at the time of writing and now.

Question 5

This was a popular question, but too many answers simply gave a narrative account of Acts to chapter 21 without reflecting on the structure of the book. The central role of Jerusalem as the site of the resurrection, the ascension and the Pentecost experience and so as the heart of Christian witness and mission was often missed. The key programme of Acts 1:8 could have been usefully employed to focus the analysis. Content points might have included the historical references which Luke includes, the geographical progression of the Gospel from Jerusalem and the Palestinian heartland through Asia Minor and Greece to Rome, the continuing guidance of the Holy Spirit in the series of Pentecosts in Acts 2, 4, 8, 10, and 19, the significance of women as a Lukan theme, and the general apologetic intention in a work addressed (probably) to a senior Roman official.

Question 6

This was another popular question and generally competently done. It could be answered basically from Acts, but references to Galatians 1-2 and 1 Corinthians could usefully strengthen the analysis. The overarching theme was the parallel between Peter and Paul in the two halves of Acts which is also suggested by Galatians. The difference in their calls, Peter directly by Jesus and Paul on the Damascus road, could have been used to suggest a differing importance in their ministries. Both of course heal (there was some confusion about whom and how: for example Paul and John at the Beautiful Gate and Peter and Eutyches) and both are involved in mission to the Gentiles as well as the debate about the conditions of Gentile admission to the church. Comparison was crucial here, rather than descriptions.

Question 7

This was an unpopular question and not generally well answered. Candidates were so convinced that Paul taught justification by faith that they struggled with the idea of works being given any importance. Possible approaches were to reflect on the breadth of ideas needed in a satisfactory theology or to suggest Paul is in the quoted texts describing the state of affairs before the coming of Christ who justifies believers by his death. There might also be discussion of Paul's ethical teaching, perhaps later on in Romans, which suggests that faith had very clear consequences for Christian living.

Question 8

This expected candidates to look at 1 Corinthians 12-14 and Galatians 5:13-6:10. The latter does not lend itself to mere description so it tended to be under-valued. The former was more popular but there was little treatment of speaking in tongues and interpretation and almost nothing about the ecclesiastical gifts such as wisdom, knowledge and healing. There were some fair discussions of love as the supreme gift of the Spirit rooted in 1 Corinthians 13.

Question 9

This was a popular question and was generally very well answered. There was a sound knowledge of the text, but here it was applied to the question as supplying the basis for the argument. There was a good knowledge of the Christian elements not found in James, though there was general agreement that the author was James the Apostle or James the brother of Jesus. However the quality of the Greek and the use of the Septuagint (both surprising in a Palestinian author) were missed. Discussion of the contrast with Romans and justification by faith was well handled and kept relevant to the question.

Question 10

This was not a particularly popular question and was generally poorly answered. Candidates struggled with 'roles and importance' as the basis for an analysis of the texts rather than a description. Treatment of Jerusalem did look at the roles given it in the early chapters of Acts though the Council and decree of Acts 15 and the significance of James as the leader of the Jerusalem Church were almost always missing. Antioch was not very well known. No candidate referred to Acts 11 and Antioch as the pioneer of preaching to the Gentiles generally, to the first use of the name 'Christians' there, to Paul's and Barnabas' commissioning at the start of the First Missionary Journey, or to Paul's apparent reporting back to Antioch at the end of his journeys. The collection for the needy saints in Jerusalem barely featured.