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International Examinations

Cambridge
International
AS & A Level

Example Candidate Responses (Standards Booklet)

Cambridge International AS and A Level
Divinity

8041 and 9011

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Cambridge International AS and A Level Divinity 8041 and 9011

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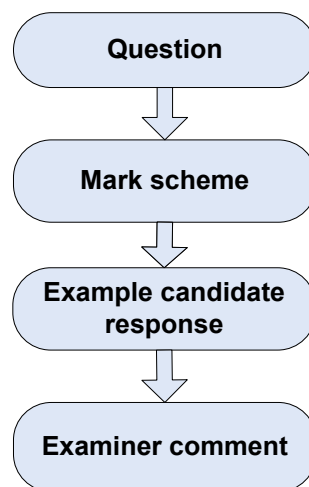
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Introduction

The main aim of this booklet is to exemplify standards for those teaching Cambridge International AS and A Level Divinity (8041 and 9011), and to show how different levels of candidates' performance relate to the subject's curriculum and assessment objectives.

In this booklet a range of candidate responses has been chosen as far as possible to exemplify grades A, C and E. Each response is accompanied by a brief commentary explaining the strengths and weaknesses of the answers.

For ease of reference the following format for each paper has been adopted:



Each question is followed by an extract of the mark scheme used by examiners. This, in turn, is followed by examples of marked candidate responses, each with an examiner comment on performance. Examiner comments are given to indicate where marks were awarded, and how additional marks could have been obtained. In this way, it is possible to understand what candidates have done to gain their marks and what they still have to do to improve their grades.

In Paper 1, each question is followed by a general comment which explains what the examiners are looking for.

Teachers are reminded that a full syllabus and other teacher support materials are available on www.cie.org.uk

Assessment at a glance

Cambridge International AS Level Divinity

Syllabus code 8041

Candidates take one paper only – this is Paper 2 of the A Level (9011/02). Results in AS Level may **not** be carried over to the A Level.

Paper 2	3 hours
The Four Gospels	
Candidates answer four out of 14 questions.	

Both the *New International Version* and the *Revised Standard Version* will be used for quotations included in question papers. Centres are free to choose which version they use. Examiners will not set questions in which the answer depends on a particular version of the Bible.

Cambridge International A Level Divinity

Syllabus code 9011

Three papers are set. Candidates must choose any **two** papers, answering **four** questions from each.

Paper 1	3 hours
The Prophets of the Old Testament	
This paper is divided into three sections and candidates must answer four questions – one from each section plus one other.	

Paper 2	3 hours
The Four Gospels	
Candidates answer four out of 14 questions.	

Paper 3	3 hours
The Apostolic Age	
The paper is divided into two sections. Candidates must answer four questions, choosing at least one from each section.	

Paper 1 Prophets of the Old Testament

Section A: Prophecy in general and Pre-canonical Prophets

Question 1

Discuss the importance of miracles in the message of the pre-canonical prophets.

[25]

Mark scheme

In general terms, the miracles are seen as examples of Heilsgeschichte – ‘salvation history’: they are examples of how God intervenes in human affairs through prophets, in order to disclose his will.

Candidates could use a range of prophets, or two or three. For Moses, for example, candidates are likely to refer to his miraculous theophany (Exodus 2-4); serpent magic demonstrating the superiority of Yahweh (Exodus 4); the miracles associated with the deliverance of the Hebrew ancestors from slavery in Egypt, e.g. the ten plagues (Exodus 7-11), Israel’s deliverance (13ff), manna (16), water in the desert (17), and the Sinai theophany (19).

For Samuel: his miraculous call (1 Samuel 3); his defeat of the Philistines (1 Samuel 7); Samuel’s choice of Saul (1 Samuel 9-10).

For Elijah: Elijah being fed by ravens (1 Kings 17); the meal and the oil (1 Kings 17); raising the widow’s son (1 Kings 17); the contest on Carmel (1 Kings 18); running before Ahab’s chariot (1 Kings 18); the events at Horeb (1 Kings 18); fire from heaven (2 Kings 1); the death of the king (2 Kings 1); parting the waters of the river Jordan (2 Kings 2); transfer of the spirit to Elisha, and Elijah’s ascent to heaven (2 Kings 2).

Whatever material is selected, high quality responses will be those which discuss *the importance of the miracles in the message of the prophet concerned*, as opposed simply to just listing miracles.

General comment

The examiner is looking for a consideration of a range of miracle stories in the pre-canonical prophets. The key for accessing the higher grades is the *importance* of the miracle stories, and not simply a list of miracle narratives.

Example candidate response – grade A

Pre canonical prophets, as were all true prophets, were all commissioned by Yahweh. In a placing where false prophecy was rife and in constant debate with the authentic message of Yahweh, miracles therefore became the means by which prophets proved their authenticity, struck a mark of distinction over false and cultic prophets like Baal's and achieved that appeal to the subjects to be in a position to convince and incline them to repentance.

Moses, dubbed a prophetic giant, was one of the pre canonical prophets who were not only met by the need to prove their authenticity but also to underscore the sovereignty of Yahweh over all prophetic institutions. In Exodus he is sent by Yahweh to convince Pharaoh to let his people loose and as such was the time and the placing that the need for a miracle arose. In all measures it could not be expected that Pharaoh would simply let an Israelite man walk into his palace and order him to release all the slaves in Egypt and thus Pharaoh agrees. The situation indeed called for a greater thrust, therefore characterizing the need for miracles and their importance in the message of the prophets, particularly Moses in this regard. Therefore Moses had to perform the ten plagues as a sign that he stood in the place of a most sovereign miracle worker; Yahweh and he in a position to garner Pharaoh's attention. Thus in this regard the importance of miracles in the message of Moses is seen as being not only to secure Pharaoh's attention but to prove his authenticity, especially in the view of the magnitude of the situation; a royal edict, and also to project the sovereignty of Yahweh.

Furthermore Moses is met by another debacle where Pharaoh's local "prophets" manage to reproduce some of the plagues. This provides some sort of a stalemate, calling for the introduction of a greater divine hand in the course of proceedings. BW Anderson contends that this was a seeming challenging to not only Yahweh's quest for his people but even to Yahweh's miracle doings. Without doubt Moses probably had not expected Pharaoh's prophets to reproduce his miracles and this heightened the complexity and tension on an already flagrant situation. However Moses was able to perform ten plagues of which Pharaoh's prophets only managed to reproduce five. In view of this, this was once again the authentication of the mission of Moses, conversion of a victory in Yahweh's portrayal as a sovereign miracle worker and commissioner, the defeat of rival prophetic institutions in Egypt through the

The miraculous promise of Moses over Pharaoh, and in all, a confirmation of the message of Moses himself unto Pharaoh. Therefore this signifies the importance of miracles in not only the messages of the prophets, but of Moses in the regard. ✓

Miracles were also used by prophets in this classification to enhance their standing, especially in a tumultuous and competitive environment. Elijah manifests this importance through his experience with the prophets of Baal on the Mount in 1st Kings. The environment was such that the background posed a direct clash and confrontation between the message of Yahweh and the manifests of Baal the "fertility god". Elijah presents a scenario where competition is so rift that it is as if it's a verbal path where the people have to choose which one to take. In chapter 18 he laments that if it's Baal they choose let it be Baal, if it's Yahweh then be it Yahweh. Therefore in a confrontational situation as such, Elijah had to resort to miracles on the Mount, even defeating Baal in his category of fertility, first by proclaiming a drought as a direct challenge to Baal's control of fertility, yielding rain, and then by the victory on the altar after Baal's prophets had practically failed. This series of miracles became a significant part of Elijah's ministry in the environment with Baal's prophets and as is the function of miracles, it confirmed his standing for an even sovereign and miraculous God, the degradation of Baal's cult and most importantly, the appeal to the people who are said in 1st Kings to have been swayed and glorified Yahweh at the expense of Baal, signifying a success in the mission of Elijah. This further presents the importance of miracles in the message of prophets such as Moses and Elijah notably.

However, apart from enhancing the importance of miracles in the messages of the pre-cannical prophets, the emergence of the use of other gifts of the spirit, notably that of a second vision played a possibly equal role in the commission of the prophets' message. ✓

Seership was a widely prominent manifestation of Yahweh's sovereignty and control of the hand of events, providing an ^{equally} parallel method of manifesting the message of the prophets, that of Yahweh's sovereignty. Samuel is ranked by scholars as a master of seership and RW Anderson and RAB Embark dub him as a "seer par excellence". In 1st Samuel 9, Samuel was able to see the commission of Saul to his high places before announcing him, and when in chapter 10 is able to tell Saul that the goats he has been looking for have already been found. This is an act of seership in itself, the act of being

able to see what is transpiring in another location in the means of a vision. It can be affirmed raised that it was not necessarily at all times that the method of miracles worked for the situation as other times called for diverse methods of spiritual manifest. Hence it can be affirmed that to ~~not~~ only highlight the importance of miracles in the messages of the prophets would be a disservice as other credible methods like seership in Samuel were arguably of equal importance in their own time. (✓)

Furthermore, without totally discrediting the role, contribution and importance of miracles in the message of the pre canonical prophets, it can be argued that at times it took vastly more than just a miracle to manifest the will of Yahweh and highlight and enhance the message of the prophet. In the view of Moses' experience with Yahweh, it can be noted that eventhough he performed a number of dramatic miracles, it took far more than that to finally appeal to Pharaoh. Exodus reveals that Yahweh had to work the spirit of Pharaoh inside in order for him to finally release the Israelites from bondage. In this regard it is evident that the part of Yahweh convincing Pharaoh in this way became the ultimate method of manifest of the sovereignty of Yahweh and his control of even those who despise his will. Therefore in consideration of this, without so much downplaying the role of miracles and their credible importance, still other methods, apart from seership, to the intervention of Yahweh Himself directly into Pharaoh, it is clear that it took more than a miracle at times to manifest the message of the prophets. ✓

All in all, the use of a supernatural means which defies the logic of nature; miracle, became a notably dominant feature of the methods of the pre canonical prophets of Moses, Elijah, Elisha to mention a few. Miracles were important in manifesting Yahweh's sovereignty, authenticating the mission of the prophet and by appealing directly to the subjects. However, apart from the importance of miracles in the message of pre canonical prophets, there were other methods like seership and even Yahweh's direct intervention which at times even went further than miracles in manifesting Yahweh. Samuel and Ezekiel are prophets who portray the element and importance of seership in the message of the prophets and Moses' experience with Pharaoh, the

The statements until Yahweh's direct intervention all became
equally important in the message of the pre-canonical prophets

20

Examiner comment

This essay gives an articulate explanation of the importance of miracles in terms of proving the prophet's authenticity, and showing Yahweh's sovereignty. The essay also shows that miracles were not the only important element in the pre-canonical prophets' message, and elements such as vision, together with Yahweh's will, were equally important.

Mark awarded = 20 out of 25

Example candidate response – grade C

A miracle is a wonder working ability that comes from Yahweh McKenzie covers that. Possibly pre canonical prophets were miracle workers and it had an important role to play in their prophetic duties. Moses's prophetic duties were almost done through miracles and it significant impact upon his message in that it helped to show the Yahweh had power, it made people understand and to believe in Yahweh during hard times like in Exodus 14 vs 23 when Moses made the ocean to separate also when Elijah rose the widow's death daughter in 1 Kings (16 vs 3ff) all these miracles were important to the message of the pre canonical prophets. ✓

To begin with miracles were important to Moses in the beginning in (Exodus 2 (vs 1ff) his prophetic call into the burn bush. Yahweh had to set the bush upon fire miraculously. Moses steps upon it, he was told to remove his sandals showing that Yahweh's ground was holy, Yahweh wanted Moses to see how mighty he was so appears in form of fire which show fear this miracle was important to Moses's message because he was showed that Yahweh was powerful for he appeared in a dangerous state, wonder for one to fear and respect him. It is similar to Samuel's call in Samuel

3 vs 2ff) Yahweh called upon Samuel in his dreams in order to show his mightiness that he could not be seen by anyone but he could only be heard instructing prophets to carry out his duties.

Moving on the importance of miracles in the message of the pre canonical prophets was to make the people believe in Yahweh. Moses drove the water of the red sea in order for the Israelites to enter he wanted the people to believe that Yahweh had come to rescue them of which it was true (Exodus 14 vs 25) the people of Israel at one time believed him that he was their liberator their saviour. Elijah also fed the widow's jar and prayed upon it in order for the widow to have more food and to believe in the Lord, he announced a drought in his message which was important in his message because the people could see that Yahweh had people would could foretell and forth tell the future.

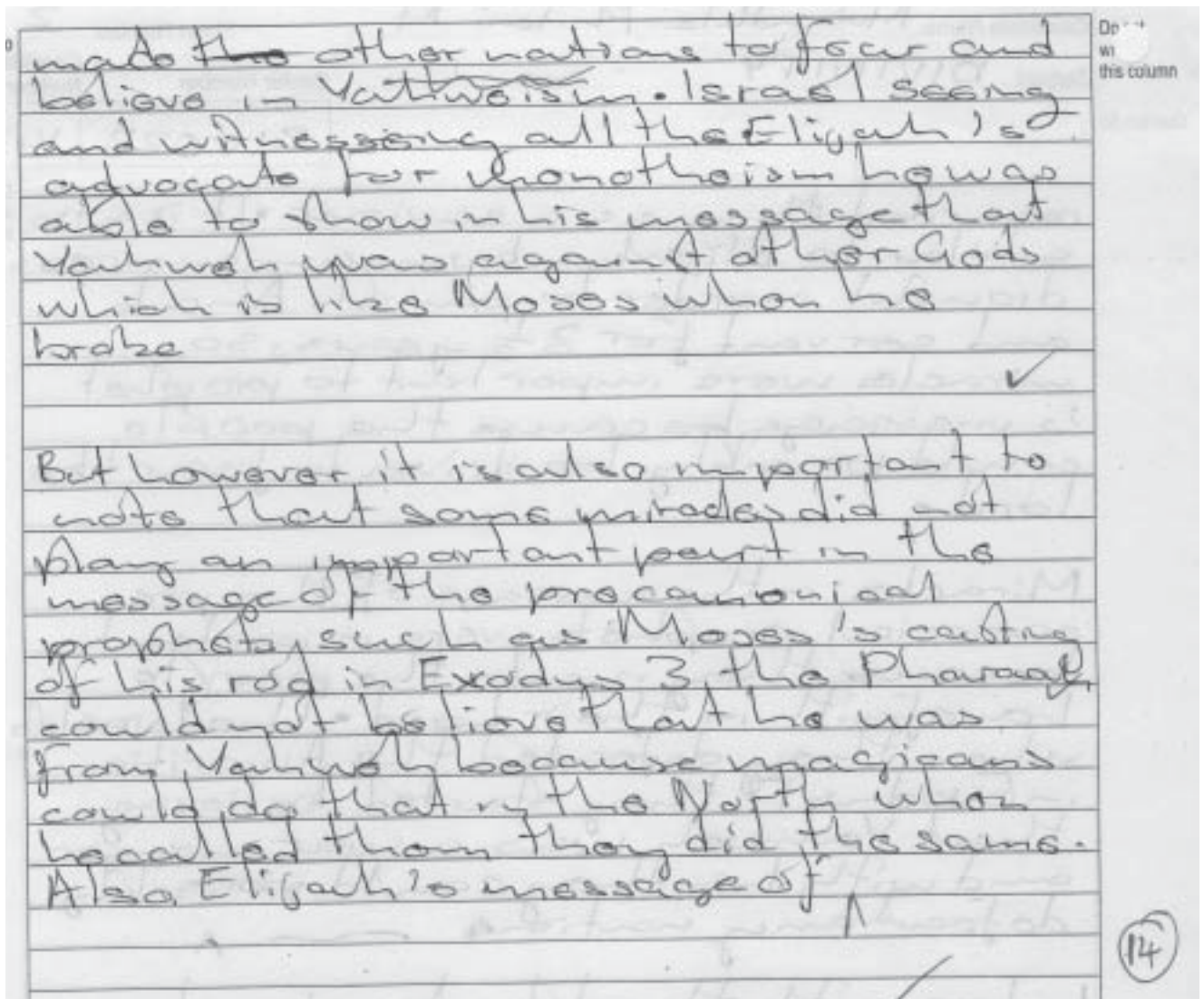
Still moving with the debate the importance of miracles in the message of the pre canonical prophets was for the people to fear Yahweh and for them to know that who you their creature. Moses announced to Pharaoh that if he would not let the Israelites Yahweh, he would cast plagues upon his country the ten plagues, these were important in the message of the pre canonical prophecy because Yahweh was shown to be able to over an condition to the people even if

regarded him as a saviour. It is also similar to Elijah, whom announces drought, murder to punish Ahab and servant for $3\frac{1}{2}$ years, so miracles were important to prophet's message, because the people could possibly be driven to fear the Lord.

Miracles in the message of the pre-canonical prophets were important because they made the people have faith in their Lord. The Israelites when they defeated the Amorites in Exodus 17 they started believing that Yahweh was a war monger and with him they could possibly defeat any nation.

In line with the debate miracles were important to the prophet's message because later on kings and other rulers believed in prophets as their advisors. Elijah announced the Ahab was to die by the bed and so he did later on he, before his death his soldiers had to inquire of the king's survival to him but words he had spoken came true. Also in line with the same point Saul later on wanted the help of Samuel for he had foretold a black future for Saul about his ruling towards the Israelites before Yahweh's face.

It is also important to note that miracles were important to the prophet's message because it



Examiner comment

This essay provides a fair cross section of miracles, showing their power to develop belief and to instill confidence. The candidate does not always explain the importance of each point. The conclusion does acknowledge that miracles were not always important.

Mark awarded = 14 out of 25

Example candidate response – grade E

Miracles were regarded as a sign of God's power and presence during the precanonical period. Prophets had to have the ability of performing miracles as a test to prove if God was using them, therefore miracles were of great importance during this period.

During the time of Moses when he was called to deliver the Israelites out of Egypt, Moses had to perform some miracles in order to prove to Pharaoh that it was God who had sent him. The performance of these miracles was of great importance so as to convince people that it was God's work. Moses had to outshine Pharaoh's magician so as to prove that only God could have such power to perform such miracles.

Moses' performance of miracles in Egypt was a very important act because eventually Pharaoh let the Israelites go. This made it clear that the "God of Israelites" was a powerful God since Moses managed to finally lead the Israelites out of Egypt after defeating the magician. The miracles also strengthened faith in God's believers and would also make them excited and fear their Lord.

The greatest importance of miracles during this period was to prove to the people that who served a greater god or the rather to prove to those who worshipped deities to see that Yahweh was the only God who was to be worshipped and not any other gods or deities. With reference to the contest at mount Carmel between Elijah and the Baal prophets 1 Kings 18 when they had to ask to their different gods for fire and whoever got the fire served the living God. ✓

The Baal prophets pray to their god but they do not get answered and Elijah mocks them saying that they had to cry all day because their god was either asleep or gone away. Elijah calls unto God and a fire lights up the wet wood for the offering. This miracle served as proof to the rest of the people that the God, Elijah worshipped and served was the real God. Elijah kills the Baal prophets after this so as to show how much power God had bestowed upon him as a prophet.

The contest between Elijah and the Baal prophets is enough evidence on its own that the performance of miraculous acts were of great importance during the time because a lot of people had been led astray and in need of a reminder as to who God is and how great his powers are. The same applies to the reasons why Moses performed miracles for Pharaoh and for the people while they were in the wilderness, to constantly remind the Israelites how great and mighty is their God ^{whom} ~~which~~ they serve. ✓

While in the wilderness, the Israelites complained of hunger to Moses saying they would rather be in Egypt than in the wilderness with no food or anything to drink. Moses prays to God and manna rains from heaven, or rather from the sky. This was to show the Israelites that God was faithful to them and no matter what they yearned for he would cater for their needs.

The miracles also worked as a sign for all the non-believers that God was real and only him was worthy to be praised because of his great and mighty works that he does for the people. They also proved or marked God's presence within the midst of his people.

In conclusion the importance of miracles in the message of the pre-canonical prophets is that the miracles had to be proof to the people that God was in their midst. They also served as constant reminders as to who is the real God and how much power he had over everything. This would encourage those who had been led astray into worshipping baals to repent of their sins and exalt God, the Lord of Israel.

(11)

Examiner comment

This essay has a narrow focus, being concerned mainly with miracles as demonstrations of Yahweh's power in connection with Moses and Elijah.

Mark awarded = 11 out of 25

Question 2

'Samuel was the founder of Old Testament prophecy.' Discuss this claim.

[25]

Mark scheme

Those who support this view generally do so because they believe that the need for prophets would arise only at a time when Israel had a monarchy, because prophecy is a political institution tied to the court (e.g. Gad and Nathan).

Candidates may also look at the role of Samuel as a seer; and the editorial note in 1 Samuel 9, which traces the development of prophecy in the person of Samuel, through seers.

Candidates are likely to point to the influence of Samuel as a politician, war leader, priest, etc., which some may use to support the quotation; whereas others may use it to suggest that such a picture is a later editorial read-back in which Samuel becomes a man of all trades.

Some may make useful comparisons/similar statements in connection with Moses & Elijah, for example. The conclusion reached is less important than the candidate's ability to use arguments/evidence in support of a view.

General comment

The examiner is looking for a consideration of the view that prophecy in Israel began with Samuel in connection with the monarchy, and for a consideration of an alternative view, e.g. that prophecy began with Moses, or perhaps with Abraham.

Example candidate response – grade A

There is wide debate on when and by whom prophecy in Israel originated. Scholars who deem prophecy to be a phenomenon of Israel agree on this only in principle. The social figures believed to be the founders of prophecy are Abraham, Samuel and Moses + name a few. All these prophets have the characteristic traits alluded to in most definitions but the more accepted view is that Moses was the true founder of prophecy.

Samuel was called to be a prophet while serving as a priest under Eli. The priests at this time derived their authority from the priestly office and were thus respected because of this. However, like prophets who derive authority from their various calls, Samuel was ordained and called by Yahweh. This shows that Samuel may well have been the first prophet → unlike the previous priests who derived authority from their calls.

It is difficult to classify Samuel as either priest or prophet. The fact that it is difficult to place him in either category shows that Samuel lies in the transitional stage of priest to prophet. He is therefore the first prophet of this kind.

The traditional theory of the origins of prophecy suggests that prophecy evolved with monarchy. It is believed that the former priests gained from the feudal system of Israel and therefore favoured kings as the priests received remuneration from them. A new office with unbiased responsibilities was therefore needed to fight feudalism and this was obtained through ^{priests mainly} Samuel as he was the first to appoint a king.

In addition, one of the prophetic roles was to keep the king in check so that they do not abuse power. Yahweh therefore began prophecy to counter kings abusing power and hence Samuel who appointed the first king - Saul, was the first prophet. According to Hobbes, power corrupts.

Samuel is called by God to proclaim judgement on the evil Elide priesthood. Some scholars have seen this as a way of denouncing the priesthood and even so totally annihilating its existence. With priesthood passed, prophecy was born and Samuel became the first prophet. ✓

Another school of thought believes that Abraham was the founder of prophecy. This is so because Abraham in Genesis 20:7 is termed a 'prophet'. Furthermore he intercedes for Abimelech as most prophets did. ✓

However scholars have dismissed this claim saying it was only followed by an Elohist sect that did not have much influence. Their terminology of 'prophets' was mainly applied to a small part of Israel. ✓

The more profound view is that Moses was the true founder of Old Testament prophecy. Moses while leading his people in law's track was the first to be formally called to the prophetic office at the burning bush. This meant he was the first prophet. ✓

In his theophanic experiences, Moses is said to have communicated with God face to face as His companion. There is no other prophet who does the same and thus Moses is the ideal founder of the prophetic office. ✓

Moses can not be blamed of being ignorant of any prophetic roles. He was sent to his first prophetic assignment with political ambitions, to deliver Israel from Egypt. This call is directly from Yahweh and Moses shows the prophetic role of prophets being involved in state affairs. Moses is therefore the founder of his facet of prophecy. ✓

Prophets such as Elijah and Samuel were also civil leaders. This side of prophecy is believed to be a product of Moses who led the people as their guardian in the wilderness. This is emphasised.

by his communicating to Yahweh ^{of} the people's complaint about meat.

All prophets who followed after Moses followed essentially the work which he had established. Yahweh says He would raise a prophet 'after the manner of Moses' & show him as ~~the~~ ^{the} founder of prophecy. Scholars refer to prophets who came after Moses as Mosaic prophets to show he is the first.

Deuteronomy chapter 18:15 and 34:10 acknowledge Moses to be the true epitome of prophets. No other prophet has been able to supersede his abilities as a prophet. This assertion shows that Moses set a standard for all other prophets to follow but none achieved this goal. The prophets that followed thus look up to Moses and try to be like him.

James Muilenburg has defined a prophet as a covenant mediator. That Moses was the one who received the covenant at Sinai shows that Moses was the first prophet. All other prophets have been known to follow and uphold vigorously the tradition of the covenant. The prime example is Moses.

Scroggs (1999) believes that sectarianism forms as a rebellion to a dehumanizing situation. In Egypt Israel was dehumanized by slavery. However he (ibid) also says that the people are down trodden and abstract that they need a charismatic leader to help them in the sectarian revolution. Moses was the ~~abstract~~ ^{charismatic} leader who did this for Israel. C. Mazouze and D. Bishaw have defined such a charismatic leader as a prophet. Though other prophets such as Elijah and Samuel delivered people from dehumanizing circumstances none superseded the dehumanizing situation of Egypt which was a real goal. In

In this respect Moses was the first prophet in line with D. B. Shaw and C. Mazouza's definition of a prophet. ✓

Most prophets later became miracle workers. Moses was a well known miracle worker in Israel and his greatest achievement in this sense may be his parting of the Red Sea. Thus Moses set the precedent of miracle working in prophets in nature. Elijah later did the same in the manner of Moses. ✓

Moses assumed the role of judge in Israel as shown by men of the camp who came to complain of Midian and Eldad. This shows that Moses was the true founder of prophecy as he presents a well rounded character who played the role of judge. ✓

Moses played an intercessory role when he pleaded that the people no longer wanted to see the face of Yahweh. All other prophets that followed became intercessors and even Samuel himself is believed to have done this in line with Moses' practices. This is shown by this intercessory role at Mizpah. ✓

Moses was a strict upholder of the belief of monotheism. The fact that all other prophets ^{after Moses} are seen in the same light shows that Moses was the founder of this fact of prophecy as well. ✓

In summation, prophecy in Israel was founded ✓

23

Examiner comment

This candidate gives a good overview of Samuel's roles in connection with the monarchy, followed by a reasoned consideration of the prior claims of Moses. The language is very scholarly.

Mark awarded = 23 out of 25

Example candidate response – C grade

Samuel, the last judge of Israel can be said to have begun prophecy but this is the lesser extent. The founder of Old Testament prophecy is was founded by Moses. But Moses was a leader and not a prophet as some scholars argue.

The view that Samuel was the founder of Old Testament prophecy is supported by the Monarchical theory. This theory states that prophecy began with the coming of kings. They were there to check on the kings so as not to abuse their powers. During Samuel's time the, eleventh century BC, the Israelites had no king but rather a tribal confederacy. This system however was slow according to R. A. B Ewbank the tribal confederacy would take time making a decision even in crucial times. The Israelites asked for a king and Samuel appointed Saul who was the first Israelite king. This theory notes that for Saul not to abuse his powers or people a prophet had to check on him and the prophet was Samuel, the last judge of Israel. By asking for a king the Israelites lost their uniqueness. Yahweh was their king and when they wanted a human king like the other nations they lost their uniqueness. Monarchical theory supports the fact that prophecy of Old Testament was founded by Samuel.

Moses who is said by most scholars to have founded Old Testament prophecy is also said to be just a leader by the other scholars. They note the view that Moses led the people of Israel out of Egypt, that is what Yahweh asked him to do. In Exodus

Yahweh asks Moses to lead his people out of Israel. A prophet's duty is to mediate between Yahweh and the people. Moses however was a leader of the people inspired by Yahweh. He was a political leader for he goes to Pharaoh to ask for the release of the Israelites. He also convinces the Israelites that Yahweh is with them throughout the whole journey to the Promised Land. Moses was no prophet but he was a leader, a politician and not a person sent by Yahweh to be the mediator or to tell people his message. With Moses eliminated there is more room to support that Samuel was the founder of Old Testament prophecy. ✓

However prophecy began with Abraham, way before Samuel. Samuel was not the founder of prophecy because Yahweh himself calls Abraham a prophet in Genesis 20. Yahweh himself claims that Abraham is a prophet and he saves the King's life, the king who had taken his wife Sarah because Abraham had said that she is his sister. Abraham also interceded for Sodom and Gomorrah and this is one of the prophet's duties, interceding. He interceded for these two but Yahweh destroyed them instead. In this light we see that Samuel was not the founder of Old Testament prophecy.

Moses the legislator, leader was also a prophet. Though he was more than a prophet, he was a prophet and he was the founder of prophecy. He had the perfect prophetic call when Yahweh appeared to him in the burning bush. Scholars state that Moses was the ideal prophet, all the other prophets that came after him possessed all his qualities and even less. In Deuteronomy Yahweh says that he will rise among the brethren a prophet like Moses and this supports the fact that he is the ideal prophet. He was with the Israelites when they were given. It was to Moses that Yahweh gave the covenant. The Ten Commandments were given to

Moses and this also shows that he was the founder of prophecy. Prophecy in Old Testament was founded by Moses and not Samuel. ✓

Samuel was not the founder of Old Testament prophecy but rather he was the founder of the Monarchy. He introduced kings in Israel and not prophecy. The claim that Abraham started with prophecy is there to show that the nation of Israel was founded a long time before Moses came. Moses, the ideal prophet is the founder of Old Testament prophecy because he had the perfect prophetic call and it is to him that Yahweh gives the covenant. ✓

(15)

Examiner comment

This essay gives a clear statement of the view that prophecy arose in Israel in connection with the monarchy. Two different views on the claims of Moses are presented without comparative comment.

Mark awarded = 15 out of 25

Example candidate response – grade E

The claim that Samuel was the founder of the Old Testament prophecy is rejected using the definitions different scholars gave for a prophet. Using these definitions we can see that prophecy had been there long back. Samuel only helped for the development of prophecy but not the founder. ✓

According to J. Thompson a prophet is simply a messenger of God. Using this definition we can view that Noah was a prophet. Noah was sent by God to tell the people about the building of the arch which was to save their lives from heavy rains. By this Noah was a messenger of God so we can say he was the founder of prophecy and not Samuel. ✓

Bernard W Anderson view a prophet as one who communicates the divine will. From this definition one may argue that Moses was a prophet. Moses was a prophet in the sense that he communicated the divine will. Moses' prophecy was a divine one. From his call we can see the divination. Moses was called herding his father-in-law's sheep. He received a call from the burning bush. Using this we can say that prophecy begins with Moses and Samuel was there only to develop it. ✓

Wilson argue that a prophet is one who stand between God and his people hence an intermediary. This definition may view Abraham, Noah and Moses as prophets before Samuel. Noah received the

message from God that the people were to build an arch because heavy rains which were to destroy everything were to fall. Noah did not keep the word but tell the people. The people refused and Noah went back to God and tell him that's interesting. Lot again can be viewed as the founder of prophecy using this definition. Lot received the message of the destruction of Sodom and Gommorah by fire. He tells his parents and flee away after the people refused to leave their evil doings. Moses is a very good example of an intercessor. Moses receives the word from Yahweh and tell the people. He also received the word from the people and brings it to Yahweh. He also receives word from God to Pharaoh and from Pharaoh to God. All these works view that Samuel was not the founder of prophecy instead he developed the prophecy. Prophecy has been believed to exist from the time of Noah.

James Muilenburg defined a prophet as a covenant mediator. From this definition prophecy is believed to have started with Moses. Moses was a covenant mediator between God and his people Israel in the wilderness. Moses was the founder of this type of prophecy. Samuel developed only what Moses has left he was never a founder of prophecy.

Some people may say Samuel was the founder of prophecy since he was a prophet different from Moses since he worked under theocracy and not monarchy. This is not dismissed since

it is true that Samuel was the first prophet under a King. Samuel of course was the founder of prophecy under a king but roles never changed. Like Moses he received a divine call in a dream. Samuel only moved from seership to prophecy. The gift of second sight was to be removed since God was never to face his people as he did during the time of Moses. Seership was not removed but replaced by prophecy. We view this when Saul says " ... for he who was once called a seer is now a prophet."

Samuel was a developer of what was already there.

With the use of so many scholars we can see that prophecy developed long back before Samuel but Moses can be called the founder. Moses' prophecy was a divine one unlike that of Abraham, Lot and Noah. It is not wrong to call Samuel a founder of the prophecy under a king. ✓

(10)

Examiner comment

This essay contains some of the key points relevant to the question but the treatment of Samuel is superficial.

Mark awarded = 10 out of 25

Question 3

Assess the importance of Elijah in the development of Old Testament prophecy.

[25]

Mark scheme

Candidates will probably treat this in terms of the story of Elijah, showing his connections with Sinai/Horeb, and with the themes of election, covenant, salvation, law, revelation of God, and so on.

They might refer to:

- Elijah reviving contact with God and vision;
- Carmel (etc.) for the importance of theophany/restoration of Yahweh-worship against foreign gods;
- Naboth's vineyard for the dealings with the king and the drive to restore Yahwism;
- his ability to work miracles;
- the nature of his translation to heaven;
- transfer of his prophetic ability to Elisha;
- messianic associations in later Judaism;
- relationships with the authorities of his day;
- sense of failure and isolation resurfaces in later prophets, although some will argue that this is seen in Moses also.

Highest credit will go to candidates who discuss "importance" in the context of the development of OT prophecy, as opposed to simply telling stories about Elijah.

General comment

The examiner is looking particularly for the *developmental* nature of Elijah's role in Old Testament prophecy, as opposed to single lists of what Elijah did. For example, Elijah is generally credited with saving Yahwism from extinction, so allowing Yahwism/prophecy to develop further.

Example candidate response – grade A

3 Elijah the Tishbareth claims a vital status in the perpetuation of Yahweism as a religion. However, he can be said to have done what was expected just as Moses, Nathan, Amos and Hosea did during their time. ✓

Elijah came to the scene of Israelite prophecy as a champion of monotheism. Ahab had married Jezebel the princess of Tyre for political strategy. Consequently Jezebel was to import 400 Baal Asherah prophets and 450 Baal Melkart prophets in a bid to propagate Baalism in Israel. However this proved to be of unsurmountable negative repercussions to the continuation of Yahweism as the state religion. Coupled with the religion relaxed and association policy of Ahab, Yahweism was threatened to fall second to Baalism. There were also possibilities of embracing Yahweism and the fashionable Baalism hence the flourishing of syncretism. It was this scenario which Elijah was to come and vehemently struggle against. ✓

Elijah proclaimed a drought for three years and six months in Israel and by so doing he wished to establish the unquestionable status of Yahweism. The Baalists vehemently believed that Baal Melkart was the god of rain whilst Asherah was the fertility god. ✓

With the coming of the drought Elijah hoped to see the nation coming to a realisation that Baal was no god and neither could he save the people. The dissociating motif was also to be seen after his flight to Horeb. It was here where God was to come not in the attributes of nature such as the violent winds and earthquakes but rather in a soft murmur. Through Elijah therefore ~~we~~ Yahweh was to be revealed as a true deity in charge of nature. Moreover unlike the Baals Yahweh was a living God.

At the zenith of drought Yahweh Elijah was to engage in a contest with the Baalists at Mt Carmel. Having met Ahab Elijah was to instruct him to call the nation and the Baal prophets in a bid to establish the superior deity. At Mt Carmel the 950 Baal prophets went in contest with Elijah Yahweh's prophet. Setting up the bulls for sacrifice the deity who consumed it by fire was to be recognised as a true and living deity. Consequently with the Baal's prophets calling upon Baal from morning to dusk without an answer, the falsity of this religion was to be shown. This was to be coupled by Elijah and his sacrifice which was to be immediately consumed. The people went on to proclaim that "Yahweh is God" hence the mission of Elijah was vehemently fulfilled.

Elijah went on to slay the Baal prophets and this was soon to diminish the Baalists numerically. At Mt Carmel also Elijah was to re-make the altar with the twelve stones signifying the twelve tribes. This therefore meant a direct challenge to the religious setup which had come to recognise the Baalists as equals. This also had political undertones, the political alliances with Tyre and other nations were vehemently challenged hence Yahweh was re-established undisputedly as the political master mind and religious sovereign.

The sojourn to Mt Horeb after the threat from Queen Jezebel conforms to the view that Mt Sinai was the fountainhead of Yahweism since it is where Moses received the covenant and the law which was to govern the people of Israel. Moses with the 40 day and nights of fasting it implicitly reveals how Yahweh was the provider for those who trusted in him. Elijah turned to Yahweh in his greatest need and Yahweh was to provide for him just as he had provided during the time of drought and also to Moses. Moses after this journey Yahweh the living God was to proclaim that a remnant of Israel was to be administered through the 7 seven thousand faithful who had not knelt to the Baals. It therefore becomes

clear that Elijah was to see to the perpetuation of the Yahweistic religion. ✓

After the contest at Mt Carmel, the rain ~~was~~ was to fall to the earth and hence the people had no cause to doubt the providence of Yahweh. At Mt Horeb Elijah was also to see to the recognition of Yahweh's universal existence. ✓
Elijah was instructed to anoint Hazael as the king of Syria and Jehu as the one of Israel. ✓
Consequently it is this mingling with those who are not under the Sinai covenant stipulations that Yahweh is seen as the political sovereign. ✓
Moreover, Elijah was to anoint Elisha as his successor hence the perpetuation of the Yahweistic religion was also to be ushered in. ✓
Elijah was to rescue the woman of Zarephath during the time of drought hence this is a revelation of Yahweh's universalism since it was outside Israel. ✓

In conclusion, through Elijah the perpetuation of the Yahweistic religion was to be administered. Moreover, it became clear as one scholar notes, that prophets were torchbearers with flames kindled at Mt Sinai, due to his flight to the mountain of the covenant of Yahweh. (25)

Examiner comment

This candidate gives a detailed and relevant exposition of the developmental nature of Elijah's work. The essay gives a nice balance between historical, religious and social features.

Mark awarded = 25 out of 25

Example candidate response – grade C

Elijah the tishbite ministry plays a profound role in the development of Old Testament prophecy. This is because on no other pre-canonical prophets do we see the zeal Elijah fights for his God against that of Baal. He is responsible for the development and shape of Old Testament prophecy.

He was a strict defender of Yahweism especially in the light of the threat the Baal gods were imposing against Yahweism. This is seen in the Elijah and Jezebel clash where Elijah puts religion in practical terms i.e. if Yahweh is God then follow him but if Baal then follow him. This is viewed ~~at~~ at the conquest or moment ~~of~~ ^{Carmel} were Elijah defeats the 400 Baal after he challenges them. Elijah shows his importance as any prophet who did not defend Yahweism especially because of constant threat from Canaanite influence and Baal was viewed false as emphasis should ~~be~~ ^{be} ~~on~~ ^{on} monotheism and not polytheism.

Elijah was a bold speaker as he spoke the word of God as it is, whether it ended up being a threat on his life. Here we see how he constantly proclaimed judgement on the divine right of monarchists as seen

in the case of Jezebel and her baal. However bold the word was Elijah spoke it with such boldness especially against kings and Queens. This then supports how the vox dei vox populi criterion viewed Elijah as a true prophet as later developed especially in the light of Micah's message against the King.

Use of Symbolical acts established by Elijah show the importance of L's development in Old Testament prophecy. After the threat on his life by Jezebel, Elijah flees to Horeb a journey that took 40 days and nights in order to seek reassurance and protection from Yahweh. This journey was symbolic in the fact that it was a pilgrimage and a plea to the baal infected Israelites to seek and find God. This use of symbolical acts is developed further when in the institution of prophecy as one of the functions of prophets to convey a message as seen in Hosea's marriage. And this shows Elijah's importance.

The many roles of the prophets to act miracles and this was shown when Elijah stopped rain as a challenge to baal's ^{fertility} gods, and then prayed for it to come back. This was a miracle that showed God's providence. He also performed a miracle in Phoenicia where Jezebel came

from to show Yahweh's sovereignty and universality against phoenician baal. Here he shows his gifted hand by performing a miracle on the Zepharites son who was dead by giving him life and also multiplying food and drink especially in the drought were all these was impossible. Many prophets used miracles to authentify and greatify Yahweh against baal and this showed Elijah importance

The bands of prophets claimed their leader to be Elijah and here prophetic revelation was induced ~~to~~ by music and dance. This showed the beginnings of ecstasy especially this tradition was viewed to be the earliest manifestation of prophecy. For most prophets to be termed prophets they had to prophesy ecstatically. This ecstasy ~~and~~ could have the effect of hyper-activity were Elijah possessed by the spirit was viewed to have ~~overan~~ overan a chariot - This was important and developed further by Elisha, who when asked for the word of God asked for a minstrel to play and got his revelation through ecstasy.

↳ Conclusion, We see how Elijah managed to shape Old testament prophecy as he also provided ground for the basis of prophecy hence his importance

Why Elijah's ministry could be viewed important was because of the vivid threat the baal gods became ^{to} ~~of~~ Yahweism and also because of the advent of monarchy and these criterions are later to be seen in the institution of prophecy especially prophets strict requirements on morality as seen in Naboth vineyard where social injustice was carried out on the poor.

15

Examiner comment

The candidate does attempt to show the developmental aspects of Elijah's contribution to Old Testament prophecy. Some comments are unsubstantiated, e.g. the claim that Elijah's group showed the beginnings of ecstasy in Israel.

Mark awarded = 15 out of 25

Example candidate response – grade E

Assess the importance of Elijah in the development of Old Testament prophecy

Section A

Like the prophets that had come before him, Elijah contributed some important aspects in the development of Old Testament prophecy in Israel. As any other prophet, Elijah was called to prophesy in Israel at a time when the people of Israel were sinning gravely and going astray from the Covenant Yahuweh had made with Moses, the Mosaic Covenant.

During this time in Israel, Ahab was King and was married to the ~~daughter~~ daughter of Ethubal the King of Tyre, Jezebel. Jezebel had brought her own religion in the house of Israel and had forced all Israelites to follow her religion. This particular religion was called Baalism and it was the worshipping of idols. Ahab had also started to follow this religion but at the same time worshipped Yahuweh. This greatly angered Yahuweh as Ahab was leading the people astray and not respecting and upholding the laws of the Mosaic Covenant, hence the calling and coming of Elijah.

Jezebel had killed all of Yahuweh's prophets and only a hundred, aside from Elijah remained. These were hidden by another of Yahuweh's prophets, Obadiah.

in two caves. Jezebel did this so that no Israelite would still worship Yahweh. Baal was believed to be the god of fertility and rain, and this Yahweh sought to prove wrong as he was the only God and God of everything.

When Elijah first came to prophecy in the Northern Kingdom of Israel, he proclaimed that Israel was to undergo and suffer a drought for three solid years. After proclaiming the drought he went into hiding. Three years passed and the drought was over and Elijah came back to Israel where Ahabs had been looking for him and Jezebel still killing Yahweh's prophets. At this point in time, the people of Israel had started to believe strongly in Baal and had forsaken Yahweh. This was a great sin in that they were worshipping another god when Yahweh was their only God. The people had also lost their respect in Yahweh's prophets and believed strongly in those of Baal.

story . . .

The incident between Elijah and the widow at Zarephath (1 Kings 17:10-15) also contributed to the developments in Old Testament prophecy. This came about through the fact that Elijah had shown to the people, through the widow that Yahweh was the only God who could keep His word, provide for His people and never forsake them. Through this incident, whereby he fed the widow and her son and the oil and flour did not finish during his time in their house and when bringing the widow's son back to life, he helped

Yahweh's prophets to get their recognition and respect back from the Israelites. This incident went on to bring about universalism, which is a theme that was to be used by the later prophets in their prophecies as the widow was not an Israelite but still a child of Yahweh. ✓

The Battle at Mt Carmel (1 Kings 17 vs 15-45) helped to a large extent in Elijah bringing about developments to Old Testament prophecy. In this battle he asked all of Baal's prophets to be brought in front of him and call on their god. This they did but failed to summon their god, Baal. Elijah then called upon Yahweh and made a sacrifice for him which Yahweh answered and consumed with fire. After this, Elijah killed all Baal prophets who numbered to four hundred and fifty by his own sword. ✓

In doing this, Elijah managed to show that Yahweh was the only God and proved that Baal was not a the god of rain and fertility. He managed to bring developments in Old Testament prophecy in that the people of Israel had a new perspective of Yahweh's prophets. The people began to respect them and acknowledge them. He also brought about the theme of universalism which was later used by the prophets after him. more narrative than names. (11) (11)

Examiner comment

The candidate provides an overview of Elijah's important actions, but does little to answer the issue of how these developed Old Testament prophecy.

Mark awarded = 11 out of 25

Question 4

‘The prophets spoke only the word of God, and not their own opinions.’ How far do you agree? [25]

Mark scheme

Candidates might come up with some of the following points, for example:

- the etymology of nabi/hithnabe and other prophetic terminology, showing that these refer to divine possession or divinely-inspired phenomena;
- the differences between true and false prophets (probably with examples), pointing out that what true prophets said generally came true (and therefore they spoke precisely the words of God);
- comments on or about individual prophets, with anecdotes from their lives, suggesting that these illustrate ‘true’ prophecy;
- the oracular formulae, Thus says Yahweh/Oracle of Yahweh, etc., which were treated as words of validation;
- paranormal/ecstatic phenomena as an indication of inspiration (with or without examples);
- the call narrative as a sign of authenticity.

Candidates are not likely to write much about the prophets’ own opinions, but:

- they might be able to suggest that the prophets were human, and therefore had some opinions of their own;
- they did protest/lament/intercede/complain, and so forth, to Yahweh, and so must have had valid opinions and independent thoughts;
- some might say that the prophets spoke only the words of God when inspired, but otherwise spoke their own thoughts naturally.

Some might mention editorial activity in the prophetic books. Some might pick up on the emphasis on “only”.

Credit all attempts at reasoned argument/discussion.

General comment

The examiner is looking for a discussion of whether or not the prophets could mix their own opinions with their oracular utterances. For example, false prophets allegedly did so – the case of the lying spirit of prophecy in 1 Kings 22 being a case in point.

Example candidate response – grade A

True prophets usually spoke only the word of God, and not their own opinions and this was to a greater extent. This assertion is proved by those prophecies that came to pass, proving that it was surely the word of God. To be a prophet meant that you would deliver the message of Yahweh and prophets such as Moses, Samuel, Elijah and Ahijah prove this true. However, some prophets tended to exaggerate or sometimes use the prophetic formula, "Thus says the Lord", saying their own oracles. These include Zedekiah, Hanneiah and possibly Nathan and Isaiah and Amos.

Moses was sent by Yahweh to go and tell Pharaoh to release the Israelite captives. This was in his call in Exodus 3. When he told Pharaoh, he told him of the possible plagues that Yahweh had said would befall Egypt if he did not release them and when Pharaoh remained adamant, surely the prophecies came to pass. In Numbers 12 when the Israelites crave for meat, Moses prophesies the coming of manna of meat and this surely comes to pass. Such fulfillment of the words Moses claimed to be from Yahweh prove that prophets surely spoke the word of God and not their own opinions.

Samuel prophesies to Eli after his call in 1 Samuel 3 that God had said he will, "... slash the whole priesthood of Eli in one day." Eventually, Eli and his two sons all die on one day. Samuel also told Saul after he anointed him in 1 Samuel 10 that he was going to meet the band of prophets and prophecy with them. In saying all this, Samuel said, "Thus says the Lord..." and eventually all this

came to pass and Samuel proved to have uttered the word spoken by God and not his own opinion.

Ahijah also prophesies what comes to pass to prove that prophets spoke the word of God. He told Jehu that he as a royal official was going to be King of a separate Israel consisting of ten tribes. He symbolically acted out this word of Yahweh by tearing his garment into twelve pieces and giving Jehu 10. Eventually, Jehu rebelled against Solomon and the Kingdom of Israel was divided into two. Prophets therefore truly spoke the word of God only and not their own opinions as their prophecies came to pass.

Elijah the Tishbite also prophesied what ~~to~~ came to pass. In 1 Kings 17, Elijah says the Lord has said a drought will befall Israel for three years and this definitely comes to pass until Ahab seeks his life. He then flees to Sarepath but the drought prevails. After the sins of Ahab and Jezebel of killing Naboth for his vineyard in 1 Kings 21, Elijah prophesies the death of Ahab and Jezebel and eventually, all this comes to pass. Elijah henceforth proved to be uttering the words of Yahweh and thus prophets often spoke the word of God, and not their own opinions. ✓

However, some prophets used the prophetic formula, "Thus says the Lord", yet they uttered their own opinions. Zedekiah in 1 Kings 22 prophesies glory of Ahab and the King of Judah in going to war ~~at~~ for Ramoth-Gilead against the Syrians. Surprisingly, he makes symbolic actions and says the Lord proclaims victory but his prophecy does not come

to pass and Ahab is killed while the Jews flee. However, some would want to argue that Micah when he is summoned by the king prophesies and make it known that YHWH had put a lying spirit in Micah and the other prophets, ^{to keep Ahab to death} thus prophets did speak the word of God and not their own opinions.

Some would also want to suggest that Nathan's prophecy that he claimed YHWH to have pronounced at the Davidic Covenant in 2 Samuel 7 was biased. J. Nuytenburg suggests that since ~~because~~ Nathan was a court prophet, he could have exaggerated the unconditional Davidic Covenant to please David and to be rewarded. Thus, it could have been that he did not speak the word of God in this case.

Hannaniah in Jeremiah 23 utters words not inspired by YHWH while claiming, "thus says the Lord". Hannaniah claims that Judah would go into exile but for only ~~two~~ two years while Jeremiah prophesies exile for seventy years. Eventually it is Jeremiah's prophecy that comes to pass which is proof that sometimes prophets like Hannaniah, uttered their own opinions to please their hearers or to receive rewards.

Ishai of Jerusalem prophesies during the time of Ahab and Hezekiah that Jerusalem would not be destroyed. One therefore wonders if Isai really spoke the word of YHWH yet Jerusalem eventually went into exile in Babylon. However, B.W. Anderson states that "Prophets were called at a certain time to address a particular situation.", thus Isai had spoken the

words of Yahweh at that time and not his own opinion ✓

Conclusively, it is to a greater extent that prophets normally spoke only the word of God and not their own opinions. The prophets who spoke their own opinions usually did it to please their hearers, receive support and payment or rewards for their services. However such prophets were outnumbered by those who ~~are~~ surely stood in the council of Yahweh.

(18)

Examiner comment

This essay provides a good balance of evidence that although prophets normally spoke the words of God, sometimes they spoke their own ideas. This is not a top quality essay; nevertheless it achieves a good mark because it backs up two points of view with several examples.

Mark awarded = 18 out of 25

Example candidate response – grade C

Edward W Anderson defined a prophet as one who communicates the divine will. Taking this definition into consideration it is therefore advantageous to agree to a greater extent that 'the prophets spoke only the word of God and not their own opinions.'

One of the characteristics of a true prophet is to speak the divine will and the words that ~~the~~ Church would have put into the prophet's mouth. This is true in Isaiah 6⁶ and Jeremiah 1⁹. The Lord says to Jeremiah 'Hear this I have put my hand on your mouth and touched your tongue, & have put my words into your mouth, go and prophesy to my people.' With this view in mind it is accurate to discern Jeremiah as a true prophet who spoke ~~the~~ Church's words that had been put into his mouth.

Another characteristic of a true prophet was that the true prophet did not always speak what the people of his contemporaries wanted to hear and this led to the prophet disagreeing and controversial issues arising between him and his contemporaries. If the Lord wanted the prophet to utter an oracle of doom, that is what the prophet uttered, despite the audience's reluctance to do so. This is true of the pre-exilic prophet Amos. Amos proclaimed judgement and oracles of doom on the nation of Israel. The Israelites thought that because they were an elected, a chosen nation they would be exempted from judgement and punishment. What they did not know was that because of their divine election they were more accountable as they knew ~~the~~ Church's requirements. Therefore when Amos utters oracles of doom they do not believe him and label him as a man who spoke his own word because he did not say what they wanted to hear. Therefore it is true to note that

Question No

The prophets spoke only the word of God and not their own opinion regardless of their hearers' disapproval.

The point is further reiterated through Moses who was the Jesus or epitome of sheer propheticism. Moses was instructed by Jehovah to go to Pharaoh and demand the liberation of the Hebrews. When he gets to the Egyptian palace, Moses says, 'This is what the Lord says ---' by using this prophetic formula 'Thus says Jehovah'. Moses is qualified as a true prophet and one who only speaks what Jehovah has commanded.

This is further supported when Moses mediates between God and the Israelites on Mt Sinai. Jehovah instructs Moses to 'go and tell his people --' to prepare to meet their God and therefore they were to desecrate themselves and to wash their clothes as Jehovah instructs. This is exactly what Moses goes and tells the Israelites. There is no recording in the pre-exilic prophetic books or even in Moses' books that records them speaking their own opinion to the people of Jehovah. What they did rather was intercede on behalf of the Israelites when Jehovah wanted to punish them and when he relents he punishes. This is true of Amos who on two occasions interceded for the house of Jeroboam that Jehovah relents his punishment. Hence it is agreeable that prophets spoke only the word of God.

Another characteristic of a true prophet was faith in God. This is greatly displayed by the prophet Jeremiah who after having spoken only the word of Jehovah, Jehovah would delay in fulfilling his word and the prophet would look like a fool or liar. Jehovah's delaying or delay in fulfilling his words did not however alter the faith that Jeremiah had in him despite the mockery from his audience. Therefore we can agree that even when Jehovah

deceived in fulfilling the prophet's word, the prophet did not change his word to suit the ~~sub~~ situation, rather he waited upon God, and this is in total agreement of the view that the prophets spoke only the word of God and not their own opinions.

Samuel is a true example of another prophet who spoke only the word of God. When told to tell Eli about the impending destruction on his family Samuel does not relent regardless of the emotional impact it had on him. One can note that had it been another Samuel having been in Eli's autochanship, would not have wanted to hurt the priest's feelings or seem like he was betraying him, would have changed Jacob's words to suit the situation. but Samuel says exactly what Jacob has instructed him to say. Hence Samuel qualifies to support the notion that prophets spoke only the word of God and not their own opinion.

In as much as the Israelites may not have wanted to hear that a pagan nation was going to defeat them, Amos mentions it and tells them that their destruction was going to come through military defeat from an Assyrian nation. This is because Jacob has instructed them him to do so and they were Jacob's words, therefore Amos does not change the message so that he may be accepted by his heavens but speaks what God has put in his mouth.

In summation it is notable from the above essay that it is agreeable to a very large extent that 'The prophets spoke only the word of God and not their own opinions.'

Do not write in this column

14

Examiner comment

This candidate argues primarily that the prophets obeyed Yahweh's instructions, and so by definition spoke only the words Yahweh commanded. The use of Jeremiah 1:9, where God touches the prophet's lips and says that he has put his words into his mouth, is good. The issue of prophets speaking their own words is not dealt with so well; overall the response is of C grade quality.

Mark awarded = 14 out of 25

Example candidate response – grade E

4. I disagree because the prophets were people with historical, geographical and religious background. Some of the prophets if not all were called out of their sinful nature. For example, Isaiah does confess that he is a man of unclean lips. That is why God had to make a Seraphim to bring a burning charcoal and cleanse his lips. That was a sign to show that he was human not God. (Luscany) was a way the prophet will say things as if he is out of his mental faculties but this was not common in Israel. Jeremiah as weeping prophet at one time he asked God to kill him that shows he had some limitations as a human being. So in their office of prophecy their human

nature was part of their work, yet the message was from God but was to be contextualised according to the culture of the their time. They were working with people and also felt what people wanted so I do believe that at times they used those things that people would understand so that their prophecy would be acceptable and understood. For a prophet to qualify, the people themselves had to test his prophecy to whether it is authentic or not. The Bible does tell us in Samuel that Samuel as a prophet was paid a small fee. That alone shows that he did prophecy and also knew that he had to charge a fee maybe to get a living out of it.

10

Examiner comment

This is an unusual essay. It gives a limited number of examples, nevertheless makes a few interesting points – e.g. that prophets were called out of their sinful nature (hence Isaiah's lips were purified) – that their human nature was part of their work (as with Jeremiah) – and that with Samuel, the fact that he was a paid seer implies that he gave his own answers.

Mark awarded = 10 out of 25

Question 5

Consider the view that for kings during the pre-canonical period, prophets were a necessary evil.

[25]

Mark scheme

Marking this question may be difficult in terms of what candidates are likely to do with it. Ideally, one would like to see candidates saying things like:

- prophets anointed kings, so kings had to submit to this necessary process;
- court prophets had specifically supportive functions within the king's court which could cause problems, as with the interplay between Ahab, Micaiah ben Imlah, and Zedekiah ben Chena'anah (1 Kings 22);
- others acted as advisors, mentors, and so on;
- prophets were involved in the selection and institution of the monarchy itself (Samuel), so the two roles were interdependent. Interdependence shows the place for criticism of the kings by the prophets (e.g. David and Nathan, 2 Samuel 11).

The bulk of the material is likely to be on the adversarial role of Samuel, Nathan and Elijah. It would be acceptable for the bulk of the candidates' material to detail prophetic criticism of kings. If candidates assess the quotation in the question as a general comment taken to mean that on the whole all prophets disliked kings, and if they do this well, it would be acceptable for high marks. Use your judgement.

Candidates have seen the phrase "necessary evil" in past papers, so should be able to understand its meaning. Some might take it as an inducement to concentrate on the role of Samuel in introducing kingship/lecturing the people on their desire for kings contrasted with God's/the prophetic desire for something else.

General comment

The focus of the question is that prophets were a necessary evil as far as kings were concerned. Candidates might suggest that this was so because the kings needed prophetic advice and so endured prophetic criticism in order to secure it. For the higher grades the examiner would look for critical analysis of both "necessary" and "evil".

Example candidate response – grade A

Prophets who existed during the pre-canonical period include Samuel, Elijah, Elisha, Gad, Micahiah and Amos of Shinar. The pre-canonical prophets are also known as the exilic prophets, and they existed with the rise of the monarchy. F.H Grass who advocated for the political theory, argues that with the rise of the monarchy, came with it the rise of the prophets, who came as checks and balances to the King's powers. It is because of the evils of the monarchy which include social and religious evils that the prophets arose to condemn. During the time of the pre-canonical prophets, the prophets acted as political advisors to the King's. Their messages most of the time were unfavourable to the current King and as such they were considered to be traitors and thus were a necessary evil. ✓

The prophet Samuel lived and prophesied during the time of Saul and David. Saul was the first King of Israel who was appointed by Samuel. The first years of Saul were par-excellent as he ruled fairly and justly over Israel. However, he began involved in social evils and religious syncretism as he started introducing the worship of foreign gods. As such, Samuel denounced Saul's unfair and unjust actions which prompted him to speak an unfavourable message towards him. Samuel prophesied that Saul would be removed from power and David would be put in his place. Saul was not impressed by Samuel's prophecy and as such decided to plot against the death of David. Therefore the fact that Saul had not tolerated the unfavourable message towards him,

made him to go against it and in the process rebel Samuel as a necessary evil as he had spoke against him. ✓

Elijah, Amos and Micah were the most prominent prophets during the time of King Ahab. King Ahab was often in conflict with the pre-syncretic prophets especially Elijah. King Ahab considered Elijah the "troubler of Israel" as he believed that he was causing havoc in Israel. ✓

Based from Hayes view of a true prophet, which is the judgement aspect, true prophets always condemned the evils of a nation or individual and would prophesy God's judgement and not messages that were favourable to the people. As such like a true prophet, Elijah denounced Ahab's immorality and Israel's sin that is religious syncretism. Elijah was a revolutionary Yahweist who followed the Mosaic tradition. This made Elijah to be dedicated to the Exodus covenant or Mosaic Covenant that God had made with his people. However, Ahab's reign saw a total rejection of monotheism as he introduced foreign gods into Israel's lands like Baal and Asherah. This led to Elijah's slaughter of the Baal prophets as he was angered that they were corrupting Israelite religion. Ahab therefore saw Elijah as a "troubler of Israel" and a necessary evil as he had killed the Baal prophets. ✓

Elijah besides religious matters was also an 'unfavourable' political advisor to the King. He prophesied that Israel was going to be attacked by the Assyrians and this was indeed unfavourable to Ahab. Furthermore, Elijah also denounced Ahab's taking of Naboth's vineyard and prophesied his death "that his blood would be

licked by the dogs. Their message was indeed unfavourable to Ahab and thus, he sought to kill Elijah. ✓

The prophet Micaiah who also existed during Ahab's reign was considered as a necessary evil by Ahab. When Judah and Israel were joined together by the political troubles of their kingdom, they sought help from the prophet. Ahab remarked to the king of Judah that he did not want to consult Micaiah because he always spoke unfavourable messages towards him and thus he hated him. This was indeed true for Micaiah son of Imnah spoke against the false prophet Zedekiah who had assured them that they could be victorious against the Assyrians. Zedekiah's prophecy was false and Micaiah's prophecy was true. He prophesied that Ahab could be defeated and also prophesied his death. As such he saw him as a necessary evil because Micaiah did not speak favourable messages to Ahab.

However, not all kings regarded their prophets as a necessary evil. Although prophets like Gad and Nathan spoke unfavourable messages to David, he accepted their message as he knew that he had sinned and therefore worked on his relationship with God. Gad rebuked David for holding a census whilst Nathan rebuked David for taking Uriah's wife Bathsheba. David in both incidents was overwhelmed with remorse and therefore worked on rebuilding his relationship with Yahweh instead of going against the prophets' words. ✓

In conclusion, the evils of the kings in the rise of the monarchy led to the rise of the prophets who acted as checks and balancers. They were however regarded as traitors as they spoke against the nation and the kings and prophesied unfavourable messages to them. This made kings to regard them as a necessary evil.

(18)

Examiner comment

This essay provides a good spread of examples, and argues for and against the question statement. The words 'necessary evil' are taken to mean 'necessarily evil' which has been allowed here.

Mark awarded = 18 out of 25

Example candidate response – grade C

Prophets were important in the pre-canonical period, they had changed the tribal confederacy into a monarchy and they had also King's advisors and their only source to get revelation from Yahweh. There was also a need for prophets to intercess for the people. Prophets were necessary because they helped the Kings in many ways. Prophets were said to be a necessary evil, as they brought words of judgement to the Kings also. ✓

Prophets were viewed as a necessary evil. Prophets were involved in the day to day life and the governing of the people. Elijah was involved in the people's welfare because he was able to condemn Ahab's ^{taking} possession of Naboth's vineyard, prophets were necessary, because their being involved in the ruling of the country meant that they were able to see the treatment of the people by the Kings. They were able to condemn the injustice practices on the poor, widows, ~~women~~ women and children and were also able to act ✓ against it.

Prophets were necessary because they were mediators between Yahweh and the people, Saul when fearing attacks from the Philistine soldiers, he had gone to the witch at Endor, Yahweh was not responding to him by dreams or by visions and so he had raised Samuel from the dead. Samuel when raised told Saul ✓

Saul that the kingdom had been taken from him and that he and his sons would die the following day. ~~Yehoshaphat~~ was angry because Saul had not taken his wrath to the Amalekites. This shows that prophets were a necessary evil because although they brought judgement to the King's evil ways, they were also necessary as they gave revelation from ~~Yehoshaphat~~ to the Kings. Saul's kingdom had been taken away and given to David because he had not followed God's word and ~~by so~~ he had also sacrificed gone to seek revelation from a witch. ~~one previously, he had executed them, this showed his inconsistency and~~ but he so judgement had to come from Samuel.

King Ahab wanted to go to war and King Jehoshaphat wanted to help. King Ahab wanted to take Ramoth and Gilead as he saw that they belonged to him. Prophets were necessary because before going to war, the Kings had to seek revelation ~~on~~ on prophets and ask if they should go to war. Ahab called out all his prophet and all 400 prophets prophesied that Ahab was going to be victorious, Zedekiah even made horns and prophesied that ~~the~~ horns were to push the enemies to their destruction. King Jehoshaphat asked to see another prophet and so Micaiah was sent for, he brought news that ~~they~~ they were going to be victorious but Ahab was to be killed in battle, ~~and~~ Ahab had argued that Micaiah only prophesied evil and judgement upon him. Prophets were necessary but Kings did not like them because they always prophesied disaster to them.

Kings ~~needed~~ needed prophets although they viewed them as a necessary evil. Prophets were needed because they gave kings advice. Samuel gave advice to Saul and because Saul had been made king by the prophet Samuel, he had to guide Saul and show him how to rule and to govern the people. Kings got received their ~~adv~~ advice from prophets and so prophets were necessary to their ruling of the nation.

Prophets also practised priestly functions and so they sacrificed to Yehweh. Saul when he saw that Samuel had not showed in the days he had said, and that the people were now weary, he went on and sacrificed to Yehweh and ^{for} this Samuel denounced Saul for his actions.

Prophets were viewed as a necessary evil ~~been~~ because although they brought judgement, they also helped to king, they were advisors, practise priestly functions by doing sacrificing to Yehweh.

✓
15

Examiner comment

This candidate is clearly aware of the meaning of 'necessary evil', and argues that kings needed prophetic advice but had to put up with criticism of their immoral/irreligious activities. Some of the material is repetitive.

Mark awarded = 15 out of 25

There are no suitable example candidate responses available for grade E.

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

Question 6

In your view, what is the best way of interpreting the prophet's personal experience in Hosea 1–3?
[25]

Mark scheme

Most candidates are likely to suggest that Hosea 1–3 can best be interpreted as an allegorical story representing Israel's relationship with God. The prophet is perhaps applying his real marital experience to that of the nation and God, or else is inventing it for the purpose of illustration. Alternatively, the detail of the marriage relationship may be the work of a later editor, since the book is divided into two uneven parts (1–3 and 4–14); or perhaps it combines elements of both fact and of fiction. Another level of interpretation is added by the identity of the woman in 3:1 – “The Lord said to me again, ‘Go, love a woman...’” – this may still be Gomer, or else a second woman intended to reinforce the pathos and drama of the situation.

Most candidates will develop the view that Gomer's relationship with Hosea refers to Israel's relationship with Yahweh. Gomer's repeated adultery expresses Israel's repeated abrogation of the covenant relationship. Hosea's rejection by Gomer represents Yahweh's rejection by Israel. Hosea's continuing love for Gomer against all reason represents Yahweh's continuing *hesed*/love for Israel against all normal expectation of what is expected between the partners in a covenant agreement. In both cases, the love is strong but unrequited. This interpretation then develops the concept that Yahweh's punishment is immediate but not irretrievable: Yahweh is God, not man.

Candidates might go on to discuss the suggestion that the marriage material forms part of Hosea's call, and as such, may have been formative both in his attitude and in his message, showing the balance of love against judgment. Some might question the reality of the Hosea/Gomer story, given the obvious immorality of God's command to be in a relationship with a prostitute. Others might suggest that both Gomer and Hosea were locked into the scenario of cultic prostitution, which would make the setting all the more poignant. There are many possible levels of interpretation. For the higher marks, candidates should attempt to respond to the question of which (if any) interpretation of the material is best.

General comment

The question is looking for an understanding of the various suggestions that have been made about the nature of Hosea 1–3, i.e. whether it is literal, symbolic, allegorical etc.

Example candidate response – grade A

The story of the marriage of Hosea to Gomer has sparked a lot of controversy among biblical scholars. The main questions asked are whether or not his marriage is literal and the nature of Gomer's prostitution. In the natural reading of the book the experience ~~seems~~ sounds literal and this is the view I tend to favour.

J. L. Gribben asks a very searching question, 'How do you figuratively take a wife?' The basic rule of analogy is that a literal story represents an allegory. If Hosea did not marry it would mean that something allegorical represents something allegorical. The best view is that the marriage was literal. ✓

Gomer and Diblahim are real names with no symbolic meaning. If the story were purely allegorical one would expect that the names of Gomer and Diblahim be also symbolic. This is however not the case and thus the story is literal. ✓

Given the degree of the heinous sin which Hosea is dealing with, it is very practical that the period of marriage could have been the time required to communicate and purge the sin. The marriage therefore occurred in reality. ✓

The pignancy and pathos of the message of Hosea lay in his enacting it. If this were not the case the message would be less significant and it would not be as effective. The marriage therefore occurred.

Prophets from the Old Testament were required to give symbolic names to their real children and therefore it can be argued that Hosea married and had real children. The prophet Isaiah also had a real child with the symbolic name Maher-Shalal-Has-Baz.

Question No

In addition, prophets were often given long time periods to perform symbolic actions. For instance, Isaiah walked naked for three years. In this view, it is therefore plausible to think of the marriage of Hosea as literal. ✓

There is no mention of the prophet's book being a vision or a dream when he introduces it. Rather, it is an audition spoken by Yahweh. This therefore rules out the fact that the marriage did not occur. ✓

In marrying Gomer, Hosea is believed to have taken her while she was faithful. This is forwarded by J. L. Dyball as well in his prophetic view. However, after marriage, Gomer became an adulterous wife. The end of chapter 1:2 is seen to be an account of a later reality of as the book was written at a late date to the life of Hosea. ✓

This view can be better understood in considering the history of Israel. Israel was a monotheistic nation with no fault in the wilderness but after settlement in Canaan, this nation indulged in polytheism by Baalism, showing its adulterous nature. Passages such as 9:10 and 2:1 seem to show this as they allude to Yahweh's removal of the covenant in the wilderness.

The view that Gomer was a faithful wife - even-unfaithful - is also shown by the fact that it would be against Yahweh's righteous nature to command Hosea outrightly to marry a harlot. Furthermore, Hosea would not have married a harlot himself. The prophetic view therefore sees the children of chapter 1 and 3 as the same. ✓

Other views believe that the marriage of Gomer to Hosea was in fact literal but Gomer's prostitution was not. As all Israel had engaged in Baalism, this must have included Gomer and thus she is an "adulteress". This view

does not convey with effectiveness the type of adultery committed by the land as a literal marriage would and therefore I do not subscribe to this notion.

Do not write in this column

Another school of thought is that the prostitution of Gomer is literal in the sense that she was a cultic prostitute. Some scholars go on to say that Gomer's children were brought as children of the cult. This view is unsubstantiated when viewed theologically. It does not tally with the Holy and pure nature presented in the Old Testament and thus it is highly unlikely that Yahweh could have commanded Hosea in this way.

In light of Hosea's restoration of Gomer, it is believed by some scholars that Hosea is told to take yet another wife of harlotry. This view is not plausible because it would not make sense to introduce another woman without making her explicitly known.

Furthermore, the word 'again' seems to imply that the same woman is taken back. If this had been a different person the symbolism would have been lost.

In conclusion, the view I best see is the proleptic view that views all of Hosea's life incidents as literal and with a symbolic meaning. The harlotry of Gomer seems to me to be a reality that comes after marriage.

23

Examiner comment

This candidate makes a well-argued case that the language of Hosea 1–3 is literal, e.g. “How can you figuratively take a wife?”

Mark awarded = 23 out of 25

Example candidate response – grade C

Hosea is one of the most difficult book of the bible. His personal experience for instance his marriage to Gomer a woman of harlotry makes his text difficult to understand. It's not clear whether this story was a true story, vision, allegory or a parable. The best way of interpreting the prophet's personal experience in Hosea 1-3 is to say that the woman in chapter 1 is the same woman in chapter 3. It was a symbolic action to Israel.

Chapter 1 of the book of Hosea says that Hosea is told by the Lord to go and marry a woman from harlotry who is Gomer. Hosea seems not to be the one who wrote this for it is written, "The word came to Hosea..." instead of, "The word of the Lord came to me." This is very difficult to understand since the Torah was against marrying a harlot. It left us in suspense whether it was truly Yahweh who wanted his prophet to do such a shameful thing which was against his law. The best way of interpreting this is that Hosea had known Yahweh whilst he was playing the harlotry. After he received his call he left harlotry but his wife Gomer failed and this is why he sent her away.

This view is not clear again because this seemed to be a symbolic action. The people of Israel were playing the harlotry like Gomer that is they were serving other gods for example Baal. In this Hosea represented God a faithful husband of Israel and Gomer represented the unfaithful Israel.

The names of Hosea's children with Gomer which were symbolic made it difficult to understand and interpret his experience. These children were Jezreel, Not-pitied and Not my people. Israel was going against Yahweh breaking the covenant they made in the wilderness. Naming his child Not my people, Hosea wanted the people of Israel that Yahweh was angry with their evil doings that they were no longer worthy being called his people. Jezreel was to mean that Yahweh was going to avenge the blood of Jezreel. Not-pitied simply means that Israel was never to receive pity from God who was very angry by now. He was going to destroy them with no pity. This was linked to what was happening in Israel. So calling this a dream is worthy not. It must be a symbolic sign like any other prophets (e.g. Jeremiah, Isaiah).

Chapter 2 Hosea is forced to send back his wife because she was continuing playing the harlotry. This chapter has close links with Chapter 3. Sending away the wife of harlotry symbolizes that Yahweh was to reject his people because they were going to other gods (husbands). He was going to take everything that he has given Israel for example good grain, he was going to destroy the false gods. They were to look for their husbands (gods) and found the no more and say to themselves let me go back to my husband. This symbolises that

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the people of Israel were to return to Yahweh who gave them all beauties of the earth

The same wife in chapter 1 should be the one in chapter 3 Gomer. ✓ Hosea said, "Again the Lord." This shows it was not the first time Yahweh instructed him to go and marry a wife of the harlotry. Hosea was supposed to go back and take Gomer as his wife again although he had sent her away. Hosea was going to love Gomer as his wife again. This symbolises that Yahweh was going to take back his people Israel. He was to call his people again and on the same grounds he called not pitied was to say pitied. ✓ This was an "optionism of grace" according to BW Anderson. Mercy has forced Hosea to take Gomer as his wife again and so grace forced God to accept Israel again. When Yahweh sent away his people Israel he was still in vain because of the love he had for them that is why he said

"I will allure them to the wilderness and speak tenderly to them."

God cared so much for Israel. Taking her grain and wine was a price to buy Israel.

Hosea's personal experience was to show Israel how much Yahweh was angry with them and how much he loved them. Although chapter 1 gives a different view for Gomer was a harlot before marriage when Israel sinned after being chosen. ✓ Though misunderstandings arise this must be a symbolic action and not a dream. ✓

Examiner comment

This grade C essay gives a reasonable account of Hosea 1–3 in terms of its symbolism. Other views are mentioned but not expounded in any detail.

Mark awarded = 15 out of 25

Example candidate response – grade E

The prophet Hosea lived at around 636 BC. He married a prostitute Gomer. ~~Some~~ His specific call is not specific although some scholars say that his marriage was his call.

Hosea's personal experience can be interpreted as one that Yahweh has with his people. ✓
 Hosea was married a harlot, Gomer who was always unfaithful to him. She was a temple prostitute and some scholars such as Heaton also say that Hosea may have also at one stage, got involved in temple prostitution. ✓
 His marriage was a way of interpreting Yahweh's relationship with his unfaithful people. ✓
 Hosea represents Yahweh and Gomer represents Yahweh's unfaithful people. ✓

The names of his children also represented Yahweh's relationship with his people. His first born was name Jezreel. This was the name of the city that was later destroyed by Assurians. ✓
 Some scholars say that he was against Elijah's prophecy on the destruction of Jezreel. ✓
 His second

born was a girl named ~~pitied~~ Not-pitied. Some scholars say that Hosea may not have been the father. This symbolises that Yahweh did not pity his people. He tried playing a good husband but Israel remained faithless to him. ✓

His last child, a son, Not-my-people may have also not been his son. This name symbolises that Yahweh was not abandoning his unfaithful wife. All his children's names interpret a prophecy of doom. Gomer still remained unfaithful to Hosea no matter how hard he tried in making her become faithful. ✓

Hosea and Gomer later got divorced and he married a slave girl that he had bought. He later realised in chapter 3 that he still loved Gomer even she had been unfaithful to him. This shows that Yahweh still loves Israel even though she ~~disobey~~ disobeys him and is always unfaithful to him.

Hosea's personal experiences interprets that Yahweh is a loving husband who forgives wrong doings. Hosea is prophet more of hope than that of doom. He does not want Israel to play harlotry. He wants to see the restoration of Israel with his people there.

In the times of Hosea, temple prostitution

was common. They were there to celebrate a new season or to give thanks. Both males and females participated in prostitution and this violated the Mosaic law. It was hard for Hosea to interpret his message his since his marriage was not a perfect one.

Hosea was a loving husband who wanted his wife to remain faithful to him. This is the same relationship that Yahweh wants to have with his wife Israel. ✓

10

Examiner comment

The essay gives a very basic outline of the view that Yahweh's relationship with unfaithful Israel was mirrored in Hosea's relationship with Gomer, and that the names of the children bring out this interpretation further still.

Mark awarded = 10 out of 25

Question 7

'Amos was nothing more than a prophet of social justice.' Do you agree?

[25]

Mark scheme

Candidates should be able to show that Amos was a prophet of social justice, e.g.

- selling the righteous for silver, etc.
- father and son going in to the same maiden;
- lying down beside the altar on garments taken in pledge;
- the fat cows of Bashan oppressing the poor and demanding drink;
- taking bribes;
- turning aside the needy at the gate of justice;
- sybaritic luxury in the face of the poverty of the majority, and so on.

On the question of whether Amos was “nothing more” than a prophet of social justice, many candidates will perhaps simply use weight of evidence to ‘prove’ that he was. More discerning candidates may be able to point to additional themes in Amos, such as election and covenant, God as judge of the nations in general, and the fact that not all sin is based in social injustice.

General comment

The question is looking for an examination of the claim that Amos was *nothing but* a prophet of social justice, the implication being that Amos perhaps played a variety of roles through his prophecy.

Example candidate response – grade A

Amos lived at a time when Jeroboam II was ruler of the northern state of Israel and Azariah ruler of Judah. Under these two kings Israel enjoyed prosperity both economically and politically unparalleled in its history. However the economic success was at the expense of the lower class peasants at the bottom of the status quo. It is under such oppressive conditions that Amos enters the scene as a voice for the voiceless.

Amos' opening oracles are against the nations who commit despicable atrocities against each other. There is mutual destruction against fellow humans. That Amos condemns these sinful against acts of humanity against humanity reveals to us that he is here a champion of social equality.

In preaching to Israel Amos proclaims judgement against the ruling class which sells 'the poor for silver'. Amos here denounces the bribes taken in the law courts. By so doing the poor who had no money could not find refuge even in the law. Amos speaks against such a system as an advocate for social justice.

There is widespread exploitation of the poor against which Amos speaks in an angry and stern way. Those who sell the needy for a pair of sandals had no place in the Yahweist society and would thus be destroyed. This is because slaves would be taken for ever as pithy a sum as that the amount of a pair of sandals. Amos seeks to alleviate this situation.

The Canaanite economy was agriculturally based and Amos notes that the rich were profitably dispossessing the poor. He does not mince his words in denouncing such practices and does so with the

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vehemence of Elijah concerning the incident of Naboth's vineyard. Amos is therefore a prophet of social justice as he continues the social struggle of Elijah. ✓

The sophisticated women of Bethan are ridiculed for their attempts to further the exploitation of the poor by using on their husbands. Amos attacks them because he is aware of their exploits & rob the poor and in this respect is defending social morals.

Also that Amos speaks against Bethan is significant. Bethan was a fertile crescent to the east of the Sea of Galilee where the rich dwelt. This uneven distribution of wealth rejected the social justice required by the confederacy and Amos thus defends equal rights for all. ✓

The farmers were charged high taxes by the wealthy upper class. When farmers were unable to pay these the merchants would take wine as payment and use it in religious feasts. Amos abhors this whole scenario and can not be silent about. Such scandals are openly condemned in defence of the farmers and hence Amos is a defender of social justice. ✓

The ostentatious sacrifice practised in the high places disgusts Amos to the extent that he condemns it. The main reason of his condemnation is that he is well aware of the evil and manipulative methods used to acquire the money. It is acquired through social oppression of the poor and thus his antagonism of elaborate sacrifice is seen as a protest to social injustice. ✓

The destruction of the high places themselves, the winter and summer house and the ivory objects of Bethan is symbolic of the destruction of the wealthy upper class. This is because all these objects are representative of wealth and power. ✓

C. Mazowiec and D. Bishan claim that in sociology the religion is usually superimposed on society. In this light the religion of Baalism involved the worship of a pantheon of deities with Baal as the supreme god followed by lesser deities. This is the structure that Israelite society had assumed by paganism and hence Amos' rejection of Baalism can be viewed as an effort to combat social stratification which caused social injustice. *war!* ✓

Other scholars such as J. K. Dybdahl have claimed that the book of Amos fits in quite well with issues of ~~contemporary~~ oppressed societies in the modern world. In fact he (ibid) cited that this prophetic book was the most read in communist countries which were oppressed because of their religion. This assertion confirms that Amos was championing social justice. ✓

In the message of Amos the royal houses are singled out. Amongst the nations is that of Hazael of Syria and in Israel Jezebel is mentioned. The royal houses were the ultimate symbols of wealth as they were at the peak of the social ladder. Amos claims that these royal palaces would be destroyed and this shows that he has a strong wish to protect the poor and oppressed. ✓

~~However~~ Amos also concentrated on ~~the~~ the poor peasants due to the fact that he himself was a shepherd and tender of the sycamore fig. This meant that he would naturally be fighting the social injustices which he saw in his itinerant work as a farmer and in this sense was a prophet of social justice. ✓

However in a minor way Amos also concentrated on other issues. Amos can be said to be an advocate for Zion theology as seen in Amos 7:11-12 where he speaks of the restoration of the Davidic dynasty. In this sense he had a Davidic bias. ✓

Amos also can be seen to be a vigorous upholder of the Mosaic tradition of monotheism and election. This is shown by the way in which Amos combats Baalism and urges the nation to return to their single God. ✓

His wish to return to the appropriate sacrificial system of worship is also shown in the satirical reference to the wilderness practices. He urges the people to give their sacrifice in proclamation, a service meant to be done secretly and to add leaven to their offerings which was abominable. In this way Amos is seeking to restore the wilderness traditions. ✓

In conclusion, it is a true fact that Amos was indeed a prophet of social justice although it can be argued to a lesser extent that he did concentrate on other issues. ✓

25

Examiner comment

This candidate provides strong evidence for Amos' preoccupation with social justice, even providing insights from sociology. There is also a consideration of the view that Amos further advocated Zion Theology, the Mosaic tradition, and a return to the appropriate sacrificial system.

Mark awarded = 25 out of 25

Example candidate response – grade C

7.) This claim which says Amos was nothing more than a prophet of social justice cannot be safely relied on. Rather it is safe to say he was more of a prophet of doom, at the same time he also spoke about the social injustices which the people were performing. Doom was his major theme, as evident in his book and this shall be looked at in the essay below.

Amos, without doubt, is better classified as a prophet of doom rather than merely a prophet of social justice and this is mostly evident from his book. From chapters one to two of the Book of Amos, Amos is seen to be talking about the punishments which the different nations were going to be put under. These punishments all fall under the same category, doom for all the sinful nations. Some of the nations which were to fall under the punishment of Yahweh were Tyre, Edom, Gaza, Moab and Judah itself, the chosen nation. In chapters one and parts of chapter two, Amos is seen starting with the phrase, "For three transgressions of Tyre, (or Edom, or Judah) and for four, I shall not revoke the punishment." This phrase is God's word, telling the people of the different nations that he was not going to remove or take away the wrath of God upon them because of their sin. This aspect of God's wrath proves that this was doom for the unfortunate nations, and without doubt this was Amos' major theme.

which makes him a prophet of doom rather than a prophet of 'social justice' as a proper title. ✓

Further evidence to support the above claim are chapters five to eight of the book Amos, where Amos is shown three things by God. He is first shown a swarm of locusts, devouring the crops after the king had taken his harvest, and secondly he was shown fire licking up all the waters of the seas of the earth, almost devouring the soil itself, and lastly he was shown a plumbline. On the issue of the locusts, the Lord told Amos that he was going to wipe away all those things which the people treasured most, and on the case of the fire, the Lord told Amos about how he was going to cut out those who did not obey him and wipe them off, and on the case of the plumbline, he told Amos that never again was he going to pass by amongst his people. He wanted no more of them. This rejection by God towards his people and his wrath meant only one thing, doom, and this was Amos' major theme, which qualifies him as the prophet of doom. ✓

However, though Amos is said to have been the prophet of doom because of his messages, they were not the messages and the only topic that he touched on. He, though not as his major title, could also be referred to as the prophet of social justice. Besides doom, he also stood up against the social injustices that were going on amongst the nations, especially Judah. He accused the people of oppressing the needy, selling the poor for a pair of shoes and trembling on the heads of the poor. He even went on to accuse the women of this

certain province, whom he referred to as the "sleep cone of Basdan", women whom he accused of making their husbands oppress the needy. This shows that Amos was not only concerned with doom in his message, but also that social justice had to be there. ✓

Though this claim is still being debated upon, some scholars even go on to say that Amos can even be referred to as a prophet of hope. This is so because the last two chapters of his book have got an element of hope in them, there is hope that the exiles will return and a new kingdom will be established. It is indeed true that the last two of his chapters do bring out an element of hope, so he can, in a way, also be called a prophet of hope. Though this is to a lesser extent. ✓

It is without reasonable doubt, as the evidence stated in the above essay that it can rather be said that Amos was a prophet of doom instead of a prophet of social justice because doom comes as his major theme. However, social justice come as part of his message.

15

Examiner comment

This essay gives a reasonable defence of the view that Amos' prophecy is a combination of threats of doom, concerns about social 'justice' and a nod towards hope.

Mark awarded = 15 out of 25

Example candidate response – grade E

Amos is discovered by many scholars in his nine chapters as a prophet of doom who however raises hope and gloom in his last chapters. His mission was mainly focused to the social activities of the Israelite nation and Judah. Amos was a ^{shepherd}, called to the prophetic office, he lived in Tekoa.

As a ~~shepherd~~ ^{shepherd} tree dresser and a shepherd he was called into prophetic office. In his gospel and ministry Amos talks much about the sins of Israel and Judah. He became a prophet in the days of the reign of Jeroboam in Israel and Uzziah in Judah. Amos was against the rich, his prophecy was mainly based on how Jehovah was ~~angry~~ ^{angry} at the Israelites because of their sins.

Amos talks about his visions in the first chapters how the Israelite sins had been reaped and were ready to be punished. Amos saw Jehovah ^{was} standing on ~~be~~ holding the plumbline, this meant that he was not going to pass by them anymore. Amos was given five visions by Jehovah, the basket of ~~reapen~~ ^{reapen} summerfruit, which represented the reaped sins of Israel which were ready to be punished. The fire which was to consume all those who did not listen to his words. Their crops were going to be devoured by the locust and they were to suffer.

Amos was against slavery in Damascus, how Israel also hated his neighbour brother. The nation was so weak to people built themselves large houses the rich became more rich whilst the poor became so poorer. The rich sold the poor for a pair of shoes and the rich sold them to slavery.

Amos tells the people how Jehovah was angry. As a scholar Eubank once said that "Jehovah's anger was dangerous that he wanted to destroy his chosen nation. Amos speaks against their feasts, how they had thrusted their brother. Edom. Amos who was to ask for forgiveness from Jehovah. His message was basically based on the social justice. He advised the people to be fair.

Though in his last chapters Amos creat hope to the people, even after what he has said about the day of the Lord. He gives hope to those who were willing to repent for forgiveness that Jehovah was going accept them and they wont be destroyed by the fire. Amos is said to have p been against the rich mainly because of his poor background this is according to Sturward Douglas.

(10)

Examiner comment

This essay has a weak focus on the issue of social justice. Although several points do relate to it, including the conclusion, other material simply gives information about Amos without relating it to the question.

Mark awarded = 10 out of 25

Question 8

Examine the importance of symbolic acts in the prophecies of Isaiah of Jerusalem and Jeremiah.

[25]

Mark scheme

For Isaiah, candidates might refer to:

- 7:1-9 – Isaiah’s delivery to Ahaz of the sign of Shear-jashub in the Syro-Ephraimite war Immanuel, as an assurance to the king that in the worst case, a remnant shall return from captivity;
- 7:10-17 – the second sign, of Immanuel – God is with us;
- 8:1-4 – Maher-shalal-hash-baz as a third sign;
- 20:1-6 – Isaiah walking naked and barefoot as a warning to Egypt of approaching captivity;

For Jeremiah, candidates might refer to:

- 13:1-11 – the linen belt, symbolizing the rotten state of Judah;
- 16:1-9 – Jeremiah forbidden to marry and have children – as an important reminder that the nation’s destruction was imminent;
- 18:1-12 – the potter’s house: God as the sovereign potter who works the clay of all nations and peoples;
- 19:1-15 – smashing the clay pot in Hinnom, symbolic of smashing Judah;
- 27:1-28:17 – Jeremiah and the yoke symbolizing unconditional surrender to Babylon;
- 32:1-15 – Jeremiah’s purchase of the field to symbolize an eventual return to normality;
- 43:8-13 – burying stones in the entrance to Pharaoh’s palace to symbolize the fate of the exiles in Egypt;
- 51:59-64 – throwing the scroll in the Euphrates, to symbolize Babylon’s destruction.

Weaker candidates will simply list symbolic acts. Stronger responses will consider the importance both of individual acts, and of symbolic acts within the prophecy of Isaiah/Jeremiah as a whole – i.e. they are a dramatic enforcement of the message – a visual presentation of the spoken word that has the power to bring about what is symbolized.

General comment

The examiners are looking for an analysis of the importance of symbolic acts in the prophecies of Isaiah and Jeremiah. The focus of the question is on the *importance* of symbolic acts, not simply a list describing them.

Example candidate response – grade A

8. Symbolical acts in the prophetic ministries of both Isaiah and Jeremiah showed God's message to the people. Many of these symbolisms were not accepted by the people as most of them went against the hopes of the people. The symbolical acts were used to apply to the sense of reason to the people of Judah.

Isaiah appeared at a time when there was a political crisis in Judah under King Ahaz. The king was faced with the Assyrian threat, and was debating on joining ~~the~~ in an alliance against it. At this point Isaiah came before the king to advise him not to join any alliance because these would be destroyed. When Isaiah mentioned the stumps of firebrands, he must have observed the realnesses of the

Syco-Ephraimite alliance and its kings, that these small nations would be destroyed. Therefore it would have been more advisable for Ahaz not to join any alliance and put his trust in God. In this case Isaiah came with his child whose name meant "speed spoil hasten plunder", portraying that the alliances would be destroyed quickly. ✓

Isaiah also gave the sign of Immanuel which means "God with us". In this case, Isaiah was still trying to convince Ahaz not to involve himself in the alliance system. This was because ✓
The Lord himself would deliver the enemies of Judah at his feet and Isaiah encouraged Ahaz to put his trust in Yahweh and Judah will be saved. ✓
However, Ahaz must have been confused as he was also being encouraged by his advisors to join in an alliance which seemed to be the most logical thing to do. Yet, Isaiah, a prophet of God also wanted him to remain neutral and put his trust in God. Before the child Immanuel was revealed, the alliances would be destroyed. ✓

Another symbolical act of Isaiah is naming his child Shear-jashub which means a remnant shall return. This was because Judah had involved herself in the alliance system. Therefore, Judah would come to destruction, but a remnant would return. This also ✓
portrays that the lack of trust that Ahaz had, ✓
and the people ultimately, would lead the nation into defeat by the Assyrians, but a ✓
remnant of them would return.

Jeremiah also lived in celibacy, that is would not marry and was therefore, a shame. This symbolical act showed God's own plans for the people of Judah. The prophet Jeremiah was also not allowed to practise mourning rites or to attend any feasts. This contributed to his loneliness as people scorned him. These actions revealed that when God finally destroyed the people, there would be no need to have feasts because the sorrow would be great. Not practising mourning rites was also because on the day of the Lord, the sorrow that would be experienced then would be far greater than that which the people felt. Therefore, the prophet's refraining from social activities showed the wrath of the Lord that was to come.

Jeremiah also put a wooden yoke around his neck and this signified Babylon's taking over of Judah. This yoke was destroyed as Jeremiah was thought to be lying and giving false prophecies. To re-emphasize it, Jeremiah put on an iron yoke and this showed that Babylon was going to be used to punish Judah. Jeremiah also prophesied that the Jerusalem temple would be destroyed and this was unacceptable to the people of Judah as the temple of Jerusalem had once been said that it would never be destroyed by another prophet. With the yoke then, Jeremiah showed that Babylon would destroy the temple and destroy Judah as well.

Jeremiah also prophesied that though the people of Judah would be sent to exile, they

would return back to their home. However, his prophecy about Judah going to ~~be~~ exile seemed to be false because Jeremiah bought a field for himself at the time when Babylon was about to siege Jerusalem and he urged the people also by encouraging the king to surrender and submit to the Babylonians.

To conclude, symbolic acts were used to show the relationship and attitude of God and his people. They also showed the future events of the nation even though the people did not believe.

(20)

Examiner comment

This essay gives a good selection of symbolic acts from Isaiah and Jeremiah and concludes that symbolic acts were used to show the relationship with, and attitude of, God to his people. They were also predictive, even though they were not believed.

Mark awarded = 20 out of 25

Example candidate response – grade C

Symbolic actions are techniques used by prophets to convey their messages. Thomas Overholt defined a symbolic act as 'acts of power that are within the capacity of an individual to perform. The Symbolic acts in the prophecies of Isaiah of Jerusalem and Jeremiah are of paramount importance as they show the meaning and the messages of the two prophets.

Isaiah's symbolic act of giving his sons symbolic names is very important. The tumults of political in politics in Jerusalem was presented by the symbolic names of his children. Emmanuel, Sherga-shub and Maher-shalal-hash-baz symbolise among other things God's love for the righteous and that he will never leave his children.

Isaiah in Chapter 7 confronts King Ahaz with his son Sherga-shub with three ^{options} conditions. This shows that the presence of his son was symbolic which meant that a remnant shall live. The Syria-ephraimite alliance was weak and to turn to Assyria for aid was not trusting God rather it was trusting human beings, horses and chariots. Therefore Isaiah's son symbolised that a remnant shall stay in the house of Jesse which is some hope.

Isaiah's symbolic act of writing on the tablet is also important. Isaiah wrote 'Speed-Spoils-Lasten-Pound' which was meant to put fear in the people of Israel. This was also done after the birth of Maher-shalal-hash-baz. This symbolic act was only witnessed by two people which shows the weakness of symbolic actions. This act was

This meant that people were no longer going to be happy but there was going to be sadness. These symbolic actions were done as a way to turn people to God as they had left him to worship other foreign gods.

Jeremiah also broke the ceramic pot, which suggested the unparale of Israel by Yahweh. Yahweh was going to destroy Israel and it was going to be unparale. Jeremiah also wore the yoke around his neck, which meant that Israel was going to exile and be slaves again. This is also important as the people could see how serious Yahweh is and that they had to change.

In a nutshell the symbolic acts in Isaiah and Jeremiah were both important since they showed people Yahweh's seriousness. According to Thomas Overholt the aim of these symbolic acts were forceful and convincing extraordinary. Prophets could dress or act as a way to deliver oracles thus Isaiah and Jeremiah also did symbolic acts.

15

Examiner comment

This essay gives a fair selection of symbolic acts from Jeremiah and Isaiah. The conclusion does show the importance of symbolic acts, but that importance is not shown so well in the body of the essay.

Mark awarded = 15 out of 25

There are no suitable example candidate responses available for grade E.

Question 9

In your view, which were greater, the pre-canonical or the pre-exilic prophets?

[25]

Mark scheme

This question requires a lot of thinking, so credit all attempts to make a case. Some candidates are likely to see the work of certain prophets as seminal, whatever the real justification for such a view. Samuel might be seen in this light, for example, as an important transitional figure between the offices of seer and nabi; also in so far as he was a judge, and had priestly and political functions which later prophets sometimes exercised. He also fostered 'ideal' Yahwism and anointed and criticised kings, setting an example for what followed, where it is claimed that prophets always criticised or kept an eye on the excesses of kings. Similar cases will be made for Moses and Elijah. If these prophets are important in this way, then they might be said to be more important than the pre-exilic prophets.

On the other hand, it could be said that the pre-exilic prophets were more important, for example in the fact that they had books written in their names, and were sent for in important times and places also, such as Jeremiah at the crucial watershed of the Babylonian exile, or Isaiah during the Syro-Ephraimite war.

Some might conclude that neither group was more important than the other, since both exercised crucial roles with kings, both threatened dire consequences for abandoning Yahweh and the covenant, both performed miracles, both criticised false prophets, and so on.

General comment

The examiner is looking for grounds of comparison by which candidates might judge the relative greatness of the pre-canonical and pre-exilic prophets: e.g. miracle-working, power, focus, mission, etc. To access higher grades, essays must provide a comparative framework as opposed to just listing who did what.

Example candidate response – grade A

Pre-canonical prophets appear to have been much greater than the pre-exilic prophets. Pre-canonical prophets performed miracles, anointed kings and were actively involved in issues affecting their nations. They were also ecstatic, violent, morally upright and they had very vivid calls. They also fore-told very vivid and more accounts, unlike the pre-exilic prophets who were focused on the exile. Pre-canonical prophets were those like Moses, Samuel, Elijah, Elisha, Micah, Ahijah, Nathan and Gad. Pre-exilic prophets were those like, Amos, Hosea, Isaiah of Jerusalem and Jeremiah.

Pre-canonical prophets performed miracles as opposed to the pre-exilic prophets who were usually dormant. Moses parted the red sea and hit a stone so water would flow out of it in the wilderness. He did all this with his rod. Elijah provided miraculous flour and oil for the widow at Zarephath everyday until the draught was over. Elisha also raised the Shunemite's woman son from the dead. The lively impact of miracle performance by the pre-canonical prophets makes them greater.

Pre-canonical prophets in contrast to the pre-exilic prophets were very actively involved in their societies as they played roles like anointing kings and denouncing and advising them in their day to day lives. Samuel anointed Saul and David in 1 Samuel 10 and 17 respectively. Nathan denounced David for his double-sin of seducing Bathsheba and killing Uriah in the form of a parable. Elijah also denounced Ahab in 1 Kings 21 about Naboth's vineyard. Pre-exilic prophets on the contrary, addressed

their kings quite distinctly and some like Hosea never had such influence on kings. Pre-canonical prophets were thus, greater than the pre-exilic.

Most pre-canonical prophets were ecstatics. Moses in Numbers 11 proves to be an ecstatic whose spirit is transferred into the others while Elisha asks for music to be played before he prophesies, proving that he was an ecstatic. However, one could argue that pre-exilic prophets were also ecstatics. Amos, when he received the vision of figs and the plumb-line in Amos 9, is believed to have been in a case of concentration ecstasy. Isaiah walked naked for three years to show Judean bondage and this could only have been possible if his reasoning was suspended. Jeremiah also ecstatically carries yolk bars in Jeremiah 23, thus both groups were ecstatics.

Pre-canonical prophets prove to have been greater as they were violent in their ministries. They took all turns to work for Yahweh, proving that they were probably more determined. Moses kills an Egyptian in his youth and Elijah in 1 Kings 18, massacres four hundred prophets of Baal and four hundred and fifty prophets of Asherah. In doing this, Elijah was actively fighting against idolatry and upholding monotheism. Pre-exilic prophets, on the contrary, only lashed at their problems verbally. Hosea seriously upholds monotheism but does nothing active to fight against idolatry. Pre-canonical prophets therefore prove to have been greater than the pre-exilic.

Pre-canonical prophets appear to have been more morally

upright as compared to the pre-exilic prophets and according to John Bright, no test of a true prophet was greater than that of moral character. Nathan, David's court prophet, denounces him for adultery with Uriah's wife and Elijah denounces Ahab for murder of Naboth. However, prophets such as Hosea ~~was~~ marries a harlot, some yet prophets were supposed to be morally upright. ✓

Pre-canonical prophets also had prophetic guilds that the pre-exilic prophets did not have. Amos in Amos 7¹⁴ claims that, "I am no prophet nor a prophet's son..." which proves that he was more of saying he had not been in a guild. Elijah on the contrary had control over Bethel, Gilgal and Mizpah and with such guilds, prophets were trained and raised as the sons of the prophets. One could know how to live as a prophet and act in contrast to the pre-exilic prophets who worked on their own. Pre-canonical prophets were hereafter, better than the pre-exilic.

(~~In conclusion~~) The pre-canonical prophets were greater than the pre-exilic prophets because these prophets uttered their oracles unlike the pre-exilic prophets who wrote their oracles. They could therefore act out their oracles and convince their hearers to hear the word of Yahweh as they were closely linked to their people. Thus, they were greater than the classical prophets.

In conclusion, it is the pre-canonical prophets who were greater than ~~the~~ pre-exilic prophets. The judgement on the whole being because they were more active, vivid, vigorous and outspoken as compared to the pre-exilic prophets who focused on the covenant and exile. (19)

Examiner comment

Most high-grade essays would require different viewpoints, but this essay still qualified, as a high-grade essay, because of the amount of evidence provided for its view, which is developed with enthusiasm.

Mark awarded = 19 out of 25

Example candidate response – C grade

f47 Precanonical prophets are prophets who existed at a time when their books, biographies or the works were not written down and these prophets are Moses, Elijah, Elishah and Samuel. Pre-exilic prophets are prophets whose lives and works were written in books. Both these prophets were great because they served their purpose, they preached God's word and they performed miracles.

Precanonical prophets were greater because they performed miracles more than pre-exilic prophets. Moses parted the red sea with his rod and the miracle Moses performed was very beneficial because it led to the people of Israel to cross the red sea. Elijah was raised the son of the widow of Zarephath and the contest at Mount Carmel he performed tremendous miracles. Elishah provided oil for the Shunammite widow and he turned the poisonous potage into good food and he fed a hundred people. Elishah also healed Naaman of his leprosy.

Precanonical were greater because they came before pre-exilic prophets the pre-canonical prophets paved way for the pre-exilic prophets. Abraham was argued to have been the first prophet. Precanonical prophets like Moses were far too excellent because they spoke face to face with God (Deuteronomy 34 vs 10). According to B. W. Anderson prophets who came after Moses were to follow his foot steps and the covenant was received by Moses. Without Elijah prophecy would have died because he suppressed banian and Elijah's mission was finally accomplished by Elishah.

Precanonical prophets according to Wood were special in the sense that they died miraculous deaths, different from other prophets for example Moses and Elijah. Precanonical prophets visited God at inspirational places like Mount Horeb and Mount Sinai. (✓)

Precanonical prophets had a multiple of functions they had duties of judging, seership and priestly duties. Samuel contributed much to the history and religion of Israel because he performed priestly duties such as offering sacrifices at the same time he was a seer he had a gift of second sight. ✓

Precanonical portrayed their messages clearer than pre-exilic because they spoke directly what God had said. Pre-exilic prophets used allegorical stories like the story of Hosea, his marriage and family story was confusing and scholars argue that the story was not realistic. When Hosea walked with a yoke around his neck it was even though it was extremely painful people associated that with madness and loss of mental faculty same as when Israel walked naked in the street. (✓)

However pre-exilic were great in their own way because they preached about the restoration of Israel's grace and they denounced social injustice. Amos and Jeremiah were considered to be prophets of doom however they interceded for the people and God repented. Pre-exilic were also great because their backgrounds influenced their messages such as Hosea, Jeremiah and Amos. ✓

Pre-canonical prophets were ecstatic which was one of the most important criteria of true prophecy.

Both pre-canonical and pre-exilic prophets are great because they both delivered their messages to the people and they both preserved the Mosaic covenant, both were also called for social justice. ✓

(14)

Examiner comment

The candidate makes some reasonable points in favour of the pre-canonical prophets, e.g. their miraculous powers, multiple functions, and their status as forerunners of the pre-exilic prophets. The essay concludes with a valid claim that both groups of prophets reached greatness in fulfilling their functions and merits a grade C.

Mark awarded = 14 out of 25

Example candidate response – grade E

Pre-canonical prophets are those prophets who did not personally preserve their oracles through writing and pre-exilic prophets are those whose works were written down either by them or by their secretaries. They are also prophets whose ministries came just around the time of the exile to Babylon.

Abraham who is oftentimes considered amongst the pre-canonical prophets was an excellent upholder of Yahweh's promise that Israel was going to be a nation. His faith was also an example held out by many prophets.

Moses who is said to be the gatherer of precanonical prophecy played a very fundamental role in liberating the Israelites from Egyptian bondage. He also interceded for them ~~from~~^{to} Yahweh and performed miracles. He was a prophet par excellence. Moses' prophecy and prophetic ministry is also used as the yardstick in authenticating both precanonical and preexilic prophecy.

Samuel played the role of Kingmaker. He was very instrumental in consolidating the monarchy in Israel. He also showed future prophets how the handling of kings was entirely up to them. Elijah's contribution was made by no other, he physically fought for the resuscitation of a monotheism which was dying out to Baalism. Nathan was also one prophet who fought for social justice and fearlessly reproached the King when he had done wrong.

On the other hand were preexilic prophets. Amos was a prophet of social justice. He reproached kings and people alike. He even spelt doom on whole kingdoms. He told people of Yahweh's wrath and spelt out punishment. Hosea was a prophet whose oracles were about the love of Yahweh, they were hopeful oracles in as much as they pronounced punishment. Isaiah was a prophet whose ministry was over Israel.

with politics. He advocated for political choices to include Yahweh and he also made constant references to the Davidic promise. He made the famous virgin birth prophecy. Jeremiah who is otherwise known as the weeping prophet gave sad oracles concerning the exile.

In my view, precanonical prophets were greater than pre-exilic prophets. The precanonical prophets laid the foundation for all prophecy. They did the bigger job of consolidating prophecy and Yahwism. They even fought battles such as in the case of Elijah. The pre-exilic prophets on the other hand were advisers and counsellors of the people because all the work had been done by the precanonical prophets. (11)

Examiner comment

The essay is primarily a list of what the pre-canonical and pre-exilic prophets did/achieved. The conclusion to the essay makes one simple comparative point – that the pre-canonical prophets laid the foundations for all prophecy.

Mark awarded = 11 out of 25

Section C

All the biblical verses for Question 10 are from the Revised Standard Version in this booklet.

Each of the four gobbets was marked out of six, with one additional mark available for overall performance. Where a + sign follows a mark, this indicates that the answer was worth slightly more than the actual mark awarded and contributed to the awarding of the extra mark for overall performance.

Question 10 (a)

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) And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." And Joshua the son of Nun, the minister of Moses, one of his chosen men, said, "My lord Moses, forbid them." But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his spirit upon them!" And Moses and the elders of Israel returned to the camp. (Numbers 11:27-30)**

Mark scheme

Context is the development of Moses' responsibilities as a leader, where those responsibilities are lightened by transferring his authority to 70 elders. Candidates could raise a number of background points, such as:

- the tent of meeting (v.16);
- Moses' ruach/divine spirit (cf.24:2; Judges 11:29), and the issue of charismatic leadership;
- the 70:1 ratio;
- the prophetic 'contagion' affecting the two outside the camp;
- ecstatic prophecy and its origins, and the fact that it is apparently sanctioned here;
- the association of cloud with theophany;
- the peculiarity that the 70 elders prophesied no more;
- the association of this narrative with the E tradition.

In this part of the narrative, Joshua wanted to forbid Eldad and Medad from prophesying, the inference being that their actions were disapproved of because they were copying the style of Canaanite prophets. There is also an implication that Moses might be jealous of his prophetic prerogative, but Moses' reply suggests (1) that he approves of ecstatic/ruach prophecy when it is performed in Yahweh's name, as opposed to that of Canaanite Baal, and (2) that he is not jealous of others prophesying, because there is a need for the people to learn about God from genuine prophets.

General comment

For this extract, candidates are expected to comment on the case of Eldad and Medad and the issue of ecstatic 'transfer'. Some might be able to comment on the origin of the material which seems to be an editorial attempt to legitimise ecstasy in the early periods, in connection with Moses.

Example candidate response – grade A

10a This is after Moses had complained to Yahweh that the role of being the mediator in Israel was becoming too heavy. He was therefore instructed to appoint seventy two elders ~~to~~ so as to help him carry the burden. He therefore goes on to transfer part of his spirit into them so that they may take up the leadership of the people. This is contagious prophesism which some allude to ecstasy. The spirit was also to fall on Eldad and Medad who had been chosen by stayed in the tent. This therefore tends to reflect that prophets in Israel where God anointed and it was the Spirit of God which possessed them rather than the "unconscious ~~trance~~" in the Ancient Near East. Joshua calls for their forbidding and this may seem as if he feels threatened by institution of the seventy who are to be elevated amongst the Israelites. Moreover the contagious prophesism is similar to Elijah's transference of his spirit to Elisha. This reflects that the rites at Sinai were to be the yardstick of those who came after him Moses. This is from the J source since the use of Lord which is Yahweh reflects it. 6

Examiner comment

The candidate gives a very detailed analysis of the gobbet, and combines good understanding with analysis – for example the comparison between "contagious prophesism" and Elijah's transference of his spirit to Elisha.

Mark awarded = 6 out of 6

Example candidate response – grade C

10 a) This context happened when Moses complained to God that the work was too much. God appointed Moses call seventy elders in the wilderness. Moses gather them together and his spirit was poured into the seventy elders and he started prophesying including Eldad and Medad who were in the temple. Joshua was not happy of Eldad and Medad prophecy so he wanted Moses to stop them. Moses replied to him and told him it was his power but God's power. God's spirit is the one who were upon all these leaders of the church. They were going to help Moses. Some scholars argue that that is when prophecy started in Israel. They call this event the wilderness or Exodus event. The implication of that is when prophecy started is debatable because there is Abraham prophet before Moses.

Examiner comment

The candidate gives a general overview of the main points of the text, together with some critical comment, e.g. that some scholars identify this as the origin of prophecy in Israel.

Mark awarded = 3 out of 6

Example candidate response – grade E

After the spirit of Moses was shared amongst the seventy elders	EXAMINER
to help him in leading the people, a young man came to	USE OF
Moses telling him that there were people who were prophesying	T.M.P.
Eldad and Meddad were part of the elder and had become	
ecstatic that the people wanted to silence them. However Moses	
was aware of it. Furthermore Joshua thought these people	
were taking Moses' duty and thus should be silenced	
but Moses was glad because he wanted all the people to	
be full of the spirit so that they can talk to Jahweh directly	
This also made Eldad and Medad to be part of the	
elders to check on the people since they were too many	
for Moses alone.	
	26

Examiner comment

This candidate gives a basic overview of Eldad and Medad, and Moses' reaction to their prophecy.

Mark awarded = 2 out of 6

Question 10 (b)

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):

**(b) And when Saul inquired of the LORD, the LORD did not answer him, either by dreams, or by Urim, or by prophets. Then Saul said to his servants, "Seek out for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a medium at Endor."
(1 Samuel 28:6-9)**

Mark scheme

Context is Saul's consultation of the spirit of Samuel through the witch (the medium) of Endor. This passage seems to have been inserted between 28:2 and 29:1, and belongs properly after chapter 30, the scene being at Gilboa (v.4) and nearby at Endor (v.7), on the night before the crucial battle with the Philistine army. The Philistines are camped at Shunem, opposite Gilboa.

Samuel had died, and Saul had disposed of the mediums and wizards, and the traditional 'lots' of dreams and Urim had failed him, so had none of the ordinary means of consulting prophets/mediums concerning the nature and outcome of the battle. Saul was terrified at the size of the Philistine army, so Saul instructed his servants to find a female medium. One is found in Endor, and Saul visits her in disguise, and asks for a spirit to be conjured up. The medium is reluctant reminding him that mediums have been banished from the land by (his own) policy. Saul swears that she will receive no punishment, so she summons the spirit of Samuel, whom she describes as a "god". Samuel tells him that because of his refusal to destroy Amalek totally, his kingdom has been given to David, and that he will die in the battle.

Comment can focus on any part of this narrative, but should include comment on "dreams and Urim" – the nature of the sacred lots used for divinatory purposes, and in particular the part played by the medium of Endor.

General comment

This gobbet deals with Saul's consultation with the medium at Endor, in the absence of communication with Yahweh. The examiners are looking for details such as: an analysis of the reasons for Yahweh's silence, the prohibition of necromancy; the reason Saul consulted the medium, and the result.

Example candidate response – grade A

b) The context of the gobbet is about King Saul who had defeated the philistines and offered sacrifices as ~~sammuel~~ Samuel had delayed and the lord turned his heart away from Saul and Samuel denounced him. The gobbet shows us that it is better to listen than to regret as Saul was doing. Also the lord is not a God to be fooled or played with for he takes his rules seriously for he was mad that Saul had taken a dirty which was priests only not for Kings. However, the gobbet shows how important it was to seek the lord for guidance before the war so when the lord did not answer Saul he became afraid of defeat. More also one person's mistake endangers others just by like Saul's mistake had an effect on his army they were defeated. On the other hand when people are in difficult situation they lack reasoning they make irrational decisions like Saul went to seek out for a medium of which it is forbidden by Yahweh but did it knowingly. However, as people we forget to ask for forgiveness for Yahweh is a forgiving God and Saul did not ask forgiveness from Yahweh maybe that's why God never answered him. 4

Examiner comment

This candidate takes an unusual and interesting approach to the gobbet, looking at the background psychology – for example Saul's desperation affected his reasoning powers, so led him to make irrational decisions.

Mark awarded = 4 out of 6

Example candidate response – grade C

10. (b) It was a known way of asking what God wanted through the use of Urim and Thummim but Saul erred when God did not respond or answer him by dream or Urim or prophets. Saul by seeking guidance from a medium sinned before God because what God had declared to the children of Israel that they were not supposed to worship any other God except Yahweh alone. Seeking the guidance of a medium was idolatry. Worshipping or giving honour or reverence to another god was profane. Saul by so doing sinned and Samuel the prophet of God said all what had happened and was not happy about what Saul had done. God had forbidden the Israelites not to do the

following two things,
 Astrology — that is the study
 of stars and moon, this was
 abominable to God,
 Secondly was to talk with
 the spirit of the dead
 people (Necromancy) For
 Saul to consult or seek
 the guidance or advice
 of a medium was sin
 against. Samuel told
 Saul that he had seen
 curred before God and had
 applied for a curse from God
 his kingship would be
 taken by David.

Saul was so much interested
 in position or becoming a
 king rather than giving God
 worship and fear. His
 act made God to be not
 happy with him what followed
 after that incident, were
 curses after curses!

3

Examiner comment

This candidate focuses on the action of Saul in consulting a medium. This was prohibited in the Law because it was tantamount to worshipping other gods, hence the forbidding of astrology and necromancy. The punishment for continued sin was to be the loss of his kingdom.

Mark awarded = 3 out of 6

Example candidate response – grade E

106 The immediate context is of Saul seeking advice about his leadership from Yahweh. The immediate context is of Saul asking Yahweh for a vision possibly of how he was going to survive the hard times that had come upon him. Saul as a king was not given a vision or a sign because he had deceived Yahweh in many ways he had broken Yahweh's promises during his reign, also Yahweh sometimes did not give visions to unchosen people. The source that was used is the Judian source because of the word Lord which means Yahweh a typical feature of the South. The type of writing is in prosaic form because of the continuous sentences. Also the goblet is in retrospective form which shows that it was written after Moses's time. The aim of the author is to show that Yahweh possibly does not give visions to people who go against him and people who are not chosen, also kings were regarded as an obstacle to Yahweh's rule the main reason why most pre-canonical prophets were against kings, also kings could not carry out prophetic duties of receiving dreams and visions. This goblet is similar to the incident of Ahab when he sent his prophets to inquire for his health to Elijah in (1 Kings 18:9ff) he was told that Yahweh would not save him as he was going to die that way of his sickness.

Examiner comment

This answer deals only with the reasons for Yahweh's silence despite Saul's attempts to seek guidance. This aspect is satisfactory, but the bulk of the goblet on the medium of Endor is ignored.

Mark awarded = 2 out of 6

Question 10 (c)

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):

(c) But [Elijah] himself went a day's journey into the wilderness, and came and sat down under a broom tree; and he asked that he might die, saying, "It is enough; now, O LORD, take away my life; for I am no better than my fathers." (1 Kings 19:4)

Mark scheme

The context is the revelation to Elijah on Horeb. Elijah has killed the Baal prophets on Carmel. Ahab tells Jezebel what Elijah has done, and she threatens Elijah's life. Elijah flees to Beersheba, goes a day's journey into the wilderness (an expected setting for theophanic appearances – as with Jesus' temptations in the wilderness).

Apart from the narrative context, comments might be made on:

- "broom" = rotem: a white flower with a maroon centre;
- the speed of Elijah's translation 130 miles south of Jezreel, well within Judah;
- his previous ecstatic feat of running before Ahab's chariot;
- Elijah's arrival at Horeb; the significance of Horeb (a northern // to Judahite Sinai); significance of Sinai/Horeb for theophany and revelation of the Law;
- the request for death reflects the semitic concept that life/nephesh comes from God, and can only be ended by God, and definitely not by suicide;
- "no better than my fathers" – anybody's guess. Possibly the phrase implies disgust with his own fear, or self-loathing at having killed so many, or at the lack of success against Jezebel;
- the angel is hailed by commentaries as a feature of E and J alike, so take your pick;
- accept comments about angels as messengers/intermediaries/being equivalent to God himself, and so the experience is equivalent to a theophany;
- accept some extended reference to the theophany at Horeb, but 19:1-8 should be the boundaries for extended comment on the context itself.

General comment

The examiner is looking for an analysis of Elijah's actions in the aftermath of his destruction of Jezebel's prophets, such as: the significance of Sinai/Horeb, the surprising request for death, and so on.

Example candidate response – grade A

6 Elijah flees to Horeb after the contest with the Baal prophets at Mt Carmel and the threat from Queen Jezebel the protagonist of the Baal religion. Elijah's surrender and complaint to Yahweh reinforces the idea that if an enthusiastic and monotheistic champion like him get tired and exhausted the Yahweistic religion is then on the wane. Death is here taken as a form of escapism and the form of solace. This is ironic since Elijah had previously eradicated the 950 Baal prophets in a bid to eradicate the Baalistic religion. The return to the wilderness is reflective of Hosea's doctrine of the sojourn in the wilderness where reformation was to be found. This is a Judahite source since due to the use of Yahweh for as the name of the deity. Moreso God is presented as anthropomorphic God one who listens to his people.

Examiner comment

This is a cleverly written answer that looks at the attraction of death for Elijah, the ironic nature of his request, considering his achievements against the Baal prophets, and the 'return to the wilderness' theme.

Mark awarded = 6 out of 6

Example candidate response – grade C

10 After, the Contest between Elijah and the prophets of Baal, the deaths of the prophets of Baal caused a serious conflict between Jezebel and Elijah which caused Elijah to wish to die. This was his greatest achievement or the climax of his ministry. Since Elijah had been through a lot of difficulties in trying to defend the Jewish tradition, he felt that it was too much for him. However, since Elijah was doing this at God's will he should have waited for God's instruction and because he went and met God in Mount Horeb it can be argued that he fled without God's hint of where he was supposed to go or what he was supposed to do. However, Elijah as a human being also was running away with his wife and it becomes so controversial why he was asking for God to take his life. In some sense, Elijah was indirectly asking for assistance from God and he believed that maybe by that way was going to be assisted. On the other hand, Elijah had worked very hard and it might be true that he wanted to rest as he had already demonstrated the power of God at Mount Carmel and from that day the people were in a certain position to know who God was.

Examiner comment

The candidate refers coherently to the conflict between Elijah and Jezebel, and suggests that the stress of that conflict might explain Elijah's wish to die. The answer also provides some speculation concerning Elijah's journey to Horeb.

Mark awarded = 3 out of 6

Example candidate response – grade E

Elijah said these words to Yahweh in the wilderness. He was wanted Yahweh to take his life away and let him die. ✓
 This was because he had made many enemies and they all sought for his life. Jezebel wanted to kill him because he had killed all her prophets of Baal. ✓
 He first anointed Elisha to be prophet and to carry on with his duties. He had also become enemies with King Ahab and he also wanted to kill him. ✓
 He then asked Yahweh to take away his life since he was no better than his father. ✓

Examiner comment

The candidate gives a very basic account of the reasons for Elijah's wish for death, primarily because of Jezebel's wish to kill him.

Mark awarded = 2 out of 6

Question 10 (d)

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):

(d) "... Then a spirit came forward and stood before the LORD, saying, 'I will entice him.' And the LORD said to him, 'By what means?' And he said, 'I will go forth, and will be a lying spirit in the mouth of all his prophets.' And he said, 'You are to entice him, and you shall succeed; go forth and do so.' Now therefore behold, the LORD has put a lying spirit in the mouth of all these your prophets; the LORD has spoken evil concerning you." (1 Kings 22:21-23)

Mark scheme

Context is the death of Ahab in battle, the reign of Jehoshaphat in Judah, and the accession of Ahaziah in Israel. Verses 1-40 continue the story of the Aramean/Syrian wars from chapter 20. Syria and Israel had had three years of peace, during which Syria and Israel had made an alliance. The alliance had been successful, along with other allies, in resisting the invading Assyrians at the battle of Qarqar (853). Ahab now allies with Jehoshaphat of Judah, cementing the alliance with a marriage arrangement for his daughter. Ahab persuades Jehoshaphat to recapture the disputed town of Ramoth-gilead, east of the Jordan. Before the raid, they seek God's approval through the prophets, so Ahab gathers together 400 court prophets, who approve the venture. Jehoshaphat thinks this too glib, so asks if there is another "prophet of the Lord" from whom they can enquire. Micaiah ben Imlah arrives, predicts success, but on being pressed by Ahab admits that the venture will fail. He details a vision of the heavenly court in which Yahweh asks one of the court to "entice" Ahab so that he will die at Ramoth-gilead. A member of the court volunteers to be a spirit of lying prophecy, and succeeds in persuading the campaign to go ahead. Ahab dies while the battle is lost.

Comment should be made on:

- why Yahweh wishes to deceive Ahab;
- the nature of the heavenly court;
- the fact that the editor is saying clearly that false prophecy comes from Yahweh.

General comment

The focal point of this gobblet is that the lying spirit of prophecy is controlled by Yahweh, so the implication is that fake prophecy can, paradoxically, be true prophecy, because it is used by Yahweh to achieve his purposes.

Example candidate response – grade A

This was the utterance of Micaiah to Ahab and Jehoshaphat after they enquired if they should go to Ramoth-Gilead. Micaiah, here, testifies that all the 400 prophets had lied to them by claiming victory and he does so by means of a vision. This scenario is an example of a clash between true and false prophets. However the definition of true ~~prop~~ prophet becomes complicated as some true prophets are enticed into lying by Yahweh. Thus it can be noted that true prophets are distinguished from false prophets by the authenticity of their oracles. In this case however Micaiah's words came to pass and doom befell Ahab and Elijah's prophecy was fulfilled. Thus Micaiah is a ^{model of} true prophets as he speaks the truth and his prophecies come to pass whereas the false prophets mislead Ahab into his death.

Examiner comment

This candidate gives a succinct and accurate analysis of the gobbet, noting that although the scenario is an example of a clash between true and false prophets, the definition of a true/fake prophet becomes complicated, because some true prophets are enticed by Yahweh into lying. Micaiah's true prophecy is disclosed by vision, and fulfills Elijah's prophecy concerning Ahab.

Mark awarded = 5 out of 6

Example candidate response – grade C

This passage (1 Kings 22:21-23) came about after God wanted to test the faith and obedience of Ahab who was King of Israel at the time. To achieve this, God put a lying spirit in all the prophets except one who was hated by Ahab. At this time Ahab wanted to go at war with the King of Aram with the help of Jehoshaphat, King of Judah. The lying spirits told him he would have victory but Micaiah, the one prophet he hated told him he would die in the battle. The prophecy against Ahab was true and took place. This passage shows that God has the power to put and remove people from power. It shows that he tests the faith of his people in different ways and if they fail to have faith and believe in him, he tests them also. ✓

Examiner comment

The candidate correctly identifies the point of the gobblet in the lying spirit of prophecy, and includes some of the main points relevant to this extract.

Mark awarded = 3 out of 6

Example candidate response – grade E

✓ D) Heavenly beings, finding a way to deceive the King,
 on his decision. The spirit went on to all the
 prophets and they prophesied the same that the King
 was going to have victory he will succeed. But of
 all this there was only one prophet who had a different
 point of view, but the King did not want him because
 he felt that he was always against him so the
 spirit of the Lord succeeded in deceiving the prophets
 and the King went to war and he was killed. / 2

Examiner comment

This candidate gives a *basic* outline of the gobbet – the decision to deceive the King, the prediction of victory, the King's disbelief and eventual death.

Mark awarded = 2 out of 6

Question 10 (e)

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):

(e) Hear this word that the LORD has spoken against you, O people of Israel, against the whole family which I brought up out of the land of Egypt:

'You only have I known

of all the families of the earth;

therefore I will punish you

for all your iniquities.'

(Amos 3:1-2)

Mark scheme

The context in the Book of Amos is 3:1-6:14: a series of exhortations concerning Israel's sinfulness and God's inevitable punishment of it. The series comes in 3 sections, each one prefaced, as here, by the exhortation to "Hear this ..." (3:1; 4:1; 5:1).

Amos is talking about the theology of the 'election', i.e. the belief that in Egypt, God had elected the ancestors of Israel to be his chosen people. The result of election is that the privileges of being the chosen nation means that Israel had to show greater responses in keeping the demands of the covenant, which are the 'text' of the election. That is why God says, "You only have I known of all the families of the earth" – Israel has been selected above all the other nations of the earth (Exodus 19:4-6; Deuteronomy 7:6), so the nations are assembled to witness her punishment. The punishment is irrevocable doom.

In 3-8, Amos illustrates the irrevocable nature of the prophetic word: God acts in history to send disaster as well as reward, and discloses his will to his prophets. The imagery of the roaring lion shows the fear inspired by this fact – "The lion has roared; who will not fear" – "The Lord God has spoken; who can but prophesy?" (verse 8) – Amos is saying that the punishment is inevitable – he is compelled to speak the words.

General comment

The examiners are looking for an understanding of the background themes. In particular, Amos is talking about the 'election' of Israel to be God's chosen people, which requires greater responsibility in obeying the covenant stipulations. Amos illustrates the irrevocable nature of the prophetic word.

Example candidate response – grade A

e) Amos here proclaims the inevitable judgement of the Israelites because they had failed to adhere to the covenant stipulations. Because they had entered into a two way agreement their punishment for their folly was inescapable. Amos tends to go against the view which the Israelites had concerning the day of the Lord. Instead of being raised in status they were going to be plundered. The oracle here is typical Amos since he proclaims judgement despite the fact that the Israelites were the chosen people. Amos propagates the idea that unacceptable behaviour has negative repercussions. This has a Deuteronomic undertones since the action is paid by appropriate reaction from Yahweh. However, it can be said to be Yahweistic Judaic since due to the reference of the deity as Lord. It is actually more appropriate to view it as the Eloistic source since Yahweh is all powerful. \$ — 5

Examiner comment

This candidate understands the background of the goblet in the theology of the election, and comments fluently on Amos' inevitable pronouncements of destruction as a punishment for covenant violation.

Mark awarded = 5 out of 6

Example candidate response – grade C

This was the utterance of ~~the~~ Amos to the Israelites. It can be noted that the Israelites are ~~the~~ the chosen nation and they are being condemned for taking advantage of this. The Israelites had a special bond with Yahweh hence, "You only have I known", and they had destroyed this bond by practising apostasy. Thus because Israel is the chosen nation, Yahweh is going to punish her. This punishment serves to show that the election ideology which the Israelites strongly believed did not apply if they disobeyed Yahweh. The importance of the Mosaic Covenant is stressed in this aspect.

3

Examiner comment

This candidate makes the central point, that election ideology does not apply where the Israelites have disobeyed Yahweh. The Israelites have taken advantage of their special position.

Mark awarded = 3 out of 6

Example candidate response – grade E

The ~~General~~ context is of Amos denouncing Israel as a chosen nation. The immediate context is of Amos announcing that Israel as a chosen nation by Yahweh it was not going to be spared it was also going to be punished. Yahweh was going to punish all the nations including Israel for their bad deeds even if chosen, Israel as a chosen nation had deceived Yahweh. They are two sources used the J Source and the E Source. The word Lord is typical for the Southern and the word I which means God was used in the Northern and also Amos is a prophet whom prophesied in the North that typical of Ephraimite feature. The structure of the gobblet is ~~not~~ poetic form since the sentences do not continue and are short. The aim of the author was to show that Israel as a chosen nation, judgement was going to come and Israel was doing what was wrong upon Yahweh's faces, Yahweh in Amos is also universal since he does not live his chosen nation he punishes all according to their merits. Yahweh had shown that being chosen was not a privilege but a duty which must be taken seriously. The gobblet is similar to that of (Hosea 3 vs ff) Hosea mentions that Israel was going to be punished by Yahweh regardless of him being chosen.

Examiner comment

This candidate makes the point that being chosen was a duty to be taken seriously and that failure to do that would merit punishment. Most of the rest of the points are repetitive or inconsequential.

Mark awarded = 2 out of 6

Question 10 (f)

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):

**(f) “In that day I will raise up
the booth of David that is fallen
and repair its breaches,
and raise up its ruins,
and rebuild it as in the days of old;
that they may possess the remnant of Edom
and all the nations who are called by my name,”
says the LORD who does this.**

(Amos 9:11-12)

Mark scheme

The immediate context here is a prophecy of restoration, in the concluding chapter of the Book of Amos.

The main focus of interest is the nature of 9:11-15, which is generally considered to be part of a general editing of the Book of the Twelve, appended to Amos in particular in order to counterbalance his harsh message. In so far as this material marks a departure from the series of doom oracles elsewhere in Amos, comment is likely to be confined to this issue, and it is acceptable for candidates to gain maximum marks where such comment is extended and clear. Comment is likely to be reasonable here, since the issue of the book’s ending is generally well taught.

Verse 11 is a prophecy of the restoration of the “booth of David”, i.e. the Davidic dynasty, together with a description of the age to come, when the reconstructed kingdom will be an earthly paradise; the plowman shall overtake the reaper, the mountains shall drip sweet wine, the ruined cities shall be rebuilt, and unending security will follow.

Comment might be made on:

- the history and fate of the Davidic dynasty;
- the geographical location of Edom, and its dealings with Israel;
- the antagonism with Edom. Since this intensified during the exilic period, probably owing to Edomite incursions following Israel’s defeat by Assyria, the reference in v.12 is more likely to be a later addition.
- Yahweh’s universal power/the nations called by his name.

General comment

This extract deals with the salvation oracle at the end of the Book of Amos. It invites candidates to consider whether or not this is an editorial addition/a redaction by the editor of the Book of the Twelve/a change of heart by Amos/the work of a disciple, and so on.

Example candidate response – grade A

At the end of his message which is mainly that of doom, Amos gives a hope to the house of David since a remnant of Yahweh's people ~~not~~ would surely return. It becomes clear that the exile rendered to the people of Israel was not a complete alienation but rather a form of chastisement. The message of hope however has a bias since it is pro Judah. This can be alluded to the fact that the prophet Amos hailed from Tekoa which is in the south hence Judah the twin kingdom of Jud Israel held a vital place in his existence. Taking this stance it becomes clear why his judgement oracles shocked his hearers of the North. This is from the Judahite source since it is pro David who was the king from the southern kingdom. As some scholars contend it is more appropriate to view it as an editorial interpolation since it contrasts vehemently with Amos' message of doom and destruction.

Examiner comment

The candidate here gives a thorough analysis of the nature of the gobet as a probable editorial interpolation, Judahite and pro-Davidic; perhaps related to Amos' origins from Tekoa in the South.

Mark awarded = 6 out of 6

Example candidate response – grade C

This conception of hope to the house of Israel yields a very difficult unsolved debate. It is not clear whether this text belongs to Amos or is a later ~~of~~ edition by the later ✓ editors. All along his book Amos was declaring a total destruction (doom) for the house of Israel. This context might be Amos' context in a way that it is talking of restoration of the house of ✓ Israel after its destruction. It might be that after destroying Israel Yahweh was going to raise up Israel again using the remnant which was not to be destroyed. Using this text we can argue that Amos is not a prophet of doom like other scholars view them. Like other pre-exilic prophets (Hosea, ✓ Jeremiah and Isaiah) Amos is saying that a remnant was going to escape the punishment. Israel was not going to be destroyed forever as he once said

Fallen to rise no more
is the virgin Israel

Israel was to rise again as it was in the days of the old

3

Examiner comment

The candidate raises the question of whether the text belongs to Amos or to a later editor, and mentions that Amos might be using remnant theology. There is a comparison with the tone of 3:1-2, although no further analysis is given.

Mark awarded = 3 out of 6

Example candidate response – grade E

After the destruction of all who were evil, God assures his people that he will restore his nation. The restoration of David's fallen tent was actually meaning the restoration of the Davidic theology of II Samuel 7. The Lord was speaking to his people through Amos that a remnant shall remain after He had destroyed. He was also assuring his people to repent and come back to the Lord before they were destroyed. A prophetic formula "Declares the Lord" shows that the Lord meant what he said and it also characterised a true prophet who was sent by God. The Lord also promised to restore even other nations apart from Israel who will repent and honour Him as God.

2/2

Examiner comment

The candidate identifies the reference to David in terms of the Nathan Oracle in 2 Samuel 7, and gives a simple exposition of the promise, ratified by the prophetic formula, "Declares the Lord".

Mark awarded = 2 out of 6

Question 10 (g)

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):

(g) Hear the word of the LORD, O people of Israel;

for the LORD has a controversy with the inhabitants of the land.

There is no faithfulness or kindness,

and no knowledge of God in the land;

there is swearing, lying, killing, stealing, and committing adultery;

they break all bounds and murder follows murder.

Therefore the land mourns,

and all who dwell in it languish,

and also the beasts of the field,

and the birds of the air;

and even the fish of the sea are taken away.

(Hosea 4:1-3)

Mark scheme

The extract is a general one, so credit quality of comment rather than specifics.

- Some might mention the rib – the “controversy” referred to in line 2 – God’s ‘covenant lawsuit’ against Israel as having abrogated the agreement;
- The root of the controversy is the fact that the Israelites have no time either for Yahweh or for their fellow Israelites;
- “Faithfulness” and “kindness” (*hesed*) are the major theological themes in Hosea, as is the “knowledge of God”, and comment should be made on those;
- General comment might be given on “swearing, lying, killing”, etc., perhaps in relation to the commandments;
- Some might interpret “murder follows murder” in terms of the fate of successive kings;
- The fact that the land loses beasts, birds and fish is a sign that the covenant has ended, and the benefits of ‘the land’ have been withdrawn by God;
- Some might identify the initial controversy as being with ‘priest and prophet’, as outlined in verses 4-6.

General comment

The examiners are looking for some understanding of the covenant lawsuit prosecuted by Yahweh against Israel for breaking the covenant stipulations. Also ‘faithfulness’ and ‘kindness’ (*hesed*) are major themes in Hosea.

Example candidate response – grade A

Hosea speaks to the people of the sin they have committed against God and against the covenant. There is no faithfulness or kindness. These elements were for the covenant and the minute they become unfaithful to the covenant and Yahuve and they was no kindness among them, probably there was social discrimination among these people, this went against the covenant. There is no knowledge of God. These people of Israel are committing sacrifices that are immoral and daughters are playing the harlotry, all this was happening because they had no knowledge of Yahuve, they did not know or could not discern from right from wrong. What Yahuve wanted was for his people to know him in totality. There was a lot of sin, murder, adultery, killing, swearing and stealing, all these sins went against the covenant Yahuve had made with the people of Israel back in the exodus. As a punishment from Yahuve the land will become barren or infertile and the beasts used for sacrifices will be taken away from them so that they could offer nothing to their false god, Baal.

Examiner comment

This candidate focuses clearly on Israel's breaking of the stipulations of the covenant, particularly in the absence of faithfulness and kindness. Murder, adultery and stealing, go against covenant law. As a result, what they have will be taken from them so that they have nothing left to offer Baal.

Mark awarded = 4 out of 6

Example candidate response – grade C

Hosea brings out that Israel had sinned against Yahweh. He suggests that Israel was going to be punished by Yahweh because they do things like stealing, killing, swearing and committing adultery. For Hosea's message is based on the Mosaic covenant whereby the Israelites had a covenant with about the ten commandments whereby all those they did they were not allowed to do. Yahweh was going to destroy Israel for she was dirty because she cannot stop her sins. However Yahweh shows mercy on Israel. According to B. W. Anderson, Yahweh is regarded as someone who has longstanding love for her basing with chapter 3 with Hosea's reconciliation with Gomer which shows the forgiveness of Israel.

Examiner comment

This candidate correctly identifies stealing, killing and committing adultery as breaking the Mosaic covenant. This was the basis for destruction because Israel was unable to stop sinning but the point comes across that ultimately, God will nevertheless be merciful.

Mark awarded = 3 out of 6

Example candidate response – grade E

10g) Hosea 4:1-3

These are the words of Hosea proclaiming the words of the Lord. Israel had sinned against Yahweh by breaking the covenant and committing idolatry. Israel was unfaithful to God just as Gomor was unfaithful to Hosa. The text shows that although Yahweh had steadfast love for Israel, it still remained unfaithful to him. Israel is accused of committing sins such as killing, swearing, stealing and committing adultery. The sins committed by the Israelites broke their covenant with God which meant that Yahweh was no longer Israel's god and so God Israel was not God's nation.

2

Examiner comment

The candidate gives a basic statement that Israel has broken the covenant stipulations.

Mark awarded = 2 out of 6

Question 10 (h)

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):

(h) Then the LORD said to me, "Take a large tablet and write upon it in common characters, 'Belonging to Maher-shalal-hash-baz.'" And I got reliable witnesses, Uriah the priest and Zechariah the son of Jeberechiah, to attest for me. And I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, "Call his name Maher-shalal-hash-baz ..." (Isaiah 8:1-3)

Mark scheme

Having just given the sign of Shear-jashub (7:1-9) and the sign of Immanuel (7:10-17), Isaiah now gives Ahaz a third sign – that of Maher-shalal-hash-baz, meaning 'The spoil speeds, the prey hastes'. The assurance comes in verse 4: before the child is able to speak the words, 'my father', or 'my mother', the wealth of Damascus and Syria will be carried away by the Assyrians.

Comment might be given on:

- the background to the Syro-Ephraimite war;
- the "large tablet" would be of wood;
- "Uriah the priest" is referred to in 2 Kings 16:10-16;
- "Zechariah the son of Jeberechiah" might have been Ahaz's father-in-law (2 Kings 18:2);
- the sign is "attested" as a legal document to show that it has force, and that it has prophetic force;
- "the prophetess" – presumably Isaiah's wife, or perhaps a cultic prophetess.

General comment

The examiners are looking for understanding and knowledge of Israel's third sign to Ahaz in connection with the Syro-Ephraimite War. Candidates should be able to pick out some of the details, e.g. the tablets, the 'attestation' as a legal document, the 'prophetess' – perhaps a cultic prophetess, and so on.

Example candidate response – grade C

The Gabbat is a sign that Isaiah gives to Ahaz and it comes from the Jahwistic source because of the use of the word word and also because God is given human attributes, "the lord said" and this is a characteristic of the Jahwistic source. Isaiah names his son Maher-shalal-hash-baz, which is a symbolic act and it means speed-spoil-hasten-plunder, therefore before the child is weaned the syro-ephraimite alliance will be in pieces. Isaiah got two witnesses which is important because when his prophecy comes to pass, the people will know that he was a true prophet and he was telling the truth. Therefore the sign of mahershalalhashbaz is evidence to the people and it is also used as a wake up call to the people.

3

Examiner comment

The candidate correctly identifies the context of the Syro-Ephraimite War, and explains the importance of Isaiah's witnesses.

Mark awarded = 3 out of 6

There are no suitable example candidate responses available for grades A or E.

Question 10 (i)

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):

**(i) There shall come forth a shoot from the stump of Jesse,
and a branch shall grow out of his roots.**

**And the Spirit of the LORD shall rest upon him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.**

And his delight shall be in the fear of the LORD.

**He shall not judge by what his eyes see,
or decide by what his ears hear ...**

(Isaiah 11:1-3)

Mark scheme

The context is that this is part of the prophecy of the ideal Davidic king who will bring about a new messianic age (verses 1-9):

- accept comments on the nature of the king, and about the messiah in general;
- comments about the 6 gifts of the spirit (to which the Greek LXX adds 'piety') – e.g. wisdom and justice were traditionally associated in the ideal king (see 1 Kings 3; Psalm 72);
- comments about the stump of Jesse/the branch – Jesse as David's father;
- comparisons with (for example) 9:2-7;
- the background of the narrative, perhaps being the accession of Hezekiah as king;
- the messianic king will not judge by what his eyes and ears tell him, but rather by the spiritual gifts he has from God.

General comment

The examiners are looking for an analysis of Isaiah's portrait of the ideal Davidic King who will bring about a new messianic age – the King's nature and gifts, and the possible background, perhaps in the accession of Hezekiah.

Example candidate response – grade A

This is talk of a remnant by the prophet Isaiah. He addresses his message that only a remnant shall return from exile, a remnant enough to build a new Jerusalem covenant that was pure and forgiven as well as ready to go back to worshipping and relying on Yahweh to the fullest. Isaiah talks of a tenth that would survive but even that tenth would be destroyed and only a stump of a tree would remain, this was the stump of the house of Jesse. Yahweh had promised that the Davidic dynasty would reign forever and have many descendants. Thus there was not going to be any destruction on the house of Jesse's. Hence Jesse was the father of David. The seed of Yahweh would be in that stump and would start to bear fruit again. This spirit of the word would rest upon the ~~the~~ ~~him~~, showing that there was going to be one who was in favour of Yahweh. He would have fear and understanding, knowledge as well as wisdom of God. Some scholars have referred this to the coming of Jesus Christ especially if one was Christian however some have said that Isaiah could have been talking about Hezekiah, as is still unknown.

Examiner comment

This candidate gives the immediate application of the gobbet as possibly being Hezekiah, and mentions that some refer it to Jesus. The background to the 'stump of Jesse' is explained in terms of Isaiah's Davidic theology.

Mark awarded = 4 out of 6

Example candidate response – grade C

Isaiah 11:1-3 is about the coming hope of Judah and the sign Immanuel. The passage refers to the coming hope for Judah in the form of a descendant of Jesse. The metaphor "A shoot will come up..." suggests that the coming Messiah will be vital to the survival of Judah. The passage also refers to the eternal hope which is found in Isaiah. The coming Messiah is going to be one with ~~the~~ Yahweh as he will have his Spirit. The passage also indicates that "he will" have divine knowledge as he judges with ~~wise~~ wisdom. The passage gives eternal hope to Isaiah's hearers as there is no time limit for the 'shoot' to appear. 3

Examiner comment

The candidate picks out the main features of the gobbet – the descendant of Jesse as the coming Messiah who will be vital to Judah's survival – also the fact that the oracle offers eternal hope, since it has no time limit.

Mark awarded = 3 out of 6

Example candidate response – grade E

The context of this verse is the remnant of Israel. Isaiah was speaking to the Israelites about the remnant that was to come and save them. The remnant being a stump of Jesse ~~the~~ fufits

God's prophesy of a promise to David that a descendant of his shall always rule over Israel as long as they remain faithful to Yahweh. The spirit of wisdom and understanding is the same that Solomon had received. Isaiah thought the remnant would be Maher-Sheal-Hash-Baz.

2

Examiner comment

The candidate is correct in saying that the gobbet refers to the remnant that will reconstitute Israel, although wrong in saying that the remnant would do the saving. Also correct is the reference to the Davidic descendant (the root), and the reference to the similar idea of Solomon's spirit of wisdom and understanding.

Mark awarded = 2 out of 6

Question 10 (j)

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):

(j) The word of the LORD came to me, saying, “Go and proclaim in the hearing of Jerusalem,

Thus says the LORD,

I remember the devotion of your youth,

your love as a bride,

how you followed me in the wilderness,

in a land not sown.

Israel was holy to the LORD,

the first fruits of his harvest.

All who ate of it became guilty;

evil came upon them,

says the LORD.”

(Jeremiah 2:1-3)

Mark scheme

Context follows Jeremiah’s call narrative, and its related visions in 1:4-19. In 2:1-37, Jeremiah describes Israel’s apostasy.

The oracle is marked off from what goes before by the formula, “The word of the Lord”;

- “The devotion of your youth” refers to the early period following the election of the nation as God’s chosen people, where God was (for the most part) worshipped properly. The image of the “bride”, as virginal and untried, reinforces this image (cf. Deuteronomy 8:2-4);
- The image of the bride further compares the Sinai covenant with the marriage vow (cf. Hosea 2:16): God defended his bride against all attempts to violate her (e.g. by the Amalekites, the Canaanites, the Philistines, and so on);
- Somebody who has made this kind of bonding (as in the bridal metaphor) is not free to break it: swearing loyalty and fidelity require faithfulness to the marriage partner;
- The escaping Hebrew slaves, during this period, followed God in the wilderness, in a land with no crops in it – emphasizing the depth of their trust in God to provide for them (which he did by miracles such as the manna and the quails);
- This theme now introduces a different metaphor in verses 2b-3 – namely the first-fruits of the harvest. The first produce of the season – the most tender – is offered to Yahweh in acknowledgement of the fact that he is the source of the harvest (e.g. Leviticus 25:23). Thus Israel is now described as being “holy” to God as the first-fruits of his harvest. Both metaphors (the bride and the first-fruits) therefore reinforce the image of Israel as bonded/dedicated to God in an exclusive relationship – a central theme of the covenant relationship (Exodus 19:6);
- In 3b, there is an abrupt transition – whoever eats the first-fruits (that belong to Yahweh) is to eat what belongs to Yahweh, and is thus to pervert the proper relationship between Yahweh and his people. Jeremiah gives no indication of how this is done, but offers it as a simple contrast to the images of the bride and the first-fruits: the honeymoon is over; the relationship is perverted; true evil has arrived.

Verses 4–9 then follow with a description of how God has remained faithful, despite Israel’s rebellion.

General comment

The examiners are looking for an identification of this gobbet as being part of Jeremiah's call narrative, in which Jeremiah/God describes Israel's apostasy. There are several ideas for candidates to pick up on, such as the bridal metaphor, the emphasis on the time of ideal worship in the wilderness, the metaphor of the first-fruits of the harvest, and the evil that arrives from eating what belongs to Yahweh (the first-fruits). The last sentence of the gobbet is rather ambiguous in the Hebrew, so considerable leeway is allowed in its interpretation.

Example candidate response – grade A

'I remember the devotion of your youth, how as a bride you loved me. The people of Yahweh are being compared to a newly wedded bride who relied solely and fully on Yahweh. This refers to the covenant promise made between the Israelites and Yahweh that He would be their God and they his people.

"... followed me through the desert, through a land not sown." This refers to the Exodus when the Israelites were led out of Egypt by Yahweh through Moses to Canaan, the promised land. The passage also implies that the Israelites were faithful to Yahweh even in times of great perplexity and trouble.

"... the firstfruits of his harvest..." This shows us Yahweh's love for his people and how he chose them first to represent other nations which was a condition of the covenant.

"All who devoured her were held guilty and disaster overtook them." This again shows Yahweh's love for his people and how he protected them. It is important to note that all this is a recollection of the past and not the present for in the present the Israelites are practising immorality and are in direct disobedience to the covenant promise.

4

Examiner comment

The candidate contrasts Israel's present immorality with the past faithfulness recalled in this passage: faithfulness in times of trouble. The first-fruits metaphor shows Israel's value to God. Israel was chosen first before other nations, which implied covenant responsibility.

Mark awarded = 4 out of 6

Example candidate response – grade C

The immediate context is of Jeremiah reminding the localites where they had come from (Egypt) and what they had become (sinners). The context shows prophet's role of being God's spokesperson. Jeremiah independent of his hearers goes to Jerusalem proclaiming all that the lord had said. The use of I source signifies the importance of Yihwe. Jeremiah also shows that he is a true prophet and what he proclaims comes from God by using the formula "says the Lord". It was important for a prophet to begin using the formula thus says the lord so as to distinguish whether he was a true or false prophet, as Jeremiah's message is sometimes compared to that of Hosea as their messages are similar for instance when he says "you are as a bride". Jeremiah highlights when God met Israel at first first it was holy "Israel was holy to the lord, the first fruits of his harvest" meaning to say that when God first met the localites they were innocent until they began to eat the harvest that is when they began to settled down as a nation they saw their priviledges and took advantage of that as they regarded themselves as the chosen nation.

3

Examiner comment

The candidate correctly identifies the tone of the gobbet – the first-fruits metaphor, indicating that Israel had forgotten/abandoned the *exclusive* relationship with Yahweh. There is a useful parallel between the bride metaphor and the language of Hosea.

Mark awarded = 3 out of 6

There are no suitable example candidate responses available for grade E.

Question 10 (k)

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):

**(k) “Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease.”
(Jeremiah 29:4-6)**

Mark scheme

The context is Jeremiah’s letters to the exiles in Babylon from 598 BC. There was tension after 598, and before the destruction of 587, between those who had gone and those left in Jerusalem.

Jeremiah supports those in exile by referring to them as the special objects of God’s concern and the real hope for the future.

The letter is carried by royal messengers (verses 1-3). Its main message is, ‘build/live/plant/eat’. The oracles within the letter insist that the exilic groups were being misled by the same useless assurances of a quick return that Jeremiah has mentioned in 27:12-15, where he urges Zedekiah of Judah to make submission to the king of Babylon to avoid everybody dying by sword and pestilence. Those prophets who told him that the people should not serve the king of Babylon were false prophets, and did not speak in Yahweh’s name. Hence the exiles were to establish homes in Babylonia and even to assist with the welfare of the state. God would in the end restore them (a 70-year figure is mentioned in 25:11 & 27:7), whereas those who predicted otherwise (like Ahab and Zedekiah, v.21) would die.

The exile ended in 539, when Cyrus of Persia permitted the return of the Jews to their homeland.

Some might comment on the strangeness of Jeremiah’s relations with Zedekiah and the court, who probably regarded him as a quisling.

General comment

The examiners are looking for an analysis of Jeremiah’s letter to the exiles from 598 B.C., and of the tension between those who had gone and those left in Jerusalem. Jeremiah supports those in exile, describing them as objects of God’s special concern. Candidates should know that Jeremiah is insisting that the exilic groups should not be misled by promises of a quick return.

Example candidate response – grade A

This is an extract from Jeremiah's letter to the exiles in Babylon in which the prophet urges them to make the most of the situation, to plant gardens and eat their produce. The prophet urges the people to continue their normal way of living and marry and multiply so that one day after seventy years their descendants would come back to Judah and restore it as evidenced by 23:3 in which he argues that the people would no longer swear with the day they left Egypt but with the day they were brought back from exile. He is positive that it is these people in exile that are God's chosen as evidenced by his insight in 24:1-15 in which he sees two baskets of fruit, one with bad fruit and the other with good fruit. It came to him that the good fruit was the ~~ones~~ people who would go into exile for they would be restored, no wonder he urged submission to Babylon.

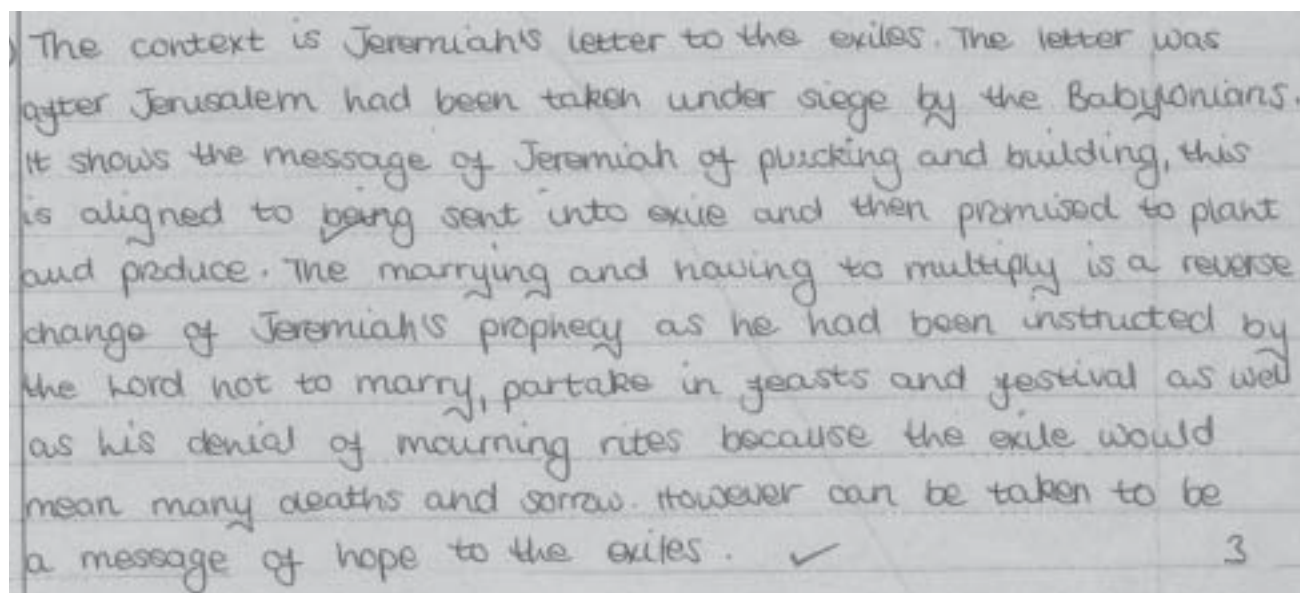
4

Examiner comment

The candidate identifies Jeremiah's concern and support for the exilic groups (after 598), and refers usefully to 23:7 (not 23:3), where Jeremiah says that the people will no longer swear by the day they leave Egypt but by the day they return from Exile. Reference is also made to the baskets of figs in ch.24, again signifying God's approval of the exilic groups.

Mark awarded = 4 out of 6

Example candidate response – grade C



The context is Jeremiah's letter to the exiles. The letter was after Jerusalem had been taken under siege by the Babylonians. It shows the message of Jeremiah of plucking and building, this is aligned to being sent into exile and then promised to plant and produce. The marrying and having to multiply is a reverse change of Jeremiah's prophecy as he had been instructed by the Lord not to marry, partake in feasts and festival as well as his denial of mourning rites because the exile would mean many deaths and sorrow. However can be taken to be a message of hope to the exiles. ✓ 3

Examiner comment

This candidate correctly identifies the gobbet as relating to the Babylonian deportation. The contrast with the instruction to Jeremiah *not* to marry or partake in feasts is a good one, and illustrates the message of hope to the exiles.

Mark awarded = 3 out of 6

There are no suitable example candidate responses available for grade E.

Paper 2 The Four Gospels

Generic mark scheme

A grade – For a candidate to achieve this, most, if not all, of the material in the mark scheme must be covered in an informed and mature way. The candidate needs to demonstrate that they can compare, contrast and evaluate the views of scholars and schools of religious thought. They need to give personal insights and show evidence of independent thought and evaluative judgements being in complete control of the material and have excellent quality of language.

C grade – A C grade answer needs to demonstrate good, accurate factual knowledge which is coherently constructed and displays definite evidence of reading scholarly comment. It would include reference to all the main points in the mark scheme but not in great depth. The answer should show a clear understanding of the question and display a reasonable quality of language.

E grade – For a candidate to receive E grade their answer will be the minimum acceptable quality for an A level pass, having basic factual knowledge, accurate and sufficient, largely relevant, analysis, critical ability, reasoning limited but occasionally attempted. The candidate will show they have understood the main point of the question and made a promising start but may have lost sight of this. Language limited.

All the biblical verses for Question 1 are from the Revised Standard Version in this booklet.

Question 1 (a)

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) So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations. (Matthew 1:17)

Mark scheme

Context: end of Matthew's genealogy

Points:

- only in Matthew
- significance of *Abraham, David ... deportation to Babylon*
- significance of 14 generations ... $3 \times 14 = 42$
- significance of '*the Christ*', a separate generation from Jesus

Example candidate response – grade A

Matthew 1¹⁷

The context is that of the beginning of the gospel of Matthew, starting with the genealogy of Jesus. This information is probably from the "special M" as the detail is unique to Matthew only. Matthew's presentation of the genealogy shows the Jewish bias he has as he traces Jesus back to Abraham the father of the Jews. Matthew in his genealogy tries to show that Jesus was a fulfilment of the Old Testament prophecies as the coming Messiah was believed to be a descendant of David. Some would want to argue that the genealogy was inaccurate as it links Jesus and Joseph yet Joseph is not believed to have been the biological father of Jesus. The genealogy shows the humanity of Jesus as he was affiliated to some people of the past. The fourteen generations pass before a special or key figure is born, like Abraham, David then Jesus. The "deportation to Babylon" refers to the period when the Israelites were sent into exile in Babylon. Because of this genealogy, Jesus is later referred to as "son of David" Luke has his own genealogy but to show his universalistic nature, he traces Jesus back to Adam, the father of the universe. 6

Examiner comment

This is an excellent example of a top grade answer: it sticks solely to commenting on the gobbet. It is clearly placed in context at the start and every sentence gives a relevant point relating to the text. The answer covers all the main points of the mark scheme clearly and shows the candidate has understood the significance of this verse. This candidate received full marks for this answer – marks were awarded for context, comment on it being only found in Matthew, the comment on Abraham, David and the Deportation, the significance of the fourteen generations, mention of the humanity of Jesus and comparison with the genealogy found in Luke.

Mark awarded = 6 out of 6

Example candidate response – grade C

- It is the genealogy of Jesus Christ from Abraham through David.
 - it mentions David because the gospel being for the Jews, they awaited for a messiah to rescue them from the lineage of David.
 - Jesus Christ was the messiah from the lineage of David to rescue them, the Jews and also to fulfill the Old Testament prophecy from Isaiah.
 - Jesus was viewed as a political leader awaited to deliver them from the stronger nations like Babylon. 3.

Examiner comment

This answer includes a lot of the points contained in the mark scheme but they are presented in bullet point form rather than an answer that shows the candidate can connect their ideas together to address the gobbet. It needed further development of these points for a higher grade.

Mark awarded = 3 out of 6

Example candidate response – grade E

This is the genealogy of Jesus Christ. It serves to highlight Matthew's Jewish bias of the claim that Jesus was a messiah unto the Jews. Before Christ comes unto the scene old testament prophets like Isaiah, Micah, Jeremiah and others had prophesied the coming of the messiah. In Matthew, the sign Emmanuel is fulfilled when the virgin gives birth to a boy. The magi who come to witness the new born baby are in line with the Jewish tradition that gifts are presented to a new born baby when they give presence in honour of the king. The birth of Christ in the house of Joseph is in line with Davidic covenant that God will always have a lamp before him from the house of David, a root of Jesse. 2

Examiner comment

This answer identifies the context correctly but then writes about events that are not relevant to the question, i.e. The Magi, the prophets Isaiah, Micah and Jeremiah. The candidate needs to stick to the gobbet contents only.

Mark awarded = 2 out of 6

Question 1 (b)

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).

(b) They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, and they love the place of honour at feasts and the best seats in the synagogues, and salutations in the market places, and being called rabbi by men. (Matthew 23:5-7)

Mark scheme

Context: Discourse against the Pharisees in the last section of the main part of the Gospel.

Points:

- only in Matthew, but links with 6:1ff
- who are they? – some discussion concerning the Pharisees – hypocrisy
- phylacteries and fringes? – significance of them being broad and long
- meaning and significance of 'rabbi'
- contrast with the message of Jesus about humility and service

Example candidate response – grade A

The context is that of the great denunciation of scribes and Pharisees by Jesus. Jesus denounces them for their many errors and he does this by kneeling them. Jesus often came into conflict with his contemporaries, especially the scribes and Pharisees because of the way they misled the people by misinterpreting the law. Unlike most of the gospel of Matthew which is pro-Jewish, this chapter shows an anti-Jewish tone as Jesus kneels the scribes and Pharisees. The scribes and Pharisees sought honour and prestige in the synagogues instead of pleasing God, that is why Jesus denounces them. The term "Pharisees" means the separated ones and the Pharisees were considered as separated from the rest who were assumed as sinners. Scribes were lawyers or teachers and it is them who are referred to as "rabbi". This detail is unique to Matthew only and could therefore have been from "Special M". The scribes and Pharisees often sought the acknowledgement from men instead of that of God. They were more concerned ^{about} the law and it being followed rather than pleasing God.

6

Examiner comment

Another excellent example of a top grade answer: the gobbet is set in context at the onset of the answer and the comment is restricted to material relevant to the passage. Mention is made of these verses showing an anti-Jewish tone when Matthew is known to be pro-Jewish. This grade A answer shows a clear understanding of whom the Pharisees were and what they stood for. It makes mention of the title 'rabbi' and makes mention of the conflict they had with Jesus without being drawn into too much unnecessary retelling of conflict instances.

Mark awarded = 6 out of 6

There are no suitable example candidate responses available for grade C.

Example candidate response – grade E

Matthew 23:15-7

This highlights one of the misunderstandings between Jesus and the Pharisees. Jesus was saying this to the audience which was present with him. The Pharisees loved the attention that they got from the people whenever they visit the most holy places. The acts that they practised, they were doing it for men to honour them and not for God. This was the reason why they felt threatened by Jesus' presence. Jesus wanted the Pharisees to practise what they preached in truth and unto God and not men. They did not understand the law but they preached it everywhere, so they saw Jesus as a threat to their honour and the authority they had. Jesus was against the pride that the Pharisees had. They pretended that they knew the law of Moses and they were true worshippers of Yahweh. That is the reason why Jesus says that they are graves painted in white.

2

Examiner comment

A lengthy answer but it deviates from the contents of the gobbet. It clearly states that this is to do with Jesus and the Pharisees but it concentrates too much on the issue of the Pharisees and not on the gobbet. See mark scheme for what should be commented on.

Mark awarded = 2 out of 6

Question 1 (c)

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).

- (c) And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit."
(Mark 1:7-8)

Mark scheme

Context: From the description of John the Baptist and his ministry at the beginning of the gospel.

Points:

- Who is preaching? And who is coming after?
- Significance of what is said about someone coming after...John the forerunner.
- Significance of 'the thong of whose sandals...'
- Discussion concerning baptism by water.
- Contrast with baptism with the Holy Spirit. What is meant by the latter?

Example candidate response – grade A

Mark 1:7-8.

The context is that of the preaching of John the Baptist while he was in the wilderness. The text promotes the idea that the gospel of Mark was the first to be written and this text is also found in Matthew and Luke who are believed to have drawn information from him. The ministry of John the Baptist is believed to have been a pre-requisite of that of Jesus.

In John the Baptist's teaching, the divinity of Jesus is shown as he, in contrast to John who baptizes with water, will baptize with the "Holy Spirit". John the Baptist prepared the people for the coming of the messiah through his teachings. He also baptized the people as a sign of repentance and cleansing.

John mentioned that Jesus was "mightier" than him possibly because Jesus had a heavenly Father while John was an off-spring of a human conception. Mark begins his gospel with the ministry of John the Baptist and his teachings, unlike the other gospels who begin with the birth narratives of Jesus.

The gospel of Mark does not give information on who or where John the Baptist was from and Luke attempts to explain this. John the Baptist is believed by the Jews during his time, to have been the second Elijah.

6

Examiner comment

This gobbet concentrates on the words of John the Baptist not his actions and this grade A answer concentrates on the significance these words have at the beginning of Jesus' ministry. The answer covers all of the points included in the mark scheme. It shows understanding of John's purpose as a pre-requisite of Jesus and the contrast between the divinity of Jesus and the humanity of John. Once again the answer puts the gobbet in correct context straightaway and restricts its comment to these verses only. The temptation when answering this gobbet is to go on at length about the retelling of the events of the baptism of Jesus by John but this is not relevant here and must be avoided.

Mark awarded = 6 out of 6

Example candidate response – grade C

The context is of John the baptist preparing the way for Jesus' own ministry. It shows that John was a forerunner of Jesus and not the actual Messiah himself. Jesus is portrayed as being greater than John the baptist. The mentioning of baptizing by the Holy Spirit implies that Jesus was the holy one of God, even the son. John's preaching serves to bring out the superiority of Jesus over John. 4.

Examiner comment

This is a good, concise answer which clearly identifies the context and gives sound comment. Further development of the comment would have secured a higher grade.

Mark awarded = 4 out of 6

There are no suitable example candidate responses available for grade E.

Question 1 (d)

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).

(d) And he came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand," (Mark 14:41-42)

Mark scheme

Context: Jesus and his disciples at Gethsemane, following the Passover meal (last supper).

Points:

- Who came a third time? And who were still sleeping?
- Why were they sleeping?
- Comment upon 'it is enough; the hour has come'.
- Significance meaning and use of the term Son of man here.
- Who is the betrayer? And what is he about to do?

Example candidate response – grade A

The context is that of Jesus and his disciples in the garden of Gethsemane just before he had been betrayed and captured by the Jews. Jesus had told the disciples to pray but they slept instead. Mark bluntly portrays the disciples as failures as they failed to pray but slept instead. The "betrayer" whom Jesus refers to is Judas Iscariot. "Son of man" was a christological title for Jesus which showed his divinity but the Jews misconceived it for reference to any man yet it was a divine title. The information probably derived from Mark and the later gospels drew the information from him as the text is also found in the other gospels. Mark's gospel ^{centers} on the passion as it is believed to have been a passion narrative with a long introduction. Jesus was surely divine as he could foretell his time for capture had come. The fact that he went to pray before he was delivered to crucifixion shows the humanity of Jesus as he himself fears death. This proves that Mark was very blunt, in other words, he told it like it was.

6

Examiner comment

Immediately placed in the correct context then backed up with relevant comments, this answer addresses all the key points mentioned in the mark scheme. It clearly focuses on what is contained in the gobbet: the humanity of Jesus, the failure of the disciples, the approach of the betrayer and the time of Jesus' death being imminent.

Mark awarded = 6 out of 6

Example candidate response – grade C

AND HE CAME THE THIRD TIME, AND SAID TO THEM, "ARE YOU STILL SLEEPING AND TAKING YOUR REST? IT IS ENOUGH; THE HOUR HAS COME; THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS, RISE, LET US BE GOING; SEE MY BETRAHER IS AT HAND" (Mark 14:41-42)

The context of the gobbet is when Jesus and the disciples were praying at Gethsemane and Judas who had betrayed him, came with the people who were going to persecute him. "He" refers to Jesus and "them" refers to the disciples. Jesus had been praying together with his disciples and he came back and found them sleeping. "My betrayer" was probably referring to the disciple Judas Iscariot who had betrayed him. "Son of man" also proves that Jesus wanted to keep his messiahship a secret by calling himself son of man. 3

Examiner comment

No credit is given for copying text from the question. However, this is a sound answer, full of relevant comment. It is clear and concise. The context is identified and main ideas are referred to. To improve on this grade the candidate needed to include more points and provide a more detailed answer.

Mark awarded = 3 out of 6

There are no suitable example candidate responses available for grade E.

Question 1 (e)

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).

(e) Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means. (Luke 8:1-3)

Mark scheme

Context: Galilean ministry, after Luke's story of the anointing at the house of Simon the Pharisee

Points:

- L material – only in Luke
- Comment upon Jesus' mission to the 'cities and villages' – comparison with Luke 10.
- Comment upon the significance of the 12 being accompanied by women.
- Comment upon 'had been healed of evil spirits and infirmities'.
- Particular Lukan significance of the women, some of whom also appear at the Cross in all three synoptics.
- Comment upon 'provided for them out of their means'.

Example candidate response – grade A

The gospel is from Luke "afterwards" is a term common in Luke gospel. "cities and villages" shows the effort of Jesus to fulfil his mission and to spread the word of God in all areas. "good news" shows the gospel of Luke is the gospel of good news to the people. "kingdom of God" shows that it was a crucial aspect in all gospels and also at the heart of Jesus. The number twelve is symbolic in Old Testament and the history of the benjaminite. Luke interest in women, the gospel of Women as Jesus healed the women had compassion on them. Shows that during Jesus ministry he was also accompanied by women. Shows that Jesus did not share the same opinion with the Jewish who looked down on women. Also it shows Luke interest in outcast as people with evil spirits and infirmities were regarded as sinners and outcast. This shows the aspect of Universalism in Luke.

5.

Examiner comment

This answer picks out all the key ideas from the gobblet and gives mature comment on them. It talks about the 'mission' and the significance of the number 'twelve'. Comment is also made surrounding the place of women in Jesus' ministry. It is clearly written and shows good development.

Mark awarded = 5 out of 6

Example candidate response – grade C

The context is when Jesus was healing people and following him as he was doing miracles.

The gobblet shows that Jesus's disciples were patriotic to him, they followed him where ever he went. It also shows that Luke's gospel is a universal one in the sense that Jesus mixed with people who were opposed by the pharisees. For example, Herod was tormenting the people with taxes and yet Jesus associate with Herod's steward. The gobblet also shows that Luke was written for the marginalised people. Women were marginalised as they were considered unclean, but in Luke's gospel they

Women have their own special existence. ~~Modern~~ Modern scholars like Wilson supports that Luke came from Macedonia ^h where women were not marginalised. 3

Examiner comment

The candidate starts by placing the gobblet in a general context and then goes on to comment on Luke writing for the marginalised in society with reference to women. Everything in the answer is relevant but there are so many other points which could be included. This would then gain a higher grade.

Mark awarded = 3 out of 6

Example candidate response – grade E

Seen afterwards he came next on through cities
 and villages, preaching and bringing the good news
 of the Kingdom of God. And the twelve were with
 him, and also some women who had been healed
 of evil spirits and infirmities: Mary called Magdalene,
 from whom seven demons had gone out
 and Joanna, the wife of Chuza, Herod's steward
 and Susanna, and many others who provided
 of their means LK 8:13

This is the case when Jesus was accompanied
 by women, the text he had looked that also
 also the gospel of Luke or the gospel of
 women, also or the gospel of love this
 is shown by Jesus helping every one, also
 the gospel of universalism, Jesus making
 people also the gospel of love is being
 brought out as the joy gospel or joy which
 is being brought out by the fact that
 being united united and being plenty
 resembling being happy. look at the gospel
 of J.J. / 2

Examiner comment

The candidate focuses on the inclusion of women in this gospel and solely makes comment upon this without mentioning the context or any other key points. See mark scheme for further ideas.

Mark awarded = 2 out of 6

Question 1 (f)

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).

- (f) And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" (Luke 24:17-18)

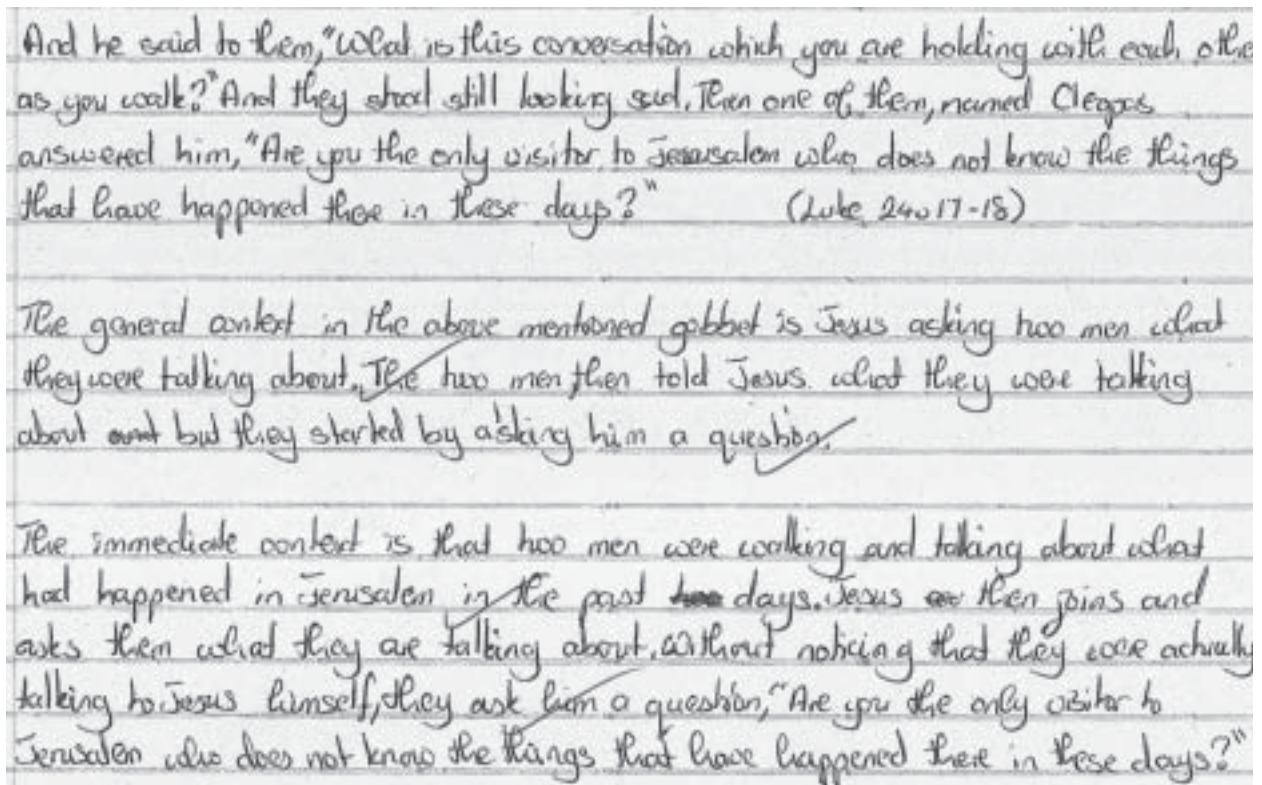
Mark scheme

Context: The resurrection appearance on the way to Emmaus, after a discussion about the 'things' that have happened in Jerusalem recently

Points:

- Who is 'he'? And why were his companions looking sad?
- L material.
- Comment upon Cleopas – not known from elsewhere.
- 'Visitor to Jerusalem' – Passover time.
- Comment upon how Luke begins and ends his gospel in Jerusalem.
- Comment upon Lukan post-resurrection appearances generally.

Example candidate response – grade A



My point of interest is that the two men had not noticed that they were talking to Jesus yet they were talking about him. The statement, "And they stood still looking sad," suggests that they did not look at who they were talking to but probably looked down and looked sad. If they had looked at Jesus, whom they were talking to they would have recognised him.

My point of difficulty is why Jesus was asking about their conversation when he knew what it was about? why didn't he tell them that he had risen from the dead and mend their trouble? Was he just trying to get their opinion about his death? The

The theme of the gobbet is the death and resurrection of Jesus. 5

Examiner comment

A detailed answer with relevant comment. This sets the gobbet in context straightaway and makes mention of much of the mark scheme. It shows a good understanding of the significance of these verses and is maturely handled.

Mark awarded = 5 out of 6

Example candidate response – grade C

The context is on the road to Emmaus. This shows disciples of Jesus talking about the death of Jesus. They are said not to have recognised that they were walking with Jesus. It shows the fulfillment of the scriptures as Jesus has resurrected from the dead. It also shows Jesus as the giver of life and the life itself as he has resurrected. This also brings out the divine nature of Jesus that He was truly the son of God. 3

Examiner comment

Everything that is included in this answer is relevant and is succinctly expressed. To improve the candidate's marks there needed to be the further development of these ideas.

Mark awarded = 3 out of 6

Example candidate response – grade E

Two men were travelling from Jerusalem and along the way met Jesus. Jesus guessed for them not to believe him by the Holy Spirit, as they walked they talked about the miraculous resurrection of Jesus Christ the Son of God. Jesus in private asked them what they were talking about and the two men were amazed that he could know what had just happened in Jerusalem. The two men narrated the story to him and after he left, when he had departed the two men realised that it was Jesus that they were telling the miraculous story.

Examiner comment

This candidate merely retells the story and fails to make any comment about the interests of the gospel. See mark scheme for the type of comment expected.

Mark awarded = 1 out of 6

Question 1 (g)

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).

(g) When the steward of the feast tasted the water now become wine, and did not know where it came from (thought the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." (John 2:9-10)

Mark scheme

Context: The first act of Jesus' ministry in John at the wedding at Cana in Galilee

Points:

- only in John
- significance of the position of this event in the gospel story
- question of the unnecessary nature of the miracle
- comment upon how this miracle is very different from the others in John
- discussion as to the symbolic significance of the new wine
- possible reference here to the superiority of Jesus' message to the old law (cf synoptic new wine and old wine skins)

Example candidate response – grade A

The context is on the wedding at Cana. This was the first miracle that Jesus performed in the gospel of John. Jesus had turned water to wine and only the servants got to know what had happened. Miracles in John are known as signs therefore the miracle is a sign in the gospel of John. Water is the source of life and hence Jesus uses it, to perform his miracle. Jesus is the source of life and by turning water to wine, he replaces the water with himself, because by believing in Jesus in the gospel of John one would attain life. The miracle is peculiar to the gospel of John, and resembles the great banquet in Heaven.

H

Examiner comment

This candidate provides a sound answer to this gobbet. Straightaway it is set in context and then every sentence includes a relevant comment on the verses. There is no retelling of the story, instead, it is confined to discussion of the main areas of interest. The language shows a clear understanding of the event referred to.

Mark awarded = 4 out of 6

Example candidate response – grade C

The context is the wedding at Cana. This is important as it is the first sign in John's gospel. In the context, Jesus is said to have acted before the time had come by changing the water in wine. The six jars that were filled with water show that Judaism was not enough and Jesus changing it into wine brings out the completion and portrays Jesus as the true vine that people should believe in him. 3

Examiner comment

A good answer which correctly identifies the context and then gives relevant comment. The candidate needed to write more and to develop the key ideas further to be awarded a higher mark.

Mark awarded = 3 out of 6

Example candidate response – grade E

The context of the gobber is about the miraculous changing of water into wine by Jesus at the wedding at Cana. Jesus had attended the wedding at Cana and whilst he was there the servants ran out of wine. Jesus told the servants to fill up their pots with water and immediately the water turned into wine. Thereby showing the messiahship of Jesus through miraculously turning water and into wine and restoring people's happiness at the wedding. Therefore one can say the gobber is about showing Jesus as the messiah through his ability to change the water into wine. 2

Examiner comment

This candidate correctly identifies the context and makes one further relevant point when referring to the messiahship of Jesus. The bulk of this answer is taken up by retelling the story which is not necessary. To improve upon this grade a candidate would need to cover several of the main points outlined in the mark scheme.

Mark awarded = 2 out of 6

Question 1 (h)

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).

(h) This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him.” Jesus answered him, “Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God.” (John 3:2-3)

Mark scheme

Context: Early in John’s account of Jesus’ ministry, just after the first Passover

Points:

- Who is ‘this man’? And why did he come by night?
- Only in John.
- Significance of him saying ‘Rabbi, we know you are a teacher come from God’.
- Comment upon reference to ‘signs’ – what were they (cf also 2:23–24)?
- Comment upon the meaning of Jesus’ response.
- Comment upon ‘the kingdom of God’ – what did this mean for John?

Example candidate response – grade A

The gobbet is from John who is different from other 3 gospels. John's use of "signs" mainly miracles & or wonder deeds. "Teacher" shows that Jesus as the one to teach people about humanity, discipleship and humanness and show all the kingdom of heaven. "Unless God is with him" This shows the knowledge of the "man" as he knew that one can perform signs with the union of Yehweh or God unlike Jesus' disciples who wanted Jesus to forbid a man they had seen casting out demons. "Rabbi" means teacher and shows the Jewish aspect and probably the author of the book of John. The aspect of the kingdom of God it shows that it was central and at the heart of the gospel writers and Jesus ministry. The gobbet is about Nicodemus who wanted to enter the kingdom of God and Jesus response was that of baptism and repentance. "one is born anew" does not necessarily mean rebirth but a new birth in Christ and a believe that Jesus is the son of God. It shows the understanding of John and also that the Jews had missed the kingdom thus it was now offered the Gentiles. The gospel shows the use of miracles by Jesus to protect his identity, compassion and pity on humanity and to show his power on earth. 5½

Examiner comment

This candidate gives very detailed comment on this gobbet and all of it is relevant. The answer displays a sound knowledge and understanding, setting it in context immediately and then proceeding to bring out the key points. There is no unnecessary retelling of the story but the candidate sticks to the main areas of concern.

Mark awarded = 5 out of 6

Example candidate response – grade C

The context is of Nicodemus and the story is unique to John. Nicodemus is said to have come at night and this could have been a metaphorical term to mean that Nicodemus was actually in the darkness of lack of knowledge. It also shows that the leaders themselves were ignorant of God as shown in Nicodemus not understanding what being born again means. It shows the importance of repentance and being baptised so as to see the kingdom of God. 3

Examiner comment

A good answer which correctly identifies the context and then gives relevant comment. The candidate needed to write more and to develop the key ideas further to be awarded a higher mark.

Mark awarded = 3 out of 6

Example candidate response – grade E

The context of the gobbet is about the kingdom of God and how it is open for the repentant sinners and the born again. Jesus the man who had come to him asking about God and how God would make one do wonders. Jesus replied by telling him that if he repents and become born again he will be worthy to be called a child of God and enter the kingdom of God. Thus one can say the gobbet is about repentance and being born again for one to enter the righteous kingdom of God. 1

Examiner comment

The candidate knows something surrounding this story of the man coming to Jesus but it is a mere retelling of the incident with only one real point of comment made. See the mark scheme for the material which could have been included.

Mark awarded = 1 out of 6

Question 2

Examine the importance of the Sermon on the Mount for Matthew's gospel.

[25]

Mark scheme

Candidates will know the first part of the Sermon and many will make a great deal of the beatitudes. The linking of the sermon with the rest of the gospel makes this more difficult. There are dangers that weaker answers will include a lot of material from outside the Sermon (credit can only be given for this when it is used in comparison) or will simply rewrite the main teaching found in chapters 5–7. In addition to drawing out some of the important themes, good answers will place the Sermon in the context of Matthew's technique and with regard to the gospel as a whole. Points that could be made include:

- the way Jesus interpreted the torah
- the relationship between Christianity and Judaism
- the lifestyle of the kingdom
- the commitment to the kingdom
- ecclesiological and liturgical material.

Example candidate response – grade A

The Sermon on the Mount is indeed vital to the gospel according to Matthew. It is important to note that the discourse bears within it the ethical teaching of the gospel, the Jewishness of the gospel and the sheltering ecclesiastical interest, as well as that of eschatology among many to be discussed in this essay. This essay is thus an attempt to demystify the essence of the Sermon on the Mount as it applies to the gospel of Matthew and unravel some of the themes presented to the audience or reader of the gospel itself.

The Sermon on the Mount is important to the author of the gospel according to Matthew in showing the Jewishness of the book itself. The Sermon is divided into five discourses each ending with a formula almost identical thereby resembling the Pentateuch or five books of Moses. One can thus argue that the author wishes to unravel that Jesus is the "new" Moses and a lawgiver. The author is also in no doubt concerned with the Old Testament and its importance and Jesus is thus expressed as the fulfillment of the scriptures. One can again observe that the sermon was on the Mountain whereas in Luke, it was on a plain or flat land. Jesus is put on the Mountain giving the law replica to Moses prescribing the ten commandments at the mountain of the Lord at Horeb. This thus makes the sermon more to cater to the Jewishness of the gospel and the initial importance to the author is to somehow show Jesus as the new Moses.

In addition to the Jewishness of the gospel, Matthew also finds pleasure in putting into Jesus' mouth, the law of the Jews according to the Mosaic Law. Five times Jesus repeats the Jewish law and gives a deeper meaning to several

comments are made on doctrines like adultery, revenge, love and forgiveness. Matthew in a way shows his concern for the "day to day" situation of the people as R. Fulmer put it. Moreover, citation of the Jewish law can be twinned with one reason being to express that salvation's origin is from the Jews or that probably, Jesus' audience is the Jewish people and by re-telling Jewish laws, he would manage to maintain good rapport with the audience assuming that it was one of his first appearances in public with such a great multitude.

The Sermon on the Mount in a way, helps the author to express his ecclesiastical interests. G. E. P. Cox suggested that, with the way Matthew writes his gospel, one can argue that he was writing to the church. R. Fulmer also argues that, the church might have written the gospel and thus their unbowed interests in publishing their "community" which was propounded by Stendhal. If Matthew was writing to the church, it becomes more apparent that he ought to bring out ethical teachings, required to be a "Christian". One can consequently argue that, with the proposed dating of the gospel itself, after the persecution of the "converts", the sermon becomes one of the finest corollaries to the audience. This can be illustrated by the ~~very~~ perpetuation of, "Blessed" which credits the Christian community to their defending of Jesus with. Teachings of violence reactions to persecution are made clear. Revenge, violence and judging is prohibited while a turn the other cheek is brought out. The overall interpretation of the sermon is to be taken as an opportune time for the author to "discharge" all what he has on stock for the establishment of the new society.

Furthermore, the sermon on the mount seems to have the importance of giving Christianity the upper hand at the

expense of Judaism. To a greater extent, Christianity is shown as the continuation of Judaism. Though Jesus claims that he came, "not to ~~not~~ abolish the law but fulfill it," it is important to also dig deeper into the vicinity of his teaching. In no doubt, Jesus or rather, the author inaugurates Christianity to be ~~pragmatic~~ pragmatic in a most radical manner thereby defending the purpose of the Messiah. The author wishes to put on a surface that, Judaism alone is not enough and people should repent and embrace Christianity. In a way, Christianity is the more preferable congregation as it appears and justifies why initially ~~not~~ G.E.P Cox termed it the "community of Matthew". Thus the sermon on the mount is important to Matthew in showing that people should turn to Christianity.

The theme of the Kingdom of God central to Matthew is also present in the sermon on the Mount. R. Fuller argues that, the author of Matthew had a unique taste and interest in as far as the eschatology was concerned. This is illustrated where Matthew points out the needs of the Kingdom including persecution and suffering, self denial, vulnerability in flesh but emancipation in spirit as well as embracing suffering as he wrote to console the suffering community. Matthew thus gave the "key" to the Kingdom, "blessed are the poor on earth, for the Kingdom of God is theirs". It seems as if the Kingdom has come with Jesus. According to ~~Schweitzer~~ ^{C.H. Dodd} experts like the Sermon on the Mount might be valuable to show that the Kingdom came with the coming of Jesus. Weiss and Schweitzer complement the C.H. Dodd's view but add on that the present suggested is not enough and therefore, would be fulfilled into the future. The sermon on the mount thus helps to demystify the author's ~~teachings~~ understanding of eschatology.

In addition, one can argue that Matthew in writing the Sermon on the Mount was just trying to introduce his book. It was more typical with the first century authors to write an introductory that serves to publish what was to come on the rest of it. As Matthew's order starts with the sermon on the mount, this argument might be relevant and justifies the placing of the scene with such great weight measured in the among the rest of the gospel. In as much as one would argue that the infant narratives ~~serve~~ ^{serve} to introduce the gospel, one would also consider the supplementation of the former by this essential scene at Matthew's gospel.

One can finally conclude that the ~~sermon~~ sermon on the mount is a multi purpose discourse. Having been placed at the beginning of the structure of the author's account of Jesus, many aspects in or the author tries to teach and reveal some christological aspects of Jesus. Themes like ethical teaching, ecclesiology and eschatology which are throughout the gospel are also shown.

24

Examiner comment

This candidate achieved a very high mark. Their handling of the material shows great maturity and displays a very clear understanding of the importance of the Sermon on the Mount. It is full of material from the sermon and it covers the majority of the main points in the mark scheme. It mentions the ecclesiological and liturgical relevance, the relationship with Moses and the Torah and the relationship between Christianity and Judaism as well as the usual other points. The quality of language and expression are both excellent.

Mark awarded = 24 out of 25

There are no suitable example candidate responses available for grade C or grade E.

Question 3

Assess Matthew's treatment of Simon Peter in the discussions at Caesarea Philippi and at the Transfiguration. [25]

There are no suitable example candidate responses available for grade A, grade C or grade E.

Question 4

"Mark emphasizes the humanity of Jesus." Discuss. [25]

Mark scheme

A contrast between Mark's picture of the human side of Jesus and the divine is acceptable, but the main emphasis and discussion should be upon the former. In addition, the question implies, but does not demand, a contrast between Mark and the other gospels. Main Markan points include:

- The human emotions ascribed to Jesus, e.g. 1:41–43 (textual variant 'being angry'), 3:5, 10:14, 8:12.
- The rejection of Jesus at Nazareth (6:1–6) is important, especially when set aside parallel accounts in Matthew and Luke; Jesus is described as 'the son of Mary', he 'could do no mighty works' and was 'amazed at their unbelief'.
- Jesus' admission that 'only the Father knows the day and hour' (13:32).
- Reference to the picture of Jesus presented in Markan miracles, especially the inclusion of 7:31–37 and 8:22–26 (both omitted by Matthew and Luke).

Example candidate response – grade A

The gospel of Mark presents Jesus in a more human way as compared to the other gospels who focus more on his divinity. Considering that Mark drew his information from an eye-witness, Peter, this could explain the realistic and human descriptions of Jesus. The humanity of Jesus is shown by Mark's portrayal of Jesus sleeping, being troubled, feeling compassion and even falling. However, Mark does show the ~~div~~divinity of Jesus as Jesus heals the sick, ~~raises~~raises the dead like Jairus' daughter and he himself resurrecting.

Mark as he begins his gospel evades mention of the origins of Jesus which shows that he attempted at presenting a more human than divine Jesus. The birth narratives of Jesus prove more of Jesus' divinity as he is conceived by a virgin. His birth is also foretold by an Angel and such a narration presents Jesus as a divine being. However, Mark proves that he is concerned about emphasizing on the humanity of Jesus as he does not make mention of these accounts.

Mark humanly portrays Jesus as he shows Jesus to have failed sometimes. In Mark 6⁵, Jesus is described as, "e... he could do no mighty work there except to lay hands on a few sick and heal them." This presentation shows Jesus to have actually failed at some point in time like any other human being, thus Mark emphasizes on the humanity of Jesus in his gospel.

Mark gives some very vivid expressions of Jesus' actions to show his humanity. When Jesus is asked to give a

sign to the Pharisees by the Pharisees themselves, Mark describes Jesus as having "sighed" when the disciples failed to understand his teaching at the feeding of the four thousand in Mark 8, Jesus is also said to have "sighed". This shows that Jesus, like any other human being, actually sighed, thus, Mark emphasises on the humanity of Jesus.

Jesus' divinity is also questionable as he like any other human being fails again at some point in time. When Jesus is healing the blind man at Bethsaida, Jesus takes him out of the city but the first time the man is healed he says that, "I see men, they look like trees walking" and this shows that for the first try, Jesus had failed to instantly restore the blind man's sight. It is at the second time when Jesus lays his hands on the blind man that his sight is restored. Failure thus shows the humanity of Jesus that Mark attempts at emphasising.

Jesus is presented like any other human being who actually feels pain and pity. In Mark 2, Jesus is presented healing the solitary leper and after the leper asks Jesus to make him "clean", Jesus is said to have been "... moved with pity", before he said he would and healed the leper. The way Mark presents Jesus here shows that Jesus actually felt something like pity and thus gives the human nature of Jesus. Mark therefore attempted at emphasising the humanity of Jesus.

The fact that Jesus actually felt some emotions, as a

human being ~~are~~ also shown in Jesus actually having compassion. This is shown on the feeding accounts in Mark 6 and 8 as he explains that, "Jesus had compassion on the crowd", thus he is actually human. This vivifies more of the fact that Mark emphasizes the humanity of Jesus.

Jesus is also tempted by the devil in Mark 1 which shows his human nature. As a human being, Jesus is tempted by the devil for things of the earth like food, prestige and power. According to R. A. B. Ewbank, this more than anything shows how Jesus, the son of God had been reduced to earthly level. Therefore, Mark surely emphasizes the humanity of Jesus.

Jesus is humanly presented as having been troubled in Mark 14³² when he is praying in the Garden of Gethsemane. Jesus proves his feelings through his prayer to God that, "let your will be done father." as he actually also is troubled by his death. Jesus is also reduced to human level in Mark 9 when Jesus teaches that, "...not even the angels in Heaven nor the son, but only the father knows" In this teaching on parousia, Jesus is presented as not knowing, which shows the humanity of Jesus. Henceforth, Mark emphasizes on the humanity of Jesus.

On the contrary, Mark does not emphasize on the humanity of Jesus as he divinely presents Jesus in some accounts when the woman with her mortgage is

healed by touching the fringe of Jesus' cloak, Jesus is said to have felt some "power" being "drained" from him. All this proves that Jesus was divine. His divine and supernatural power is also shown in the healing of the man with a withered hand, the Syro Phoenician's daughter, the boy with epilepsy in Mark 9 and the solitary leper in Mark 2. Mark therefore presents a divine Jesus.

Jesus also has power to raise the dead as he raised Jairus' daughter. Such power shows the divinity of Jesus and that he was not like an ordinary human being. In Mark 16^b, he resurrects which further clarifies that Mark presented a divine Jesus in his gospel.

Conclusively, it is to a greater extent that Mark emphasises on the humanity of Jesus, especially as compared to the other gospels. Although Mark sometimes gives a presentation of an extra-ordinary and divine Jesus, he mainly presents a more human Jesus in his gospel as a whole. This could actually have been to maintain the messianic secret but for whatever reasons, Jesus is presented as very human in Mark's gospel.

(25)

Examiner comment

This answer sticks clearly to the point of the question which is a discussion surrounding how Mark's Gospel emphasises the humanity of Jesus, with an acknowledgment of His divinity, but not an essay concerning it. This candidate gives numerous examples which support this view: the examples are clearly expressed, relevant and demonstrate the candidate's wide knowledge. The material is handled confidently and developed further where necessary. All the main points of the mark scheme are present – examples of Jesus' emotions, Jesus' rejection at Nazareth and aspects of Jesus' miracles.

Mark awarded = 25 out of 25

Example candidate response – grade C

Explain "Mark emphasises the humanity of Jesus." Discuss

Humanity of Jesus shows that or means that Mark portrayed Jesus as someone who had human feelings. Mark portrayed Jesus as a human being and that he also had human qualities in him. These human feelings include anger, pity, hunger, tiredness and showed love. Mark is the only writer that puts strong emphasis on the humanity of Jesus as compared to the other two writers thus Luke and Matthew and this shows his special interest in the humanity of Jesus.

A Mark in his gospel mentions a lot about how Jesus reacted to certain events. Mark in his gospel portrayed Jesus as a human being figure. During the storm, Jesus was asleep since he had said that he was tired. Jesus was awakened from his sleep and then calmed the storm and went back to sleep. Mark talks of this in a bid to show that Jesus also had human qualities beside his messianic status. In this case Jesus was sleeping and was tired like any other human being would do.

Jesus was portrayed as a human being by Mark as Mark talks of Jesus' anger. Anger is a natural inner motive that one gets when one has been upset by something. Mark emphasises on the point that Jesus at times got angry. When Jesus got to the temple and found the temple

being used as a market place, Jesus got very angry. He turned the tables of the money changers and all the vendors and drove all the animals and people out. This shows that Jesus emphasized on the humanity of Jesus as he talks about this story in his gospel. Mark seems to have had special interests in the humanity of Jesus.

Mark again represents Jesus as one who also at some point got hungry and this shows that if Jesus at one time could feel hunger then he had human qualities in him. Mark wanted to present that Jesus also felt hungry and that although he was different in some sense from the ordinary people he also wanted to eat.

However concluding that Mark only emphasizes the humanity of Jesus would be an unjust assertion of Mark's gospel that is presented by Mark. Mark does not only emphasize on the humanity of Jesus but on other things that include messianic secret and discipleship. However analysing the two is of great importance.

Mark also emphasized on the messianic secret. The messianic secret refers to the hiding of Jesus' identity as the "Messiah". Ordinary people could not recognize Jesus as the Messiah but the demons will. Thus the demons noticed Jesus as the Messiah and when they do Jesus commands them to keep quiet. Mark gave emphasis on this messianic secret as such throughout his gospel he does not mention Jesus as the "Messiah". Therefore Mark did not only emphasize on the humanity of Jesus but also on his messianic secret.

Mark in his gospel writes about discipleship. He writes about how Jesus means by the term discipleship and what it is that is expected of it. Mark presents discipleship as something that is not easy as one has to be ready to suffer for the glory of God. However Mark's emphasis on discipleship is of great importance as it marks a large percentage of his gospel and works.

In conclusion Mark does not only emphasize on the humanity of Jesus although he presents it at a larger surface. The humanity of Jesus is part of the gospel of Mark and in fact with other aspects such as the Messianic secret and discipleship. Therefore concluding that Mark emphasizes on the humanity of Jesus would be an unfair assertion of the gospel of Mark.

15

Examiner comment

This candidate starts with an explanation of what is understood by the 'humanity of Jesus' and outlines the human feelings that Jesus displays. In the following part of the essay examples are given to support this but the style is repetitious. The essay does remain on task with a good attempt at discussion. In order to improve the final mark the candidate needed to use further material and refer to scholarly thought.

Mark awarded = 15 out of 25

Example candidate response – grade E

Mark in his gospel he emphasises the humanity of Jesus to a greater extent as compared to other gospel writers Matthew and Luke since the two focused the most to the genealogy of Jesus. He was able to show who Jesus was by giving him specific titles for example the Lamb of God, Teacher, King of Israel, Son of God, Son of Man and the Messiah from other titles this will be discussed in paragraphs below.

Mark most really upon the work and the message of Jesus, unlike Matthew who traces Jesus from his ancestral lineage to the birth of Jesus that was a virgin shall give birth as it was promised in the book of Isaiah. However, Mark mostly focused on the works of Jesus for example his parables are few as compared to those of Matthew and Luke. Mark mostly talk about the Kingdom of God and that Jesus was the one who ushers the Kingdom and open and close the gates. However, Mark was able to emphasises the humanity of Jesus.

Mark emphasises that Jesus was the truly "son of God" where angels, demons and demons, Jesus was belong to above and this titles contributed the most to the trial of Jesus because he found himself as the only son of God thus the Jews were against him because they were promised in the old testament that they will come a messiah the king of Israel. However, the title "son of God" show the close relation between

Jesus and the father and shows that Jesus has a great favour from the Father. Furthermore, Mark made himself clear by emphasising who Jesus was during his time on earth.

Mark also uses the title "son of man" to show that Jesus was also a human being and this title note that Jesus was the truly son of Joseph and Mary because he also suffers and feel the pain. However, this title was mostly used by Mark when he protect the (messianic) messiahship secret that that Jesus was not to reveal that he was the one who come to die for our sins and pay up all our debts. However, this title most used by Jesus only and it shows the suffering messiah when had he kept prayer and during the trial and on the cross when he groan and cried in a ~~best~~ loudly voice "Father" this asks pity and mercy in the condition which the son of man went through. However, this point mostly illustrate the humanity of Jesus, from the book of Mark.

Jesus humanity also being emphasised by Mark when he use the title "Messiah" or Christ and in Hebrew it means the anointed one. Jesus was the messiah being prophesied by the Old Testament prophets. Jesus was like Moses who liberty the Israelites from from Egypt and led them in a promised land. In this case Jesus came to turn all the people from their wickedness by repentance and be baptised in the name of the Father and the Holy spirit so as a gate pass to the Kingdom of Heaven.

Mark emphasises the humanity of Jesus as the teacher or rabbi the title was been used by the blind man in the book of Mark when Jesus asked him who do he think Jesus was and also the same title was been used by the disciples when they asked him to teach them to pray. However this titles hold much of Marks message because Jesus as a teacher. he taught people about the Sabbath law, fasting and praying, love and forgiveness, divorces and holy spirit. Moreover, Jesus as a teacher he uses parable for example when he talk about the Kingdom of Heaven he uses the parable of a mustard seed. However, the humanity of Jesus centrally upon his work and teachings that reflect that who Jesus is.

In the book of Mark is reflected to the Lamb of God for he died on the same day the lamb were supposed to be killed on the passover festival, and his blood shed for the sake of his people. Jesus was the only lamb of God in the same way the lamb was the only son of God and this shows love, trust and honorifice of Jesus to obey the command of the 'Father'. The lamb died for the flock and this save the flock for ever and ever because Jesus was the promised lamb in the old testament that will come and save his nation from the governing.

Seen

Jesus was also being called the King of Israel when the high priest asked him who Jesus was he said, a you the son of God and Jesus answered you said it. However he was trying to keep the messiahship secret but all who believed had already notice who Jesus was. The title King of Israel was used when Jesus was on the cross as a sign of mockery that the one to be call the king of King was killed and crucified at the cross.

Jesus was also been seen as Moses the prophet that is why he was called a 'prophet' because he interceded between people and God he was able to liberate his people the same as Moses did in exodus during the time of old testament.

However, Mark emphasises the humanity of Jesus as humble, loving Jesus that why he gave him specific titles to differentiate him in different works.

Examiner comment

This candidate attempts to answer the question but there are only a few glimpses of relevant material. The answer is built around different titles for Jesus. Where 'Son of Man' is of relevance here, some other titles are not. The candidate needed to stay on task and use material which adds to the discussion of this question. There is a lot of material to draw on as outlined in the mark scheme. It is easy to start on the correct track then go off course when discussing a topic so it is important to keep referring back to the question to stay on focus.

Mark awarded = 10 out of 25

Question 5

Explain why Mark shows Jesus trying to keep his messiahship a secret.

[25]

Mark scheme

This essay will be based around Wrede's theory and candidates should certainly be familiar with the traditional texts and arguments (e.g. the rebuking of demons, the silencing of the reporting of miracles, Jesus retiring from public view, etc.) but the question is asking for much more than a 'list' and brief discussion of points. There is definitely a command to silence in Mark, but is it with regard to messiahship? It is likely that it is 'false impressions' that Mark's Jesus wanted to prevent. But, it is very possible to argue against Wrede.

Textual examples should be used in all types of answer, e.g. the 'hardening theory', the commands to silence, Peter's confession (8:27–33), the Entry into Jerusalem (11:1–11), the Trial (14:61f), the uses of the term Son of man, etc.

Example candidate response – grade A

The messiahship of Jesus is presented in Mark as having been kept a secret by Jesus in the gospel of Mark. This is done in order to show that Jesus was humble and did not want to publicize his messiahship which teaches the reader humility. It was also to show that Jesus was not a political messiah but rather a religious one. Mark also presents Jesus as having maintained such a secret to justify, explain and apologize for Jesus' crucifixion by Jews as he was gradually understood to be a messiah.

Mark shows Jesus trying to keep his messiahship a secret for apologetic reasons. This theory of the messianic secret was brought about by ~~K~~. Kierkegaard. He suggests that Mark maintained this secret to show that Jesus was only realized as messiah after his death. Most Jews ^{and other people} after the death of Jesus questioned why Jesus, a Jew had been crucified by Jews. Mark therefore gave the messianic secret to show that Jesus had not made it known to the people that he was the messiah especially since he used to sternly order his disciples not to tell anyone who he was. This is shown in Mark 8³⁴ after Peter's confession of faith in Caesarea Philippi. To justify and apologize for the Jews, Mark had therefore written his gospel showing Jesus trying to keep his messiahship a secret.

In the gospel of Mark, Jesus also tries to keep his messiahship a secret to show his humility. Jesus, when he heals the man with the demoniac in the synagogue, orders it to be silent so that it does not reveal his identity although ~~it~~ had already revealed it. When Jesus heals the blind man at Bethsaida, he also orders him not to tell anyone of this. This helps Mark to present Jesus as a very humble messiah who took no care of prestige and fame but just did the work of God to show the love of God for his people.

Mark also presents Jesus trying to keep the messianic secret because he wanted to show the people that Jesus was a religious messiah and not a political messiah. Unlike political messiahs who bickered over prestige and fame and power, Jesus was a religious messiah who did not want to be let out into the public for recognition but rather, he was a religious messiah who had come to serve the people. In Mark 10⁴⁵, he writes that Jesus said, "For the son of man came not to be served but to save...." This proves that Jesus maintained the secret to avoid being viewed as a political messiah.

Jesus could have also tried to maintain his messiahship as a secret to avoid conflict with the religious and political leaders. In Mark 6, after the feeding of the five thousand, Jesus sent his disciples before him, fearing they would

join the people in trying to make him king. Jesus knew that the Jews expected a political messiah who would lead them against the Roman government while the ~~the~~ political leaders of Rome also expected such a messiah. He therefore had to keep his messiahship a secret until his crucifixion thus he would only mention his messiahship after his mission on earth and ministry had been complete. To avoid being killed before the right time had come, Jesus had to keep his messiahship a secret.

In conclusion, Mark maintains the messianic secret to fulfil his theological interests. The time during which he wrote was that of the ~~prosecution~~ Nero prosecution and therefore, direct mentioning of Jesus by himself as the messiah could lead him to trouble as a writer. Although he tried to present the secret of Jesus' messiahship, the judgement on the whole is that Jesus did not maintain this secret.

23

Examiner comment

As this essay is based around the theory of Wrede a good answer needs to show that the candidate has knowledge of this and understands the relevant texts which are then offered in support of this. The candidate begins here by summarising why the messiahship of Jesus is kept a secret and then goes on to give examples which support this. Mention is made of the expectation of a political messiah which is a misunderstanding of the messiah's role; instead the humility of Jesus is portrayed. This answer is full of relevant material with good comments made on each point.

Mark awarded = 23 out of 25

Example candidate response – grade C

One of the major themes which prevails in the gospel according to Mark is the Messianic secret. This is the hiding of the identity of Jesus as a Messiah. Mark shows Jesus trying to keep his messiahship a secret because the author is pursuing a certain pattern and wanted to keep a low christology of Jesus to note a few.

In the gospel according to Mark, the author shows Jesus trying to keep his messiahship a secret because he was following a specific pattern. In the Jesus is presented as a Messiah on three occasions in the gospel that is at the beginning of the gospel which is Mark 1:1, at the transfiguration of Jesus where Peter confesses and at the crucifixion of Jesus. Jesus is not shown as a Messiah that is in between the three events thus showing Jesus trying to hide his identity as the Messiah. Mark shows Jesus trying to keep his messiahship a secret because he was pursuing the pattern of concealing Jesus' identity on three occasions.

The author of the gospel according to Mark shows Jesus as trying to keep his messiahship a secret because he wanted to keep a low christology of Jesus. It has often been argued that a true Messiah would not present himself as one therefore Mark was pursuing the same objective. The identification of Jesus as the Messiah could have hampered the his ministry at an early stage.

The presentation of Jesus with a low christology shows Jesus as the Messiah. The realisation of Jesus as the Messiah could have caused a political revolution. Mark shows Jesus trying to hide his identity because of his audience. Mark presents Jesus as trying to hide his messiahship because the author's audience which were the Romans did not take Jesus as the Messiah therefore for Mark's gospel to be accepted amongst the Romans he shows Jesus as trying to keep his messiahship.

The attempt by Mark to show Jesus trying to hide his identity can be viewed as a realisation of the true identity of Jesus. Whenever Jesus tried to hide his messiahship after healing a poor person and commanding him not to say anything,

This fueled the ~~pers~~ healed person to say
 out Jesus' identity therefore it can be
 noted that Mark was trying to bring
 out the identity of Jesus as a messiah
 in a different ~~wa~~ and ~~sp~~ unique way.

In a nutshell, Mark ~~x~~ shows Jesus trying
 to keep his messiahship ~~t~~ a secret because
 he was following a specific pattern, pursuing
 his major theme which is that of the
 Messianic secret and he was writing to
 the Romans. It should also be noted that
 Mark shows Jesus trying to hide his
 messiahship only to show the true identity
 of Jesus

15

Examiner comment

In answering any question it is important to get the balance right between relevant examples and necessary discussion. This answer gives some discussion of the question but is lacking in examples from the text to back up the points made. There is clearly some evidence of a reasonable attempt to analyse and evaluate the material and it has a structure of sorts and a reasonable quality of language.

Mark awarded = 15 out of 25

Example candidate response – grade E

A messiah is a leader who is blessed and moves with the holy spirit. A messiah is one who acts wonders such as different types of miracles be it healing or rising from the dead. Messiah is the son of God who is blessed to come and lead his people.

Jesus did not want people to know that he is the messiah. Jesus also did not want people to know that he is the son of God since they will quickly get to know that he is the messiah. Jesus tried by all means to hide it from people that he is not the messiah. He acted just like any other man in order to disguise people that he is not the messiah.

At first the disciples did not know who Jesus was. The disciples only asked each other who this man is but did not have an answer for that. With time the disciples now knew

Who Jesus really is. They now knew that he is the messiah and were told not to tell anyone. Only the disciples of Jesus knew who Jesus is and never told anyone. The disciples knew that Jesus is the messiah since they moved around with him and saw all his great works.

Since Jesus never wanted people to know that he is the messiah Mark in his gospel also tried by all means not to prove Jesus as the messiah. Mark in his gospel tried to keep Jesus' messiahship a secret. Mark never mentioned Jesus as the messiah in his gospel. Mark did so because he was trying to keep Jesus' ~~area~~ messiahship a secret since Jesus did not want people to know his true identity.

In other gospels the word messiah is used trying to put out the fact that Jesus is the messiah. Now with Mark he never mentioned the word messiah and thus he hid the true identity of who Jesus is in his gospel. In Mark we see the great wonders of Jesus being portrayed but he does not refer to Jesus as messiah. In Mark Jesus is just portrayed as any other ordinary person and thus hiding the ~~area~~ messiahship secret.

Since Jesus is the messiah he performed great acts. Jesus as the messiah had the holy

spirit. When holy spirit comes upon a person all demons are cast out. Jesus would cast out all demons. These demons knew that Jesus is the messiah. Since they were cast out, the demons knew that only a messiah could do such a great act of casting out demons. When Jesus cast out demons these demons then knew that he is the messiah.

Mark shows Jesus trying to keep his messiahship a secret because Jesus did not want people to know who he is. As Jesus was walking he would heal the sick. When he did this he would do it here there are no people since he did not want to reveal his identity. Jesus only wanted his disciples to know who he is and not other people. Jesus would perform his miracles but not much in order for people not to know who he is.

In Mark the baptism and the resurrection of Jesus proved that he is the messiah.

When he was being baptised a voice saying he is the messiah was heard. Jesus also rose the dead. All his great acts proved that he is the messiah. When he saw the great faith people had he would act his wonders.

When Jesus healed the blind man at the river here the blind man washed his face he then was told not to tell anyone about it. By so doing it seemed as if he was fueling people to preach about his wonders. Now people wanted to see and know who this person is. Mark does not portray Jesus as messiah in his gospel therefore he does not mention the word messiah in his gospel.

Mark shows Jesus trying to keep his messiahship a secret because Jesus did not want people to know who he is but only his disciples. In Mark it is however shown because Mark does not mention the word messiah in his gospel. He does this in order not to reveal Jesus' identity.

10

Examiner comment

There is a lot of unnecessary repetition of the question in this essay and it is lacking in content. The quality of explanation is basic with few actual examples to support their answer. It is clear that the question was attempted but it needed more substance to gain a higher mark. See the mark scheme for the possible examples which could be included.

Mark awarded = 10 out of 25

Question 6

Why did Luke write his gospel and for whom?

[25]

Mark scheme

This essay should be more than a list of Lukan themes: there should be a genuine attempt to put the gospel in context and deal with why Luke may have written it. There are plenty of areas for discussion, some of which being:

- To correct the impression given by earlier and other accounts, e.g. Mark.
- The dedication to Theophilus should certainly form a main part of the discussion (1:1–3)... to write 'the truth'.
- Possibly Luke is writing to defend Christianity to Rome.
- A Gentile or Jewish audience?
- To explain the role played by the Jews.
- To explain the mission to the Gentiles.
- Importance of seeing Luke in the wider context: reference to the book of Acts.

Example candidate response – grade A

There are several reasons as to why Luke wrote his gospel. He could have written it to show that Jesus was the long awaited messiah, to address the issue of Parousia that the people viewed as delayed and to apologize for the crucifixion of Jesus. Luke could have also written to address the destruction of Jerusalem in AD70 and to create a handbook of the church. The reasons why he wrote also suggest the idea that he wrote for any lover of God, Theophilus a respected Roman official or for the socially and ethnically marginalised like Gentiles. ~~Next~~ Luke also wrote his gospel for the poor and for women.

Luke wrote his gospel to show the people that Jesus was surely the long awaited Messiah. As he begins his gospel, he presents Jesus as divine as his birth is announced by an angel. He is born of a virgin and he is said to be the holy one. Mary's Magnificat, the Nunc Dimittis of Simeon and even Zechariah's Benedict all point to the Messiahship of Jesus. Jesus heals many in the gospel and finally he resurrects and reaches the extents of appearing to his disciples and ascending to Heaven in their presence in Luke 24. All this shows that Jesus surely was the son of God and the messiah religiously. It also showed that he was a religious and not political messiah as the one expected by the Jews.

The gospel of Luke was also written to address the issue of the second coming that had delayed. The

Jews and other groups had expected Jesus to return soon but by the time that Luke wrote in AD85, almost all the eye-witnesses of the ministry of Jesus had died. People now questioned if Jesus was really ever going to return and Luke responded to this by showing how the parousia would be like the coming of a thief at night. He explained to the people through the commission in Luke 24 that the gospel had to be preached to all nations before Jesus would come, thus, people had to wait.

Luke also wrote his gospel to preserve the teachings of Jesus as a handbook for the church. Luke wrote the sermon on the plain to preserve the teachings of Jesus. He also did this through the parables of the lost coin, dragnet, Lazarus and the rich fool, the lost sheep and the Pharisee and the publican. In all these, Luke gave a heavenly meaning to the parables by Jesus teaching the people on how to be upright. The gospel could therefore be used for liturgical purposes as a handbook for the church.

Luke wrote his gospel for a well-known "Theophilus" who, according to Campbell was a Roman official who was interested in the life of Jesus. However, Eubank argues that Luke wrote for the whole universe as Theophilus meant "any lover of God". The gospel at the beginning is dedicated to Theophilus, ~~the~~ in Luke 1⁴, thus, it could be either the Roman official or lovers of God.

Luke also wrote his gospel for the Gentiles who were socially and ethnically marginalised. This group is said to have been considered unclean as they were off-springs ~~of Jews and~~ groups that were not Jewish. However, Luke extends the gospel to Gentiles as Jesus praises a centurion, who is a gentile. The ~~parable~~ healing of the ten lepers also elevates the Samaritan who is the only thankful one, yet he is a gentile. Even the teaching of Jesus is that they should be like the good Samaritan, who was a gentile. This proves that Jesus' ministry embraced Gentiles and Luke had dedicated the gospel to them.

Luke also wrote his gospel for those who were regarded as sinners. He tried to show these people that Jesus had actually come on earth for them. Luke does this by giving the account of Zaccheus in Luke 19¹⁻²³ whom Jesus dines with. Jesus in Luke 7³⁶ is also anointed by the repentant woman who was a prostitute. Luke shows the people that Jesus had indeed come for the sinners thus, his gospel was dedicated to the sinners like tax-collectors and others who were marginalized socially.

The gospel of Luke was written for women too. The Jewish society was one of patriarchal dominance but Luke wrote to show the women that they too were important in the ministry of Jesus. Several times, Luke mentions women in an elevated position like the prophetess Anna in Luke 2, Mary the mother of Jesus who believes the word of

God that the Angel Gabriel delivers to her, Martha and Mary, Susanna, Joanna and Magdalene. The fact that Luke shows women actively involved in the ministry of Jesus shows that he had dedicated the gospel to women.

Luke also wrote the gospel for the poor - In his gospel, Luke shows special concern for the poor like Mary the mother of Jesus who even has to offer sacrifices of turtledoves because she is poor - [Mary] Luke also gives the woes by Jesus which mainly attack the rich. Luke says that it is actually hard for a rich man to enter the kingdom of heaven yet Jesus exclaims, "Blessed are the poor for they shall ^{see God} ~~inherit~~..." This proves that Luke's gospel could have been a dedication to the poor.

In conclusion, Luke's gospel was written for many reasons which complement each other in coming up with why it was written. The groups which he wrote for also explain his ~~theological~~ interests as a whole.

25

Examiner comment

As the mark scheme says, this essay should be more than a list of Lukan themes but a 'genuine attempt to put the gospel in context and deal with why Luke may have written it', this candidate's answer is just such a genuine attempt. It is clearly structured and each paragraph deals with different reason for the gospel being written as well as dealing with the audience at which it was directed. It is necessary to have a balanced answer which covers the two elements of the question: why? And for whom? The candidate has included a lot of material although the wider context with reference to the book of Acts is missing. Comment on Theophilus is necessary to achieve good marks as this is part of the introduction to the gospel, also a discussion of the possible themes is important. This candidate makes good reference to the situation at the time and sets the gospel in context. The answer sticks to the question asked and does not include irrelevancies.

Mark awarded = 25 out of 25

Example candidate response – grade C

The gospel Luke was written in the 80 A.Ds. Luke is said to have taken his source from Mark who had written his gospel in the 55 to 65 A.D. Luke waited. It took nearly ten years for Mark's gospel to be known and trusted before Luke could use it as a source.

Luke wrote his gospel to spread hope, add information that had been left out by Mark and also give meaning to Jesus's life and its connection with the lives of the Gentiles. Luke wrote for the gentiles, women and the underprivileged.

The major theme in Luke is the universalism theme that Jesus did not come for the Jews alone but for the greater majority as he preached to Samaritans, in Galilee and in Jerusalem. Luke mentions that the good news was to spread to all nations and not just the Jews. At one point while Jesus was sitting by a well a Samaritan woman came and Jesus preached to her. The woman was shocked and asked if Jesus was a Jew and if he was not aware that Samaritans and Jews did not befriend each other. Luke's gospel was for

everyone including gentiles.

Luke's gospel was written to portray Jesus as divine from the birth narratives to his resurrection. Luke portrayed Jesus as a divine being. From birth or ~~concep~~ conception was unnatural. The news of his birth according to Luke was made known by ^{an} angels. Jesus died and was resurrected making him divine.

Luke in his gospel mentions a lot of women who are not mentioned elsewhere. As some scholars note Luke's gospel was written for the women and lowly ones, Luke describes Jesus's visit to Mary and Martha's house, The widow of Nain who had lost a son that was resurrected by Jesus. The old widow who gave a few coins but that was all she had. At the house of the Pharisees a woman who was a sinner wept at Jesus's feet and cleaned them with her hair. In another account a woman sinner oiled Jesus's hair. Mary was the first to witness Jesus after resurrection. Many accounts in Luke have direct or indirect reference to women. Luke might have been written for women.

Luke wrote his gospel to portray Jesus as divine, to spread universalism and to give information left by Mark. The gospel was written mainly for Gentiles, women and the lowly ones and everyone else.

(14)

Examiner comment

It is important to remember the question has two parts to it: **why** did Luke write? **Who** did he write for? Again the answer must balance the two parts. This answer starts with when Luke's gospel was written, which is irrelevant unless drawn into the **why?** or **who?** The information included is sound but it needs developing further and moulding to answer the question. It is a competent attempt to answer the question but there is so much more that could be included. It needs to show evidence of wider reading. See mark scheme.

Mark awarded = 14 out of 25

There are no suitable example candidate responses available for grade E.

Question 7

Explain the significance of the parables of the lost sheep, the lost coin and the lost or prodigal son in Luke. [25]

Mark scheme

There have been questions on Luke's parables before, but not one specifically on Luke 15 (these parables are only found in Luke). Similarly, there have been many questions on Luke's portrayal of Jesus' mission to the outcasts, but not quite in this specific format. However, candidates should still have plenty to say in that the parables of the sheep, coin and (prodigal) son all portray clear elements of Luke's presentation that also occur elsewhere in the gospel. Best answers should display a good knowledge of the text, but should also put it in the wider context of the gospel message as a whole:

- forgiveness
- love and patience
- repentance
- joy
- sacrifice

Example candidate response – grade A

Much can be drawn from the parables of the lost sheep, lost coin and the prodigal son. It is important to note that the parables present the wider theology of the gospel according to Luke. The main themes drawn from the parables are the mercy and love of God for humanity, forgiveness and the love for sinners. This essay is an attempt to show the significance of these parables in the gospel of Luke and how they present the important features of Luke's gospel.

The parables present God's love for humanity. It is important to note that the author deliberately put these parables which are unique to his gospel to show the involvement of God into the lives of the human race. This was probably an extract to show from the special source and they really show case the human theme of the love of God to humanity. This is illustrated by in all the parables, Jesus is concerned about the "lost", "there is more rejoice in one convert..." One can thus say, these parables signify the divine concern for those who are considered as sinners in society for example tax collectors, adulterers and the rich. The parables give the lengthy meaning that God did not only send the messiah to the righteous but to the sinners at large and he is concerned with the "totality" of the human race. Thus the parables signify God's love for mankind, a prominent theme in Luke.

In addition, the parables signify the joy in the coming of Jesus. The author well recognizes the joy of the shepherd in finding one lost sheep out of the ninety nine. The one coin found by the lady shows the joy invested in

• Jesus by one convert out of a multitude. Luke presents conversion as a great task whereas Matthew somehow makes it mandatory. One can also support the argument of the significance of joy in the parables by referring to the parable of the prodigal son. After the son's so-called "pilgrimage", the father throws a celebration for him rather than the brother who had been there with the father since the other's departure to the world, "... it would have been better to make merry, for this your brother was lost and is now found." This might make one to argue that the theme of joy is brought out and also the compassion of God as well as Jesus for all who give up their livelihood to God.

The parables also call for the importance of sinners in society. Luke wrote at a time when it was more difficult especially for converts to enter into the Christian community or some were also persecutors of Christians. Given the universalism of grace in Luke, he seems to find opportune time to dedicate to the audience that sinners should also be accepted in the church. If he was really writing to Theophilus, then the who was a Roman official probably associated with human attraction of Nero in 70 AD, it becomes Luke's duty to point to him that the reception of him to the church is acceptable. He thus uses the parables to show that sinners are part of the Christian community and their former social status is not 'discriminatory' in as far as the kingdom is concerned.

The parables might signify the kingdom of God. Though

not mentioned, Luke's plot somehow resembles the parables of the kingdom in Matthew and by the ~~the~~ dependency theory, one can argue that the parables refer to the kingdom. C.H. Dodd argues that the kingdom in Luke is also realized and Ritschl agrees with him. This might be because all of them point to repentance which is ideal to the evangelists in as far as entering the kingdom is concerned. The parable of the lost coin and lost sheep are put in a way such that they there seems to be reception of the kingdom at first hand. The parable of the prodigal son presents also the enjoyment of humanity in to the kingdom of God. Thus these parables as a ~~good~~ point to the coming of the kingdom of God, realized in Jesus.

~~One~~ In a nutshell, the parables peculiar to Luke above portray most of the teaching of Jesus about universality, the kingdom and also the wideness of God's mercy. The interests of the Gentile author are also served as a true testimony of the coming of Jesus.

21

Examiner comment

This is a mature, well-structured answer which deals with most of the suitable main points. It demonstrates a good knowledge and understanding of the significance of all three parables. The essay is coherent and systematically constructed, which brings the answer to a clear conclusion.

Mark awarded = 21 out of 25

Example candidate response – grade C

As evidenced in the New Testament, the use of parables was another way in which Jesus taught the people with. He used a lot of them, some of which were clear, and some which were hard for the people, even the twelve apostles to understand. Three of the parables, amongst many others which Jesus used were the parables of the lost sheep, the lost coin and the lost prodigal son, and these are brought out in Luke. Their significance is that though the storylines were different, their meanings were just the same. They all spoke about the same thing, as shall be seen in the essay below.

As mentioned above, one of the parables which Jesus used in his teachings in the gospel of Luke was the parable of the lost sheep. In a way, Jesus was pertaining to the children of Israel themselves. The story was that there was a shepherd who was tending his flock of a hundred sheep. Whilst he was now on his way back home, he realised that one of his sheep were missing. After that realisation, he left the ninety-nine sheep to go and look for the one that had gone missing. Jesus here emphasised that, when he finds that lost one, he will surely rejoice more over that one which was lost than on the ninety-nine which he had. The significance of this parable is that Jesus was pertaining to the lost children of Israel and about his task here on earth. Early in the

gospels, Jesus had stated that, he had been sent to the lost house of Israel, and that those who were well had no need for a physician, but it ~~was~~^{were} the sick who had need of him. By saying this, in relation to the parable of the lost sheep, he meant that he was going to be more happy, upon the return of the lost sheep of Israel back to their father than at those whom he had already. Here, Jesus was not trying to say that he loved the sinners more, but he was simply emphasising that the kingdom rejoices at the redemption of one soul than at the ninety-nine they had already. Meaning to say he was trying to teach the people that one soul was just as important, no matter how little.

The parable of the lost coin also has a similar meaning as to that of the lost sheep. It talks about a man who, having had many coins and lost one. He then lights up the lamp and looks for it until he finds it, and when he does, he goes to his friends and tells them about the lost coin which he found, and they rejoice together. The significance of this story is that Jesus was trying to teach the people about the importance of the things they took for granted, the importance of one. If it had been someone, probably they would have considered the fact that they still had many coins and that one getting lost did not matter, but he was teaching the people that the recovery of that one coin brought great joy to the person to whom it was lost. He was speaking in terms of redemption concerning Israel, that even the little that would hear his teachings and believe, no matter how small the number, they would still bring great joy to him, to his father, to the kingdom.

Another parable which was used by Jesus in his teachings was the parable of the lost or prodigal son. It talks about a father with two sons, and the father is now of old age. The second son goes to his father to ask him of his share in his inheritance in his father's wealth. Upon receiving it, he departs to a far-off country, away from his father, where he squanders all that his father has given him. For many years he begins to suffer, until he decides to go back home to his father, where life is far much better, even for the servants themselves than what he was facing. Upon returning back, his father welcomes his son with great joy and love, puts a ring on his finger, covers him with an expensive robe, and kills a fatted cow for him, because he is glad his son has come home. However, this does not go well with the other brother who never left the father, for what he considers as an unfair act. He complains saying, not even once was the father like that towards him, yet he never left him, or squander all his fortunes.

The truth behind this story was not that the father did not love the son as much as he did the prodigal one, but he rejoiced in him more because he had been lost and now he had been found. Jesus here again was emphasizing to the people that, the return of the

lost children of Israel back to the father would be a great cause of joy and happiness. He emphasises again upon the nature of one ~~not~~ ~~redress~~, showing the people that the return of even one person to righteousness would receive great joy.

The significance of all three parables is the way they all speak about a certain object being lost and later on getting found, and the joy that finding it produces. Jesus was merely speaking about how important one thing was just as important ~~as~~ as the other many, and how important even one ~~son~~ ~~getting~~ ~~redeemed~~ was towards the kingdom.

15

Examiner comment

There is a lot of unnecessary material at the start of this essay before it begins to deal with the question asked. The parables are retold followed by some good comments about their meaning. The language is reasonable and the candidate shows that they understand the meaning of the question. For a higher mark the candidate needed to include more analysis of the parables and show evidence of wider reading.

Mark awarded = 15 out of 25

Example candidate response – grade E

In the gospel according to Luke parables are mainly used to convey Jesus' agenda on earth and to illustrate the Kingdom of God. A parable is an earthly story with a heavenly meaning. The parable of the lost sheep, the lost coin and the prodigal son in Luke are used by Jesus to make the unknown known and to give people knowledge about the Kingdom of God.

The importance of parables in the gospel according to Luke is to teach about God's love, grace and mercy. This can be seen mainly through the parable of the lost sheep. The sheep symbolises those who are lost and who do not have the knowledge about the Kingdom of God. This parable teaches us that we are God's sheep and God is our shepherd so with the love God has for his sheep whenever we are lost he will find us and love us the way a father loves his child. Therefore one can clearly say the significance of the parable of the lost sheep is that it teaches us about God's unconditional love for his children.

In the gospel according to Luke the significance of the parable of the lost coin is that it teaches us to be cautious in whatever we do and it also teaches us to rely on God in whatever we do.

This is mainly shown through the parable of the lost coin. This parable is also about God's kindness towards his beloved children.

The significance of the parable of the lost or the prodigal son in the gospel according to Luke is that it teaches about the kingdom of God. According to the parable of the prodigal son the kingdom of God is open to those who repent and whose sins are forgiven. This can be seen mainly through the son, when he asked for forgiveness and was forgiven and taken back into his father's house. Thus the significance of the parable of the prodigal son is about repentance.

Also in the book of Luke the significance of the parable of the prodigal son, is that it teaches us about forgiving each other. Jesus used this parable to give people knowledge about forgiveness for it is important amongst other Christianity deeds. The parable teaches us that no matter how big our sins are, our God our father will always forgive us that is if we truly repent. Therefore the importance of the parable of the prodigal son is that it teaches about forgiveness.

In final analysis the significance of parable is to teach and illustrate God's messages: (10)

Examiner comment

This answer picks out a main point for each parable; it shows basic factual knowledge which is accurate and sufficient. It deals with material that is largely relevant which indicates that the candidate has seen the main point of the question. See mark scheme for additional information.

Mark awarded = 10 out of 25

Question 8

Discuss John's theology of the Spirit.

[25]

Mark scheme

John's teaching on the Spirit (Greek, Paraclete) is usually quite well-known, though not always in great depth. The essay should not simply relate the relevant passages, there should be some attempt to pull out the theology.

- The overall context of the material is important: i.e. in relation to the 'farewell discourse' (14–16) and the Resurrection narrative (20–21).
- Note that Jesus must go away before the Spirit can come (14:25, 16:7); the Spirit is then a link between the disciples and the risen Christ who will take over the work of Jesus' incarnate life.
- The Spirit will bestow enormous powers upon the disciples, but cannot do so until Jesus leaves.
- The Spirit is given to the disciples by Jesus after his resurrection.
- Discussion as to the function and power of the Spirit...
 - a counsellor who intercedes for man with God (14:16);
 - a provider of support (a comforter) for the disciples (14:18);
 - a provider of truth but not recognised by the world (14:17, 16:13);
 - dwelling in and among the disciples (14:17);
 - re-enforcing the message that Jesus had taught (14:25);
 - bearing witness to the disciples of Jesus (15:26);
 - able to convince the world concerning sin, righteousness and judgment (16:8);
 - having authority from the Father, as did Jesus, (16:13);
 - glorifying Jesus (16:14).
 - works 'in' the disciples, bearing witness to Jesus, revealing his will to them;
 - works within the world also bearing witness to Jesus but also acting as a judge.

Example candidate response – grade A

John's Gospel is ~~not~~ could be referred to as the Gospel of the Spirit, although the whole Trinity is in focus throughout, because more material about the Spirit is included in it than in any other gospel. John includes much teaching of Jesus which explains the person and work of the Holy Spirit.

When John records John the Baptist's testimony about Jesus, he includes John's saying that God had told him that 'he on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit'. This is significant because it reveals that Jesus' own identity is verified by the presence of the Spirit of God. Not only this, but Jesus' ministry is that of baptizing people with the Holy Spirit. The Spirit proceeded from Jesus himself proceeds Jesus as well as from the Father. This stands in contrast to the early Christian 'Nicene Creed' which ~~states~~ ^{says} that the Spirit 'proceedeth from the Father'. John demonstrates that this is true, but not the whole truth. (Paragraph)

In John three, Jesus teaches Nicodemus, a Pharisee who visits him by night that unless one is born of 'water and the Spirit', representing the cleansing of forgiveness and the infilling of the Holy Spirit, they cannot see the Kingdom of God. This saying of Jesus reveals that the Holy Spirit is an essential ^{part} ~~part~~ of human salvation. In John 5, the astonishing account of the woman at the well is recounted. Jesus informs her that 'God's Spirit, and those who worship him must worship in spirit

and in truth'. This represents a paradigm-shift for the women, whose idea of worship was restricted to physical locations. Jesus affirms that relating to God spiritually and in truth is what matters.

Jesus establishes that the Holy Spirit is not an impersonal force (although abstract nouns are used to describe His activity), but rather is God Himself.

The clearest way in which Jesus communicates the roles and desires of the Holy Spirit in John is in the farewell speech to His disciples.

The great theme underpinning this section of the Gospel is the role of the Holy Spirit in taking Jesus' place, in a way, in the life of the disciple community of the disciples. But because the Spirit proceeds from the Father and Son (as Jesus Himself states in John 17), the Spirit is Himself the presence of Jesus amongst His people. Jesus says to the Twelve, 'I will ask the Father, and He will give you another Helper, who will be with you forever, the Spirit of truth'. The phrase 'another Helper' implies that Jesus was the first.

The word that Jesus uses of the Holy Spirit is *parakletos*, and it can be translated in various ways as counsellor, Helper and even advocate. The word was used in the world of the first century in formal forensic contexts, to mean 'advocate' or something similar. The point was that the Spirit would be 'one who comes alongside'. Furthermore, the Holy Spirit's teaching role is the pre-eminent one which ~~the~~ the Lord ^{stresses} when describing what His new 'Helper' will do. He is described as 'the Spirit of truth' who will lead the disciples 'into all truth' and bring to remembrance all that Jesus had said. Furthermore, "He will glorify me," said Jesus, "for He will take what is mine and declare it to you". Essentially, the Holy Spirit, after Jesus' ascension to heaven, becomes the member of the Trinity through whom Jesus can be accessed, and who ministers

what belongs to Jesus to the disciples. Jesus is thus preparing the Twelve for this transition they will be forced to undergo.

In conclusion, John's pneumatology is distinctly personal, as he records the activity of the Spirit and Jesus' teaching at Jesus' baptism and during his ministry as the activity of someone distinct from Jesus, but who also shares divinity with Jesus and is the Spirit of Jesus - is fully divine and who proceeds from the Son. The teaching on the Spirit offered by Jesus in chapters 14-16 is the most in-depth and detailed examination of the person of the Holy Spirit in the entire Bible, and is an integral part of John's Gospel and theology.

24

Examiner comment

The essay starts with a discussion of John's Gospel as a gospel of the Spirit. This candidate has a clear understanding of the requirements needed to answer this question and continues to address them. Content is relevant and there is evidence of wider reading. The quality of language is very good.

Mark awarded = 24 out of 25

There are no suitable example candidate responses available for grade C and E.

Question 9

Discuss the importance of the 'I am' sayings in John's gospel.

[25]

Mark scheme

The "I am" sayings are central to the Johannine Christology. This discussion should show a good general knowledge of the Christological points that arise and a specific knowledge of the "I am" sayings in particular. Although the term "I am" is used some 27 times in the gospel, the candidate will be expected to refer to at least some of the seven passages which contain extended discussion.

Each of the 'seven' gives rise to plenty of discussion so examiners should not expect a detailed discussion of each. The essay demands more of an overview with specific points being brought out by way of example and illustration. Similarly, answers that are largely lists of points will not be among the top grades. The main 'I am' sayings are found in:

- 6:35, bread of life
- 8:12, 9:5, light of the world
- 10:7, the door of the sheep
- 10:11, the good shepherd
- 11:25, the resurrection and the life
- 14:6, the way, the truth and the life
- 15:1, the true vine

Example candidate response – grade A

9 The "I am" sayings that are in the gospel of John serve to bring out the divinity of Jesus and show the Father-son relationship that Jesus had with God. They bring out the nature of the Kingdom of God and realisation of judgement time. The work of John denotes Jesus as being the fulfilment of scripture of the Old Testament as well as foreshadow his death.

The equality and subordination of Jesus to God is brought out in the gospel of John through the "I am" sayings. Jesus is God's son but they are one together with the Holy Spirit therefore the Holy Trinity. Jesus says,

"You can only go to the Father, through me"

The above quotation serves to explain to the audience that any one who seeks to go to heaven can go through Jesus. The God-head of Jesus, God and the Holy Spirit are shown to work together as brought out by the miracles and healings. When Jesus heals, one has to have faith in God and the Holy Spirit so that Jesus could heal, physically and spiritually. The equality and subordination of Jesus and God brings out an intimate relationship which is between Father and son therefore love. However, the writer of John brings out the oneness of Father and son for the glory of the Kingdom of God.

The "I am" sayings in John highlight Jesus' divine nature and foreshadow his resurrection that was to happen after three days of death. Jesus says that he is the resurrection after he had raised up Lazarus who had been four days dead. This sign reveals to the audience that Jesus was raise up himself so showing the glory of the Kingdom of God. This resurrection

directed towards the day of judgment whereby everyone was going to be judged. Those who had already been dead were to wake up so as to be judged by God. The gospel refers the judgment day to be realised and present. Scholar Professor CH Dodd denotes that the Kingdom of God is now therefore the day of judgment is now and present. The tombs of those dead and to be opened so everyone should work towards the Kingdom of God. However, the "I am" sayings are weird in their meaning as they portray Jesus as divine and God as the one who judges.

Through the "I am" sayings the Kingdom of God is realised as Jesus proclaims that he is the life and water. He says that he is the one who gives life through water which is symbolic of life. The story of the Samaritan Woman in the gospel of John brings out Jesus as asking for water but in actual fact he wanted to give her eternal life through water. The woman was ignorant and thought that the Messiah was in need of physical water. When Jesus talks to the woman, through divine initiative he is able to pick out that she has five husbands who represent her five gods therefore he wanted her to turn away to God. Jesus' initiative shows gradual recognition by the woman as she first starts calling him "sir", "prophet" then "Messiahship". However, Jesus goes on to tell her that he can give her eternal life therefore bringing out his quest for wanting to give life contrary to the synoptic gospels which require faith for one to be healed and anointed. The Kingdom of God had come for the Samaritan Woman therefore forcing her to believe in God.

The Mandaean view which states that John the Baptist is greater and superior than Jesus is denounced through the "I am"

sayings. The people believed that John the Baptist was greater because he baptised and spoke in the name of God, before Jesus had come. John himself says that, "I must decrease, whilst you increase".

John's purpose into coming into the ministry is because he was to foreshadow the coming of Jesus and not to be the Messiah himself. A ladder of gap is created between John the Baptist and Jesus as Jesus does even more by baptising with the spirit, whilst John baptised with water only. The Mandaeans' view is denounced so as bring out Jesus as being superior that John the Baptist.

The "I am" sayings bring out the theology and fulfilment of scriptures as being said by the Old Testament. The book of Isaiah brings out the Messiah as being the Messiah and shepherd who listens to his lambs. This same message was said by the gospel writer of John therefore fulfilling the scriptures. Jesus was to lead his people to the kingdom of God thereby presenting him as the shepherd. Jesus is also said to be the true vine in the gospel of John therefore pointing out to an earlier scripture of Isaiah in the Old Testament. Jesus being the vine shows that he is the true Messiah and is associated with the kingdom. A vineyard carries connotations of royalty thereby pointing of Jesus as being royal. Moreover, the gospel of John adequately brings out Jesus as fulfilling the scriptures through "I am" sayings.

The "I am" sayings are therefore significant in the Gospel of John.

Examiner comment

The candidate is in complete control of the material that is handled and the answer is comprehensive, coherent and systematically constructed. The essay displays a very good knowledge of the relevant material and it is handled in an intelligent fashion. All the main points relating to the 'I am' sayings are included in the answer. There is plenty of discussion surrounding each one. This is a very good example of a high quality answer to what is quite a difficult topic.

Mark awarded = 22 out of 25

Example candidate response – grade C

The "I am" sayings that can only be found in the gospel of John attest to the gospel's emphasis on Jesus' divinity especially considering that the phrase in the Old Testament is largely used by Yahweh referring to himself.

By repeating the phrase Jesus places himself at a similar level with Yahweh. It is particularly significant for it shows that Jesus was a manifestation of Yahweh on earth. The gospel of John refers to God in three parts as the Father, the Holy Spirit or Ruach Elohim and the Son. Jesus was inspired by the Holy Spirit, was responsible to the Father but he was above everything else as he was part of an entity that was always present before everything else.

Hence phrases like "I am the light" can be justified for as he was part of God, he created light. In a spiritual context it symbolizes significantly that men walk in darkness and Jesus as the light is meant to guide them to repentance and righteousness. "I am the life" signifies Christ's dominion over death. By referring to himself as "the life", Jesus is seen as an eternal force that is eternal. His life is above all others for it created human life through itself. This phrase gives the crucifixion sense, meaning and purpose for his life was sacrificed so that lives would be saved.

"I am the resurrection" shows resurrection is possible through Christ only. By referring to himself thus, Jesus' ethics and teachings would be seen as a way in which to receive the fruits of eternal life and be guided by a sure and everlasting spiritual light. He did say too that he was ~~the~~ "the way" and "the truth" meaning that he was the ultimate spiritual guide whose every utter was true in the sense that he spoke the truth of what is and what is to come. As the "truth" Jesus was pure and free of sin.

The significance of this proclamation signalled the beginning of a new era whereby Christ's teachings were to be the guiding force of men as this proclamation deified him.

(14)

Examiner comment

This essay starts with the candidate showing that they clearly understand the question and that they are familiar with the 'I am' sayings. It is mature in language and seemingly well constructed. The answer makes reference to Jesus as the 'light of the world' and 'the resurrection' but no other examples of the 'I am' sayings are referred to. To gain higher marks the candidate needed to include the main seven 'I am' sayings and discuss their importance and significance.

Mark awarded = 14 out of 25

Example candidate response – grade E

In the gospel according to John, the importance of the 'I am' sayings is to show Jesus' relationship with God and the disciples, to show Jesus as the provider of all our need and to show Jesus as the only way to heaven. This is seen when Jesus said 'I am the truth the way and the light', 'I am the good shepherd' and 'I am the bread of life'. This and other factors will be critically assessed below.

In the gospel according to John the importance of 'I am the good shepherd' John 10:11. Is to show Jesus as a very caring father figure who always take great care of his children. This is shown when he say '... a good shepherd takes care of his sheep...' Also the 'I am the good shepherd' is important because it makes people to believe and trust in God as their carer.

The importance of the saying 'I am the truth the way and the light'. Is to show Jesus' role on earth. Jesus was assigned by God to come on earth and give people knowledge about the kingdom of God. Jesus is portrayed as the only way to heaven if we believe and trust him (John 3:16). The importance of the saying is also to convince and make people believe in Jesus as the only way to heaven.

The 'I am' sayings in the gospel according to John are important in that they show Jesus as the sole provider for all humankind needs. This is mainly shown when Jesus said 'I am the bread of life'. This shows that Jesus as we take him to be the bread of life we will be also acquiring for ourselves eternal life. Thus if we do as Jesus say we will have everlasting life.

The importance of the 'I am' sayings in the gospel according to John is to show the connection or relationship between Jesus and God. This is mainly shown when Jesus said 'I am the vineyard and my father is the keeper'. This shows that Jesus as the child of God is the only way to the kingdom. This is so because the vineyard symbolise the kingdom of God and Jesus as the vine and God as the keeper. This shows that we have to put our trust and please Jesus for us to be in the kingdom of God.

In the gospel according to John the importance of the 'I am' sayings is show Jesus as the only way to Gods love and righteousness. Also the 'I am' sayings are important in a way to show christians the right path to follow that is Jesus.

In conclusion the 'I am' sayings in John's gospel

are important because they show Jesus relationship
with God, Jesus as the provider of all human kind
needs and Jesus as the only way to heaven!

10

Examiner comment

This candidate has made an attempt to answer the question asked and has identified in their mind the main point to it. The essay includes basic factual knowledge with limited analysis and critical ability. It is repetitive in places but there is sufficient material to show that the candidate is aware of the main issues. The mark scheme shows the necessary material which would help achieve a higher mark.

Mark awarded = 10 out of 25

Question 10

To what extent can the miracles be seen as parables in action?

[25]

Mark scheme

Best answers will examine the way the miracles are used by the evangelists and by Jesus himself (if that can be separated from the evangelists' own intentions). Material is too wide-ranging to be cited in much depth here but, clearly, the main part of the discussion will centre around how the gospel message of salvation and forgiveness in the kingdom of God (heaven) is demonstrated by Jesus' 'mighty works' (synoptics) and 'signs' (John). There are numerous examples. Although, one might expect the best candidates to refer both to the synoptics and John, it should still be possible to get top marks by basing the answer on either tradition.

There are no suitable example candidate responses available for grade A.

Example candidate response – grade C

To a greater extent, miracles can be seen as parables in action as most of the miracles done by Jesus were done when he taught the people about parables. However, to a lesser extent, miracles can not be seen as parables in action as a parable is a story which is not real but a miracle is real life and direct. So the two can be seen as similar to each other.

Miracles can be seen as parables in action to a greater extent because most of the miracles done by Jesus he did it during the time of his teachings which are parables. So when Jesus did not teach he just performed miracles, therefore parables were replaced by miracles. Thus we can say that miracles can be seen as parables in action to a greater extent.

Also, miracles can be seen as parables in action to a greater extent because a miracle is an act of wonder which produces awe to the beholders. The miracles produced awe to the viewers. Also this of same applies to the parables, some of them produced awe to the listeners. This illustrates that miracles and parables had the same functions that

they produced give to the people. Therefore miracles can be seen as parables in ~~action~~ ^{the} ~~action~~.

To a greater extent miracles can be seen as parables in action because they had the same functions in the gospels. The parables made people to understand and believe in God. This was by the explanations given by Jesus to the listeners. Also the miracles made people to believe that God exist. This is shown by the remarks of the people who said 'truly this is the son of God'. Thus the parable made people to understand and believe. Therefore miracles ~~can~~ can be seen as parables in action.

Furthermore, miracles can be seen as parables in action because when Jesus taught the people about the kingdom of heaven, he taught them in parables. Sometimes the people did not understand for example when he said "the kingdom of heaven is at hand...". So Jesus used miracles in order to reinforce his parables. As the kingdom was at hand it was to take over the dark realm of satan. Jesus performed miracles of casting out demons by the chief of demons Belzebul. This reinforced his parables of the kingdom of heaven. Thus to a greater extent ^{miracles} Jesus can be seen as parables in action.

To add more, miracles can be seen as parables in action to a greater extent because, when Jesus performed his miracles it produced

amazement to the viewers. This was to make the viewers eager to enter into the kingdom of heaven which he illustrated. Also when he explained parables, it was made the listeners to commit wait until they experience the kingdom. This means that in place of parables Jesus performed miracles and in place of miracles sometimes Jesus taught parables.

However, on the other hand and to a lesser extent, the miracles can not be seen as parables in action because in most cases a miracle is an act of wonder and a parable is a biblical story which is not true. So the difference which is that a miracle is real life and a parable is a story which is not true can not make a miracle a parable in action. That is to a lesser extent miracles cannot be seen as parables in action.

Also, to a lesser extent, miracles can not be seen as parables in action because some miracles performed by Jesus had not rise to the parable or were not similar to parables in any way. For example, the nature miracles, that is the calming of the storm, Jesus walking on water, cursing the fig tree and other. This had nothing to do with parables but only showed that Jesus had power over nature. Therefore according to the above, to a lesser extent miracles cannot be

seen as parables in action.

In conclusion, miracles can be seen as parables in action to a greater extent as they have the functions which are the same which are producing awe to the people and making the people believe. However on the other hand and to a lesser extent miracles cannot be seen as parables in action as they are different between miracles and parables.

15

Examiner comment

The question asks the candidate to make a judgement/assessment of the extent miracles can be seen as parables in action. This proved a difficult task to do. This candidate has made a rough attempt at such a judgement/assessment. The written style is clumsy but the candidate makes a genuine attempt and clearly understands what the question is asking. This answer could have been improved with more references to specific miracles and parables; outlining the teaching that each portrays and identifying interrelated ideas.

Mark awarded = 15 out of 25

There are no suitable example candidate responses available for grade E.

Question 11

Examine the relationship between John the Baptist and Jesus in the gospels.

[25]

Mark scheme

Candidates will probably know the Baptist stories fairly well, quoting reasonably widely from the gospel sources. However, examiners should not necessarily expect references to any one gospel but should look at the way the question is answered as a whole. The substance of most essays will probably be from the synoptics, but additional material from John will obviously be most welcome and very relevant. Most answers are likely to focus upon how John is shown to prepare the way for the Messiah, and credit should certainly be given for a good knowledge and discussion of the texts. However, the best answers may develop deeper issues in the relationship between them and consider whether the gospels are hiding a tension that existed in the early church between the followers of Jesus and followers of John.

Example candidate response – grade A

The relationship between John the Baptist and Jesus is very unique as the accounts of their birth happen at the same time. These two might be related as we see that their parents know each other. Thus they are both connected in a certain way. In the gospel they are both portrayed as messengers or servants of God.

Mark does not begin with an account of how John the Baptist came to be born. Mark also does not have any infancy stories of Jesus. In Mark we just encounter John the Baptist as he baptises Jesus at the River Jordan. Luke however begins with the account of the time of conception of John the Baptist. When Mary went to visit Elizabeth, Elizabeth had already become pregnant a long time ago. Elizabeth the mother of John the Baptist had a dream whereby she was told about her impending pregnancy. The same goes for Mary she also goes on to have a dream about her impending pregnancy. They are both similar as they were carrying servants of God.

John the Baptist like Jesus had been brought into the world for a purpose. John the Baptist's purpose and role was to pave the way for Jesus. He had to prepare the way for the coming of Jesus. The way being the people. John the Baptist went out preparing the people for the coming of the Son of God. John the Baptist

went out preaching the word of God and baptising people. By baptising the people John the Baptist made it possible for Jesus to come and begin preaching to people who had heard a bit about him. The same applies for Jesus, Jesus was going out and preparing the way and the people for the coming of the Father who is God. In this sense they are very much alike.

John the Baptist had had to be a baptist so as to baptise Jesus. He is the one who baptises him. The gospels also go on to show that there is a close relationship between Jesus and John the Baptist. John the Baptist is the one that is present when the voice from heaven is heard saying 'this is my beloved son in whom am pleased in'. There was no one else when the voice was heard besides Jesus and John the Baptist. This goes to show that there was trust between the two. Jesus is however superior to John the Baptist as we see John telling the people that there is one that is coming and he is not even worthy of untying his sandals for him. John the Baptist is also heard to have said that Jesus would baptise with the Holy Spirit while he baptised them with water. This goes to show that Jesus was superior to John the Baptist.

The two are both rejected by some people and accepted by other people. Some did not accept being baptised by John the Baptist just like some people did not accept the messages that Jesus told them. They are both murdered to please the majority that wanted them dead. In the case of John the Baptist his head was offered as a present by to a girl who had danced greatly in the presence of the king. Even though the king was sorry about this he ended up fulfilling his promise thus having John the Baptist's head brought on a silver platter. Jesus was killed so as to satisfy the demands of

of the crowd. Even though Pilate could not get a reasonable reason to have Jesus killed he did not prevent his death but did nothing. The deaths of the two are very similar as there are no reasons why they should be killed.

However we see how there is not enough trust in the relationship between Jesus and John the Baptist as we see John the Baptist doubting if Jesus was truly the one chosen by God. John the Baptist sends his disciples to ask Jesus if he is the chosen one or if the chosen one is still to come. This goes to show how not so close they were if he could ask such a question. John the Baptist had been present when the voice from heaven had spoke while they sat there at the river Jordan. This goes to show how different they were to each other as Jesus does not doubt anything during his ministry. When we go back to their infancy stories we realise that in all the gospels we do not encounter John the Baptist as a boy. This is different to Jesus, we encounter Jesus as a twelve year old boy.

Therefore we have established that both Jesus and John the Baptist are similar in many ways and also differ at some points. They are both born from the Spirit and are servants of God. They have a very unique relationship as they probably encounter almost the same things in life.

22

Examiner comment

The candidate has a good understanding of the requirements of this question and from the onset of the answer the relationship between Jesus and John is unpacked. The knowledge is sound and it is coherently discussed. There is a lot of material which can be included in this question but it needs to be handled in a way that demonstrates the candidate understands the key points. This candidate attempts to do this.

Mark awarded = 22 out of 25

Example candidate response – grade C

In the gospels John the Baptist has a unique connection to Jesus. They are connected both biologically and in their mission as evangelizers.

John the baptist was a few months older than Jesus. According to Matthew and Luke the two were related. Elizabeth the mother of John who is said to have conceived miraculously through the holy spirit as well. Elizabeth was a cousin to Mary the mother of Jesus. From their conception the two were connected. Biologically through their mothers.

John the baptist started his mission earlier than Jesus according to Mark chapter 1 verses 7 to 8. John was already preaching and baptising before Jesus was baptised. Still he was lesser than Jesus. John the baptist worked as if to pave way for Jesus or as if to introduce Jesus.

In the gospels the two men were closely linked as John baptised Jesus in all the gospels especially Mark and Matthew. Jesus after his baptism went fasting in the wilderness for forty days as had been

done by John the baptist at one point. John the baptist had disciples who at one point he sent to find out about Jesus. Jesus had twelve ~~disciples~~ disciples and a lot of followers. ✓

The gospels support the fact that John travelled in order to preach 'far and wide' to 'all nations'. According to Matthew 24 verse 14 'the good news are to be preached to all nations.' Jesus as John did travelled from Galilee, Jerusalem and all the neighbouring ~~places~~ places to people of all nations. ✓

As ~~they~~ their time on earth ended it ended in nearly the same way. Jesus was tortured, humiliated and crucified on the cross all because of who he was and what he believed in. John was martyred for what he believed. ✓

John the Baptist and Jesus had a unique connection and a ~~special~~ special relationship. John was as a tutor who leads children to their teacher. John the baptist paved the way, ~~prophecied~~ prophecied and Jesus fulfilled. In the gospels John the baptist was standing for what was to be and Jesus was the real deal the Messiah people had been waiting for. ✓ (14)

Examiner comment

The candidate addresses the question by looking at the biological connection between John and Jesus and the missionary connection. This shows an attempt to cover all angles of their relationship. A lot of relevant material is included but there is so much more which could have been mentioned and developed. The essay starts well and feels as if it will cover the issue in detail but then it comes to a premature end. The candidate draws together the material used to provide a conclusion without continuing and may have run out of time. The response merits a grade C.

Mark awarded = 14 out of 25

Example candidate response – grade E

To what extent can we say that associate the relationship of John the Baptist to Jesus presented in the gospels? We can see as per the scriptures that they are related by their parents, thus we could also say that they closely related in to their mission as one is suppose to prepare the way of the other.

Although they were cousins they use to live far from the other, so Mary being pregnant go from her place to visit her cousin Elizabeth as Mary have been told by the angel that her cousin is also pregnant. Mary and Elizabeth are both chosen by God for a special task and they are both overshadowed by the Holy Spirit and are being pregnant.

John and Jesus are by their mothers cousins but the emphasis is mostly made in all the gospels on the relationship they have in their mission.

As it was foretold, John was to live a special life, far from the everyday life in Israel. The gospel present him as the one shouting in the desert, preparing the way of the lord. Obviously John was preaching next to the river Jordan, telling those coming to him to repent from their sins and to be baptised by him for the remission forgiveness of their sins. John is also the one who present Jesus as the Lamb of God who take away the sin of the world.

Jesus come shortly after John start his task, after John had prepared the people for his coming, and After the baptism of Jesus, John send his two of his disciples to follow Jesus.

~~John is said to be the one who conduct and prepare the way~~

John task was to prepare the people to ^{accept} accept Jesus as the savior, the one who will free them from their sins. John knew that his mission should be short and that he will need to decrease to let Jesus known to every body.

Jesus knowing that his role was more important than the one John, never tends to devaluate or underestimate his work. In one of his teaching to his disciples Jesus said say that there is no greater man than John.

John work was to introduce Jesus as the savior the one who will free the nation from his sins, and Jesus task was to show the love of God the father to all.

11

Examiner comment

This candidate shows a basic factual knowledge of the relationship between John and Jesus. Although it is limited in content there is a genuine attempt to address the question. The quality of expression is basic but there are glimpses of genuine ability. See mark scheme for additional comment towards higher marks.

Mark awarded = 11 out of 25

Question 12

How far do the gospels present the kingdom of God as a future event?

[25]

Mark scheme

There is room for a lot of reference from the parables and to the well-known kingdom of God sayings. It is hoped that candidates will be aware of the eschatological problem in the gospels, showing an understanding of the difficulties in interpreting some of the material. Most references will be to the synoptics but there is room for Johannine material, especially in relation to realised eschatology. The revelation of Jesus' kingship before Pilate ('not of this world') is interesting – in the ensuing discussion, Pilate completely misunderstands the nature of Jesus' kingdom. Passages from Luke which refer to 'the signs of the times' and 'Satan falling like lightning from heaven' are worthy of discussion as, naturally, are the so-called 'apocalyptic' passages such as Mark 13.

Example candidate response – grade A

Firstly it is imperative for one to note in the gospels the kingdom of God is presented as a future event to a lesser extent. This is shown by Mark 9¹, talk of the messianic banquet, linked with ^{with} ^{statements} ^{of} the Parousia, ^{rather} ^{than} ^{it} ^{was} ^{he} ^a state of bliss. While to a larger extent the kingdom of God is presented as a present reality in the gospels. For instance Jesus' response to questions posed by the pharisees, Luke 11², it was present evidenced by the mighty works Jesus was doing.

Firstly it must be indicated that the kingdom of God is presented as a futuristic thing in the gospels to a lesser extent. In Mark 9¹ Jesus pronounced to his disciples that some of them were not to take death before the kingdom of God had come with power. The way in which the kingdom of God was presented in this context clearly considered the kingdom of God as something of the future but it was to come in the near future. Thus to a lesser extent it was something of the future.

It must be noted that various instances the kingdom of God was clearly

with the messianic banquet which was a thing of the future, thus the kingdom of God was futuristic. In Mark 14 Jesus uttered that he was never again to sit at the banquet of the vine on earth but in heaven, this was a direct reference to the messianic banquet banquet which was to come in the future, therefore the kingdom of God was something of the future to a later extent.

Jesus himself in the gospels uttered, it would be a state of life describing the kingdom of God. This he was the proclamation of in this context clearly indicated that it was something of the future, thus to a later extent the gospel presents the kingdom of God as something of the future.

In some instances the kingdom of God was linked with the ^{second} coming of Christ. This since the ^{second} coming of Christ was of the future, it follows therefore that the kingdom of God was something of the future. This RAB Eutimio noted that there are some instances in which Jesus plainly considered the kingdom of God as something of the future.

Honor to a larger extent the
 gospel presents the kingdom of
 God as something of the future. An
 instance on Luke 11th Jesus uttered, "...
 Something greater than Solomon is
 here..." According to the Catechism
 to the Holy Spirit Jesus was in
 the present talking about the
 kingdom of God. Thus the Catechism
 which says much of Jesus' teaching
 was meant at awakening the
 man to the reality of the kingdom
 of God. This it was not of future
 but something of the present.

In the gospel Jesus is presented
 as the messianic founder of
 the kingdom of God, "I bring the
 kingdom of God with me". Jesus
 the context meant
 that Jesus was an embodiment of
 the kingdom of God and actually
 it was him who had brought
 the kingdom of God to men.

Furthermore in Luke 17 while responding
 to the questions posed to him by
 the Pharisees about the kingdom
 of God, he uttered, "The kingdom of
 God will not come with signs and
 wonders."

observed that the kingdom was
 at the present reality. Thus the
 gospel to a greater extent ~~present~~
 the kingdom of God as ~~some~~
 a present reality. and the
 disciples of Jesus had ~~heard~~ a
~~rare~~ ~~promise~~.

Furthermore the disciples ^{were} told by
 Jesus that there were actually ~~promises~~
 to have seen what their witness Jesus
 gave out to say that may

Furthermore the disciples were told
 by Jesus in Mark 4 that there
 were promised to have been participating
 of the kingdom of God because
 the disciples had seen it in the
 person of Jesus but others simply
 perceived it. Thus the gospel
 present the kingdom of God
 as something ~~of the past~~ which
 was present and not a futuristic
 event.

In a summation it must be
 indicated indicated that to a
 larger extent the gospel present
 the kingdom of God as a present
 reality. While to a lesser extent
 the kingdom of God is presented as
 futuristic

23

Examiner comment

The candidate makes reference to the relevant parables and attempts to assess the elements in the gospels which suggest that the kingdom is present and can also be seen as a future event. There are two ideas to address in this question and it is necessary to look at both otherwise the question is not answered. The candidate attempts to do just this. The material is relevant and it indicates a sound knowledge and good understanding of the question. See mark scheme for further comment.

Mark awarded = 23 out of 25

Example candidate response – grade C

The kingdom of God is the time when the power of God will be exercised. At this time the power of God will be at hand and therefore God will be exercising his rule over his people. The kingdom of God is presented in the gospels that is Matthew, Mark and Luke. However different scholars have got different views about this kingdom of God. Some scholars believe it is already at hand and some believe it is to come in the future.

Some parables in these gospels prove the point that the kingdom of God is yet to come in the future. The parable of the mustard seed proves that the kingdom of God is yet to come in the future. A mustard seed is the smallest of all seeds. When this mustard seed is sown it grows into a big tree as big as other ~~the~~ trees. A mustard seed is the smallest of all seeds but when sown it grows bigger than all trees.

This parable of the mustard seed then shows us that the kingdom of God is yet to come in the future. The mustard seed tells that the kingdom of God will start as a small group but will grow with time. The kingdom of God will start with Jesus and his disciples but with time it will grow and be a large group of people. With this it proves that the kingdom of God is a future event and it is yet to come.

The other parable is that of the tares. In this parable a man or farmer sows his seeds with his servants. At night whilst he was sleeping an enemy came and planted weeds in his field. By so doing the servants saw him doing so. In the morning the servants told their master what had happened at night. The servants wanted to unpluck the weeds but their master told them not to. The master told the servant to leave the weeds grow together with the plants he had sown.

In this parable we see that the kingdom of God is yet to come. It is yet to come in the sense that when harvest time came the weeds were gathered and burnt. The good plants were put in barns and were kept at a nice place. This shows the kingdom of God as a future event because when the kingdom of God will be at hand

the sinners will be punished and burnt but those who did good and listened to the laws of God will be left happy and blessed.

The parable of the leaven presents the kingdom of God as a future event. A leaven was placed in the flour for some time. When it has taken out all flour was leaven. In this parable it tells about the kingdom of God in the sense that when the kingdom of God will be ~~at~~^{at} hand it will grow but will start as a small group but a lot of people will join in with time.

There are scholars such as J. Weiss who believe that the kingdom of God is going to come in the future. J. Weiss tells of the kingdom of God as a future event and will grow quickly with time. He presents the kingdom of God as it is going to come in the future and is not yet at hand. J. Weiss does not believe that the kingdom of God is yet at hand but believes that the kingdom of God is yet to come in the future and will grow quickly just like the mustard seed.

However there are some scholars who oppose this theory of the kingdom of God that it is yet to come. C.H Ladd believes that the kingdom of God is already at hand and what is already happening shows that the kingdom of God is already at hand. He however believes that the kingdom of God is not yet to come in the future but is already at hand. Ladd also believes the same that the kingdom of God is already at hand.

The kingdom of God is presented in the gospels as a future event to a greater extent and as a present event to a lesser extent. Whether it is future or present remains an issue to debate on with the view of different scholars. The gospels present the kingdom of God as a future event to a greater extent.

15

Examiner comment

The candidate begins with an explanation of the expectation of Kingdom of God and what it will be like. There is discussion of some of the relevant parables and how they point to the kingdom as present or future. It is important to discuss both aspects of the question. The comment is accurate, comprehensive, largely coherent with a good quality of language. This is a reasonable attempt to analyse and evaluate the key points. See mark scheme for further comment.

Mark awarded = 15 out of 25

There are no suitable example candidate responses available for grade E.

Question 13

Assess Jesus' debates with the Pharisees.

[25]

Mark scheme

There is plenty of material to use. Some answers will adopt a narrative approach – there really should be a definite attempt to 'assess' to score well. Better candidates will show some knowledge of the Pharisees, trying to understand their position rather than just condemning them. But don't expect too much here. The following refers only to synoptic material, but Johannine material is perfectly acceptable:

- they were not entirely hostile (i.e. he was invited to eat with them); he seems to have been at first an enigma and then a direct threat to everything they taught and believed; thus, some understanding is expected, for a good mark, of why he aroused their concern – his message and actions that offered forgiveness and salvation to everybody went against the whole concept of Pharisaic purity.
- Jesus' own attitude towards them is difficult – despite their hypocrisy, he still recognises their authority (Matt.23.2–3) – is this a Matthean redaction however?
- There are many 'conflict' situations that are likely to form the basis of answers: the condemnation of Matt. 23 and Luke 11.37–54...the charge of hypocrisy; the grain fields sabbath incident (Mark 2, plls); the man with a withered hand sabbath healing (Mark 3, plls); the eating with unwashed hands (Mark 7, plls); the warning against the leaven of the Pharisees (Mark 8.15, plls); the question about paying taxes (Mark 12, plls, although Luke makes this a conflict with the priests); the anointing of the 'woman of the city who was a sinner' in the house of Simon the Pharisee (Luke 7.36–50, note that Matt. and Mark place this in the house of Simon the leper, not declared a Pharisee).

Example candidate response – grade A

Assess Jesus' debates with the Pharisees.

Jesus and the Pharisees always had debates ~~with~~ and many scholars say it is because Jesus had a negative attitude towards them. Although he had these negative attitude Jesus also had positive side about them. In the following essay the writer is going show the debates that Jesus had with the Pharisees.

Jesus and the Pharisees their main debate that they had was about the Sabbath. In Mark, the disciples plucked wheat and eat at the Sabbath which was not permitted by the Sabbath in their tradition. The Pharisees had this debate with Jesus for they asked him that why his disciples were doing things or acts that were against the Sabbath. So the issue of the Sabbath is one of things that the Jew Pharisees debated about.

Still on the issue of the Sabbath, the Pharisees also had debate with Jesus. The same day that his disciples plucked the wheat, he healed a man with a withered hand. In this case it was a ~~was~~ against the Sabbath to do such work. The Pharisees debated on this issue with Jesus and he replied

them saying that is it bad to do good things on a Sabbath, he told them that the Sabbath was meant for man and not man for the Sabbath. So because of this they thought that he had come to abolish the laws but he said to them that he had not come to abolish the laws rather he had come to fulfill them, so because of the Sabbath it leads to debates of Jesus and the Pharisees.

Jesus and the Pharisees also debated about pay taxes to the temple. In this case the Pharisees did not want to pay up taxes so in this he told them to "Render to Caesar what belongs to Caesar," and this was also put as Render to God what belongs to God. So this issue of taxes lead them to debates.

Jesus also had debates with the Pharisees in the way they prayed and fasted. The Pharisees they prayed so that everyone would see that they are praying and also when fasting they fasted in order to be seen by the others. So in this case Jesus said that their righteousness was not going to let them in the kingdom of God. So in this case they debated about prayers and also fasting.

The Pharisees also had debates with Jesus because of the issue of almsgiving. The almsgiving was to be done secretly but the Pharisees did it openly in order to be seen that they are pledging. In this case in Mark he had a parable of the Pharisee and the poor woman. When they said their prayers and offered sacrifices, Jesus said that the poor woman was

forgiven for she sacrificed her offering willingly and that of Pharisee was not forgiven for he had this offering with the intention to be seen by the others. So the Pharisees had debates with Jesus on the issues of almsgiving.

Jesus is said to have negative attitudes to the Pharisees because of the debates that they always had. Jesus said that the Pharisees were there to say things that they could not act according to. They know all the laws but they could not follow them the way they wanted to be followed. They regarded themselves as righteous and this was only according to them. According to V. Taylor Jesus had negative attitude to the Pharisees and these caused them to have debates.

However it was not always that Jesus had all these debates with the Pharisees for he also had positive attitude towards them. Jesus entered a Pharisee's house and this shows that they could not always have debates.

Jesus and the Pharisees did not have debates for Jesus followed their tradition. In this case

When Jesus healed a leper, he told him to go to the priest and pay an offering. In this case he did not have a debate with the Pharisees for he followed their tradition which was also done in the time of Moses. So because of the above information Jesus did not have debates with the Pharisees.

What also shows that Jesus did not have debates with the Pharisees is that when Jesus died he was buried in the tomb of Amarahees who was a Pharisee so if they had debates the Pharisees could not have given him a tomb. So because of the above information it shows that Jesus had no debates with the Pharisees.

In a nutshell it remains debatable on a scholarly desk whether Jesus had debates with the Pharisees or not. The Pharisees had debate with Jesus when his disciples ate without washing hands at market place. Washing hands before eating was also their old Testament law.

21

Examiner comment

The candidate includes a lot of relevant material and makes mature and accurate use of it. There is a clear attempt to assess Jesus' debates with the Pharisees rather than just retell accounts of instances between them. In order to score a high mark it is necessary to try to understand the Pharisees and not merely condemn them. The candidate discusses the Sabbath debate and other conflict areas with the Pharisees as well as mentioning Jesus going to the house of a Pharisee for a meal.

Mark awarded = 21 out of 25

Example candidate response – grade C

Jesus mostly was in disagreement with his contemporaries and these were mostly the Pharisees. These were a group of Jews that were highly dependant on the pentateuch or Mosaic Torah, and lived according to the Old Testament laws. This group emphasised on legality more than humanity meaning that they preferred to follow the law at the expense of humanity. They disagreed with Jesus on issues such as divorce, the sabbath and many more. These are going to be discussed further below.

Jesus and the Pharisees disagreed on the issue of divorce. Pharisees did not value the women in accordance to their law. So they were allowed to divorce for no logical reason but their law stated that one should only issue a divorce certificate to the woman and it would be done accordingly. However Jesus disagreed with this law and emphasised that it would be adultery and displeasing to God if one would divorce except in situations of prostitution or adultery. This total disagreement was the is also known as discontinuity where Jesus disagrees with his subjects totally.

Jesus also disagreed and argued on the issue of the Sabbath. Jesus argued that the

Sabbath was made for men and not men for Sabbath. This is because the Pharisees had seen Jesus breaking on the Sabbath and this was in contrary to their law. They challenged Jesus on the issue but he responded and told them the importance of humanity. He was in total disagreement on this issue since the Pharisees valued the law more than humanity hence it was also an issue of discontinuity.

However Jesus was not always in disagreement since he came to actually fulfill the law but some laws were modified such as adultery. Jesus told the people that you can only commit adultery through your eyes and your thoughts. He said if one desires to have an immoral act through eyes then already adultery has been committed and Jesus did not argue with the Pharisees in this case.

Jesus was in disagreement with the Pharisees on the issue of fasting. The Pharisees went to street corners and put ash on their faces so that they can be seen that they are fasting. However Jesus told them it was unpleasing to God and it would be pleasing unto Jehovah if someone would actually have a fasting session behind closed doors without being realised that a person is fasting.

Jesus also argued with the Pharisees on the issue of prayer. Pharisees had a tendency

of making long prayers and standing on street corners. Jesus is in disagreement with these kind of prayers and rebukes the Pharisees saying it is useless to make long prayers so that they can be noticed by men. But Jesus admired those who actually made silent prayers unto Yahweh.

In conclusion, Jesus and the Pharisees were mostly in total disagreement which was (discontinuity) discontinuity mostly because the Pharisees valued their law more and ignored humanity and they also did not believe that Jesus was the Son of God since they were disagreeing with some issues.

(15)

Examiner comment

This answer is full of relevant material but its handling lacks a sense of maturity. The candidate uses a lot of references to the conflict areas; the Sabbath, fasting, prayer and fulfilment of the law but it fails to give the balance which the question expects. There is no real mention of Jesus having anything other than a negative relationship with the Pharisees. See mark scheme for further ideas.

Mark awarded = 15 out of 25

There are no suitable example candidate responses available for grade E.

Question 14

Examine the gospel accounts of the trial of Jesus before Pilate.

[25]

This was not a popular choice of question therefore there are no scripts which would demonstrate a straight grade A, C or E. Those who did attempt it were either poor quality or borderline cases.

Paper 3 The Apostolic Age

General comment

Each of the four goblets was marked out of six, with one additional mark available for overall performance. Where a + sign follows a mark, this indicates that the answer was worth slightly more than the actual mark awarded and contributed to the awarding of the extra mark for overall performance.

Question 1 (a)

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

- (a) **For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. (1 Corinthians 1:21)**

Mark scheme

Context important, i.e. 1:17ff. For a high mark candidates must explain why, according to Paul, to preach 'Christ crucified' is a stumbling block to Jews and folly to Gentiles, but 'to those who are being saved it is the power of God'. c.f. Deut. 21:23/Gal. 3:13, and Acts 17:31, which illustrates the difficulty many Greeks found with the concept of 'resurrection'. Credit also for comment on 'wisdom', both in relation to the significance of wisdom in Jewish wisdom literature, and also in Greek philosophy, which means 'love of wisdom'.

Example candidate response – grade A

(a) At the outset of ^{his first} ~~the~~ epistle to the Corinthians, Paul lays out the stark contrasts between ^{God's} ~~man's~~ way of doing things (His 'wisdom') and humanity's approach to the same things (human wisdom). Human wisdom, Paul contends in 1 Corinthians, is directly opposed to God's, and hinders the reception of the Christian message. He remarks that, 'in the wisdom of God, the world did not know God through wisdom.' Paul evidently means that human rationality, affected as it is by sin and pride, can never achieve the true knowledge of God. The only thing which

can, according to Paul, is, 'the folly of what we preach', which can 'save those who believe'. God, in His wisdom, has made it this way so that no one may ~~boast~~ ^{boast}. The significant and remarkable thing about Paul's teaching here is that he is addressing Greeks, who prized 'wisdom' as a ^{central} ~~central~~ feature of their cultural heritage. Corinth, the capital of the Roman province of Achaia, was not far from Athens Athens, and ~~would~~ ^{would} have had a similar intellectual climate. Wisdom, skillful public speaking displays and esoteric knowledge were prized by these urban Corinthians. Itinerant public speakers would tour the cities of the Roman empire, astonishing audiences with their ingenuity and wit. Paul, ~~however~~ ^{however}, however, made it clear that the power of the Gospel message is not found in human cleverness or 'eloquent wisdom', but rather in the 'power of God'. All this, contended Paul, was 'in the wisdom of God', so that God may be the only revealer of true wisdom.

A Cross, stumbling block to Jews.

Examiner comment

This answer shows a clear understanding of the basic point Paul makes in the first chapter of 1 Corinthians, that the Christian gospel is a stumbling block to Jews and folly to Gentiles, which cannot be understood without the enlightenment of the Holy Spirit. This Paul affirms at the end of his discussion of the wisdom of God, c.f. 1 Cor. 2:6-6. The candidate shows knowledge of this point, c.f. 'Paul evidently means that human rationality, affected as it is by sin and pride, can never achieve the true knowledge of God.', and then goes on to show how the gospel Paul preached clashed with the Greeks' cultural heritage in spite of the importance they attached to philosophy, i.e. love of wisdom.

Since Corinth was a Gentile city, the candidate rightly concentrated on what Paul meant by 'folly to Gentiles', and this was sufficient for the award of an A grade mark. Had the candidate discussed how the concept of a crucified messiah was 'a stumbling block to Jews', the answer may have been awarded 6.

Mark awarded = 4 out of 6

Example candidate response – grade C

The gospel of Jesus Christ rose unexpectedly and people also had their own expectations about it. Jesus Christ died and he went to heaven and left the gospel in the hands of the holy spirit. Since the holy spirit was meant for all without any form of differentiation, it is like some people expected to be chosen to be the ambassadors of the gospel because of the [^]tradition, religion, culture, knowledge, royalty etc.

This short script is emphasizing that the world was full of wisdom but through it they failed to recognize the Messiah. So this wisdom was just like empty and was placed in vain until the Lord chose the foolishness of the world to make it perfect in the spreading of his gospel.

This was done by the selecting of general people from the down-trodden environments and made these people his ambassadors. The Bible clearly tells us that these apostles who preached, most of them were not educated but they were best in speaking the great mysteries of God to the people through preaching.

This short script continues to say that the word of God is folly to those who are foolish but to those who are saved, it is the power of God. Intellectual knowledge failed to comprehend these mysteries but also God rather chose the simple and general people to do his work. The things of God should not be approached by too much reasoning or thinking but by believing only.

4

Examiner comment

The opening paragraph of this answer is somewhat lacking in clarity, but the candidate makes the point that Jesus Christ 'left the gospel in the hands of the Holy Spirit, which was meant for all without any form of differentiation', which is a fair summary of what Paul says in 1 Cor. 1:26-29 and 2:10-14. The second paragraph of the answer shows that the candidate had a clear grasp of the basic point Paul was making from 1 Cor. 1:18 onwards concerning the gospel being folly to the human mind unaided by the Spirit of God. In addition to quoting verse 18 the candidate also alludes to what Paul says in 1 Cor. 1:26-28.

This answer merited a top C/B borderline mark.

Mark awarded = 4 out of 6

Example candidate response – grade E

Context: wisdom from above, that is the wisdom from God

Comment: Paul addresses and emphasizes on the point of wisdom to the congregation in Corinth. In his speech and preaching sermon, the apostle Paul brings out the importance of knowledge especially in terms of the divine and divinity interests. In the place or region of Corinth, the Christians there had been misled by the false teachers, that is the Judaizers, to believe that wisdom is obtained by human efforts through studies and physical well read knowledge. However, Paul dismisses such a thought immediately. As suggested by the false teacher, that is the Judaizers, this knowledge is self-centred and calls for self-glory that is to say it is selfish. Paul emphasizes that those who believe now and have turned to God as Christians, did not achieve such divine mercy and grace through wisdom. It is not the wisdom that the physical mind claims has that saves one from the wrath of sin and its bondage but it is the righteousness of oneself that made God save those who believe. It all rounds up to faith for salvation and not wisdom for salvation. It is therefore clear that Paul manages to notify those in Corinth about God's wisdom saving us and not one's own self-attained wisdom. It is through God's wisdom that those in Corinth managed to accept the true gospel which eventually saved them from sin. Thus it is not the human 'wisdom' that brings forth salvation, but it is God's wisdom that has enabled apostles like Paul to preach his gospel accordingly turning most souls to God.

Examiner comment

Although this answer lacks clarity of expression, the last three sentences show that the candidate understood the basic point Paul makes in 1 Cor. 1:18ff concerning 'the foolishness' of the gospel he preached, which alone leads to salvation. The reference towards the beginning of the answer to the Judaizers, who are not mentioned in 1 Corinthians, may indicate some confusion in the candidate's mind with the issues Paul dealt with in Galatians.

For a higher mark the candidate needed to link the quotation more closely to what Paul says in the preceding and following verses about the gospel being 'a stumbling block to Jews and folly to Gentiles'.

Mark awarded = 2 out of 6

Question 1 (b)

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

(b) Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own... (1 Corinthians 6:19)

Mark scheme

Context: Paul's condemnation of sexual immorality, c.f. preceding verses. 'Temple of the Holy Spirit' – the importance of this image in relation to our physical bodies, which was meaningful to Jews and Gentiles alike as a result of the vast number of temples built in honour of Roman and Greek deities, as well as the Temple in Jerusalem, c.f. 3:16, where it is used of the Church, also John 2:21 and preceding passage. 'You are not your own', i.e. you were bought at a price and belong to God. Paul's understanding of the 'indwelling spirit' and the Christian life as a call to holiness, which is of fundamental importance in his ethical teaching.

Example candidate response – grade A

(b) 2 Corinthians is a letter which was conceived in Paul's mind after he heard reports of sexual immorality and unholy practices in the Church at Corinth. As such, he sought, in this corrective epistle, to strongly rebuke the 'sinner' who had his father's wife, and to exhort the believers in Corinth, a city noted for its moral vice, to remain sexually pure. One of the ways in which he does this is by to use the strong rhetorical question, 'do you not know that your body is ~~not~~ a temple of the Holy Spirit within you, which you have from God?' ~~You are not~~ The logical conclusion of the idea that the bodies of believers belonged to the Holy Spirit as His temple is Paul's next statement, 'you are not your own'. These sentiments would have gone against the grain of popular Greek thinking which was dualist in nature, and had been at least since the days of Plato and beyond. The Greeks believed in the a fundamental division of mind and matter, spirit and body. The physical and

material was seen as negative and even evil, and a disembodied eternal existence was to be preferred over a bodily resurrection, as is noted by New Testament scholar N. T. Wright - This led to two ways of living different lifestyles in ancient Greece. People either indulged the bodily appetites (for sex, food and pleasure), or they degraded the body (through asceticism and harsh treatment of the body). Both views are inconsistent with Pauline theology which held that the body is 'a temple of the Holy Spirit', given as a good gift from God, and ^{meant} ^{for} holiness.

Examiner comment

In this excellent and well written answer the candidate shows a clear understanding of the context of this verse in 1 Cor. 6 and the issues Paul discusses in this part of the letter. The answer shows that the candidate has a sound knowledge of Paul's teaching on sexual immorality, based on the image of the temple of the Holy Spirit, and the dangers of such conduct to the young church at Corinth.

In the second half of the answer the candidate comments on the reasons why 'popular Greek thinking', arising from the influence of the philosophy of Plato, led on the one hand to the indulgence of bodily appetites, and on the other hand to false asceticism. In the course of this answer the candidate also refers to the views of N.T. Wright, a distinguished New Testament scholar.

An additional mark would have been awarded, had the candidate referred to Paul's use of the image of the temple of the Holy Spirit in 1 Cor. 3:16 corporately of the fellowship of the church as the body of Christ. A good grade A.

Mark awarded = 5 out of 6

Example candidate response – grade C

During the time of Israelite transition, the holy spirit was staying in the temple in the ark of the covenant. No-one was having the right to approach where it was staying except for the priests only. Then, Jesus died, and the covenant was changed because he promised that he was going but he was leaving them with the another comforter who was the holy spirit. The holy spirit descended from heaven on the day of Pentecost, that is in Acts Chapter 2.

The covenant had been changed, so also, where the holy spirit used to stay had to change. This means that it was no longer staying in the ark but in the bodies of believers. Paul was very much concerned about the rate at which they continued to sin against God. Temples used to be places where people met to pray and this place should have the exclusive right to be clean. To some extent, it also means that when it is not clean, the believers will not be comfortable to pray in a dirty place. This means that sinning was a dirty game and it was disrupting the peace staying of the holy spirit in the bodies. The holy spirit is now staying in a believer's heart, so in general, the body should stay away from sinning. Paul said that it was their special gift and this means that God doesn't want to let his spirit staying on the body that is full of sinning and he have the exclusive right to take away his spirit from those who likes to sin.

4

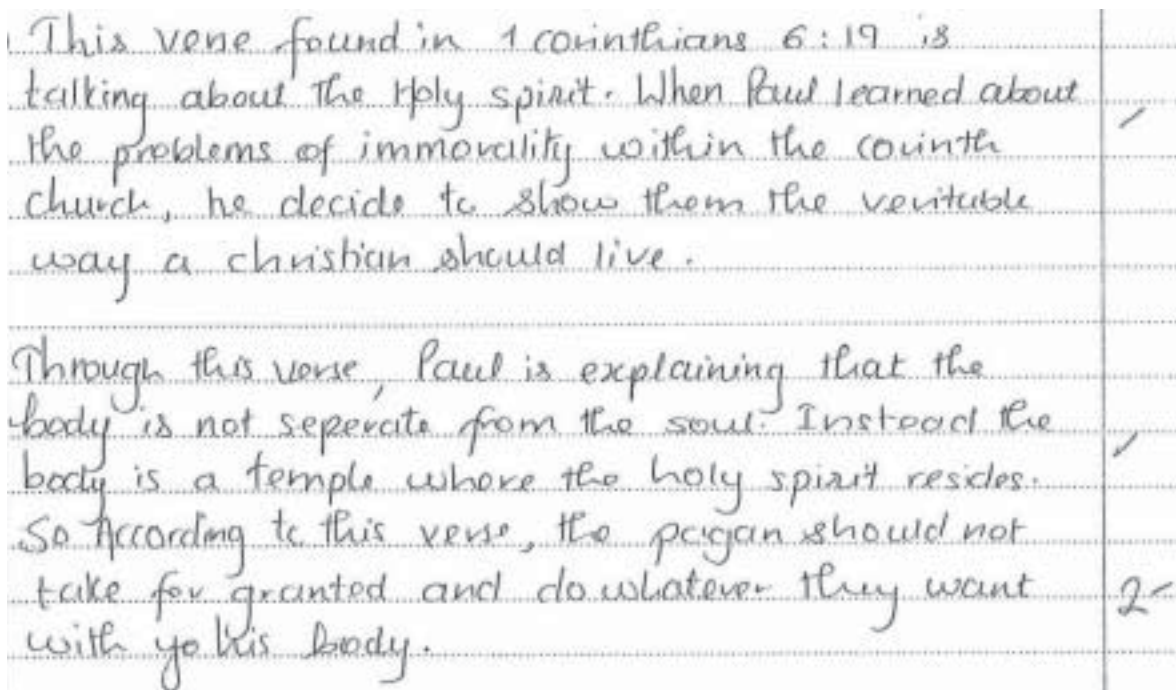
Examiner comment

This answer begins with the candidate contrasting the presence of the Spirit of God amongst his people in Old Testament times, and the presence of the Holy Spirit in the body of believers after Pentecost in fulfilment of the promise of Jesus to the disciples. Although such an approach was not anticipated in the mark scheme, the candidate was given full credit for this, since it was an interesting valid point to make. The candidate also shows knowledge of the context of this verse in Paul's teaching in 1 Corinthians on sexual immorality and the Christian life as a call to holiness.

Reference to Paul's use in 1 Cor. 3:16 of the image of the Holy Spirit corporately of the Church as the body of Christ, and other points covered in the A grade answer above, would have secured a higher mark.

Mark awarded = 4 out of 6

Example candidate response – grade E



Examiner comment

This short but clearly written answer correctly identifies the context of this verse in Paul's teaching on the indwelling presence of the Holy Spirit in the body of a believer. It also shows understanding of Paul's emphasis on the Christian life as a call to holiness, and the relevance of this teaching with regard to the problem of sexual immorality in the church at Corinth.

Since the candidate correctly identified the context of the verse and showed understanding of the importance for Paul of the image of the temple of the Holy Spirit, this answer was awarded a grade E. A higher mark would have required reference to the other points mentioned in the mark scheme and covered in the grade A and C answers above.

Mark awarded = 2 out of 6

Question 1 (c)

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

- (c) In the same way also (he took) the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (1 Corinthians 11:25-26)

Mark scheme

Context – (general) divisions/disorder at the Eucharist described in 11:17ff.; earliest tradition in N.T. concerning the institution of the Eucharist, a tradition which Paul claims he 'received from the Lord'. 'In the same way' i.e. after saying a thanksgiving and handing to his disciples. Paul's account of the 'words of institution' differ markedly from those in the Synoptic Gospels, (though in general it is closer to Luke), through the inclusion of 'Do this, as often as you drink it, in remembrance of me.' Other points requiring further comment: 'new covenant in my blood'; 'remembrance'; 'proclaim the Lord's death until he comes', i.e. the eschatological reference in the celebration of the Eucharist.

Example candidate response – grade A

Paul is addressing the issue of liturgical disorders. He had learnt that some of the Corinthians were bringing their own food from home, eating and getting drunk during the Lord's supper whilst others are hungry.	✓
In this text he reminds them of the true meaning of the liturgy and that if it is understood it should unite rather than divide the church and that it should compell the Corinthians to act out of love and put aside their selfish motives. He quotes Jesus' words on the supper. The 'blood' was a reminder of the passion of Christ and the bread his body which should unite the church.	✓
The 'Lord's death' is the basis of Christian	✓

faith for Christ died for them. "Until he comes" is emphasis on the belief that he resurrected and as Christians they are waiting upon his return. Paul might have been influenced by the eminence of the Parousia. Paul's aim is to make the Corinthians realize that the Lord's supper was just not a superficial memorial service but if its done remembering that it is a covenant between Christians and Christ it should be done in love considering the needs of others. He ends by saying the hungry should eat at home.

Examiner comment

This clear and well constructed answer covers nearly all the points listed in the mark scheme. The candidate shows a clear understanding of the situation at Corinth which led Paul to give this teaching on the meaning of 'The Lord's Supper' and the way it should be celebrated. The candidate notes Paul's comment on the eschatological element involved in the celebration of The Lord's Supper, and links it with Paul's belief in the imminence of the 'parousia', (which was prominent in his earlier letters such as 1 Thessalonians). The candidate also comments on the covenantal significance of The Lord's Supper and the Lord's death as the basis of Christian faith, etc.

This answer was awarded a grade A mark. Full marks would have been awarded had the candidate also commented on Paul's statement in 1 Cor. 15:23, 'I received from the Lord what I also delivered to you...'.

Mark awarded = 5 out of 6

Example candidate response – grade C

Covenant can be described as an agreement that is bound together between people and God in specific terms. God brought the new covenant to the people through the shedding of the blood of Jesus. Then, Paul wrote his epistle and was inspired to strengthen this new covenant by calling it the Lord's supper. So, in vs 25-26, Paul is teaching the new believers how they should carry-out the process when delivering the Lord's supper to the believers. In so many modern day churches, this process is still practised at large and they believe that their believers are being transformed because of this event. Some believe that it helps people to know and understand who Jesus was and how awesome are his works that he did on the cross in overcoming death.

This event is now regarded as a covenant ritual, because Jesus said that, do this in remembrance of me. At times, people tend to forget who Jesus is and what he has done. This process makes it simpler for people to remember the Lord Jesus Christ even today. The another important aspect of this is proclaiming his death until he comes. As Christians do this, it is like there is a little bit of celebration on the victory that was made by Jesus over death. So in doing this, people will be showing that they believe that Jesus died and he rose to life again.

1 context in 1 Cor.

Examiner comment

This answer shows that the candidate had a clear understanding of the significance of The Lord's Supper as expounded by Paul in 1 Corinthians 11, and its link to the death of Jesus on the cross. The candidate also notes Paul's comment on the eschatological reference of this sacrament.

A higher mark required some discussion of the problems surrounding the celebration of The Lord's Supper in the Corinthian church, which led Paul to give this teaching.

Mark awarded = 4 out of 6

Example candidate response – grade E

Through 1 Corinthians chapter 11:25-26 it is Jesus last supper ~~he~~ Jesus is preparing his disciples and people from the community for his leaving and what they would do when he will past away. "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me" through this Jesus is telling them what that they should ~~not~~ always do this in his absence and to show this to all his faithful people. The bread they will eat represents the body of Jesus while he will be on the cross and the cup of wine represents his blood that he is offering to save the beloved God's people Jesus also told them ^{to} proclaim the 2 Lord's death until he comes.

Examiner comment

While this candidate shows understanding of the significance of The Lord's Supper, and is given credit for this, there is no reference to the context of this verse in 1 Corinthians and the circumstances which led Paul to give his teaching on the significance of The Lord's Supper and the way it should be celebrated.

The candidate comments on this goblet as if it were taken from one of the Synoptic Gospels.

Mark awarded = 2 out of 6

Question 1 (d)

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

- (d) ...for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. (1 Corinthians 16:18-19)

Mark scheme

Context: 'They' = Stephanas, Fortunatus and Achaicus, who had visited Paul. Evidence that 1 Cor. written from Asia Minor, probably Ephesus, c.f. Acts. 18:18-28. The 'church/ congregation at their house'; Aquila and Prisca and their relationship with Paul, c.f. Acts 18:1-4 and 18-28. Aquila a Jew, native of Pontus, expelled from Rome under edict of Claudius. Same trade as Paul – tentmaker/leather worker? Met Paul in Corinth and became firm friends and colleagues. Risked their lives for him on one occasion (Rom. 16:34). Also mentioned in 2 Tim. 4:19. Paul instructed Apollos at Ephesus. Plenty of 'meat' in this goblet.

Example candidate response – grade C

This is the epilogue of Corinthians in which Paul greets his fellow companions in the ministry.

Under great pressure caused by the diverse problems in the churches Paul could count on the help of those who were very close to him in mission as apostles. Particularly here he commends them for the well being they give him in these occasions. Particular mention of Aquila and Priscilla, husband and wife in the ministry. We first met them in multiple places in the book of Acts of the Apostles. They were very verse in the old Testament scriptures and was able to guide Apollos through an eloquent speaker more clearly in the way of the Lord. Paul also reminds the church the consideration due to ministers of the word, and finally tells us about house church. In the apostolic church this was a custom called patronage. People of mean in the church were offering their house as meeting place for believers.

Examiner comment

The candidate correctly identifies the context of this verse as part of Paul's personal epilogue at the end of 1 Corinthians. The answer shows knowledge of Aquila and Priscilla, and the support they gave Paul as noted by Luke in Acts, and also the help they gave to Apollos in leading him to a deeper understanding of the Christian faith. The candidate also comments on the use of their home for church meetings, and the existence of 'house churches' in the Apostolic Age.

A higher mark would have required the identification of 'they' at the beginning of the quotation, i.e. Stephanas, Fortunatus and Achaicus, who had visited Paul, and thus 'refreshed his spirit', and also comment on 'the churches of Asia send greetings', which provide evidence that this letter was written while Paul was in Asia, probably at Ephesus. Stephanas, Fortunatus and Achaicus were one of the sources of Paul's information about the problems which had arisen in the church at Corinth.

Mark awarded = 3 out of 6

Example candidate response – grade E

In these verses, Paul is telling the believers at Corinth to respect men of God, such as priests and deacons. These men had housed Paul and his companions during their missionary journeys and so they had played a very important role in the life of the church. Christian fellowship was highly treasured by Paul hence he passes the greetings from 'the churches of Asia.' For some young congregations, strength was not yet in them, due mainly to the various persecutions and so a shared relationship would console and encourage them. The mention of Aquila and his wife, Priscilla is a reference to the other people who had assisted Paul with shelter. Like Paul, they too were leatherworkers. 2.

Examiner comment

This brief answer does not identify correctly who 'they' are at the beginning of the quotation. They were not 'men of God such as priests and deacons', but Stephanas, Fortunatus and Achaicus, who had visited Paul, and thus 'refreshed his spirit'. The candidate comments on the high value Paul attached to fellowship when referring to 'the churches of Asia send greetings', and also shows knowledge of Aquila and Priscilla, and the fact that like Paul they were leather-workers, (or tent-makers). This answer, however, was not sufficiently accurate, or of sufficient substance. For the points needed to gain a higher mark, see the comments on the grade C answer above.

Mark awarded = 2 out of 6

Question 1 (e)

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

- (e) Therefore when we could bear it no longer, we were willing to be left behind at Athens alone, and we sent Timothy, our brother and God's servant in the gospel of Christ, to establish you in your faith and to exhort you, that no one be moved by these afflictions. (1 Thessalonians 3:1-3a)

Mark scheme

Paul's visit to Thessalonica and founding of a church there as recounted in Acts 17:1ff.; the circumstances alluded to in chapters 1 and 2, and in this text, e.g. 'these trials'. 'We', probably Paul, Silvanus and Timothy. Paul's concern for the newly founded church at Thessalonica and the opposition they had encountered, c.f. 1:6ff; Paul and Silvanus are prominent in the account in Acts, whereas there is no mention of Timothy actually having been at Thessalonica, although he is with them at Berea. Did Paul send Timothy because he was not known at Thessalonica, or because he had been in the background during Paul's ministry there? But n.b. Acts 18:5, Silvanus and Timothy arrive together from Macedonia. Paul also concerned about attacks on his authority 2:3ff.

A few candidates may be able to comment on the difficulty of reconciling contents of 1 Thess. with Acts 18. Give credit for information given about Timothy.

Example candidate response – grade C

This is a brief passage from the first letter to the Corinthians Thessalonians from Paul when he was based at Athens. In this passage Paul was explaining to the Thessalonians why he could not be present with them in their unsettled trials of persecution from Jews. This letter should be noted that it was written after Timothy's return from Thessalonica with news to Paul of their continued faith here. This letter served the purpose of Paul comforting and expressing his longing of to come to the Thessalonians but were being hindered by Satan. Also it should be noted that in this passage Paul was not ego-ticking himself but was portraying Christian brotherhood as he referred Timothy one of God's fellow worker and referring to the apostles as "we" whom travelled with him and not as a leader.

Examiner comment

This answer shows a good understanding of the reasons why Paul sent Timothy to Thessalonica, and to write the letter on his return. It also includes some comment on the persecution and trials, which caused Paul to leave Thessalonica in a hurry.

A higher mark would have been awarded had the candidate given more information about Timothy, and his background, and also commented on the additional points mentioned in the mark scheme. A good grade C, borderline B.

Mark awarded = 4 out of 6

Example candidate response – grade E

This was after Paul was frustrated by opposition that he was willing to stop preaching the gospel. As Timothy was sent to give establishment then in faith and encourage them not to stop.

As Timothy arrived he was surprised by the growth of the church as they were continuing with the gospel under hard conditions. This was surprising as Paul was about to stop the preaching of the gospel because of the opposition, while the small church in Thessalonians continued with the gospel. As the danger was closing on them by giving them strength as he was shocked to see the growth. Timothy had to go back to Paul in a happy mood because of what he saw.

The point of difficulty Paul was leaving his followers alone by being frustrated and threatening to stop. This would reveal that he was not a good leader as he left his people to fight the battle single handedly. Instead of him encouraging them, the followers were the ones to encourage as after he heard the news of Thessalonians he wrote a letter to them.

It shows Paul writing a letter thanking the Holy Spirit for the endurance that was upon the Thessalonians. As it made him to be happy and continue with the ministry.

Examiner comment

Although it is somewhat lacking in clarity at the beginning, this answer correctly identifies the context of this verse and the reason why Paul sent Timothy to Thessalonica. The second paragraph of the answer is rather confused, but is correct in its reference to the favourable report Timothy brought back concerning the continued stability of this fledgling church in the face of continuing opposition.

A higher mark required comment on more of the points noted in the commentary on the grade C answer above.

Mark awarded = 2 out of 6

Question 1 (f)

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

- (f) But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do, who have no hope. (1 Thessalonians 4:13)

Mark scheme

Context, Thessalonians' concern for fate of those who have died; the Parousia and Paul's apparent expectation at this time of the early return of Christ in his own life time, and subsequent modification of his views; Paul's understanding of the Christian hope, i.e. resurrection to eternal life in heaven.

Example candidate response – grade A

In this passage Paul is informing the Thessalonians about the second coming of Christ as there was some confusion about this issue. Some Thessalonians believed that the people who had died before the second coming of the Lord would miss the glory of Christ's return to earth. However, Paul states that the dead are going to be raised when Christ returns, and those who are still living will be judged by God alongside those who died. This confusion

over Christ's second coming was not only limited to the lack of knowledge of what would happen to the dead once Christ returned, but it also ventured into the very lives of the Thesalonians concerned these day to day lives. Many of the Thesalonians had quit their jobs and were not living normally as they believed that Jesus was going to come very soon within their life time. However, Paul says that the Thesalonians should continue living their day to day lives as normal and that they should live a quiet life, minding their own business and praising God. Despite this he still reminds the Corinthians to remain vigilant as the Lord's coming could come at any time.

Examiner comment

A clear, well written answer in which the candidate shows a good understanding of the context of this verse in 1 Thessalonians, and how Paul dealt with the confusion that arose in the church at Thessalonica concerning the second coming of Christ, and the unfortunate consequences of their belief that the return of Christ was imminent.

Had the candidate commented on Paul's apparent expectation of the return of Christ in his own life-time, and also discussed whether Paul's hasty departure from Thessalonica, because of opposition, was responsible for the confusion at Thessalonica, as a result of his not completing his teaching on the *parousia*, this answer would have gained full marks. A good grade A, nevertheless.

Mark awarded = 5 out of 6

Example candidate response – grade C

Paul addresses the people of Thessalonica who had been taught about *Parousia*. They had asked Paul questions of what would happen to their bodies when the time was ripe and what of those that had ~~ed~~ already passed away. Paul who supposedly had taught them this before, but them still being infants in the knowledge of God, had to address the situation again. He explains to them that mourning for the dead was ~~or~~ irrelevant and that they were wasting their time on trivial matters rather than on matters concerning God himself. He reassures them that just like the state in which Christ went up into heaven with, they would also go with their ~~heavenly~~^{earthly} bodies, like Christ had ascended with his earthly body. The only difference was that his body was purified and filled with glory as theirs would be as they would be taken to heaven. The point was to resurrect from the old body into the new body a Christ like body. Paul tells them as well to not lament the dead as the dead would also raise with their bodies, probably spiritual bodies and there be provided with a heavenly body.

Examiner comment

This answer shows knowledge of the context of this gobblet in 1 Thessalonians and of the teaching Paul gave concerning the *parousia* in order to correct the erroneous beliefs current in the church at Thessalonica, and their concern over the fate of their loved ones, who had died.

A higher mark would have required comment on the consequences of their belief in the imminent return of Christ, e.g. giving up working for their living, the reasons why this confusion may have arisen, (was Paul forced to leave Thessalonica before he had completed his teaching on the return of Christ?), and other points such as his apparent belief that Christ would return in his life time.

Mark awarded = 4 out of 6

Example candidate response – grade E

Paul told the Thessalonians that the teaching and preaching he gave them is for not letting them be ignorant. This teaching concerns the watching of the second coming of Jesus on earth, *parousia* which might come at any ~~moment~~ ^{moment} so they must be vigilant as the Lord might come at an unexpected time but they must not be found asleep. Paul also talk about the different problems facing the people of Thessalonica and give them instruction of how to live like a Christian and in community like the early church.

Examiner comment

In this brief answer the candidate shows knowledge of some basic aspects of Paul's teaching on the second coming of Christ, and is able to use the technical term '*parousia*' correctly. While the candidate comments on Paul's teaching on the need for Christians to await Christ's return with vigilance, there is little reference to the problems, which arose at Thessalonica, apart from the vague comment, 'Paul also talks about the difficult problems facing the people of Thessalonica...'

Reference to their concern for the fate of the believers who had died, the decision of some members of the church to give up working because of the imminence of Christ's return, etc., would have gained a higher mark.

Mark awarded = 2 out of 6.

Question 2

When and why was 1 Corinthians written?

[25]

Mark scheme

General points: Pauline authorship not disputed; many Pauline characteristics, arguments, etc. Already known by Clement and Ignatius. Its integrity, however, together with that of 2 Cor. much disputed. 1 Cor. 5:9 and 2 Cor. 2:4 mention a lost epistle and contradictions within 1 Cor. have led some scholars to argue that it is made up from two letters. Some credit may be given for reference to the above, but only if date and purpose are covered well; do not penalise for omission, unless the candidate's arguments are in some way invalidated by not knowing of the above.

When, i.e. date: – impossible to be certain because of complicated historical background. 57CE widely held date, but 53, 55 and 56CE have support. How long is the interval between 1 and 2. Cor.? (c.f. 2 Cor. 8:10, 9:2 – 'A year ago' or could it be the equivalent of our 'last year?') Paul had stayed in Corinth for 18 months c.50/51 (c.f. Gallio inscription). According to Acts 19:10, Paul was at Ephesus about 2 years; 19:22 returns to Ephesus again. Date really depends on length of Paul's journey and whether it was written during his first visit to Ephesus in Acts 19.

Why? A wealth of material to provide evidence of the manifold problems which threatened the life and fellowship of the church at Corinth, and stirred Paul into writing this letter together with Sosthenes, (1:1). 1:10, 5:1, 5:9, 7:1 and 8:1, should, of course, be dealt with, as well as implications of other passages such as 9:1, 11:18, 12:1 ff., 15:1ff, especially 15:12, etc.; n.b. also 16:1 and the collection for the saints.

Example candidate response – grade A

<p>The book of 1 Corinthians was written by Paul from Ephesus, 1 Corinthians In the views of P.D Griffiths the book was written in mid AD 55. It is believed that Gallio was appointed Procurator of Corinth in mid AD 51. Paul then departed from Corinth after six months ^{and} ^{brings} this ^{us} to end of AD 51. He then was travelled to Ephesus and his journey to Antioch and to Syria then back to Ephesus for his longer stay.</p>	<p>✓ A '</p>
<p>P.D Griffiths allowed one year for the time of his travelling and we come to end of AD 52. Paul then stayed in Ephesus for two and half years (2½) <u>writing his letter to the Corinthians</u>. So the letter was written in mid AD 55.</p>	
<p>There is another belief by Baur that it 1 Corinthians was written by in AD 70 by Paul's disciple. This could not have been so and many scholars dismiss this.</p>	<p>?' A</p>
<p>1 Corinthians was written by Paul in trying to correct problems which were</p>	

taking place there. Corinth was a city that was full of idolatry, sexual immorality and all type of sins. There was a temple of the god Artemis where prostitutes lived. Young boys were found there naked.

When Paul wrote the letter, he had heard by Chloe's household that the church was divided. This division was based on personalities. Some said they follow Paul, some Apollos, some Cephas and some Christ.

Paul addressed this problem by telling them that Christ was not divided and they were not supposed to be divided also. He also asked them if they had been baptised in the name of Paul. If they had not, then they to follow Christ whom they had baptised in his name and they were under him.

Again Paul told the church at Corinth that only Christ had been crucified for them and they to follow him only. He brings out the fact that Jesus Christ was the foundation that had been laid already. Christians were supposed to build on him rather than on men.

and Paul, Apollos, ~~Cephas~~ were only servants of God who were used. Paul had planted and

Apollos had watered, but God had made the seed to grow. So Paul managed to solve this problem of factionalism.

Also, Paul wrote the letter of 1 Corinthians rebuking the church about incest. A man had married his step mother and this was an abomination to God in the law that was given to Moses in the Old Testament. The Church at Corinth had kept this brother in the church and did nothing about it. Paul

told them that instead of being proud of that they were supposed to expel that man and hand over ^{his body} to Satan so that it would be destroyed and his spirit would be saved.

Furthermore, there were lawsuits amongst church members. Two brothers had offended each other and went to the heathen judges to be reconciled. This was a disgrace to Paul as he told them that they as Christians had authority. They should have gone to the church elders to be helped. They would judge the world and they were not to look down upon themselves by going to the heathen judges. God is the one who judges with justice.

Moreover, from chapter 7 Paul wrote a letter in
 answering the questions that had been asked
 by the Corinthians. He taught them about
 marriage for those who were lawfully married.
 He also taught those who were unmarried that
 it was good for them to not marry but if
 they wanted, they would marry.

Paul also taught them about those who were
 married to unbelievers that they were to stay
 together. Believers were not allowed to divorce their
 partners who were unbelievers unless
 unbelievers divorced them. An unbeliever would
 be sanctified by the believer. Some of them
 wanted to divorce as they thought that
 as they would miss Jesus at his coming.

Paul also gave advice to the widows that
 they were to stay like that but if they
 wanted to marry they would have to marry a
 believer. He ended telling them that they
 have done a good thing but by not
 marrying and they would live a happier
 life.

Division had also rose from eating food
 offered to idols. According to Jewish law
 people were not to eat food offered to idols
 and some of the Christians ate the food.

This resulted in the church divided. Christians are the / with clear conscience but this destroyed the weaker Christians. So Paul told them that freedom was good but they had to practice it in such a way that would not destroy others.

Paul also taught them that they were to exercise love as knowledge puts up but love builds. He also told them that everything was lawful, but not everything was helpful. So he ended telling them that if food destroyed another weak brother, then it was good not to eat the food.

Paul also wrote the letter in defending his apostleship. Some Jewsⁿ accused him of not being the true apostle as he ^{did not} demand anything from them as was suppose the apostles. Paul told them that as an apostle he had seen Jesus (Acts 9:1-17) and had been sent by him. He told them that they themselves were a seal of his apostleship.

He also told them that it was good for him that he ~~would~~ should have demanded a living from them. He even quote the Old Testament prophets to defend himself. It quote shepherd was

	be written in this column
<p>not to keep livestock and not drink its milk. Paul as an apostle was fit for this but he did not want to be a burden to them and so worked with his own hands as a tentmaker.</p>	
<p>Again, Paul taught the church at Corinth about the Lords supper. They were taking it incorrectly thereby creating divisions amongst them. Paul reminded them that they were to do the Lords supper in remembrance of Jesus death and resurrection. Taking it incorrectly would bring judgement on them. One had to examine himself before taking.</p>	
<p>He also taught about spiritual gifts that as a church it was to be full of spiritual gifts. They were different just as the body with different parts but the spirit was one. They were also to practise their spiritual gifts in love so that people would be helped. He also taught them to desire greater gifts like prophecy so that the church would be edified. This was also to be done orderly in church.</p>	
<p>Lastly Paul taught about the resurrection of Jesus Christ. Some were arguing that there was no resurrection of the dead. He taught them about Adam the natural man and Jesus the spiritual man. Resurrection would take place at the second coming of Jesus. Natural bodies were to be changed to spiritual, perishable to imperishable, dishonouring to glory and weak to power. This is why the 1 Corinthians was written.</p>	<p style="text-align: center;">20</p>

Examiner comment

Apart from minor blemishes, this is a good grade A answer in which the candidate answers both parts of the question systematically, although it is much stronger on the reasons why Paul wrote 1 Corinthians than its date.

The candidate argues for a sensible date for the letter, i.e. 55 C.E., and is aware of the importance of the date of the proconsulship of Gallio (51 C.E.) for the dating of the letter, although no mention is made of the key evidence supporting this date, which is the inscription found at Delphi, nor does the candidate refer to Paul's appearance before Gallio in Acts 18.

The candidate also refers to the view of Baur that 1 Corinthians was written in 70 C.E. by a disciple of Paul, but then states, 'this could not have been so', without giving any supporting argument.

The candidate's answer to the second part of the question is outstanding and covers virtually all the points noted in the mark scheme in a clear and comprehensive manner, which shows a detailed knowledge of the text of 1 Corinthians.

Mark awarded = 20 out of 25

Example candidate response – grade C

2) Numerous theories account to why the letter to the Corinthians was written. Also, its purpose was diverse, probably to address problems ~~at~~ which threatened the church at Corinth, to strengthen the weak or to straighten the heresy spreading about the eschatology of Christ.

According to O'Neil in the New Bible Commentary 5th edition, the date of 1 Corinthians has been placed in AD 90. This because linguistic differences between the first edition and the 2nd second edition of Corinthians has been compared. Hence, O'Neil's theory places the dating of 1 Corinthians in AD 90.

Clarkson's theory in the New Bible Commentary 5th edition, suggest the dating of 1 Corinthians between AD 85 and 100. This is because the evidence portrayed in (Acts 15th) on Paul's second missionary journey supports to this. Also, in Acts, Paul is reported to have been in the company of Barnabas his companion in Corinth. Hence, Clarkson's theory leaves on convinced that indeed 1 Corinthians was written ~~in~~ between AD 85 and 100.

The purpose of this letter is also varied. The letter to the Corinthians was written as a response to the problem of hero worship which threatened to divide the church (1 Cor 1st). In response to this problem Paul uses a rhetorical question that was Christ divided? He further responds that if Paul had ~~built~~ planted the church, Apollas watered and only Christ could give the growth (1 Cor 3rd). This forces Kee and Young to suggest that both Apollas and Paul were stewards of one master. F.F Bruce in the New Bible Commentary 5th edition as supports that, this portrays the unity of the Apostles under the influence of the Holy Spirit. Hence, the above is a reason why the letter to the Corinthians was written.

The letter to the Corinthians may have been written to condemn the immoral acts of the Christians at Corinth (1 Cor 5th). It had been reported to Paul that a young man had married his father's wife. Paul clearly states that it was immoral and demands immediate excommunication of the member from the church. According to the Bible Dictionary, excommunication means being removed from the church. Kee and Young, even comment, the member should be removed from the congregation for the peril of the church was at stake. He also says that, a little leaven, leavens the whole bread hence

the man should be removed from the church for the purity of the whole congregation. The above, is one reason which pushed Paul to write the letter to the Corinthians.

It can be said that Paul wrote the Corinthian letter to commend Christian love (1 Cor 6th).

Christian brothers were taking each other to courts, pagan courts, to settle disputes amongst them. Paul suggests that it was better to settle these disputes with the saints in Christ. ^{Paul} in the Peaks commentary cites that taking a Christian brother to court was a testimony of Christian failure. Hence the need to commend love among Christian brethren made Paul write the Corinthian letter.

Paul also wrote the first letter to the Corinthians to address disputes concerning marriage (1 Cor 7th). A lot of questions had been asked on the issue of marriage like were the ~~unmarried~~ unmarried supposed to marry, can a pagan marry a believer, was divorce permitted and was remarriage allowed after one partner had died. In response to all these questions, Paul commends marriage to those who would like to quench their

sexual quench and avoid adultery. However, he personally commends celibacy for it offers undivided devotion to Christ. Kee and Yong even comment, 'he who marries does a good thing but he who ~~does~~ stays unmarried does even better. He also commends on the marriage of the unbeliever and believer. For the believer will conciliate the unbeliever and all will be pure in the eyes of Christ. Hence, the above, outlines one of the reasons why Paul wrote his first letter to the Corinthians.

Also, Paul wrote the letter to the Corinthians to strengthen the weak (1 Cor 8th). The weak were being deprived of cheap food for it would have been offered to idols. Paul makes it clear that idols were non-existence and were man made gods. Supporting this, R. A. B Eubank in Apostolic age suggests, there was no other god superior to Christ therefore, food offered to idols was safe to eat. The foregoing assertion lays bare that one of Paul's reasons of writing was to strengthen the weak.

One of the reasons of writing the letter to the Corinthians was to address the place of women in the church (1 Corint 14th) Paul makes it clear that women were not supposed to act on public as women did. Also women had to cover their heads in

respect of their earthly head their husbands. R.A:B Eubank in Apostolic Age suggest, women were made out of glory of men and men out of the glory of Christ. However, women were not being look down upon since women were made out of the glory of men and in return, men were born out of women. Hence, the need to address the place of women in the church may have forced Paul to write his first letter to the Corinthian church.

As a purpose, Paul wanted to correct the misconception concerning the eschatology of Christ (1 Cor 15th). Due to his delay, people were worried about their fallen brothers and were even worried if Christ was to come. In response to this, Paul comforts the worried brother that all the fallen saints were to witness the goodness and glory of Christ. He even encourages the Christians at Corinth to prepare for Christ's eschatology for it was to come as a thief at night. The foregoing discussion can account as a reason for Paul writing his first letter to the Corinthian Church.

In conclusion, the dating of 1 Corinthians

has brought contention amongst scholars. However, no consensus has been reached, and perhaps the major reason for writing the letter to the Corinthian church was to address all disorders which threatened to divide this church.

Rather weak on date.

15

Examiner comment

This answer is weak on the dating of 1 Corinthians, although the candidate does mention the views of two scholars, which are contrary to the general consensus of a date around 53-55 C.E., based on Paul's movements as reported in Acts 18-20, and the internal evidence of 1 and 2 Corinthians.

In discussing the reason why 1 Corinthians was written, the candidate is on much surer ground, and shows a fair knowledge of the situation at Corinth and the problems Paul deals with in the letter. There is, however, no mention of the disorder, which had arisen at the celebration of The Lord's Supper, and the misuse of the gifts of the Spirit, which Paul deals with in 1 Cor. 12-14.

The candidate refers to the views of a number of scholars. Unfortunately some of these references are manufactured or inaccurate, e.g. F. Baur in the Peake's Commentary cites that taking a Christian brother to court, etc.' Baur died in 1860, long before the original Peake's Commentary (1919) and the New Peake's Commentary (1962) were published.

Mark awarded = 15 out of 25

Example candidate response – grade E

The book of 1 Corinthians according to Clement of Rome it was written in AD 69. Therefore the date of writing must be linked together with the place of writing!

According to Clement of Rome the book of 1 Corinthians was written in AD 69 at Ephesus. It is clear that the author Paul has been or had visited the place for eighteen months (18). Therefore Clement seems to suggest that the book of 1 Corinthians is questionable.

According to Manson, he mentions that the book of 1 Corinthians lacks integrity and unity. Actually the message in chapter 9 seems to suggest that the author was attacking and from chapter 1 to 4 he seems to be not under attack. Therefore according to Richards the suggest that the book was written in AD 54-55 before the ascension of Nero or before the Spring! Very confused.

Therefore according to Manson, seems to suggest that the book was written in AD 153. As for the biblical evidence seems to suggest that the book was written

in AD 571

Therefore the book of 1 Corinthians was written before the Jerusalem Temple falls, and it was also written during the time of persecution from the non Jews. During this time the Christians were still imaging which shows that they were young. ^{emerging}

Actually the reason why the book of 1 Corinthians was written, it is because Paul had received the message of problems arising at the church at Corinth from ~~Chloe's~~ the members of Chloe's household.

The problems which Paul received from a member of Chloe's household was that there were factions among Christians at Corinth church thus Paul wrote the book of 1 Corinthians in response of the problems that had ^{emerged} in the church.

Actually there were factions in the church thus the people were now divided and they were divided along ethnic lines. The people were now claim to follow the person which they like in the church, thus some of them claim to follow Paul because he was the founder of the Corinthian church so people claimed to follow him because of that.

Therefore claim to follow Apollas who was an eloquent speaker, so many people followed him because of that, as they like his eloquency.

Moreover some claim to follow Peter (Cephas) because he was well known at the Jerusalem temple and being said to be the founder of the Jerusalem temple because he once preached at ~~the~~ Jerusalem so people liked him. It is also possible that he had once visited the church at Galatians? so he was well known through the places which he visited and also at Athens?

Furthermore some claim alligency to christ so that they may appear righteous than their colleagues and to be holier than thou. In this case, because of these problems occuring in the church, Paul ridicised them that out of all the people which they claimed to follow no-one was perfect except God because Paul, Apollas, Cephas and christ played a good part because they worked together to make the church at corinth stand, /

In this case thus Paul gave them an example which he said, 'I planted the seed and Apollas watered it and christ made it to grow which / brings to light that these people worked together as one.

The other reason why 1 corinthians was written

was because of the factions but apparently the divisions in the church thus they were people who speak in tongues and they saw themselves a better than the others thus, they see themselves holding or having greater parts which caused discrimination in the church.

For Paul, he told them that if someone had a gift of speaking in tongues that is blessing and for the others to understand that is said there was supposed to have an interpreter for the sake of others. For the one who interprets it's also a gift. Thus he said not all of them were supposed to speak in tongues or interpret but each person had a ~~gift~~ different gift.

Thus he gave them an example saying that all the people represents the church and they were supposed to work together helping each other because the ear cannot work without the eyes and the hand cannot work without the leg. This he gave them the analogy of the body that each part must have its role because the hand cannot see but it touches and for it to touch there is supposed to be the eye watching what is touched.

In conclusion the date of 1 Corinthians is AD 54-55 and was written at Ephesus which is suggested by Clement of Rome and the reason why it was written was that Paul wanted to solve the problems arose at Corinth when he received the message from Chloe's household about factions in the church. *Weak on date* (10+)

Examiner comment

While the candidate eventually opts for a sensible date of 54-55 C.E. for 1 Corinthians, the first part of this answer is very confused and lacks any coherent argument in support of this date. Very few marks could be awarded for this.

The candidate's answer to the second part of the question, on the reasons why the letter was written, has more substance and coherence, and it is this which led to the award of a grade E mark. Mention is made of the fact that Paul wrote 1 Corinthians partly in response to the reports, which he had heard from members of Chloe's household that factions had developed in the church. Although this part of the answer is marred by some inaccuracies, the candidate is aware of the existence of the four factions, and is able to show how Paul dealt with this problem. The candidate then discusses the divisions that had arisen at Corinth over the use of spiritual gifts, and shows how Paul dealt with this issue through his use of the image of the church as the body of Christ.

Mark awarded = 10 out of 25

Question 3

Examine Paul's teaching in 1 Corinthians and 1 Thessalonians on marriage and relations between the sexes. [25]

Mark scheme

1 Cor. 5:1ff, 7:1ff and 1 Thess. 4:1ff are the key passages. Marriage and celibacy, including difficulty of interpreting 7:25 ff; relations between husband and wife; divorce, unbelieving spouse, children, etc.; the distraction of marriage and the eschatological framework of Paul's teaching on this subject; 'not I but the Lord' etc.; roles of men and women in society and the church. N.B. the fundamental importance of 1 Cor. 6:15–20 in Paul's ethical teaching on the body, sexual relations, etc., c.f. also 1 Thess. 4:7–8. 1 Cor. 11:2–16 also relevant.

Give credit to candidates who compare Paul's views with those current in Judaism and in Greek and Roman society, and also to those who compare it with current attitudes to marriage, the relations between the sexes and the role of women in society. N.B. There is obviously much more material in 1 Corinthians than 1 Thessalonians, but for a high mark some discussion of the material in 1 Thessalonians should be expected.

Example candidate response – grade A

3. One of the problems presented to Paul in I Corinthians and I Thessalonians was a ^{social} problem concerning marriage and relations between the sexes. He presents these problems in I Corinthians chapter 5, 6, 7 and 11 and in I Thessalonians chapter 4. In his responses Paul is probably influenced by the Jewish and Roman laws considering his background as a Jew and his citizenship as a Roman. His teaching leads to the point that anything that threatens the existence of the church should be dealt with to bring unity between sexes.

Paul teaches on the importance of marriage as a covenant that should not be taken for granted and that its duties and responsibilities should not be evaded. This is teaching might have been triggered by the view of the elite who wanted to evade the duties of marriage because of the view that when you are baptised you are united to Christ and so marriage is earthly and will not be there in heaven. This led to divorces being taken in Corinthians. Paul counters this view on asceticism by explaining that divorce should not be an option when people are married but if it happens the divorcees should remain single or get back together. This teaching in chapter 7 verse 5-7 ^{of I Corinthians} is evidence of Paul's Jewish background which condemned divorce and is a remembrance

of Jesus' teaching who named remarriage to another person after divorce as adultery. Paul's teaching here shows he wanted unity as divorce has a tendency of breaking the church's unity.

In chapter 7 verse 1-3 of I Corinthians, Paul teaches on conjugal rights. Again the elite seem to be exacting the responsibilities of marriage and some scholars say this view of asceticism taught that creation was a source of evil and so child-bearing was bringing more lives into bondage, thus partners were refusing each other their conjugal rights. Paul taught that the husband and wife should not refuse each other conjugal rights unless agreed for a certain time but quickly get back together unless the tempter intervene on the marital bed and cause sexual immorality. This is because the owner of the husband's body is the wife and likewise the husband is ruler of the wife's body. This teaching of gender equality was more Christian than the Jewish law which did not give much recognition to the position and role of women. To Paul marriage was a commitment of two people and both had to play a part in its survival being unified by Christ.

Paul's teaching on children in I Corinthians 7 shows the role of the believing partner,

Paul urges the believing partner not to divorce the unbelieving partner if he or she is tolerant of religion. This is because the believing partner consecrates the children to God and because of this partner they have become holy in God's eyes.

Paul also teaches on the single and widows. Paul urges them to stay single for this gives them opportunity to be worried about God's kingdom unlike the married that are concerned with pleasing their partners. This teaching suggest that he was probably influenced by his belief in the existence of Parousia so to him it was a waste of time concentrating on marriage for it was worldly and would not be there in heaven. This is an echo of Jesus' teaching on a ^{widow} wife that would have married seven husbands and in heaven none would be ~~their~~ her husband for it is not present in heaven. This is why Paul urges them to keep their status. Paul however goes on to say they should marry rather than be aflame with passion and then fail to practice self-control than be caught up in sexual sins.

In 5, Paul addresses a case of incest that had been tolerated by the Christians to go unpunished. Paul teaches that the person who has committed this crime should be excommunicated. This is

evidence of the Jewish law which, in Deuteronomy taught that such people should not be left to leave among brethren. In his teaching, Paul likens the situation to leaven which leavens the whole lump. Paul implies that if this is tolerated it would influence the whole Christian community and to him this posed a threat to cause divisions in the church, therefore such cases of sexual license should not be condoned.

Paul also ~~teaches~~^{teaches} on the role of women in liturgy in chapter 11 and chapter 14 of 1 Corinthians. In chapter 11, women were no longer covering their heads during liturgy, a view of the enlightened which disowned the former traditions that they had been taught by Paul. Paul explains that it is shameful for a woman to uncover her head or shave it because she is the glory of man and man should shave for it gives authority as they are the glory of Christ. Women should veil their head in respect of angels. This was a commonly held belief among Jews that angels were present during liturgy. Paul in this case would rather maintain some Jewish traditions because they maintain order.

In Chapter 14, the Corinthian women were speaking in church and some were preaching heresies to other women or some were exposing their problems at home in church. Paul condemns women speaking in church

and says they should be silent and ask their husbands at home. This was a Greek view that women were uneducated and subjects to their husbands and so should have no role in the society.

Paul also teaches on sexual immorality in chpt 6 of I Corinthians as a sin against the body. The body is a holy temple and so should not be united to prostitution. He explains that the body is made holy because of its union with Christ by baptism and just like it is a sin to divert from this union which to him is paganism so it is sexual immorality to be joined to prostitution. This is an echo of Jesus' teaching when he states that if a man is joined to a woman sexually, the two become one and so joining with a prostitute makes one a prostitute and to him it is sexual immorality.

In I Thessalonians chapter 4, Paul states that they should abstain from unchastity for God did not call them in uncleanness but in holiness. Marriage is holy and so each of its sacredness should be respected. His teaching shows that some were taking other people's wives because he urges each one to get his own and to avoid sexual immorality for it is a punishable offence against God.

To conclude, Paul's teaching on marriage shows its holiness and that it is a union that cannot be avoided. He is countering the Christian Heresy of asceticism. Relations between the sexes should bring unity in the church and any threat to divide the church's unity should be dealt with. He seems to be influenced by the Jewish law and practices.

22

Examiner comment

Apart from a few minor blemishes this is an excellent and mature answer, which was awarded a high grade A mark. The candidate shows a detailed knowledge of the relevant material in both letters, and covered virtually all the points noted in the mark scheme in a clear and coherent manner.

The candidate also links some aspects of Paul's teaching with the teaching of Jesus and the provisions of the Jewish Law, and makes a number of very illuminating comments on various aspects of Paul's teaching, e.g. 'This teaching of gender equality was more Christian than Jewish, which did not give much recognition to the position and role of women.'

Mark awarded = 22 out of 25

Example candidate response – grade C

3) The definition of marriage is quite critical and difficult to construct. In the general aspect of life, others say that is the fusion of a man and woman mainly to raise their offspring. Also Jesus tried to bring a definition and some scholars agree that, ~~then~~ this is a process whereby a man can become one flesh with a woman. Jesus goes onto say what God has bound together, let no man separate.

In his ministry, Paul discovered that the issue of marriage was becoming a strong problem. Relatively, he believed that he should deal with this problem in a hierachial manner, that is with levels. He began by claiming that each man should have his own wife and the wife also one husband. In doing this, so many scholars agree that Paul's teaching was against polygamy. His teaching was basically monogamous because he believed that one man cannot satisfy two women and this ~~was also~~ led to hatred between the two, of which hatred is a sin.

In dealing with this problem, Paul began by giving his own opinion and ~~(the)~~ couple it with God's view. Paul began by telling people from his opinion, that is good to remain unmarried and in other terms, it known as celibacy. Fortunately, he gave strong reasons why he had given them such a vicinity idea. Paul claimed that those who are unmarried have got more time

to spend, concentrating, meditating about the mysteries of God while the married will spend much of his/her time thinking of tactics on how she can satisfy his or her husband. Also, by the time you will be thinking and meditating about your wife, the great things of God will pass while you will be occupied by couples thoughts. In saying this he was trying to emphasize that they were not to lose God's fresh gifts only because of being married.

However, on the other hand, he claimed that by not marrying, others will end up tightened by marital temptations. This will make them to end up being involved in sins which are very difficult to be forgiven. He did this by claiming that it is better to marry than to burn. But, once you have married, make sure that you will give each other or satisfy one's sexual desires but also should have much more time to pray. More time to pray will boost the couples to run-away from the temptations that are caused by being in a marital relationship.

To the virgins, Paul began by saying that it is the best way to remain virgin because it is quite unfamiliar to regret after something had happened, but he goes on to say that when they see that they are not strong enough to withstand the temptations of marriage, they should abandon the idea of celibacy. Also, Paul was concerned about those who had very muddled

divorced, so he encouraged them that, they should also try to remain as they are but if they can't withstand it, they should be married to christians so that they might keep on encouraging each other to pray. It is difficult to unite when the two are opposing each other. Also it is not easy to mix believers with unbelievers because they won't relate but they will be against each other. If believers could marry each other, oppositions to each other will be minimal. Paul also stated that they have got experience because they had been married before so his two options mentioned above were the best.

Some believers were married to the pagans, those people who were unbelievers, so they thought that because of the new teaching, they should broke up. As the Apostle, he discovered that it was difficult to destroy the building aiming to reconstruct it but he only catered for renovations. In doing this, he believed that they must not broke but rather, they must continue staying together because one might be brought into a christian conduct because of marrying the unbeliever. ✓

✓ To conclude this, one might say Paul was using to mention the problem, attend to it and provide a solution as stated above. ✓

15

Examiner comment

This candidate's limited command of English leads to a lack of clarity and some strange phraseology in several places. The answer focuses initially on Paul's view that marriage is a monogamous relationship between one man and one woman. The candidate also refers to the way Paul distinguishes between what he knows to be the teaching of Jesus, and his own opinion on the matters under discussion. There then follows a discussion of Paul's teaching on celibacy and its advantages over the married state, and his recognition that, where a person does not have the gift of continence, it is better to marry than be aflame with passion.

There is reference to Paul's teaching on conjugal rights within marriage, the reasons why Christians should not marry unbelievers, (though this is found mainly in 2 Corinthians), and his encouragement of Christians, who have unbelieving partners, to remain married, though this is not properly developed.

Although this answer is based solely on 1 Corinthians and is marred by poor style and a lack of clarity in several places, the candidate shows sufficient understanding of several aspects of Paul's teaching on marriage and relations between the sexes in 1 Corinthians.

Mark awarded = 15 out of 25

Example candidate response – grade E

Many of the people in I Corinthians and Thessalonians did not understand the relations between sex and marriage. It was very important for Paul to teach on these highlighted points especially in Corinth which had pagan history of practices.

It is very important to note in I that the Corinthians had a serious background. The Corinthians were known for their pagan practices for example idolatry, worshipping of ~~the~~ offering food to idols, immoral practices. This was very wrong. Notably, it was very hard for such people to grasp the importance of marriage and relations between sexes.

Paul's teaching on marriage shows that reasons for marriage between heathen are different from Christian marriage. He emphasises on the point and fact that Christian marriage is for life and God does not like divorce. Paul preaches that marriage should be based upon love and trust.

It is specifically highlighted by Paul that

marriage is the joining of two people to become one in union with Christ. Marriage is/was a very important covenant between a man and a woman.

The role of marriage between a man and a woman in Christian life was to satisfy the physical or sexual needs of the other partner, this was to avoid prostitution and fornication, which was an abomination in Christian doctrine. And it was required in marriage that ~~the~~ neither of the couple deprive the other of sex unless it agreed one they were taking part in religious practices.

~~Mar~~ Marriage between Christians is forever as stated before and for that reason divorce was not advised because God did not like it. Although in some situations divorce was a solution. For example in marriage between a Christian and a non believer. If the non believer wanted to leave he/she could divorce. On the other hand divorce was only allowed if the other partner committed adultery in Christian marriage.

Paul's teaching on relation between sexes was very important this was very significant to allow growth ~~and~~ love and respect. Especially in Thessalonica where this was not fully understood, though it also

applied to both nations. 1

Relation between sexes as taught by Paul states that the man (or husband) is the head the woman (or wife) is # under the (husband) or man. Therefore a woman has to respect and submit to her husband. The husband has to love and treat the woman well without beating her.

It was also important that a man did not lustily look at another woman especially if he is married.

Paul's teachings were very important and helped in shedding light on the issues of marriage and relationship so that Christians could live a life that pleased God.

10-

Examiner comment

The candidate begins by commenting on the pagan background of the churches in both Corinth and Thessalonica, and Paul's teaching that Christian marriage is a life-long relationship, and that Christians should not divorce.

At the end of the third paragraph the candidate makes the rather strange comment, 'Paul preaches that marriage should be based upon love and lust'. It is reasonable to suppose that in the haste of the examination the candidate omitted the negative and intended to write '...love and not lust.'

The candidate then refers to Paul's view that marriage is a covenant relationship, and also to his teaching on conjugal rights and maintaining the physical relationship in marriage. There is a brief reference to Paul's teaching on divorce, the freedom of non-believing partners to leave the relationship where the other is a believer, and the headship of the man within marriage.

Although this answer contained no reference to key aspects of Paul's teaching in 1 Corinthians on subjects such as celibacy, widows etc., and only a passing reference to 1 Thessalonians, which is of no substance, there was sufficient merit in it for an E grade mark.

Mark awarded = 10 out of 25

Question 4

How serious were the misunderstandings in the churches at Corinth and Thessalonica concerning the resurrection of Christians and the second coming of Christ, and how did Paul deal with them?

[25]

Mark scheme

1 Cor. 15, especially 12ff, and 1 Thess. 4:13 – 5:11 should be covered, but also other relevant passages, e.g. 1 Cor. 4:4, 5:5, etc. N.B. The question is about 'the resurrection of Christians' and not about the resurrection of Christ, although this is obviously relevant in the light of Paul's comments in 1 Cor. 15. Be prepared to give up to 13/14 for a reasonable summary of Paul's teaching on these subjects. A higher mark will require some attempt to assess their seriousness, e.g. the '2nd Advent hysteria' at Thessalonica and its consequences, and Paul's insistence that belief in the resurrection of Christ and of Christians is fundamental to the Christian faith. Differences of belief in these matters, as well as having practical consequences, also threatened the (fragile) unity of the church. Some credit may be given to candidates who refer to the different eschatological perspective and more developed teaching of Paul in the later epistle, i.e. 1 Cor., and also for discussion of the reasons/ circumstances which led Paul to give this teaching: 1 Cor. 15:12, also 29; the difficulty Greeks found with the concept of the resurrection of the body as opposed to the immortality of the soul; 1 Thess. 4:13. Some credit may be given for use of material in 2 Thessalonians, but n.b. it is not in the syllabus.

Example candidate response – grade A

4. The churches at Corinth and Thessalonica were faced with a heresy that denied resurrection as impossible. This was probably the reasoning of the elite and it was a serious misunderstanding because it questioned Christ's resurrection which is the basis of Christian faith. In Thessalonica it led others to cry with no hope. To Paul this would divide the church as it led to a reasoning that led some to believe that even faith was in vain. Paul excellently deals with these issues as he provides a clear doctrine of resurrection and coming of Christ.

In I Corinthians 15:1-11, Paul addresses an issue of Christ's resurrection. He was probably dealing with the reasoning of the elite which stated that resurrection was impossible and so there is probably no life after death. This misunderstanding was very serious because it led to the belief that even Christ was not raised or to some who believed that He was, it led to the belief that he alone was the raised. It was also serious to the extent that it questioned the whole basis of Christianity which Paul feared it would lead some to resorting to paganism as Christianity might have according to human reasoning proved senseless.

This same issue posed a serious problems

in Thessalonica as others cried with no hope and refused to be comforted because they thought this was the end of their loved ones and would never meet again. ✓

To deal with this misunderstanding, Paul in I Corinthians 15: 1-11 goes to the church that Christ was resurrected. He does this by explaining that He proved himself to more than 500 people, some were still alive even in their day and that Christ also showed himself to the apostles. He himself, Paul was a witness of his resurrection because he had met him on his road to Damascus (Acts 9). This was to show that the historical fact that Christ who walked in flesh like them on the same earth had died and had been resurrected by God and this should be the basis of which they should believe that they too will be raised. If this is not so, the apostles would be lying that God raised Christ and so his faith and theirs is in vain yet this is a historical fact known to them all. ✓

To deal with this problem in Thessalonica he states that ~~they~~ the dead will be raised when Christ returns with the ~~angels~~ archangels call. Those that died in Christ would rise first and the alive would meet them in the clouds. This was to comfort them and make clear that it would be a day

At the church of Corinth, the misunderstanding of the resurrection caused inconsistency. This is shown by their vile practise of baptising the dead. Paul did not support this practise but used it to question why they did it if they did not believe in their resurrection. This was a practise which showed that they did not understand baptism, the state of the dead and their resurrection. Paul

To deal with this, Paul urges them to stay away from bad company which ruins good morals. He was probably referring to the false teachers which had taught this vain practise of baptism of the dead and Paul tells them that their faith and practises are in vain if they did not believe in ~~the~~ the resurrection of their loved ones.

A major misunderstanding concerning resurrection was at Corinth was in which body they will come forth as. This was probably the reasoning of the elite which found it impossible for a dead rotten person to be resurrected. It was serious because it led them to believing that Christ alone was the resurrected and some scholars even say this probably questioned the humanity of Christ which had a consequence of disputing the whole basis of

faith, to Paul it was serious because it threatened the unity of the church. ✓

To deal with this, Paul explained in 15 using the allegory of the two "Adams" and the farming illustration. In the latter, he states that a bare kernel is buried or sown rather to produce wheat on harvest suitable for consumption. Likewise the mortal flesh is buried first and on Christ's return is resurrected to the immortal being suitable for heaven. He shows that there is continuity from the body that dies to the body that lives forever, first it is a physical then on resurrection it is a spiritual body. The "first Adam" was in flesh who brought death and the second was in spirit who is Christ the giver of life. Thus showing a continuity between the present body and the later body that would have been made fit for eternal life through having to die first. ✓

Another problem was that of the imminence of Christ's return especially in Thessalonica. This was Paul's teaching that had been misunderstood. In Thessalonica, it was serious to the extent that many started being lazy as they saw no reason to work since Christ was coming soon. This is shown in Chapter 4 vs 13 when he encourages them to aspire to live quietly, to mind their own affairs and to work so that they be dependent on nobody and commend the ✓

respect of outsiders. Paul was probably responding to this laxness.

To deal with this issue of when, Paul in I Thessalonians 5 states that it is an unknown day as he likens it to a coming of the thief at night when people are convinced of security prevailing. The view of the thief at night is an echo of Jesus' teaching and Paul's use of the Day of the Lord is also an echo of the Old Testament prophets who like Paul viewed it as a day of waiting like a birth pang to the unprepared. Paul would not have the Thessalonians unprepared and so urges them to stay sober and alert working in all Christian conduct so that it could be a day of joy to them.

Paul also gives a description of what this day will be like in I Corinthians. He shows that it is a day of victory for Christ and Christ would come in all his glory. The last enemy which is death would be defeated and all that died in Christ would be changed in the twinkling of an eye. He likewise urges the Corinthians to be patient and to endure all trials so that they be prepared for this day. On this day everything will become subject under Christ and he will establish his new kingdom and his humility on the cross will be defeated on this day.

In conclusion, the misunderstandings in the churches at Corinth and Thessalonica were serious to a larger extent because they threatened the basis of Christianity which is resurrection and had a risk of dividing the church. In Thessalonica they promoted laziness and led to people losing all hope of meeting their loved ones. Paul dealt with them by explaining Christ's resurrection as the basis of their resurrection too and that the coming of Christ was ~~was~~ certain but the time was not known to man. In Thessalonica he is comforting and warning them whilst in Corinth he is correcting a heresy of the elite and warning them against false teachers.

22

Examiner comment

Apart from one slightly inaccurate comment on Paul's reference to the practice of people being baptised on behalf of their dead relatives, this is an excellent answer in which the candidate shows a comprehensive knowledge of the problems which arose in both churches concerning the resurrection of Christians and the second coming of Christ. Using cogent argument and an accurate knowledge of the contents of both letters, the candidate demonstrates the seriousness of these misunderstandings, which not only threatened the unity of the church, but would also, if left unchecked, have undermined the foundation of the Christian faith, based as it is on the resurrection of Christ.

This answer is equally strong in addressing the second part of the question, i.e. how did Paul deal with these misunderstandings? Again the candidate shows detailed knowledge of the text, and gives a clear exposition of the arguments Paul used to deal with these false beliefs and misunderstandings. A good example of this is seen in the ninth paragraph where a clear and accurate summary is given of Paul's use of the allegory of 'the two Adams' and the illustration of the seed, in his explanation of the nature of the resurrection body. The fourth paragraph on the evidence for the resurrection is another example of detailed, clear and cogent argument.

This excellent and comprehensive answer, which covered all the main points of the mark scheme, merited a grade A mark.

Mark awarded = 22 out of 25

Example candidate response – grade C

The misunderstandings in the churches at Corinth and Thessalonica concerning the resurrection of Christians and the Second coming of Christ were serious to a greater extent as people had ceased working, as they were being idle, being drunk and spend their riches waiting for the day of Parousia. Hence Paul wrote a letter to these churches explaining what is bound to take place at that day.

The people of Thessalonica did not know when the day would take place. They thought the day would approach anytime. This was due to Paul's teachings and preaches. He preached as if the Parousia day would approach any day. Each and everyday they were leaving they were looking forward for the day. Some were being idle waiting for the day. Some were being drunk and spending their riches because they did not know what to work for since the parousia was approaching.

Some wondered both in Thessalonica and Corinth when the day would approach and what would happen. They had ceased to think of productive things

day dreaming of what could happen to their beloved one who had died before.

To deal with these this issue Paul wrote a letter. He described death as asleep as highlighted in 1 Thessalonians 4:13
 "But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as other do who have no hope." He encourages them to have faith looking forward for this day.

In 1 Thessalonians he points out that those who are asleep (dead) by the sound of the trumpet shall rise and meet them in the clouds and rejoice with the Lord. He advocates that destruction of sinners by the end time will take place at this day. Those who were sinning before God would be judged on this day.

Paul encourages them to leave a peaceful life minding one's business and working with their hands in order not to be idle. Paul gives a reference of a thief. He points out that this day will approach like a thief in the night when people are unaware. He says they should ~~the~~ should leave a sober life. They should be the same people

In the dark and in the night. Paul advises them to have mutual love because they were starting to do their own things thinking that on this day people are going to separate.

Furthermore he points out that their bodies would be different than before. They could not be affected by the earthly diseases. Thus more illustration is given in I Corinthians. The people of Corinth wondered what would take place on the day of the Lord. They did not clearly understand the activities on this day. Hence Paul had to write a letter in order to deal with this problem.

Just like how he encourages the people of Thesalonians to keep on working because they are not aware when the day is going to take place. He also points out that those who are ~~are~~ asleep (dead) will rise and meet with those who are not earth. He says on this day the diseased would no longer be the diseased. All the bodies would be free from diseases as the mortal would be the immortal and on that day everyone will rise as they way he or she was born.

He points that no one is aware when ~~the~~ this particular day will arise but it shall come unexpectedly when people are rejoice. He illustrates that by the twinkling of an eye when everyone is busy doing their own thing.

In order to deal with this expectation and misunderstanding of the second coming of Christ as they were unaware how he would come. He advocates them to always live a holy life because he shall come unexpected ~~in~~ from the heaven the same way he went.

Paul talks about terrestrial bodies. He dealt with this issue as it was serious people could ~~not~~ ^{not} think of anything productive but day dream and think of this day as the thought he was about to come back on earth. The letters that Paul wrote both outlined that by the sound of the trumpet of the lord everyone that who died shall rise. Hence he points that people should not be worried concerning those who had died since in Corinthians they were being baptised in the name of those who had died. Such misunderstanding in the two churches were rising

problems as some were now being depended on peoples materials waiting for the day to pass. Some had also seized to go to church as they believed it was unnecessary since soon all their celebrations were going to end.

To sum up the misunderstanding in the churches at Corinth and Thessalonica concerning the resurrection of Christians and the second coming of Christ was ~~deaf~~ serious to a greater extent as some had seized taking part in their day to day routines waiting for this day. In Thessalonica people were now being idle waiting for the day and some had seized going to church.

A Resurrection in 1 Cor.

15-

Examiner comment

This answer deals with some of the problems relating to the resurrection of Christians and the second coming of Christ in both epistles, although it is much stronger on 1 Thessalonians and shows a more detailed knowledge of the text of this letter. The candidate begins by focussing on the problems at Thessalonica, where members of the church ceased working for their living in their expectation of the imminent return of Christ.

There is very little reference in the answer to the way Paul deals with the doubts about the resurrection of Christ and of Christians in 1 Corinthians, which threatened to undermine the foundations of Christian belief and the hope and promise of eternal life. There is also no mention of the arguments Paul uses to demonstrate that the resurrection of Jesus was a well attested historical fact, and, apart from a reference to Paul talking about terrestrial bodies, there is no exposition of Paul's use of the allegory of 'the two Adams' and the illustration of the seed to explain the nature of the resurrection body.

The candidate's knowledge of the relevant content of 1 Thessalonians, some references to 1 Corinthians, and an attempt to assess the seriousness of these problems, was sufficient to obtain a grade C mark.

Mark awarded = 15 out of 25

Example candidate response – grade E

* Both churches at Corinth and Thessalonica had misunderstanding about the resurrection of Christians and the Second coming of Christ thus Paul had to write to them to correct the erroneous view concerning the dead and Parousia.

To the church at Corinth Paul address the issue of love as a way of dealing with the second coming of Christ. He say that the believers should love one another thus waiting for the second coming and when Jesus comes back they will be in one accord. He say "love is kind", "love is patient", "love does not envy", "love does not boast", love is not jealous and in a way these are ethical teaching that people should be kind to one another and grow patience in waiting for the second coming and among christians who have love they should not envy each other or boast around this Jesus will appear whilst they are ready.

In the church in Thessalonica ^{1w} christians were being baptised on behalf of their dead relative thus Paul say there is no need to do that as long as the brethren slept in the hands of the Lord they will resurrect. The Thessalonians had be grieved by the death of their beloved ones thus they thought because maybe they did whilst unbaptised they could

do it for them.

Paul regards the second coming of Christ like a thief in the night. He urges the Christians to be always ready to meet with him. He says do not be fooled concerning signs of times, when they say peace suddenly the trumpet will be blown. He encourages Christians to be always alert and not be fooled to believe the false teachers who preach peace and prosperity foreshadowing the events of the second coming.

Paul in the epistle to the Thessalonians refers to the dead as asleep. He assures them that the asleep will raise first from the grave and us who are alive will be caught up with them with Jesus in the clouds. The view that the dead had died in an inappropriate time since it was generally believed that Jesus was to soon return and maybe in Paul's time. The people at Thessalonica had thought that their relatives had missed or had not lived up to the second coming of Christ and were much grieved by that. Thus Paul had to encourage them that they are only asleep and will also resurrect when Jesus comes.

The brethren seeing that their loved ones had not lived up until Parousia

concluded themselves in disorderly fashion such as immorality and idleness. He encourages them to occupy themselves and not lose hope. Some of the people were returning to idol worship and Paul encourages them to keep their faith and be steadfast.

The church also believed that

The church at Corinth in Chapter 5 Paul encourages the believers to shun immorality and live righteously as a way of waiting for the second coming of the Lord. The people had felt that Jesus had tarry so long for him to come so they conducted themselves in immorality. He warns them to wait blameless for the Lord and wait diligently.

In the Church of Thessalonica Paul had given them the signs of the time in regard with the second coming and he just reminds them in a sort of a sweeping statement that he says he had warned them before hand and it was only a reminder of the things that they know.

Conclusively, Paul had to deal with the misunderstandings both in Corinth and Thessalonica about the resurrection of Christians and the second

coming of Christ since the people had different views from what Paul had taught. Others were being baptised on behalf of their relatives who had died, others misused their spiritual gifts and conducted themselves in immorality because they had lost hope and faith of the soon return of messiah. Paul urged them to be steadfast and grow one and to shun immorality and always occupy themselves.

Very weak on 1 Cor. (10)

Examiner comment

This answer shows very little knowledge of the problems which arose at Corinth concerning the resurrection of Christians and the return of Christ, and the teaching Paul gave in 1 Corinthians to combat the erroneous beliefs which had arisen. There is little attempt either to assess the seriousness of these problems, which threatened the unity of the church and its doctrinal basis.

After a brief opening paragraph the candidate attempts to relate Paul's teaching on love in 1 Corinthians 13 to the need to wait patiently for the second coming of Christ, whereas it is linked to the problems that had arisen through the misuse of spiritual gifts, which had a divisive effect on the fellowship of the church.

The candidate then comments on the problems of the church at Thessalonica, owing to their belief in the imminence of the return of Christ, (although the reference to people being baptised on behalf of their dead relatives is in 1 Cor. 15:29). In this part of the answer the candidate shows some knowledge of the problems of the Thessalonian church, and how Paul dealt with them, which together with the ability to use the technical term 'parousia' correctly, was sufficient to gain a grade E mark.

Towards the end of the answer the candidate states that Paul 'encourages believers to shun immorality' in 1 Corinthians ch. 5 'as a way of waiting for the second coming of the Lord'. There is a reference to 'the day of the Lord' in 1 Cor. 5:5, but the general context is different. This statement reflects more accurately Paul's teaching in 1 Thessalonians chs. 4 and 5.

Mark awarded = 10 out of 25

Question 5

How trustworthy is Acts as a history of the early church?

[25]

Mark scheme

Version of standard question on Acts covering usual ground, i.e. difficulty in reconciling Acts with the Pauline epistles – Council of Jerusalem, apostolic decree not mentioned by Paul; portrait of Paul in Acts, and his attitude to the Law; conflict with historical evidence of Josephus, etc. – examples needed; were Roman troops stationed at Caesarea?, etc. The possible motives for Luke in painting an idealised picture of the early church. Luke’s historical accuracy has, however, been vindicated by archaeological discoveries in respect of points once doubted, c.f. Gallio, ‘asiarchs’, etc. – Ramsay, and others.

Some credit may be given to candidates who use material from Luke’s gospel to support their case, also to candidates who discuss whether it was in fact his purpose to write a history of the early church, but n.b. this is not primarily a question about the purpose of Acts. Give full credit to a well-argued case for or against Luke’s historical accuracy.

General comment

This question, was on an important part of the syllabus, i.e. *While very detailed questions concerning critical problems will not be set, candidates should nevertheless be familiar with the more important problems relating to particular books including the question of the historical value of Acts in the light of the evidence of Paul’s letters...* Variations of this question have been set regularly since this syllabus was first inaugurated, but this year a far higher percentage of candidates found difficulty in answering this version of a standard question on Acts, since they had little knowledge of the reasons which have led scholars to doubt the historical value of the book. These issues are fully covered in the standard commentaries and introductions to the study of the New Testament. The following are examples of where it is difficult to reconcile the content of Acts with the evidence of Paul’s letters. If the meeting Paul refers to in Galatians 2 is the Council of Jerusalem, then it was clearly a very different type of meeting than that recorded by Luke in Acts 15; the apostolic decree in Acts 15 is not mentioned by Paul; the portrait of Paul in Acts and his attitude to the Law, is also difficult to reconcile with the evidence of Paul’s letters. There is also the difficulty of reconciling the content of Gamaliel’s speech in Acts 5:33-39 with the historical evidence provided by Josephus. Some scholars also claim that there is no evidence that Roman troops were ever stationed at Caesarea, c.f. Acts 10:1 ff.

Example candidate response – grade A

<p>To a greater extent Acts is trustworthy as a history of the early Church. This is so, as Luke as the author was a disciple of the great apostles, he moved with people like Paul. His authenticity as historical work can be doubted as there is some aspect of exaggeration so as to give credit to the Holy Spirit for the expansion, hence, this raises questions that are debatable on its historicity.</p>	<p>1 ✓</p>
<p>Luke can be said to have been a diarist because his work is accurate in terms of dates and places for example in Acts 13. This topic makes his contribution to a greater extent as historical work as it is giving us a detailed retell of the early church.</p>	<p>✓</p>

Luke tends to give us a lot of detail which is chronological and makes sense also easy to follow - for example from the ascension to the missionary journeys, we have a detailed retell of how the early church began. Therefore, to a greater extent Acts is a trustworthy history of the early church.

Though Acts is to a greater extent a trustworthy retell of the early church it can be said that Luke gave us a Lukan account which called his intention in writing the book of Acts which could have been of giving credit to the Holy Spirit for the expansion of the church as well as ^{revealing} revealing the spiritual character of the church. Still, though these views are said to reveal some aspect of his they still reveal authenticity of his book because indeed the church was spiritual in character. Before Christ's ascension to heaven he promised to send the Holy Spirit.

Also, coming of the Holy Spirit ~~was~~ the event that marked the beginning of the early church, just as Christ had said before his ascension. Hence, there is strong biblical evidence that Luke mentions the Holy Spirit as the basis of the expansion of

the early church. Instead, his ^{use} ~~is~~ ^{of} the Holy Spirit as a vice for growth of the church makes his retell of a trustworthy history of the early church to a greater extent as it was in fulfillment of the scriptures as well as the words of Christ.

Acts is a trustworthy history of the early church to a greater extent as it is in agreement with R. Scroggs in terms of the sectarian movement.

Luke gives us an account of the early church in the beginning as a sect Christianity was sect within Judaism. Later he gives us an account of Stephen's stoning which resulted to the church divorcing itself from Judaism and becoming international membership. This revealing the universalism of God which hence makes us that the book of Acts as history of the early church.

Some scholars dispute the Lukan account of the early church as trustworthy because he seems to

magnifying Peter and make him a superior being as he escapes imprisonment in supernatural ways. Therefore they use this to dispute Luke's work as trustworthy as they say that he was apologetic as he says angels released Peter from prison as in Chapter 12 and Chapter 4 of Acts. Instead, this actually makes his message trustworthy because he is not crediting Peter for the miraculous escapes, instead he is glorifying God through the work of the Holy Spirit. Luke simply reveals the spiritual character of the early church through this. Therefore making Acts a trustworthy history of the early church.

Luke's retell of the early church makes sense as he refers to Christian persecution as a great device for expansion and growth of the church as people after the death of Stephen in Chapter 8 fled to different areas where they spread the gospel for example Phillip in Samaria. This clearly states the expansion of the early church as gradual in expansion. Therefore, to a greater extent Acts is a trustworthy retell of the growth and expansion of the early church.

church.

On the other hand, to a lesser extent Acts is not trustworthy as history of the early church because Luke seems to be a theologian and also an apologist more than a historian because his accounts are too spiritual than factual.

Peter seems to be easily escaping martyrdom which is too much exaggerated. Though it credits the work of the Holy Spirit in the church it ceases to be a historical account but rather an apologist account. If it was to be historical we need to have evidence that is tangible on the suffering of Peter as the pillar of the early church. Stephen actually seems to be the pillar as he is the one who suffered much for the church. Luke's account ceases to be realistic as there is too much of the spiritual intervention at all times. The suffering of the apostles is not closely mentioned. Hence to a lesser extent it is not a trustworthy account of the early

church.

Also, some of Luke's accounts, it clashes
 - An those of Paul in Paul's letters for
 example the Jerusalem council. It seems
 Luke simply gives us a Lukan account
 of the early church that suits his
 intentions instead of the true historical
 events that circled to the early church.
 Hence to a lesser extent it is trustworthy
 history of early church as Paul could
 be based in his account as well so as
 to suit the intentions of his narrative.

Luke also seems to be biased towards
 Peter. The part when Peter rejected
 the Sadducees' table after the council of
 Jerusalem arrived as mentioned by Paul
 in Galatians Chapter 2¹¹⁻¹⁴. This shows
 a descent of bias as it would have
 glorified Peter's figure as the leader of
 church in Jerusalem. Hence, this rejection
 makes Acts cease to be a trustworthy
 history of the early church. History
 does not take any additions or subtractions
 - it is supposed to be authentic
 in its detail. Therefore, to a lesser
 extent Acts is a trustworthy history of the
 early church.

Conclusively, there is no other book that

retells the growth of the early church,
 except for Acts. It gives us the roots of
 the background of the early church. Though
 it is to a greater extent a trustworthy
 history of the early church. Despite its
 strengths it does come with leaving out
 of other events such as Paul's later missions
 and some elements of evangelism in
 the work of the Holy Spirit, Acts is
 a trustworthy history of Acts of the
 early church as it chronologically
 gives a retell of the background to
 expansion of the early church.

17

Examiner comment

This candidate adopted a rather individual approach in answering this question, and began by arguing that there is a considerable amount of material in Acts which deserves to be treated as trustworthy. Luke gives a chronological account of the growth of the early church from the Ascension of Jesus and Pentecost to the missionary journeys of Paul, based on knowledge acquired through being a companion of the apostles, and in particular Paul. The candidate also comments on Luke's interest in dates, people and places, and argues that the fact that what happened in the early church was in fulfilment of the scriptures and the words of Jesus, also confirms the trustworthiness of the account Luke gives.

The candidate also gives a number of reasons for doubting the complete historicity of Acts, such as Luke's overriding interest in the presence and power of the Holy Spirit in the early church, his rather surrealist portrayal of Peter, with his miraculous escape from prison, and his theological and apologetic interests, which may have led Luke to be somewhat biased in the use and presentation of his material. Reference is also made to a number of points where Luke's accounts of events and people in Acts appear to conflict with the evidence of Paul's letters, especially Galatians, e.g. the apparent reference to the Council of Jerusalem, and the disagreement Paul mentions between Peter and himself over the question of table fellowship with Gentiles. These raise further doubts about the historical trustworthiness of Acts.

The candidate was given full credit for making a genuine attempt to answer the question both by showing that there are grounds for accepting at least part of Acts as historically trustworthy, as well as grounds for believing that Luke may have been somewhat biased or inaccurate in the way he used some of his source material. Although it did not cover some of the key points, this answer was of sufficient merit for grade A.

Mark awarded = 17 out of 25

Example candidate response – grade C

It is generally accepted that Acts was a history of the early church and trustworthy to a greater extent. Acts was written to portray the development of the early church. ✓ However, some have refuted this notion as they have seen other purposes of Acts other than history.

According to the traditional canon, Acts is trustworthy as a book of history. Biblical evidence also portrays that Acts is a history of the early church. The writer's use of actual names of people suggest the historicity of the book. Graphic examples of actual names of people are Governor, Felix, Festus, ✓ Cornelius to mention a few.

The above names are seen in

Acts of Apostles during Paul's trials before the Roman officials. This is suggestive of the historicity of the book of Acts.

In addition, the writer used actual names of places to portray the history of the book. The use of Rome, Corinth, Thessalonica, Athens, Achaia which ^{were} actual names proves that Acts is trustworthy as a history of the early church.

Furthermore, the writer's use of actual events in the Acts of Apostles shows that Acts was a book of history. These actual events include, the Pentecost, Nero's persecution, the trials of Paul and the apostles. This really ~~is~~ makes it crystal clear and it can not be denied that Acts is ~~trusty~~ trustworthy as a book of history of the early church.

However, some scholars refuted this view and argued that Acts has other agendas other

than history of the early church. They argued that some events recorded in Acts do not correspond with other Pauline letters for example the Pentecost which suggests that maybe the writer might have compromised the historicity of Acts to meet his own interest.

Furthermore, some speeches recorded in Acts might not have taken place but may be the author's fabrications. For example, Stephen's speeches. In this context, it is argued that such speeches may not have been recorded at such a hectic time, therefore Acts is not really trustworthy as a history of the early church.

Some scholars have therefore argued that Acts can be an apology of the early church. The writer wrote in defense of the early church trying to portray cordial relations between the church and

the Roman authorities.

Textual Evidence makes it clear that there were cordial relations between the church and the Roman authorities since the church was growing in numbers without any hinderance.

The ~~for~~ conversion of the household of ~~the~~ Cornelius, a Roman official shows that the Roman government was not opposed to the church. The conversion of Sergius Paulus also prove cordial relations between the church and the government since Sergius was a Roman centurion.

Paul's trials before Claudius, Felix, Festus, Agrippa and Ceasar and the fact that they did not convict him of any crime suggest cordial relations.

However, this can not be conclusive because the writer was writing in defence.

There is no evidence that Paul was released in jail after he was transferred to Rome and the fact that Felix kept Paul in jail for two years suggest bad relations. The persecution of a pastor by Roman officials also show bad relation for example Herod killed James.

Some have however attested that Acts was written as a book of theology. The writer wanted to teach on the issues of the death and resurrection of Christ as well as the importance of the Holy Spirit.

In this context, the death and resurrection of Jesus Christ was the basis of the salvation of mankind and that man had been delivered. Jesus had been crucified for the sins of mankind and his resurrection was significant to the purification and

dispensation of the Holy Spirit.

The Holy Spirit enabled apostles to be firm orators and speak with authority, for example, Paul spoke with authority as he was a servant of God. It gave direction to the church.

The Holy Spirit further enabled apostles to perform miracles which made people believe them which led to the growth and development of the early church, for example, the church grew to three thousand members because of the Holy Spirit on the day of the Pentecost.

In conclusion, Acts can be trustworthy as a history of the early church but a book with other purpose other than history can not be called historical.

15

Examiner comment

This was a clear and well written answer, though the candidate was limited through having very little knowledge of the grounds on which a number of scholars have doubted the historical trustworthiness of Acts. The candidate begins by claiming that it is generally accepted that Acts was written to portray the development of the early church, but acknowledges that some scholars have seen other purposes in the book. The candidate then comments on the author's interest in people and places, and his reference to historical events such as Pentecost and the persecution of Christians by Nero, (though he is not mentioned in Acts), as possible evidence for the historicity of the book, but also acknowledges that 'some events recorded in Acts do not correspond with Paul's letters'. This very important point, however, is a passing comment and not developed in any depth. The possibility of the speeches in Acts, such as that of Stephen, having been fabricated by the author is noted, which is seen as further evidence against the historical trustworthiness of Acts.

The candidate then discusses other purposes the author may have had in writing Acts, such as an apology in defence of the early church portraying 'cordial relations' between the church and the Roman authorities, and points to evidence in Acts which supports this thesis. The candidate also notes that Acts may have been written as a defence brief for Paul as he awaited trial in Rome, and then refers to Luke's possible theological purpose in emphasising the death and resurrection of Christ as the basis of the salvation of mankind, as well as the importance of the Holy Spirit. However, the candidate does not make explicit the point made by some scholars that historical accuracy may have been sacrificed in order to fulfil the author's apologetic or theological purpose.

The candidate ends by commenting on the significance of the Holy Spirit in Acts, which enabled the apostles 'to be firm orators and speak with authority', and also enabled them to perform miracles, which authenticated their message and helped people to believe them. Although the candidate does not specifically make the point, this can be seen as something which by implication confirms the historical trustworthiness of Acts.

In spite of its limitations, this answer has some substance and makes a number of valid points sufficient for it to be given a grade C mark.

Mark awarded = 15 out of 25

Example candidate response – grade E

Acts is a trustworthy account of the history of the early church. It accounts from the formation of the early church in Jerusalem to the end of the world. Although it is an account of the history of the early church, its Author Luke also wrote it as a defence of Christianity.

Luke also wrote Acts for Theophilus a high ranking Roman official to prove that Christianity was not an anti-government.

It is also believed by many scholars to have been written as a defence for Paul who was imprisoned in Rome at that time.

Acts shows how the early church began in Jerusalem, and how Christianity was a religion for both Jews and Gentiles.

At Pentecost Acts prescribes the beginning of the early church. When the Apostles received their promise from Jesus Christ which was the Holy Spirit, they began to speak in tongues.

The multitude there included Jews and Gentiles and both heard their languages being spoken.

Some Jews who did not accused the Apostles of being drunk.

Peter ~~was~~ ushers a defence saying that they were not drunk, and that this spirit was meant for all Jew and Gentile but only those of pure heart.

We see people accepting the Gospel of Christ at Pentecost and being baptized marking the beginning of the early church.

Luke also recorded the incidence when the Holy Spirit defended Christianity.

This was when an angel released Paul Peter and John out of prison.

This act of defence is supported by the statement of Gamaliel a strong Jewish teacher who said if their teaching is from man it will perish but if it is from God no one can stop it.

The stoning of Stephen also marked the growth and expansion the early church because after his death Christian persecution began.

Christians ~~disperes~~ dispersed into all parts of the world carrying the Gospel with them.

This also is recorded in Acts, thus showing its trustworthiness.

100 (10/10)

^^

Examiner comment

This brief answer shows some knowledge of the contents of Acts and the reasons why the author may have written the book, e.g. to prove that Christianity was not subversive, or as a defence brief for Paul, while he awaited trial in Rome, etc.

At the beginning and end of the answer the candidate refers to Acts as a trustworthy account of the history of the early church, but states it as a matter of fact, rather than providing an argued case for or against its trustworthiness.

This was treated as an unfinished answer, and because it was quite well written and also showed some knowledge of the contents of Acts and the reasons why Luke may have written it, it was awarded a grade E mark.

Mark awarded = 10 out of 25

Question 6

In what ways did Paul's religious and theological beliefs change after his conversion?

[25]

Mark scheme

In several important respects Paul's religious and theological beliefs did not change after his conversion. He remained a devout Jew (and Pharisee??), who longed for the salvation of Israel, c.f. Romans 9–11. He believed in the inspiration and authority of the Jewish Scriptures, that God called Abraham to found a new nation to be his chosen people, etc. He continued to accept and practise the high ethical standards of Judaism, c.f. his emphasis on the importance of purity and holiness, e.g. Romans 1:12ff, 1 Corinthians 6:17–20, etc.

Paul's conversion experience gave him a deep-rooted assurance and a unique consciousness of the grace of God, and the authority given to him as the 'apostle to the Gentiles', c.f. Gal. 1:16. His experience and knowledge of the mercy and grace of God were the foundation of his doctrine of 'justification by faith', which was so important in relation to the admission of Gentiles into the Church. He realised that justification and salvation were no longer through observing the ceremonial requirements of the law of Moses.

His period of blindness seems to have brought home to him the blindness of the human mind, especially his own in his pre-conversion zeal as a Pharisee, and the hardness of the human heart, which is not enlightened by the Holy Spirit, c.f. 1 Cor. 2. Prior to his conversion he believed Christ and his followers to be dangerous heretics, but following his meeting with the risen Christ, he realised that he was indeed the long awaited Messiah, and that, although he had been crucified as a heretic and criminal, God had vindicated him by raising him from the dead. Hence the centrality of the resurrection in Paul's theology, and his belief in the sovereign providence of God as seen at work supremely in the death and resurrection of Christ, c.f. Romans 8:28.

The proclamation of the gospel was supremely important to Paul. He looked back to the O.T. scriptures and (re)interpreted many of them in the light of the birth, ministry, death and resurrection of Jesus, and the outpouring of the Holy Spirit at Pentecost. A good answer will include discussion of some of the key doctrines Paul developed, such as the church as the body of Christ; Christ as the Second Adam, the Wisdom of God, Saviour from principalities and powers, etc; the importance of baptism and 'The Lord's Supper' in the life and fellowship of the church; the gift(s) and fruits of the Holy Spirit; his eschatology, based on the resurrection of Christians to eternal life, the return of Christ, and also the redemption of creation, c.f. Romans 8:18–24.

In view of the abundance of relevant material do not expect candidates to cover everything mentioned above. A well argued answer covering a selection of the key points listed should be awarded a high mark. Some credit may be given for reference to supporting material from Pauline epistles not in the syllabus, but do not penalise for omission.

Example candidate response – grade A

6. Paul was formerly known as Saul, a vigorous upholder of the Mosaic tradition who persecuted the early church with the aim of bringing it to obliteration. However on his way to Damascus Saul was converted to Paul - the Apostle to the Gentiles who played an essential role in the spread of Christianity.

Paul initially held a Jew's approach to the Gospel. Being the most zealous of his contemporaries in as far as Judaism was concerned, Paul did not want any mention of Christianity and would be incensed by any mention of it. Paul believed that one was saved by works - through one's endeavours to keep the law God would grant grace which would have the result of justification or righteousness. This is what Paul believed in before his conversion.

However after his conversion, Paul received the knowledge that Christianity, a religion with Christ's death, burial and resurrection central to it was the new religion to be followed. This belief marked his shift of religion from Judaism to Christianity.

Paul fully comprehended the fact that Christianity was not a new belief altogether. However it was a sequel to Judaism in the sense that Christ had fulfilled the law - He had kept it for the human race.

Paul points out that the death of Christ at the cross was no ordinary event. Rather it was symbolic of the fact that Christ had taken the sin of the world and its punishment at the cross. So complete was the work of Christ at the cross that no works ought to have been added to it.

In past periods, Paul had thought that through keeping the law one would be termed righteous

but according to Christianity all one had to do was believe in the cleansing power of Jesus at the cross and through Him one would be righteous.

The fundamental question then is why was the law brought into existence? Paul answered this question in the books of Galatians and Romans through his teachings. According to Paul the law was a means of pointing out sin. The law showed man how far he fell short of the requirements of God and inevitably demonstrated that one needed forgiveness. This forgiveness was to be offered by Christ and thus the law pointed to Christ. Wayne Bridge metaphorically likens the law to a light that shows the dirt in the room but does not clean it.

The above metaphor clearly articulates Paul's views of the law. It did not have saving power. In fact and ironically so, Paul in Galatians calls one who cannot keep the law 'cursed' and he derives this from Deuteronomistic covenant curses. To Paul the law brought bondage.

The law also brought bondage by means of the food laws and ceremonial laws. It restricted Jews from eating certain types of foods, for instance strangled meat. The law was thus binding according to Paul. In addition one could not be saved without circumcision as the law detailed.

Much to the converted Paul's delight belief and faith in Jesus Christ ruled out the enslaving demands of the law and presented Christian liberty in which Christians were not required to be circumcised but to just believe and they would attain salvation. The law, according to Paul had passed away and the promise of faith was superior.

Paul presents his belief of the law as inferior by stating that it was mediated through man

and could not compare to the revelation that came directly to Abraham from God.

According to Paul, the promise made to Abraham did not single out Jews only but was meant for all humanity. In his promise to Abraham, God used the singular 'seed' to denote the one who was to fulfill the saving duty. This 'seed' as Paul perceives was not the law but Jesus Christ and therefore righteousness is achieved through Jesus Christ.

To emphasise this point, Paul uses the example of Abraham. Abraham believed in God before the existence of the law and it was 'counted to him as righteousness'. If this man believed 430 years earlier and was called righteous before the law does not impart righteousness.

The law was rather like a guardian that kept the children of God in check. When Christ came to die on the cross the children would grow to enjoy the fruits of spiritual maturity through belief in the law.

It is imperative for one to note that the religion of Christianity was not meant for the Jews. Rather it was meant for all who believed. The Gentiles became the descendants and heirs of Abraham's promise through faith.

In summation, Paul turned from Judaism to Christianity and he came to believe in justification by faith as opposed to works and the Christian liberty this advent brought.

(20)

Examiner comment

This clear and comprehensive answer shows a sound understanding of Paul's religious and theological beliefs both before his conversion and after the transformation, which took place following his meeting with the risen Christ. The candidate shows a detailed knowledge of Paul's teaching in Romans and Galatians on the purpose of the Mosaic Law and how it was fulfilled and superseded as a result of the death of Christ on the cross, which, together with the resurrection of Christ, is central to the Christian faith.

There is also a clear understanding and exposition of Paul's doctrine of justification by faith based not on works of the law, but on faith. The candidate also comments on Paul's understanding of Christian liberty, which follows freedom from the burdensome observance of the Law of Moses, and includes a brief summary of how Paul uses the example of Abraham in his teaching on justification and the universal nature of the Christian faith which 'was not meant for Jews only, rather it was meant for all who believe'.

In the second paragraph the candidate makes a common mistake when stating, 'Paul initially held a Judaizer's approach to the gospel'. The term 'Judaizer' is not a synonym for 'Jew'. 'Judaizer' is a term Paul uses in Galatians to denote those Christians, whether Jews or Gentiles, who believed that admission to the fellowship of the church required the full observance of the Law of Moses including circumcision.

A good grade A answer.

Mark awarded = 20 out of 25

Example candidate response – grade C

Paul's conversion was one of the most striking features in the book of the apostles and served as a purpose as to the work of the holy spirit which is believed to have been the main catalysts to the conversion of Paul. By conversion we mean that change that happened to Paul from Judaiser and major persecutor of the church to him becoming a Christian and hence a overzealous defender of the doctrine. It is in this context ~~to~~ we find ways in which change in Paul's religious and theological beliefs happened.

The new gospel preached on a new doctrine centered on ~~res~~ death and resurrection of Christ and this went against the customs of the law of Moses that constituted to the Jewish religion. Here we find Paul being a Judaiser and hence he was against the new doctrine of the church, but however the holy spirit was one way in which it gave Paul boldness to preach his new change in religious and theological beliefs which were centered on Jesus and not Moses.

We also see a change in Paul's religious and theological belief where in the council of Jerusalem Acts 15, Paul was amongst the apostles who were advection for the incorporation of the gentiles into the church.

We see a ^{radical} change in Paul in the sense that before Paul's conversion, he was against this act of putting people Gentiles in the church. Paul's change happened in a radical way such that where he was the main persecutor of the church and new gentile converts he became defender of their admittance into the church as seen in Galatians.

In Galatians, Paul changes due to the fact that where compromise was made in the council of Jerusalem on the admittance of gentile and the conclusion of both faith and works in the incorporation of gentile. Paul now changes this in Galatians where he preaches on the importance of faith and not works. To do this he arguments with Jewish teaching especially by use of the old testament which he deemed to be also advocate of faith e.g. The allegory of Abraham who was deemed righteous through faith and also he shows the bondage of the law by using the story of Hagar and Sarah one born of the slave which was the law and the other born and made of the covenant with God.

We also see a change through his teaching of faith and freedom i.e. flesh against the spirit. The law constitutes to sin

as it ~~of~~ the flesh therefore corrupt but the new law is that which is return in the ~~heart~~ heart away from the bondages of law and also contributes to the edification of the spirit. To show this, he uses the Old Testament to illustrate on the importance of Spirit as the flesh corrupts and to also magnifies the fact that the new doctrine was based on freedom but he also warns on such liberty giving way for the flesh and libertinism therefore scattering away from the gospel.

Romans shows the change as Paul does not show more proclamations against the Judaizers but also incorporates the sins of both the Jews and the Gentiles Romans 1-3. Where Gentile was now in favour of God, he warns them on their boasting as it was through the Jews that they too were saved. To the Jew he is against their belief in election which he said they had already forgotten as their strict belief in the law, which magnifies their sin has put them under the power of sin. Paul here uses the analogy of the ~~2~~ two Adams to convey his teaching. The ^{first} Adam who made humanity fall under the power of sin. But he offers an alternative away from such sin as given in the analogy of the second Adam and his spiritual

gifts and power away from the sin of the first Adam.

In conclusion Paul in such a way as ~~the~~ ^{his} conversion experience shows the way at which his religious and theological beliefs change after his conversion especially in contrast to his background as a Jew. Acts he purports and advocates to the admission of Gentiles and the issue of faith and works which played a poignant role to the setting of temporary peace and admittance of the Gentiles. He was also responsible for the dispersion of Christianity after he was the major persecutor and this shows change. Paul ~~then~~ then dedicates quotations to clarification away from the decisions made at the Council of Jerusalem when Paul shows the importance of faith over works and freedom constituted by Spirit over flesh. Romans shows how both Gentiles and Jews are under the power of sin and should therefore ~~be~~ never boast as to their proclamation of advantage over each other and Paul is successful in these doctrines as they now contribute to teachings even in modern Christianity.

15

MA

Examiner comment

The candidate begins by referring to the Holy Spirit as 'the main catalyst' of Paul's conversion and 'his new change in religious and theological beliefs which were centred on Jesus and not on Moses'. The candidate then shows how the change in Paul's beliefs were given practical expression in his advocacy for the incorporation of Gentiles into the church at the Council of Jerusalem.

This answer shows some understanding of Paul's doctrine of justification by faith based on the example of Abraham and his use of the allegory of Sarah and Hagar, though there is no reference to their two sons. It also includes a paragraph on the importance for Paul of Christian liberty arising from freedom from the demands of the Mosaic Law, and also notes Paul's warning against the misuse of this liberty through the indulgence of the flesh.

The candidate also refers to Paul's use of the 'two Adams', and to his belief that Jew and Gentile now stand on level ground before God, in marked contrast to his pre-conversion belief in the religious, racial and cultural superiority of the Jews as God's chosen people.

As in the grade A answer, the candidate misuses the term Judaizer.

A sound grade C answer.

Mark awarded = 15 out of 25

Example candidate response – grade E

Paul was named Saul before his conversions. He was a murderer who used to persecute the Christians. He witnessed the death of Stephen one of the Hellenist deacons. One day on his way to Damascus he met God and he was transformed. He changed in many ways in his theological and religious after his conversion.

In his religion he became an Apostle and he came back to Jerusalem. At first other apostles and believers refused him as an apostle. He explained to them about his vision on his way to Damascus. He explained that God called him to be his servant.

Paul was the first to visit gentiles in other places. He preached the word so boldly and was a Roman citizen. So it was easy for him to give message to the people.

As Jesus faced persecution, he also in places such as Lystra and Thessalonica. His persecution enabled the religion to more foster in other different places which was fulfilment of scriptures.

Paul attended the Jerusalem Council and this enabled him to take message and wrote letters to different churches addressing them.

As an apostle he performed miracles. He healed one of the girls who was demon possessed. He healed Elychus who fell down and died. Many believed his miracles and were converted and Christian religion was improved.

Paul had visions which caused the spread of gospel. He had a vision of the men of Macedonia he went there. Many Gentiles believed and the word ~~was~~ continue there.

He also managed to write letters to the Corinthians, Galatians and Thessalonians concerning the salvation. He explained that salvation was not by law but by a faith in Jesus Christ.

He himself ~~be~~ managed to control himself on immorality as he was imitating Christ. He encourages believers

To be like who immitates Christ they must immitate him. Paul "I am a true apostle who met with Christ as other did",

Paul also had all spiritual gifts after his conversion. "I can speak in tongues more than anyone", this shows that he was now changed. He encourages the believers to wish to have gifts especially prophesy which edify the church.

Moreover, he was now understanding the resurrection and death of Christ. Paul told the believers that Christ whom you crucified is the one who gave me power. He told them that he is coming back. Those who had already died they are asleep. They were going to ^{be} resurrect.

Finally, he was now able to know the writes of an apostle although sometimes he did like an ordinary person. He knows that an apostle had to earn his living from the believers but himself was not. He was proud of his work (tent maker) and he ~~owned~~ ^{earned} his living.

Paul now knows that brethren must have	
love - for each other not to be a burden.	
People must work with their own hands.	
They must live a life which please	
God always.	
<i>Insufficiently focussed on question.</i>	(10)

Examiner comment

This answer is not fully focussed on the actual question, but is rather anecdotal as the candidate recounts and comments on certain events in Paul's life and ministry, e.g. 'He was the first to visit Gentiles', also, 'As Jesus faced persecution, he does in places such as Lystra and Thessalonica'.

Towards the end of the answer the candidate begins to earn marks by referring to Paul's call to be an apostle and his meeting with Christ, and by showing the importance for Paul of the death and resurrection of Christ, and his promised return.

With the comments noted above about the importance for Paul of the death and resurrection of Christ, there was just sufficient substance in this answer for it to be awarded a grade E mark.

Mark awarded = 10 out of 25

Question 7

Compare the teaching on faith and works in James and Galatians. What light, if any, does this throw on the reasons why James was written? [25]

Mark scheme

Relevant material in the following passages should be discussed: James 1 and 2, Galatians 2:15 – 5:6, including Paul's use of the example of Abraham, Sarah and Hagar, and their children, to support his doctrine of justification by faith. 5:5–6 and 5:13–6:10 show Paul's understanding of the ethical implications of the Christian faith, especially the contrast he draws between those who live by the Spirit and those who live according to the flesh/lower nature.

For a high mark expect some discussion of the (different?) meaning of 'faith' and 'works' in James and Paul. By 'works' Paul would appear to mean works which lead to justification, whereas James is referring to works which prove the sincerity of one's faith.

N.B. weaker candidates often confuse the different use of the example of Abraham by Paul and James. Paul never refers to Abraham's willingness to offer Isaac as a sacrifice. It is also likely that weaker candidates will not be able to distinguish between Paul's teaching on faith and works in Galatians, with that given in Romans. Provided that a candidate understands the basic teaching of both Paul and James on faith and works, be prepared to give up to 12 marks, even though there is little discussion of the relevant material in Galatians.

Rider. Was James writing to correct Paul's teaching on justification by faith, or the misunderstanding of it by those with antinomian tendencies? A good answer to the rider will require some discussion of the likely date of both letters, though the epistle of James could have been written long before Romans or even Galatians – n.b. Gal. 2:12.

Example candidate response – grade A

Faith and works were important teachings in James and Galatians. Faith was the belief and trust in God while works referred to deeds. There are differences in the two books as well as similarities.

In Galatians, Paul taught the doctrine of faith. He taught that people were not vindicated by the law but justified by their faith. Faith was believing in Jesus Christ for salvation, whilst in James it is argued that people are declared righteous through their works.

Paul, in Galatians, taught that the law had become obsolete and that the law was a steward before Christ came. By the death and resurrection of Christ people were freed from the law which was a burden to them.

In James, the author is of the view that faith with no works is futile, or dead. James advocates for ~~works~~^{faith} with evidence.

In Galatians, Paul argued that all those who lived under the law lived under a curse because the law had not brought about the salvation of mankind but instead was burdensome to believers. For Paul, the death and resurrection of Christ was the basis of human faith. Therefore individuals were supposed to be justified by faith not by the law.

In James, the author vehemently advocates for good deeds. He is of the view that Paul's teachings or attitude towards the law led to antinomianism which is a society based on no rules and regulations.

In Galatians, Paul argued that Abraham lived way before the law and because he

believed, he was declared righteous because of his faith in the Lord while for the author of James, Abraham was vindicated by good works.

However, both Galatians and James seem to be arguing over the same thing on different perspectives. Paul advocated for people to be justified by their faith but did not refute the idea of the law. Instead he viewed the law as guidance to human ethical conduct.

Both Paul and the author of James are of the view that faith is manifested through good works and that faith without works is useless while whilst works without faith is dead.

James was in any light written to elaborate on Paul's doctrine of justification by faith.

It is possible that a lot of believers might have misunderstood his teachings on faith, and the author of James was teaching his doctrine of works basing on Paul's doctrine of faith.

James was also written because apparently, there seemed to be an ~~to~~ misunderstanding on Paul's doctrine of justification by faith. People were being antinomianistic, therefore James was written to clarify that faith manifested itself in good works.

In conclusion, in Galatians and James, the doctrines of works and faith is similar but approached in a different manner. Since faith manifested itself through good works, James was therefore written in Paul's response to the doctrine of faith.

(19)

Example comment

This answer begins with a useful definition of the terms 'faith' and 'works', and the comment that there are both similarities and differences between the two letters. There then follows a good, if brief, summary of Paul's teaching on justification by faith in Galatians, and James' teaching on the importance of works, is attributed to his desire to counteract any tendency to antinomianism, which might result from the misunderstanding of Paul's teaching. The candidate then refers to Paul's use of the example of Abraham, who was justified by his faith long before the existence of the Mosaic law, whereas James states that Abraham was justified by his works, although the candidate does not quote the argument James uses to support this claim. Overall the answer shows a good knowledge of the teaching of both Paul and James on faith and works, and the content of both letters.

The candidate tackles the apparent contradiction between Paul and James on the grounds that they were writing 'from different perspectives', and argues that both Paul and James believed that faith is manifested through good works, and then goes on to answer the second part of the question by arguing that James was written to counteract misunderstandings of Paul's doctrine of justification by faith and the tendency to antinomianism, which resulted from these misunderstandings.

A higher mark would have required some reference to the arguments James uses to support his claim that 'faith without works is dead'.

A sound grade A.

Mark awarded = 19 out of 25

Example candidate response – grade C

<p>Paul's approach to the teaching of faith and works was from a very Christian point of view and James' was more of Jewish. The main aspect in Paul's teaching is that the Christians are set free by the mere fact that they were justified by faith whereas James taught that Christians were justified by both faith and works.</p>	/
<p>In Galatians Paul views the Christians as a people at a great advantage if they take on the Christian faith. Paul explains that faith is highly effective if it is combined with love. Paul's belief highlights that he is not taking much consideration of the Mosaic law as he believes that Abraham was justified and reckoned righteous by his faith. Abraham was given a son and he was promised to be the father of nations but God asked for him to sacrifice his son and Abraham went with Isaac who was the only son up to the place of sacrifice. Paul reckons that Abraham's gesture of going up to the mountain to sacrifice a son was faith as he did not know where his rest would come from.</p>	/
<p>Paul and James seemed to have the same view, faith was the substance of things hoped for and evidence of the unseen and Paul was in full belief that his works <u>reckoned</u> Abraham to be righteous.</p>	} James not Paul's Hebrews
<p>Paul also sign cited another example. Paul believed that the allegory in Galatians of the two women; Hagar who mothered a child born in slavery represented the first Tradition given to Moses and this law was an act until the second covenant represented by Sarah who bore a son of promise, born to a <u>lawless</u> and <u>free</u> mother, the second covenant represented</p>	/

<p>The promise of Jesus that was given to the Christians and the fulfilment of this promise now meant that the Christians were not subject to the law of the old covenant that is the Mosaic Law which encouraged circumcision. Christians were only subjected to one law and that was of love and Paul emphasises on his belief strongly.</p>	<p>✓</p>
<p>Paul's view on Christian freedom emanating from their faith without works is seen by James as having encouraged anti-nomianism as there were Gnostics who would take advantage and proclaim that they were free as they had been baptised. Paul gave a catalogue of vices in Galatians to avert the claims.</p>	<p>✓</p>
<p>James' taught on faith and works and James believed that Abraham was justified by both faith and works and this made for Paul's argument but he goes on to say that the work was actually going to sacrifice the son. Paul however has a different view. James' teaching stemmed from the Gnostics and Libertinists who attempted to take advantage of a misunderstood teaching and the counter that he gave was that Christians are meant to take the exercise faith as well as follow the law of Moses.</p>	<p>?</p>
<p>James taught faith and works but Paul taught faith and love. Paul believed that the love would help the Christians to follow all other laws and not affect their fellow brethren in the church.</p>	<p>✓</p>
<p>James taught that Rahab the prostitute was also justified by works. James believed that salvation was a product of</p>	<p>✓</p>

<p>a well balanced combination of the two aspects of both faith and works. James also tones down the faith aspect as he believes that Paul had overstated the meaning of faith and yet it was meant to be carried out with the whole catalogue of vices.</p>	<p>70 15</p>
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Examiner comment

The candidate begins by making the distinction that Paul approaches the teaching of faith and works 'from a very Christian point of view, and James was more of Jewish (sic)', a distinction which needed further amplification and evidence to support it, although the candidate does correctly identify the different emphases in the teaching of Paul and James on these two topics.

In the second paragraph the candidate makes the valid point that Paul explains that 'faith is highly effective if it is combined with love', and then goes on to comment on Paul's use of the example of Abraham as the basis of his doctrine of justification since, Abraham was reckoned righteous on the ground of his faith before the law of Moses was given.

Unfortunately there is some confusion in the rest of this paragraph, since the candidate states that Paul claimed that Abraham's faith was demonstrated by his willingness to offer his son as a sacrifice, whereas it is James who uses this incident to show that Abraham was justified by both faith and works. The quotation 'faith was the substance of things hoped for and evidence of the unseen', which comes from Hebrews 11:1, appears to be wrongly attributed to Paul.

The quality of the answer improves thereafter with an explanation of Paul's use of the allegory of Sarah and Hagar, and their two sons, in his exposition of the basis of his doctrine of justification by faith apart from the law. The candidate then comments on Paul's teaching on Christian freedom, which 'is seen by James as having encouraged antinomianism as there were Gnostics, who would take advantage and proclaim that they were free as they had been baptised', and then makes the valid point that Paul gave a catalogue of vices in Galatians, which Christians must avoid. There then follows the reinforcement of an earlier point that 'Paul taught love...and believed love would help Christians to follow all the other laws and not affect their fellow brethren in the church'.

The answer is marred by a lack of clarity in places, e.g. in the fifth paragraph, where it is stated '...and this made for Paul's argument, etc.', and in the last sentence, '...he believes that Paul had overstated the meaning of faith and yet it was meant to be carried out with the whole catalogue of vices.'

The candidate was given credit for answering the second part of the question in comments made in the course of the essay, though a more systematic approach would have earned a higher mark.

In spite of its defects this was a fairly competent answer, with several good points made, and a clear understanding of the issues involved, which earned a grade C mark.

Mark awarded = 15 out of 20

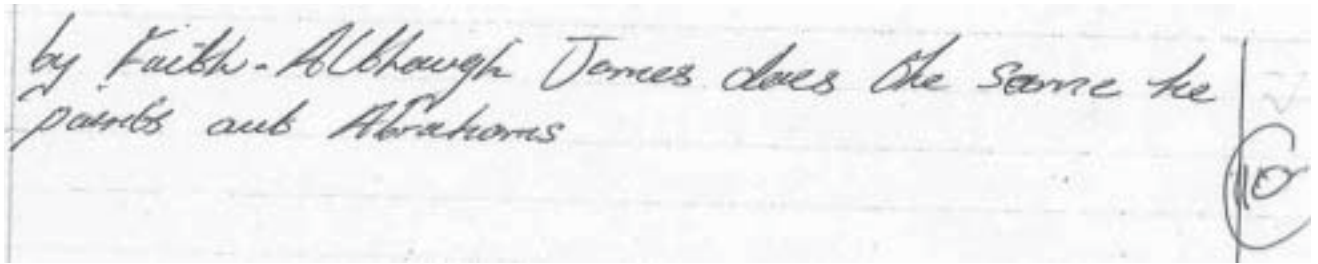
Example candidate response – grade E

The Pauline letter to the Galatians and the Book of James are two very interesting documents of the new testament. This probably because of the ethical and doctrinal issues addressed by both epistles. It is widely assumed that both authors bore the opinions and beliefs of the other in mind while addressing these issues. This due to the fact that while Paul Galatians emphasized the importance of faith, James advocated for the ~~accompan~~ fusion of faith with works.

In Paul's letter to the Galatians Paul openly discredits the necessity of works of law in obtaining salvation especially circumcision. He refers to such as being a curse and bondage & means to be means of controlling men because of his past sins. While James on the other hand recognizes the importance of faith but refers to faith without actions to be as "Death".

One may ask why two prominent apostles of the same religion would come to such a level of conflict. This probably due to the differences in their mission as James was a leader of the Jewish Christians while Paul was an apostle sent to the Gentiles.

The advice could have been a major contribution to the disparity of opinions between the two books. Moreover Paul uses Abraham and his family to emphasize his "theory of Justification".



by Faith. Although James does the same he points out Abrahams

Examiner comment

This brief one page answer, which was clearly unfinished, was of sufficient merit to be awarded a grade E pass mark for the following reasons:

- (i) The answer is clear and well written as far as it goes.
- (ii) In the first two paragraphs the candidate shows some knowledge of the contents of both Galatians and James and the fundamental points of their authors' teaching on faith and works.
- (iii) In the third and fourth paragraphs the candidate attempts to explain possible reasons for the appearance of such conflicting views in the two letters.
- (iv) The candidate is aware that both Paul and James use the example of Abraham to support their doctrinal stance, but is unable to develop this further.

Mark awarded = 10 out of 25

Question 8

Discuss the teaching in Colossians on Christian conduct and relationships, and the principles on which this teaching is based. [25]

Mark scheme

N.B. The wording of this question takes into account the fact that there are some grounds for doubting the Pauline authorship of this letter.

3:1–4:6 is the key section, which should be covered fully, but other relevant material, e.g. 1:3–4, where there is the Pauline emphasis on faith, hope and love; 2:16–23, also Paul's onslaught against false ethical teaching. More able candidates should be able to discuss 3:1ff in the context of the 'primitive Christian catechism' (c.f. Carrington and Selwyn, also discussed by Caird in 'The Apostolic Age'), and refer to similar material in Ephesians, 1 Peter, etc. 3:18–4:1 & 4:5 especially concerned with relationships,

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

A considerable amount of relevant material, so don't expect candidates to cover everything mentioned above.

Example candidate response – grade A

In the book of Colossians Paul teaches the people on Christian conduct and relationships. He gives earthy teachings on family codes, ~~that~~ agape love and also to show the superiority of God to the false teachers who were giving teachings on false words.

As Paul wrote this letter in prison, he only wanted to encourage the people in Colossae that to have a good Christian conduct and good relationships with ~~to~~ everyone. Also, Paul wanted to assure the Colossians that trust in God and nothing else was the way to a successful life.

It is also very clear in the book of Colossians that Paul in his letter was showing that God was superior to false teachers or philosophies who talked about intermediaries who were more godlike and those who were less godlike. Paul clearly shows that all these false teachings would only be overcome by trust in God and good Christian conduct.

More to the above, Paul talks about agape kind of love. He encourages the Colossians to love one

another despite the heresy that was in Colossae, Paul continues to encourage the people to pray for one another knowing that God will remove the false teaching that was in Colossae.

Also, Paul told the Colossians to put away what was fornication, anger, wrath, malice and blasphemy together with filthy language away from them in order for them to have a good Christian conduct. Paul wanted the people to put away all the bad evil passions and desires so as to have good relationship with both God and men. This was only achieved by having agape love which was great.

To add to the above, on family codes Paul gives a teaching on how everyone was supposed to respect and love everyone around them. Paul says that ~~women~~^{wives} are subject to their husbands and husbands should also treat their wives properly and not harshly. This shows that in order to get rid of the bad situation that was in Colossae it was necessary for every person in Colossae to have good cordial relationships with everyone.

Furthermore, Paul continues to encourage good cordial relationships by saying that children should obey their parents in everything they do. He also goes on to say fathers should not provoke their children for this was bad. Moreover, Paul says that slaves should obey those who are their earthly masters ~~because~~ for this was right.

More to the above, Paul wanted to improve the relationships between masters and their slaves thus he says that masters should treat their slaves properly knowing that they also have a master in heaven. Paul probably wanted to establish co-operation amongst the Christians in Colossae.

It is also very clear from Paul's teachings to the Colossians that he wanted people to know that God was their 'All in All' hence there was no need for them to backslide and follow the message of the false teachers.

Paul in his teachings wanted to

fight against the heresy that was preached by false teachers who were known as gnostics who told the people that God cannot be both good and evil. This teachings made the people to backside from their Christian belief and Paul wrote this letter to encourage the people to have trust in God who was superior to the false teachers.

It is also very clear from the book that these false teachers encouraged idol worshipping and thus Paul was against them as they caused religious syncretism which was a sin against God thus he gave earthy teachings about what people should know in order to have good Christian conduct and good relationships that were cordial.

Paul obviously gave the teaching on Christian conduct and relationships in order to get support from the people against the false teachers who were subverting the predominantly Christian community by their false prophecies that God cannot be associated with man who is evil.

In conclusion, it is very suffice to

Say that Paul's teachings on Christian conduct and relationship were a way of removing false philosophies and prophecies that were in Colossae during that times time. Paul wanted the people to know that Jesus Christ was superior to the heretical prophets thus the people had to have trust in God

(17)

Examiner comment

This clearly written and well presented answer shows a good knowledge of the circumstances in which Paul composed Colossians and the reasons why he wrote it.

The candidate is aware of Paul's use of the Greek word *agape* to describe Christian love, and is also aware of the supreme importance of love as a fundamental principle governing Christian conduct, c.f. Col. 3:14, and the need for Christians to 'put to death' or 'put away' vices such as fornication, anger, wrath, malice, etc., c.f. Col. 3:5-8.

This answer also shows a sound knowledge of Paul's teaching in this letter on relationships, (sometimes referred to as 'the family code', and seen by N.T. scholars such as Carrington and Selwyn as part of the Primitive Christian Catechism). The candidate gives a good summary of his teaching on relationships between husbands and wives, children and parents, and slaves and masters. (There is, however, some repetition on this subject in the course of the answer.) The candidate also comments on the danger from religious syncretism and what may have been an early form of the Gnostic heresy.

This answer would have been awarded a higher mark if the candidate had mentioned what Paul wrote at the beginning of chapter 3, where he introduces this substantial passage of ethical teaching: 'If then you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your mind on things above, not on things that are on earth.' Alongside love, this is one of the fundamental principles on which Paul basis his ethical teaching in this letter.

(N.B. Some scholars doubt the Pauline authorship of this letter.)

Mark awarded = 17 out of 25

There are no suitable example candidate responses available for grade C or grade E.

Question 9

'While a number of interesting suggestions have been made about the authorship of Hebrews, the only thing which can be said with any degree of confidence is that it was not written by Paul.'
Discuss. [25]

Mark scheme

Suggested authors – (i) Barnabas, (Tertullian and others). A Levite and would be familiar with Temple ritual. (ii) Luke. Literary affinities with Lk./Acts. (iii) Apollos. Use of LXX, 'eloquent', Alexandrian background. Other suggestions include Clement, Silvanus, Philip, Priscilla and Aquila, but, while none of these is impossible, little positive evidence to support any of them.

Evidence supporting Pauline authorship almost wholly external. Clement c.180 C.E. reports tradition that Lk. translated it from a letter by Paul written in Hebrew or Aramaic. P46 includes it among Pauline epistles after Romans; in majority of early Greek mss. placed after 2 Thessalonians and before personal letters of Paul. While accepted in East, ascription to Paul resisted in West as late as C4th, but others, e.g. Pelagius, Jerome and Augustine treat it as Pauline.

Evidence against: quoted by Clement of Rome c.95 C.E., but gives no hint of authorship; usually invokes Paul's authority when quoting accepted Pauline letters. Internal evidence very convincing: different beginning from Paul's letters; 2:3 implies second generation Christian; Hebrews is anonymous in contrast to accepted Pauline letters; rhetorical style different from that of Paul – more Greek, more orderly argument, few digressions. Different theological outlook with emphasis on exaltation of Christ rather than resurrection, sanctification rather than redemption. No explicit mention of justification, (but implied, c.f. 10:39?), and other noted Pauline doctrines receive less emphasis, e.g. Holy Spirit. Different approach to Law, but most significant difference emphasis on High Priesthood of Christ. Familiarity with LXX indicates may have been Hellenist. Evidence concerning date does not rule out the possibility of Paul having been its author, but ch. 13 thought by some to indicate Paul dead. Not impossible to find a context for this letter in Paul's ministry, but internal evidence makes it very difficult to ascribe the letter to Paul in spite of early tradition, and this is the view of the great majority of modern scholars.

Example candidate response – grade A

The debate about the authorship of the book of Hebrews has been going on for at least nineteen centuries. Origen, the early Church father and theologian said that as to 'who wrote the epistle, only God knows for sure'. There have been, since Origen's time, many suggestions made as to the true identity of the author of this elegant and complex work. However, the lack of ~~strong~~^{convincing} internal evidence and certain early testimony means that none of these candidates for authorship can be said to be the author with ~~any~~ certainty. (developed later)

A kind of agnosticism has developed therefore which posits that while these interesting suggestions have been made, the one thing which can be said with confidence is that 'Hebrews' was not written by Paul. This essay will weigh up this claim.

First, it will be necessary to establish whether any of the main contenders for the authorship of the letter can be established as such. Apart from Paul, it can be said that Barnabas, Luke and Apollos are the ~~weightiest~~ suggestions most popular choices amongst scholars. It will be necessary to see why these men have been chosen will need to be briefly examined.

It is suggested that Barnabas is a likely to have written the epistle firstly because of his contact with Paul. Many scholars, including Origen of Alexandria, have recognised Pauline thoughts in the ~~cont~~ content of Hebrews. As a collaborator with Paul, Barnabas would have imbibed much of the apostle's outlook on life and doctrine. It is further pointed out that the epistle author of the epistle ~~calls~~ calls it a 'word of consolation' and this has led a number of scholars to link this phrase with the designation of Barnabas as being a 'son of consolation', which is what his name means. As a Levite, Barnabas could

possibly have been ~~able~~^{able} to produce the book very capable of describing Jewish sacrificial customs in the detail in which the author of Hebrews does. Yet it must be noted that the writer of Hebrews was concerned with the Biblical cultus more than contemporary temple ritual. Beyond this, there is little more that can be said. Barnabas could be the author, but the weight of early testimony does not lend particular support to this suggestion.

Luke is another writer who has been put forward as the author of Hebrews. As someone familiar with the Septuagint, it has been surmised that Luke may have been able to write a book like Hebrews. Furthermore ~~it~~ has some similarities between Acts and Hebrews. have been noted. The thoughts in Stephen's speech in Acts 7 for example correlate with some of the teaching in Hebrews. However, it must be noted that ^{this} ~~there~~ is good reason hypothesis is only supported by scholars who believe that Luke himself fabricated or heavily embellished Stephen's speech. There is a strong case to be made that Stephen's speech is original to him, and in this case, all that can be said is that both Hebrews and Stephen's speech reflect the same primitive theological background. So there are no compelling reasons for supposing Lucan authorship of Hebrews either.

Apollos is another popular suggestion for the authorship of Hebrews. It is recorded by Luke in Acts that Apollos was an eloquent Jew who was 'competent in the scriptures'. He was a powerful orator who 'powerfully refuted' the Jews and proved to them from the Old Testament that Jesus was the Christ. As such, Apollos is likely could have produced a book like Hebrews very easily. He was eloquent in Greek, which would fit the language and style of Hebrews, and he also had contact with Paul which would explain the influence of Pauline

ology and the reference to Timothy in Hebrews. He also spent time in Alexandria, which would fit with the suggestion advanced by a number of scholars that there is Alexandrian influence in the book. When, however, the evidence has been weighed up, Donald Guthrie notes that Apollas is as good as any as author, and that no evidence can be brought against the suggestion that he was the author.

1/1 27
i.e. ..

After surveying three key main candidates for the authorship of the book, it becomes clear that none of them can be said to be the author with any certainty. All that remains then is to verify whether the claim that it is certain that the book was not written by Paul.

The first thing which must be said with regard to Paul is that the Pauline thoughts in the book can easily be explained by the book having been written by a friend of Paul. It must be said furthermore that there are significant differences of emphasis in Hebrews compared to Paul. Whereas Paul stresses the resurrection, Hebrews stresses the ascension and glorification of Christ. Whereas Paul focuses on justification, Hebrews brings out the meaning of cleansing and sanctification, and while Paul emphasises Christ's mediating work in his death and resurrection. Although there are many similarities with Paul, these differences in emphasis, coupled with the more controlled & detached style, make it very

problematic to assume that Paul was the author. Donald Guthrie notes that the author to the Hebrews does not project himself into his writing as much as Paul does, especially when detailing his spiritual experiences. Paul wrote out of his experiences as well as his theology and also tended to digress and even lose his train of argument altogether. These observations are not true of the author of Hebrews. ✓

So then, it seems to be true to say that no one ^{person} ~~author~~ can be said with absolute certainty to have authored Hebrews. It is also accurate that there are huge and seemingly insurmountable problems with upholding Pauline authorship. It could perhaps be just about maintained that an older, more restrained Paul could have framed Hebrews, but this seems to me to be a most unsatisfactory ~~and~~ ~~exceptional~~ hypothesis. ✓

21

Examiner comment

This is an excellent answer from a candidate who has a detailed knowledge of the problems surrounding the authorship of Hebrews, an attractive style and a good command of English, and also the ability to present a well reasoned and coherent argument to support the case being put forward. The answer begins with a brief reference to the long history of the debate about the authorship of Hebrews, and includes the well known quotation from Origen concerning the impossibility of discovering its author with any degree of certainty. The candidate then proceeds to a detailed analysis of the reasons why the three main candidates as the possible author of Hebrews have been suggested – Barnabas, Luke and Apollos.

This is followed by an excellent and well presented summary of the very strong arguments which have been put forward by N.T. scholars against Pauline authorship.

The candidate would have gained an even higher mark, had the reference in the fifth paragraph to Alexandrine influence been expanded, and reference also made to Heb.2:3, which is seen as one of the key points against Pauline authorship, since it implies that the author was a second generation Christian. An excellent answer.

Mark awarded = 21 out of 25

Example candidate response – grade C

The authorship of Hebrews has always been a story for debate, and a lot of suggestions have been put forward to try and get to a conclusion. However, ~~we~~^{it} can confidently be said that the author of Hebrews is not Paul.

Arguments for the Pauline authorship of Hebrews have been put forward, however, they tend to be very weak. Scholars have argued that the last benediction in Hebrews is the same as that in other undisputed Pauline letters. "Grace be with you", is what was written. However, this does not mean that Paul wrote it, other apostles also used such benediction but maybe just not the exact same words. Therefore, it was probably just a way of ending a letter in those times.

Also noted, is the theme of 'salvation by faith'. The author of Hebrews hammers on this.

and it is also a main theme in most of the Pauline epistles. However, it might have been someone trained by Paul who wrote it, not specifically Paul himself.

When Peter wrote to the Hebrews, he also mentions that "... just as our brother Paul wrote to you..." thus confirming that Paul wrote to the Hebrews. Another confirmation is the mention of Timothy as a brother. Paul could have done this. However, this is countered by that, Barnabas and Priscilla could also refer to Timothy as their brother, thus it remains vague.

However, arguments against the Pauline authorship of Hebrews tend to be stronger, which is why it is concluded that it was not Paul who wrote this epistle.

Firstly, there is no salutation. In all the Pauline letters, Paul always wrote a salutation at first. However, other scholars would like to argue that he probably thought that they knew his writing already and so he found it unnecessary to write the salutations.

Another argument is that the author of Hebrews says that he had received his word from an apostle. This is clearly against Paul because in his epistles, Paul says that he received his word from God. Paul says that he was inspired by God himself and not man. Thus this rules him out of the question.

The eloquency in Hebrews proves that it was not the work of Paul. Though he was educated, Paul had always said that he kept his letters simple, for the people to understand. In Hebrews, the author addresses Christ with singular terms, like Jesus or Christ. However, in all his letters Paul used compound names like Lord Jesus Christ.

The quotes in Hebrews also show that the author was well versed with the old Testament. Though Paul was also well versed with the Old Testament, he always quoted from the Masoretic texts, but the author of Hebrews quotes from the Septuagint. Thus Hebrews was not written by Paul, but by somebody else who could have quoted from

the Septuagint.

Other scholars even go on to give examples of who could have possibly written Hebrews. Martin Luther says that Apollas wrote Hebrews, because of the eloquence in the book. Apollas was a very eloquent man. Apollas also came from a place where a lot of allegory was used, thus the allegories found in Hebrews.

Fitzmeyer also suggests that Priscilla wrote the letter. This is because she could refer to Timothy as a brother and most of all, she had been taught by Paul. However, he says that she only withheld her name because it was largely a man's world and she feared that her writings would not be taken seriously.

Therefore, it is very clear that Hebrews was not written by Paul. Though a conclusion is not reached on who wrote it, a conclusion is reached that it was definitely not Paul.

14

Examiner comment

The candidate begins by examining some of the arguments put forward to support Pauline authorship. The somewhat unclear statement at the beginning of paragraph four, 'When Peter wrote to the Hebrews, etc.,' is a reference to 2 Peter 3:15, a letter which some scholars believe was also written to Jewish Christians on the basis of the reference in 1 Peter 1:1 to 'the exiles of the dispersion', although this might refer to the Church as the New Israel, rather than Jewish Christians.

The candidate recognises that the arguments against Pauline authorship 'tend to be stronger', and gives a fairly good summary of those used by scholars to support this view.

The answer ends with a brief summary of the arguments in favour of two possible candidates for the authorship of Hebrews, Apollos and Priscilla. It has sufficient substance to gain a grade C mark.

Mark awarded = 14 out of 25

Example candidate response – grade E

a) Evidence given in the book of Hebrews clearly portrays that this letter was not written by the Apostle Paul. The use of traditional language, reference to the Old Testament scriptures and the lacking of the message of faith supports this. However, it would be ~~be~~ biblical blindness not to credit him for writing his book since his closing remarks are present.

The use of the traditional title, the Hebrews discredits Paul of having written this letter. (Heb 1st). This title was familiar with only the Jewish family hence Paul could never use such to his recipients since he was an Apostle for the gentiles. This title was used long back by the Jews hence only a Jew could have written this letter. In support of this Professor Tertulian in the New Bible Commentary 5th edition suggests that ~~it~~ Hebrews contained a more Jewish than Christian one. Hence with the above, it would be biblical blindness to ~~to~~ credit Paul for writing the letter to the Hebrews.

Use of terms like priesthood, festivals, Lord of Hosts and Sabbath disqualifies Paul as being the author of the letter to the Hebrews (Heb 7th). These terms were mainly used on the

Old Testament and only the Jews were familiar with them. Therefore, Paul will never use a Jewish language, addressing his gentile converts. The above information vividly portrays that Paul was not the author of the letter to the Hebrews.

Using priesthoods as examples lays bare that Paul was not, and could never have been the author of the Hebrew letter (Heb 7th). Mention is made of Melchizedek who according to FM Cross on Peaks Commentary is defined as the invincible great God. Also, mention of the Aaronic and Levitical Priesthood is mentioned.

These priesthood were the religious ancestors of the Jewish nation hence could not have been the writer. All Paul wanted was to target his gentile congregation by using familiar language. Therefore, the above lines convince that Paul did not write the letter to the Hebrews.

The lacking of Paul's greetings and opening remarks on the introduction of the Hebrew letter lays bare that Paul was not the author of this letter. (Heb 1st) As evidence by Paul's other letters he introduces himself to the people and greets them (Romans 1st), (1 Cor 1st) (1 Thess 1st) However, the letter to the Hebrews does not contain ~~any~~ such greetings or opening remarks to show that these were Paul's words. Hence, with the above, could not have

written the letter to the Hebrews.

That the author did not refer to the issue of faith, justification by faith against the law and the person and work of Christ portrays that indeed Paul was not the author of this letter. All of Paul's letters emphasise on these issues for it was only through faith that one could be justified and only through faith that the person and work of Christ be experienced. The lacking of these themes rather is surprising since these were the core of Paul's message. Hence, the lacking of these themes discredits Paul of ever writing this letter to the Hebrews.

Reference to the old Testament laws does not qualify Paul to be author of the letter to the Hebrews (Heb 3rd). The author emphasizes on the preservation of the Old Testament laws whereas Paul stresses his teaching on faith since the law has been nullified by the death of Christ. Hence, for the author referring back to the old Testament law totally contradicts Paul's teaching. Kee and Young suggest that Paul can never confuse his message of justification by faith with anything else. The

above, paints a vivid picture that Paul was not and will never be the author of the letter to the Hebrews.

On the other hand, the random language used in his book portray a contrary view. The author uses the royal law (Heb 6^{1st}) the superiority of Christ's priesthood (Heb 7^{1st}) among other things. This forces one to perhaps think that Paul wrote this letter. In view of this, F Baur in the Peake's Commentary suggests that, Paul strengthened the Old Covenant by modifying it with the New Covenant which puts both the Jews and Gentiles on the same level. The foregoing evidence henceforth credits Paul for writing the letter of Hebrews.

Also, the concluding versense of the letter to the Hebrew makes one to be convinced that it was Paul who wrote the letter (Heb 14^{1st}). These verses contain of Paul's greetings which are similar to the greetings of his other letters. Also, The author mentions of Prisca and Aquilla Paul's ~~or~~ Christian converts at the church at Galatia. Though scholars like Kee and Young suggest that these were or additional verses attached on the wrong letter Paul deserves to be credited the authorship of this letter. Hence, with the foregoing appraisal, it will be biblical blindness not to credit Paul for the authorship of the letter to the Hebrews.

The mentioning of the royal law in Hebrew as qualifies Paul as the author of this letter. (Heb 3:11). Since Paul emphasises on the the Royal law as basic principle of christian living, this letter can be credited to him. Henceforth, the similarities drawn on Paul's letters and the letter to the Hebrews, qualifies him as the author of this letter.

In conclusion, given evidence portrays Paul as not the author of the letter to the Hebrews. The letter was more Jewish than Christian hence discredits Paul. However, a benefit of the doubt should be given to him since since similarities can be drawn from his other letters and the letter to the Hebrews.

No consideration of possible authors. Names clearly confused in places

(10)

Examiner comment

Although this was a substantial answer, it barely gained a pass mark at A level since it is marred by a lack of clarity and coherent argument, and also contains several inaccurate statements. For example, at the end of paragraph one the candidate states, 'It would be biblical blindness, (whatever that may mean!), not to credit him, i.e. Paul, for writing this book since his closing remarks are present'. At the end of the next paragraph the candidate contradicts this stating, 'Hence with the above it would be biblical blindness to credit Paul for writing the letter to the Hebrews.'

Other examples of lack of clarity and/or inaccuracy include the following, (i) 'Paul never use a Jewish language addressing his Gentile converts', which the contents of Galatians and Romans disprove, (ii) the references to the 'Royal Law' in paragraphs eight (Hebrews 6:1ff) and ten (Hebrews 3:1ff.), a term which is only used by James and does not occur in Hebrews, (iii) the supposed reference by the author to Prisca and Aquila, who are not mentioned in Hebrews, and (iv) the inaccurate or fictitious references to scholars, e.g. F. Baur writing in Peake's commentary, (paragraph eight), and Professor Tertullian, the early church father, c. 160-220 C.E., who is supposed to have written in the New Bible Commentary.

Instead of coherent argument, which is expected in a good A level answer, the candidate makes several contradictory statements. In addition to the one already noted, after arguing fairly strongly against Pauline authorship, at the beginning of paragraph nine the candidate states, 'Also the concluding verse of the letter to the Hebrews makes one to be convinced that it was Paul who wrote the letter (Hebrews 14:1ff.)' N.B. Hebrews only has thirteen chapters.

Although this was a fairly long answer, the candidate made no attempt to discuss possible authors of this letter, if it was not written by Paul. In spite of these manifest defects, the answer did show some knowledge of the contents of Hebrews, and included some valid points in paragraphs five to seven, which were sufficient to gain a grade E.

Mark awarded = 10 out of 25

Question 10

Assess the religious, political and economic factors which aided or hindered the spread of Christianity in the apostolic age.

[25]

Mark scheme

In view of the considerable amount of relevant material candidates should not be expected to cover all the points listed below. For a high mark some of the most important points in each section should be covered with appropriate comment/classification, i.e. whether they aided or hindered the progress and mission of the early church:

- (a)** Political/economic factors: Good roads and communications facilitated missionary work of the church. 'Pax (peace) Romana'; Paul's use of his Roman citizenship and privileges; Judaism a 'religio licita' (a legal religion), but n.b. expulsion of Jews from Rome by Claudius, and general suspicion of Jews with whom Christians would inevitably be associated, c.f. attitude of Jewish groups to Rome and political situation in Palestine, increasing nationalism under the influence of Zealots led to the increasing need of Church to dissociate from Judaism. Jewish Sanhedrin and its authority; Felix, Festus and Agrippa, the efforts of Paul (Rom. 13) and Luke to show Christianity not subversive. The trouble caused by Paul's Jewish opponents, the inevitable clash of the proclamation of the gospel with vested interests, e.g. Philippi and Ephesus.
- (b)** Religious factors. Good answers will need to make some distinction between Jews and Gentiles.

Jews: Synagogues in many Gentile cities in Mediterranean area. The attractiveness of the Christian faith to Jews has to be seen against the background of the Judaism of that era, e.g. the political time-serving of the Sadducees, who controlled the Temple, also to a large extent the economy; their subservience to Rome; also the legalism of the Pharisees, and the dangerous and violent nationalism of the Zealots. Christianity fulfilment of Judaism and O.T. hopes – Jesus not only Messiah, but also the Deuteronomic prophet and the new Moses. The teaching of Jesus, the evidence of his (Messianic) miracles and resurrection – the 'power of God was with him', so also with the Apostles after Pentecost, c.f. Acts 3:1ff; the Samaritan and Gentile Pentecosts. The warmth of fellowship within the early church and the attraction of its worship; the concern for the poor and needy, c.f. Acts 6; also ministry of healing(?). The apostolic kerygma with its hope and promise of eternal life, also the note of warning of the impending judgement of God/return of Jesus. Christianity a faith that 'worked' and met human need.

Gentiles: Much of the above also relevant. The decadence of contemporary Greek and Roman religion of that era, with its 'incredible' system of a multiplicity of gods and goddesses, some of them local; the barrenness of current philosophies and their inability to meet human need, also true of Gnosticism and the mystery religions of Asia Minor with their often bizarre beliefs and practices. The attractiveness of the monotheism, and high moral and ethical teaching of both Judaism and Christianity. N.B. examples such as the Centurion in Lk. 7 and Cornelius in Acts. The universality of the Gospel with its message of God's love for the individual as well as for the human race; the willingness of the church to welcome 'sinners and outcasts'.

On the negative side the Gospel was a 'stumbling block to Jews and folly to Gentiles', 1 Cor. 1:20 – c.f. the response to Paul's preaching at Athens. The inevitable clash of ideologies when the gospel was proclaimed and the cost to converts of forsaking their old way of life, allegiances, etc. Also relevant, examples of persecution, and why. The continuing opposition of Jews and final banishment of Jewish Christians from the synagogue.

Example candidate response – grade A

Essay Plan: Assess the religious, political and economic factors which aided or hindered the spread of Christianity in the apostolic age.
 enthusiasm, message, miracles, caring for the poor
 religious: like Jews, go to synagogues. jealous Jews
 political: Roman travel, Roman protection, Nero
 economic: slave girl owners.

Assess the religious, political and economic factors which aided or hindered the spread of Christianity in the apostolic age.

The very fact that the church has grown is proof that it was helped by certain factors, however that does not mean that it had not had persecution or problems.

The church grew very rapidly at first, 3000 or more people joined on the day of Pentecost. This was because of the message itself. It promised immediate forgiveness of sins and eternal life. However it was also presented enthusiastically by simple fishermen and had miracles which showed it was from God.

The young church was helped by a couple of religious factors.

Firstly, the message was the fulfilment or completion of Judaism. This meant that the Jews or God-fearers would be waiting for the Messiah and so the Christians could show them that the Messiah was Jesus. The

3000 people who were saved on the day of Pentecost were Jews who had come for the Jewish feast.

Another feature is that when Paul was on his missionary journeys, it was his custom to go into the Jewish synagogues. There he would find a group of Jews and God-fearers and from Acts we know that ^{he} he was invited to speak in the synagogues. This gave him an audience who would probably be waiting for the Messiah and might expect Jesus.

The political factors which helped the church, came from the Romans. Under Roman law the Jewish faith was protected and because the Christian faith was at first seen as a Jewish sect, it was also protected.

The Romans also helped Paul to spread the gospel because of their good roads and he had Roman citizenship. Roman citizenship allowed Paul to be spared the harsher punishment and appeal to Caesar. In Philippi Paul used his right as a Roman citizen and so he walks out of prison with the magistrates disgraced for imprisoning a Roman citizen.

However, these factors also hindered the spread of Christianity.

The main religious factor with which hindered the spread of Christianity, was the jealous Jews. This was also the reason that Jesus was killed. When the disciples preached and told the crowds that the Jews had killed Jesus, and took the people away from the synagogues, this angered the Jews and so they persecuted the Christians and Paul had to flee many times.

The Romans in Acts are always helpful to the Christians, and Galio's will not hear the case brought against Paul. However, from history we know about the horrible persecution under Nero and so this because this is not mentioned, scholars believe Acts was written before 64 A.D. which was when the persecution started.

The economic factors that hindered the church were when Paul the Christians took away the trade or money. This can be seen in Philippi where Paul heals a slave girl and so she can no longer prophecy or bring pro make money for her owners. It is also true in Ephesus where people were not buying the silver statues of Diana because they were becoming Christians.

In conclusion, the ~~message~~ Christian message was helped by the religious factors that it was close the fulfilment of Judaism and that it could be taught in the synagogues. It was also under the protection of Roman law as a sect of Judaism. However, the

Jews also persecuted the Christians as did Nero and the groups of people who's lively to hood or money was taken away because of Paul's teaching the Christian's teaching.

A

Examiner comment

This clearly presented and well written answer covered most of the relevant important points. The candidate begins by commenting on the attractiveness of the Christian message with its promise of the forgiveness of sins and eternal life, which was authenticated by the ability of the apostles to perform miracles, and then continues with comment on Christianity as the fulfilment of Judaism, and Paul's policy of visiting Jewish synagogues on his missionary journeys. This enabled him to present the gospel as the fulfilment of the Jewish hope for their long awaited Messiah.

The candidate refers to the advantage the early church had through being initially regarded as a sect within Judaism, thus sharing the privilege conferred on the Jewish faith by the Romans as a 'religio licita', and also mentions other factors, which aided the Christian mission, such as the excellent Roman road system, Paul's use of his Roman citizenship, etc.

In the final part of the essay the candidate comments on the factors which hindered the spread of Christianity, including jealousy of the Jews, and the anger and opposition, which followed the apostles' preaching of the gospel, and eventually led to wide spread persecution and opposition. The candidate also refers to the persecution of Christians by the Roman emperor, and the opposition which arose as a result of the clash of the gospel with vested interests, following the transformation of people's lives, as seen at Philippi and Ephesus.

A higher mark would have been awarded had the candidate commented on the benefits of 'the pax Romana', the ease of travel by sea following the suppression of piracy by Pompey, and the virtual non-existence of language barriers as a result of the widespread use of 'koine' Greek in the Mediterranean parts of the Roman Empire.

A good, clearly presented answer covering most of the main religious, political and economic factors which aided or hindered the progress of Christianity in the apostolic age. A solid grade A answer.

Mark awarded = 19 out of 25

Example candidate response – grade C

The Christianity spreading was well submerged but however had religious, political and economic factors which either aided or hindered it's development in the apostolic age.

The religious factors which aided the Christian spread were the legalising of free religion in the Roman empire, through this Christians could ~~have~~ have free spread with government intervention. The Roman state however had it's prime belief which was Greek mythology of gods of Olympus though they politicised free religion.

The political factors which aided the spread of Christianity were the uniting of all nations to form one empire as this was done by Rome. By this it also meant easy movement as they were, so we no travel documentation like present day passports.

However they are than those which hindered the
 the Christianity spread and such are found under
 religious factors.

Religious factors which hindered the Christian spread
 were persecution by Jews on the Gentile
 converts and the Roman charge of for religious
meant the allowance for worship idols (gods)
 like gods of Olympus (Zeus and Poseidon). Through
 that it would have been difficult for convert
 someone to believe in one God than many.

The political factors which also hindered
 the Christian spread were the officialising
 of worship by Romans to the gods of Olympus
 whom were idols, through this it disabled
 Christianity to fully grow since those who
 could authenticate it in power believed in idols.

The legislation of free through under Roman
 empire opened gates for hindering the
 spread of Christianity as this is highlighted
 as some made business in idol selling of
 fake gods. not clear

Also economic factors which also hindered the
 spread of Christianity are through the
 development of trade, Jewish persecutors
 could grow also rapidly, fake teach through
 out the nation of Christian converts, sailing
 of trade ships also meant they could be
 used also to the benefit of Jewish persecutors.

Also the stability and usage of one
 currency through out the Roman empire
 meant that the Jews had an economic advantage.
 Through out the empire there was faster movement
 in cities as they used economic means like
 money to travel from A to B whilst
 Christian apostles used assistance and fast
 travel hence was much more slower in spread.
 However Jewish false teachings through Christian
 teachings were more effective.

It can also be summarised that all the
 these factors from economic, political
 and religious attributed to the development,
 pace and speed of Christianity spread
 in the Apostolic age though they also
 attributed to it's decline and holiness.

15

Examiner comment

This candidate was handicapped by a somewhat poor command of English; it was also difficult to read. These two factors combined to make it difficult to understand the point the candidate was making in certain places, e.g. in paragraphs nine and twelve. The candidate was, nevertheless, able to focus on the question and make several valid points concerning the factors which aided the early church's mission, including ease of travel by sea and land, the benefits of the 'pax Romana', the use of 'koine' Greek as a common language, and the political unity within the Roman Empire, with its common currency, freedom of travel, etc. The candidate also refers to the advantage Paul gained from his Roman citizenship, although owing to lack of clarity it is not easy to understand the point being made.

Among the factors which hindered the Christian mission, the candidate comments on the persecution of Christians by both Jews and Romans, the practice of idolatry throughout the empire, and the danger to the church from false teaching. The candidate also notes that ease of travel enabled the Jewish opponents of the early church to pursue the early Christians without difficulty in order to persecute them.

In spite of the candidate's difficulties with English, and the lack of clarity in places, this was a commendable attempt to answer the question which gained a grade C mark.

Mark awarded = 15 out of 25

Example candidate response – grade E

After the death of Jesus, the apostles were given the task of preaching the gospel to the many nations. This task was achieved but it came with hardships. This paper seeks to explore the factors which both aided and hindered the spread of Christianity.

On the side of religion, the apostles faced hardships. Before Christ's death, the people had been brought together by the laws of the Jews and also by the Mosaic covenant. Apostles such as Paul, preached that through Christ they were all given freedom but the Judaizers and the spiritualists told the Gentiles and Jewish Christians that they were to be circumcised and follow Jewish laws. If the people ever followed the Jewish laws and the terms of the Mosaic covenant then Christianity would have been pointless.

The Christians, from the beginning faced massive persecution. Many fled from where they lived. The fear that was ushered in by persecuting Christians, may have brought fear to the believers such that the spread of Christianity was slowed down.

A great apostle, Stephen was martyred and this further brought fear upon the believers. Many fled people became afraid of preaching the gospel such that they prayed in groups in houses and not publicly. The house at which the maid servant Phoebe worked was also a meeting place for the Christians. This attitude of praying in groups

slowed down the spread of the gospel.

Politically the Christians faced obstacles which needed their greater determination. The apostles were constantly imprisoned because of either healing people or preaching the gospel. Peter and Barnabas were taken before the Sanhedrin because they had healed a lame man at the gate Beautiful.

At the courts, the apostles were released and told not to preach the gospel in the name of Jesus, the one whom they had persecuted. With this court of instruction, the progression of Christianity was surely questionable for they would be arrested again if they tried to use the name of Jesus when healing or preaching the gospel.

Constant imprisonment of apostles who could have been preaching was not the only hindrance Christianity faced for there were also economic factors. In Corinth many shops reached the port which was close to Corinth and therefore, the people experienced economic stability which led to sin. Women and men indulged in unpleasing behaviours such that a prostitute was called a "Corinth lady".

This type of economic stability slowed down the spread of the gospel because the people were more into things of the worldly economy and not of the kingdom.

As the Christians faced many hindrances religiously, politically and even economically, they were also aided by the events that took place in their societies and the conditions that they faced.

In the light of religion, the Christians seemed to be strengthened more by what came their way to stop them. Though others began to slaken behind the others, Paul specifically told the Corinthians that they were not to fear, for the church in Jerusalem also faced persecution. Paul told them church of believers to continue being steadfast and grow in faith and to also strengthen each other.

Though the death of Stephen came with a lot of shock and trembling to the people in the church, many scattered as far as Antioch, Athens and others even went to Macedonia. In all these places, the apostles began to preach the gospel of Christ and churches were planted. The death of a mighty believer came as a disadvantage for it brought fear but it also proved that every disadvantage has an element of an advantage, for the gospel went even further.

The constant imprisonment of Peter and his companions also aided the spread of Christianity in the apostolic age. The apostles only got the chance to preach to the people in their vicinity, but when they were put in prison, the chance to preach the gospel to prisoners came. The apostles were not kept in one prison, so the many prisons they were transferred to, the more chances of preaching the gospel they gained.

The miracles which were performed by the apostles also aided Christianity for people began to believe in the power of Christ. When the lame beggar was healed, many turned their hearts to Christ for they had seen his power at work in the apostles even though

they were imprisoned for it.

The apostles got the chance to attract a large crowd when they were accused of doing things the wrong way. They were able to preach the gospel when they were in the ships being transported to other prison and also through their speeches. Peter before the Sanhedrin told them that the people were being healed 'in the name of Jesus whom you crucified and God raised'.

The economic stability helped the apostles gain resources from the churches to go on their missionary journeys and preach the gospel of the resurrected one.

To sum it all up, the spread of Christianity in the apostolic age first seemed impossible for the apostles were constantly persecuted, others imprisoned and believers such as Stephen killed. The negative aspects of the society seemed to bring along positive aspects which led to the numbers of believers increasing. Though Christians fled from the persecutors they went to other areas where they preached the gospel of Christ and many believed and waited for the Parousia.

Examiner comment

This fairly long answer shows some knowledge of the factors which aided or hindered the mission of the early church, though it is marred in several places by a tendency to be anecdotal and vague. The candidate does, however, mention some relevant factors, such as the opposition from Judaizers, (though this paragraph lacks clarity), and the persecution of the apostles, but the reference to Barnabas being imprisoned with Peter is inaccurate. The candidate also mentions the dangers from pagan culture in cities such as Corinth.

Among the factors, which aided the early church's mission, the candidate refers to the miracles the apostles were able to perform, which authenticated their ministry and enabled people to believe in the power of Christ.

There was no reference to many of the points listed in the mark scheme, but there was, nevertheless, sufficient merit in this answer for it to be awarded a grade E.

Mark awarded = 10 out of 25

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