



# Cambridge International A Level

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DIVINITY

9011/33

Paper 3 The Apostolic Age

October/November 2021

MARK SCHEME

Maximum Mark: 100

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**Published**

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

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

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

**Generic Marking Principles**

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

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

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

**GENERIC MARKING PRINCIPLE 2:**

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

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

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

**GENERIC MARKING PRINCIPLE 4:**

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

**GENERIC MARKING PRINCIPLE 5:**

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

**GENERIC MARKING PRINCIPLE 6:**

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

Question	Answer	Marks
<p><b>General Introduction</b></p> <p><b>Acceptable Alternatives</b> Full credit should be given to answers which are based on a reasonable interpretation of the question, even when they do not conform to the mark scheme. Such scripts might be more extensively annotated, or might be discussed with the Principal Examiner.</p> <p><b>Rubric Infringement</b> The best answers should be credited which meet the rubric.</p> <p><b>Full Range of Marks</b> Answers should be assessed on the basis of candidates aged 18 who have followed a two year course, allowing for their likely maturity, breadth of experience and depth of knowledge.</p> <p><b>Mark Bands</b> Each answer should be assessed in accordance with the mark bands below. Different answers gaining the same mark may display different combinations of qualities.</p> <p>Allowance should be made, if answers from a whole Centre show a common error or misapprehension, for teacher error.</p> <p><b>Standardisation</b> Difficulties noticed in preliminary marking should be discussed at the standardisation meeting. Problems encountered subsequently should be discussed with the Principal Examiner.</p> <p>Mark Bands The overall mark (for a question allotted 25 marks) should reflect the descriptions below, which are common to all CIE's Religious Studies examinations at this level:</p> <p>0 Answer absent/completely irrelevant</p> <p>1–4 Largely irrelevant/very short/in note form making very few significant points/completely unacceptable quality of language</p> <p>5–7 Unfinished and without much potential/high level of inaccuracy outweighing accurate material/high level of irrelevance but makes some creditable points/in note form which might have been developed into an acceptable essay of moderate quality/very poor quality of language</p> <p>8–9 Too short/immature/limited knowledge/unable to create a coherent argument/poor quality of language</p> <p>10–11 Basic factual knowledge accurate and sufficient/largely relevant/analysis, critical ability, reasoning limited but occasionally attempted/has seen the main point of the question/a promising start but finished in note form/quality of language fair but limited</p> <p>12–13 Accurate factual knowledge slightly wider than just basic/in general sticks to the point/fairly complete coverage of the expected material/competent handling of main technical vocabulary/some evidence of reading/glimpses of analytical ability/fairly well-structured/moderate quality of language</p> <p>14/15 Good and accurate factual knowledge/coherently constructed/some telling points made/definite evidence of reading/displays analytical ability/includes all the expected points/competent handling of technical vocabulary/shows some knowledge of critical scholarship/understands what the question is looking for/reasonable quality of language</p>		

Question	Answer	Marks
	<p>16–17 Evidence of wide reading/quotes scholars' views fairly accurately/addresses the substance of the question confidently/is familiar with different schools of religious thought/good quality of language</p> <p>18–19 Up-to-date, accurate and comprehensive demonstrated knowledge of reputable schools of scholarly and religious thought/coherently and systematically constructed/well-informed evaluative judgements/in complete control of the material/excellent quality of language</p> <p>20+ Can compare, contrast and evaluate the views of scholars and schools of religious thought/personal insights and independent thought evident/outstanding maturity of thought and approach [for an 18-year-old]/sophistication and elegance in expression, construction and quality of language</p>	

Question	Answer	Marks
<b>Section A</b>		
1	<b>Comment on points of interest or difficulty in <u>four</u> of the following, with brief reference to the general context:</b>	<b>25</b>
1(a)	<p><b>So Philip ran to him, and heard him reading Isaiah the prophet, and asked, “Do you understand what you are reading?” And he said, “How can I, unless some one guides me?” And he invited Philip to come up and sit with him. (Acts 8:30–31)</b></p> <p>Context: Part of the larger passage on the baptism of the Ethiopian eunuch. Content:</p> <ul style="list-style-type: none"> <li>• Prior to this passage, Philip was instructed by an angel to head south to Gaza, and the eunuch is encountered on the way.</li> <li>• The significance of the eunuch as the treasurer of the Kandake, normally taken to mean the queen of the Ethiopians, indicating that people of authority from outside of Israel sought to worship in Jerusalem.</li> <li>• Philip’s taking of a question about one passage as the place to start explaining the gospel; a template of evangelism.</li> <li>• The passage in Isaiah referenced is identified as Isaiah 53:7–8.</li> <li>• That the event results in the baptism of the eunuch, and his adding to the early church.</li> <li>• Philip’s miraculous disappearance at the culmination of these events.</li> <li>• Discussion may also refer to Acts 8:37’s status as present in some manuscripts, whilst it is absent in others, and the significance of why some would seek to add the passage, or whilst others may have sought to suppress it.</li> </ul>	
1(b)	<p><b>Then the brethren immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. Those who conducted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed. (Acts 17:14–15)</b></p> <p>Context: Paul and Silas’ brief interlude in Berea, after leaving Thessalonica, before heading on to Athens. Content:</p> <ul style="list-style-type: none"> <li>• Paul and Silas had been smuggled out of Thessalonica by the believers there, and in the middle of the night they went to Berea.</li> <li>• The Bereans are noted as being more noble than the Thessalonians, due to their diligent study of the scriptures. Significance of this as an example.</li> <li>• Paul and Silas were successful in converting the diligent Bereans, but largely unsuccessful in converting many Thessalonians. May make links to the issues later addressed in 1 Thessalonians.</li> <li>• May discuss the significance of Paul splitting from Silas and Timothy. Could lead to a wider point about the frequent change of plans in Acts.</li> <li>• May also discuss that Timothy is mentioned as remaining in Berea with Silas, but is not mentioned as arriving in Berea with Paul and Silas.</li> </ul>	

Question	Answer	Marks
1(c)	<p><b>And from Miletus he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: “You yourselves know how I lived among you all the time from the first day that I set foot in Asia...”</b> (Acts 20:17–18)</p> <p>Context: Part of Paul’s final farewell sermon to the elders of the church in Ephesus. Content:</p> <ul style="list-style-type: none"> <li>• Paul is generally accepted to have spent over three years in Ephesus as part of his 3rd missionary journey, having also briefly visited during his 2nd journey. The personal nature of the following address might be emphasised.</li> <li>• Paul indicates that he knows he won’t be returning. Prophetic, political or Lucan reasoning for this foreknowledge may be explored.</li> <li>• Paul had left Ephesus after the disturbance instigated by Demetrius. That he summons the elders to Miletus to bid them farewell, suggests a haste to his departure.</li> <li>• Contrasts and similarities may be drawn between this passage, and Acts 20:1.</li> <li>• Paul sends messengers and waits in Miletus, rather than send a letter to the elders with the messenger; showing the affection the elders of Ephesus were held in. Could also be linked to Paul wanting to limit the danger his presence in Ephesus, or a letter from him, might have caused to the elders.</li> </ul>	
1(d)	<p><b>Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me.</b> (Galatians 2:1)</p> <p>Context: Paul’s second or third visit to Jerusalem. Content:</p> <ul style="list-style-type: none"> <li>• This passage, as written in Galatians, suggests that this is Paul’s second visit to Jerusalem since his conversion. Acts 11:29–30 suggests that his second visit was to deliver famine relief, and that this would instead be his third visit.</li> <li>• Most would suggest that this is for the Jerusalem council as mentioned in Acts 15.</li> <li>• Comment may be made on the different conclusions to the council given in Acts and Galatians; Galatians stating that the only instruction given to Paul and Barnabas (and by extension Silas) was to remember the poor, whereas Acts gives a more developed list of instructions at the conclusion of the council.</li> <li>• Some may suggest that this is separate from the Jerusalem council, and is another, similar meeting on the same issue, before or after the Jerusalem council mentioned in Acts 15.</li> <li>• Discussion may be made of the significance of the 14 years mentioned, and that Paul’s ministry was for a long time largely separate to that of the other disciples.</li> <li>• Discussion of bringing Titus to the meeting, and his later mentioning in v.3 that Titus was not circumcised. Paul deliberately bringing an uncircumcised believer to the meeting.</li> </ul>	

Question	Answer	Marks
1(e)	<p><b>I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)</b></p> <p>Context: Paul’s expression of being a new creation, concluding his argument against Cephas (Peter) at Antioch.</p> <p>Content:</p> <ul style="list-style-type: none"> <li>• In the wider passage, Paul is rebuking Peter for backsliding into Judaising, now that men associated with James have arrived. This suggests that Peter was trying to please others, rather than do what he believed was right.</li> <li>• The idea of having died and being reborn as a new creation as a common theme in Pauline writing.</li> <li>• Some candidates may explore what it means to live by faith. May draw in comparisons to later passages referring to Abraham, or other books such as Hebrews.</li> <li>• Justification as coming through Jesus, rather than obedience to the law. The idea that the law doesn’t justify but condemns.</li> <li>• In v.21 Paul takes the point further and suggests that Christ’s death was meaningless if people continue to promote the idea that righteousness stems from keeping the law.</li> </ul>	
1(f)	<p><b>O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? (Galatians 3:1)</b></p> <p>Context: Paul rebuking the Galatians, for backsliding from believing in righteousness by faith, to righteousness through the covenant law.</p> <p>Content:</p> <ul style="list-style-type: none"> <li>• Publicly/clearly portrayed as crucified, indicating that the crucifixion was a key part of preaching.</li> <li>• The clear rebuke as an indication of the esteem Paul is held in by the audience, (discussion as to the audience, north/south Galatia theories).</li> <li>• Paul repeats the foolish idea in v.3, suggesting that any view other than righteousness through faith is foolish. Later idea that all under the law are under a curse, and believing that the curse could bring salvation is foolish.</li> <li>• Candidates might present argument for who has bewitched them. Peter and/or James as possible candidates, or Judaisers in general.</li> <li>• Comments on how this passage fits into Paul’s wider theology.</li> </ul> <p>Overall: Award 1 additional mark, to give a total of 25 available for additional relevant material in any answer or for general competence in textual commentary.</p>	

Question	Answer	Marks
2	<p><b>'In God's eyes people are justified by faith.'</b> Analyse this claim with reference to Paul's argument in Galatians.</p> <ul style="list-style-type: none"> <li>• Justification by faith permeates the epistle, and is a theme picked up time and again, in reference to both Paul's own teaching, and countering the teachings of others.</li> <li>• His condemnation of Peter is based largely on the belief that justification comes through faith rather than works of the law.</li> <li>• The seed as the fulfilment of the promise, the new hope to replace the former guardian that was the law (3:23–25).</li> <li>• Can be seen as a view either in opposition to the need for Jewish Christians to continue to follow the Mitzvot, or for gentile Christians to take on the Mitzvot on their conversion. Though both are similar points, they can be suitably distinguished.</li> <li>• Some may discuss the importance of living lives worthy of their calling, in order to remain justified. Some may contrast this with the alternative idea that Christians remain justified, regardless of works.</li> <li>• Candidates may draw arguments from other books to analyse the claim, but clear reference to Galatians must be made.</li> </ul> <p>Candidates may analyse the relevance of this claim with reference to other key points raised in Galatians.</p> <ul style="list-style-type: none"> <li>• The establishment of Paul's apostolic credentials in Chapters 1–2.</li> <li>• The instructions to live lives worthy of their calling in Chapter 5, including the fruit of the Spirit.</li> <li>• The instructions of how to deal with wayward brethren in Chapter 6.</li> <li>• The call for perseverance, in act and thought.</li> </ul>	25



Question	Answer	Marks
3	<p><b>Examine the significance of the missionary journeys recorded in Acts.</b></p> <ul style="list-style-type: none"> <li>• Paul's three missionary journeys make up the major portion of the second half of Acts, and include visits to many major and minor cities in Anatolia and Greece.</li> <li>• Given his evangelism whilst being transported to Rome, some may suggest that in effect Paul had a fourth missionary journey.</li> </ul> <p>There are also two other series of events recorded in Acts which may be discussed in relation to missionary journeys.</p> <ul style="list-style-type: none"> <li>• Some candidates may discuss Philip's journey from Jerusalem, to Gaza, Azotus and Caesarea as a missionary journey, as he is clearly described as telling the good news in all the cities he travelled through.</li> <li>• Some candidates may also discuss Peter's travels in Acts 9–10 as a missionary journey, due to his travels to Samaria, Lydia, Joppa, Caesarea and the region of Galilee.</li> </ul> <ul style="list-style-type: none"> <li>• Candidates may discuss their significance as evidencing the growth of the early church, and contextualising some of the difficulties faced by the early church.</li> <li>• Candidates may discuss the significance of these missionary journeys as templates for the early church.</li> <li>• Candidates may discuss the significance of these journeys being included in Acts, whereas others, such as Paul's visit to Arabia (Nabatea) soon after his conversion (Galatians 1:17) are not mentioned in Acts. Indeed, whilst in Galatians, Paul states that from Damascus he travels around Arabia (Nabatea) for a while, and it is three years between conversion and his visit to Jerusalem, Acts reads as if he went direct from Damascus to Jerusalem (Acts 9:19b-26).</li> <li>• Candidates may suggest that significance is given to the missionary journeys as the traditional author of Acts, Luke, is traditionally believed to have been the same Luke who accompanied Paul in his later travels. The 'we' passages as evidence of this. Therefore, some may suggest they are given significance due to the authors association with them, rather than due to any innate significance.</li> <li>• The missionary journeys as an opportunity to present teachings, i.e. Paul's Athenian address regarding the plinth to the unknown God.</li> <li>• Candidates may suggest the journeys themselves are largely insignificant, whereas the teachings and incidents recorded within them are. Such a view can come from the fact Acts makes no division of them, and the dispute that exists regarding where exactly the second journey ends and the third begins.</li> <li>• Candidates may discuss on a wider level why Acts largely focuses on Peter then Paul, and their various travelling companions, (James, John, Silas, Baranabas, John Mark, Titus and Timothy) with a brief interlude on Philip, whilst the works and travels of the other apostles are unacknowledged, excepting limited vague reference to 'others'. Some links to extra-Biblical sources/traditions may be made here. Are the journeys significant to give weight to Pauline epistles?</li> <li>• Candidates may discuss how without these journeys, Acts would be very brief, and limited to the events surrounding Pentecost, Stephens stoning, James' execution, the Jerusalem council, Paul's arrest and transportation to Rome and little else.</li> </ul>	25

Question	Answer	Marks
3	Candidates may approach this question multiple ways; either how significant were the missionary journey's in the development of the early church, or how significant they are as a theme of Acts, or the relative significance of the different missionary journeys. Each approach is valid, as may some other approach.	

Question	Answer	Marks
4	<p><b>'Acts is a history of the Early Church's attempts to separate itself from Judaism.' Discuss.</b></p> <ul style="list-style-type: none"> <li>• Acts records a number of instances, where Christians come into conflict with the local Jewish community, either through Jewish Christians not following the law, or the association between Jews and gentiles. Such instances include the martyrdom of Stephen and Paul's escape from Thessalonica.</li> <li>• That after Pentecost, the 3000 regularly devote themselves to gathering in the temple courts, as evidence of the initial centre of their worship.</li> <li>• The Jerusalem council and its attempts at dealing with the conflict between Judaisers and gentile converts.</li> <li>• Peter's vision of animals and the sheet, as relaxing the dietary restrictions of Judaism, or encouraging ministry to gentiles, or both.</li> <li>• Stephen and later Paul's trials under Jewish law, for teaching against Jewish Orthodoxy.</li> <li>• That amongst the Romans, Christianity is clearly seen as merely a sect of Judaism.</li> <li>• Candidates may present other purposes of Acts, such that it is the history of the spread of the gospel, or as framing device for further Lucan teachings. Or as a more general biography of Peter and Paul, with some additional narratives.</li> <li>• Some discussion of Acts as part of Luke-Acts in understanding its purpose and context may take place.</li> <li>• Some may refer to the preface addressed to Theophilus in Luke-Acts, or the shorter preface in Acts as to the purpose of Acts.</li> <li>• Some candidates may suggest that the early church was always distinct from Judaism, and that those outside it merely failed to recognise the distinction.</li> <li>• Some might draw parallels between the early church and other Jewish sects that had previously emerged, such as the Zealots or Mandaens, and discuss whether Christianity was best understood as continuing in a similar vein of sects.</li> <li>• Some may draw out points around the Pharisees and Sadducees at the time of Acts, and whether their actions/reactions led to the establishment of Christianity as a separate religion; Stephen's 'stiff necked' comment.</li> <li>• Some may discuss pseudo-Christian sects such as the Ebionites, to make the point that there is not a clear distinction between Christians and Jews in the early church, and that it might be stated that there existed more of a spectrum of belief, rather than a binary division.</li> </ul>	<b>25</b>

Question	Answer	Marks
<b>Section B</b>		
<b>5</b>	<p data-bbox="316 315 1257 376"><b>Assess the importance of Paul’s writing for the development of the Early Church.</b></p> <ul data-bbox="316 421 1316 1921" style="list-style-type: none"> <li>• Some may discuss that the apostle Paul is the second largest contributor to the New Testament; the author of Luke-Acts being the largest.</li> <li>• Of the Epistles, Paul is the largest contributor, with scholarly consensus generally accepting Paul as having written seven of the letters attributed to him: 1 Thessalonians, Galatians, 1&amp;2 Corinthians, Philippians, Philemon and Romans.</li> <li>• Six other letters are self-attributed to Paul, but are either contested by scholars, or widely believed to be pseudepigraphic: Colossians, 2 Thessalonians, Ephesians, 1&amp;2 Timothy and Titus.</li> <li>• Some candidates may attest the traditional view that the anonymous author of Hebrews is either Paul, or someone closely associated with Paul; most scholars tend to disagree with the first proposition, and the second is contested.</li> <li>• Some may also discuss some of the lost epistle’s referred to within Pauline writing: An epistle to the Corinthians predating 1 Corinthians, an epistle to the Corinthians between 1 Corinthians and 2 Corinthians, and an epistle to the Laodiceans.</li> <li>• The centrality of Paul’s writings in establishing the accepted doctrine of the early church. That one not of the 12 became the most prolific contributor to the canon.</li> <li>• Some candidates may suggest that we overestimate the importance of Paul to the establishment of the church, because we have a record of his contributions; we underestimate the contributions of those of whom records have not been preserved.</li> <li>• Some may contrast Paul’s significance with that of other epistles, attributed to other authors.</li> <li>• Some may suggest that prior traditional attribution to Paul of letters whose authorship is now disputed, may have lead to Paul’s significance being overestimated.</li> <li>• Some may discuss the use of the Old Testament in Paul’s writings.</li> <li>• Comment on how Paul’s personal experience may have shaped his theology may be encountered.</li> <li>• Some candidates may contrast the significance of writings in general, with face-to-face ministry, such as is recorded in Acts.</li> <li>• Some may suggest that Jesus’ teachings were more significant to the teaching of the early church than Paul’s. Paul’s use of reference to Jesus to support his arguments through ethos.</li> <li>• Some may focus on the role of Paul’s writings, broadly addressing problems in a congregation, and using those problems as an opportunity for expository teaching and instruction. These teachings are then used to draw out general teachings for Christians as a whole.</li> <li>• The wide circulation of these letters (or at least some of them), may be used to illustrate their significance.</li> </ul>	<b>25</b>

Question	Answer	Marks
5	<ul style="list-style-type: none"><li>• Some candidates may suggest that some of Paul's writings are more important and had a larger role than others. This is an acceptable approach to take, but arguments need to be supported and specific, rather than generalisations if the candidate is to access the higher tiers of marks.</li><li>• Some may suggest the importance of Paul's writings grew in importance to the 2nd century church, compared with the 1st century, as oral transmission by apostles had ceased, and as such the epistles became the only method of understanding their teachings.</li></ul>	

Question	Answer	Marks
6	<p><b>Discuss the date, context and purpose of 1 Corinthians.</b></p> <p>Date:</p> <ul style="list-style-type: none"> <li>• Normally dated to somewhere between 52–58 AD, during Paul’s extended three year stay in Ephesus during his third missionary journey.</li> <li>• Some may present alternative arguments, such as that advanced by A.C. Thiselton that the letter was written during Paul’s brief stay in Ephesus near the end of his second missionary journey, around 51–54 AD. This view is in the minority.</li> </ul> <p>Context:</p> <ul style="list-style-type: none"> <li>• The Church of Corinth appeared to have consisted of both Jewish Christians and gentile Christians, and there was dispute between the two parties.</li> <li>• A previous letter (5:9), appears to have been misunderstood, and Paul is clarifying some elements of that unseen letter. 1 Corinthians as the second of likely four (or more) actual letters to the Church in Corinth.</li> <li>• Reports from Chloe’s household (1:11) of disputes between believers.</li> <li>• 16:15–18, indicating that Stephanas, Fortunatus and Achaicus have visited Paul in Ephesus, to discuss the matters occurring in Corinth. Arguments for them being the messengers of the letter. (Stephanus being separate from Chloe’s household, as being indicated by 1:11–16).</li> <li>• Various immoral practices occurring in Corinth amongst the believers, including incest and lawsuits between believers.</li> <li>• Arguments stemming from people identifying with either who converted them, or whose teaching they favour, rather than as Christians (1:12, Paul, Apollos, Peter and the Christ party). Some may refer to Ellicott’s summarising of them as The Party of Liberty (Paul); The Intellectual Party (Apollos); The Judaizing Party (Cephas); The Exclusive Party (who said, ‘I am of Christ’).</li> </ul> <p>Purpose:</p> <ul style="list-style-type: none"> <li>• To counter the factionalism in the Church in Corinth. To ensure that the message is placed higher than the messenger (3:1–4:13).</li> <li>• To provide instruction: for orderly worship, for how to settle disputes between believers, on the proper conduct of the Lord’s Supper, on sexual conduct, marriage and divorce.</li> <li>• To argue that faith is different to philosophy (1:20–25).</li> <li>• To teach on resurrection (15:1–58).</li> <li>• To organise a collection for those in Jerusalem (16:1–4).</li> <li>• Some candidates may suggest more general purposes, such as pastoral care for a congregation he helped establish; an elder at a distance.</li> </ul> <p>Candidates need to have addressed all three aspects of the question, though they need not have equal focus in their response.</p>	25

Question	Answer	Marks
7	<p><b>'For acceptance into the Early Church, baptism was all that was necessary.' Assess this claim.</b></p> <ul style="list-style-type: none"> <li>• Some may discuss the significance of baptism in the early church and talk about its similarity to the Jewish rite of Tevilah.</li> <li>• Some may discuss the significance of baptism to John the Baptist's ministry, and the early church building upon this tradition (Acts 14:24–25).</li> <li>• Some may use the example of Paul's conversion, to suggest what was necessary to be accepted into the early church.</li> <li>• Some may argue that other practices, such as charity or partaking of the eucharist, were what was necessary for acceptance into the early church, rather than baptism. Others may argue these were evidence of being a member of the early church, rather than what caused one to be accepted by it.</li> <li>• Arguments may be made that abstaining from certain practices, such as idolatry, was what was necessary for acceptance by the early church.</li> <li>• Some may refer to the conflict between Judaisers and gentile Christians, as covered in the Jerusalem council, having circumcision as a key focus of this issue.</li> <li>• The conflict between Paul ensuring Timothy is circumcised on his conversion, whereas Titus is deliberately not circumcised.</li> <li>• Some may discuss the significance of circumcision as the physical sign of the covenant between Abraham and God, extended to Abraham's descendants, the Jewish people, and whether gentile Christians needed to become physical heirs to the same covenant.</li> <li>• Paul's teaching in Romans that true circumcision was circumcision of the heart, (this is an idea first established in Jeremiah 4:4), that a work of the flesh is not important, and therefore one could argue that circumcision is not replaced by baptism, but done away with, and baptism is for something different.</li> <li>• Paul's teaching in Colossians that they've been circumcised by Christ, through the cutting away of their old nature. That the new covenant involves a spiritual circumcision, and depending on how Colossians 2:12 is read, baptism either precedes or follows this spiritual circumcision.</li> <li>• Some may argue that repentance or faith, rather than baptism was important for acceptance by the early church, as faith and repentance preceded baptism; baptism as the culmination of a conversion, not as the only element of it.</li> <li>• Candidates may discuss whether the baptism replaced circumcision in practice, in theology or in both for the early church.</li> <li>• Some candidates may address the question through presenting an extended exegesis of scriptures related to circumcision and baptism. To access the full range of marks, candidates will need to have addressed the substance of the question, rather than talked about the topics.</li> </ul>	25

Question	Answer	Marks
8	<p><b>Compare the contributions of Barnabas and Peter to the spread of Christianity.</b></p> <p>Barnabas:</p> <ul style="list-style-type: none"> <li>• Key texts might include Acts 4:36–37, 9:26–30, 11:19–30, 12:25–15:41.</li> <li>• The significance of his name change from Joses to Barnabas, son of consolation/encouragement.</li> <li>• Barnabas as the one who introduced Saul/Paul to the apostles, after his conversion, seemingly vouching for the legitimacy of his conversion through detailing his preaching in Damascus.</li> <li>• Barnabas being sent to teach the new converts in Antioch, shows that the elders in Jerusalem saw him as a useful and reliable teacher. Evidenced further by his description in Acts 11:24.</li> <li>• Barnabas then accompanies Paul for the entirety of his first missionary journey.</li> <li>• Up until Acts 13:7, Barnabas' name precedes Saul's, after this point, Paul's name normally precedes Barnabas' (excepting 14:14 and passages directly relating to the Jerusalem council in chapter 15), suggesting that by this point Paul has eclipsed Barnabas, at least in the eyes of those outside Jerusalem.</li> <li>• Candidates may develop the argument that Barnabas played a significant role in the foundational years of the early church, but over time his role diminished. Possibly countered by reference to Barnabas being identified as Zeus by the Lystraians, whereas Paul is merely Hermes.</li> <li>• An argument can be made that Paul's first missionary journey could be better titled Barnabas' missionary journey, as he seems to be the instigator of the journey. It is Paul's actions, first in Cyprus, that see him take the lead.</li> <li>• After his dispute with Paul over taking John Mark on Paul's second missionary journey, Barnabas and Paul separate. Barnabas instead goes on his own missionary journey with John Mark to Syria and Cilicia. The results of this journey are unrecorded.</li> <li>• Some discussion of the significance of the Mark mentioned in Colossians, (and by extension the concomitant Philemon), being identified as Barnabas' cousin.</li> <li>• Reference may be made to Barnabas' current veneration in his native Cyprus.</li> </ul> <p>Peter:</p> <ul style="list-style-type: none"> <li>• Key texts might include Acts 2 and the Sermon at Pentecost.</li> <li>• Acts 3–5 and his work in Jerusalem with Jewish Christians.</li> <li>• Acts 8–12 and his work in wider Judea with both Jew's and Gentiles.</li> <li>• Acts 15 and his contribution to the Jerusalem council, where he identifies himself as having been chosen to spread the gospel to the gentiles.</li> </ul>	25

Question	Answer	Marks
8	<ul style="list-style-type: none"> <li>• Galatians 2 explaining his role of apostle to the Jews and how he becomes supportive, (or at least not opposing) of Judaisers. Peter’s possible negative influence in this regard, and the influence his position may have had on others regarding one of the biggest conflicts of the early church.</li> <li>• Candidates may discuss the significance of Peter developing from focussing on spreading the gospel to the Jews, then the gentiles.</li> <li>• Discussion of Peter’s role in the Gospels may be relevant as exemplification of points regarding the growth of the church, but should not be expected from candidates. Candidates discussion on Peter should focus on his role regarding the spread of Christianity.</li> </ul> <p>Candidates may discuss Barnabas’ brief mentions, almost always as a companion of Paul, with those of Peter, who is frequently mentioned in the first half of Acts, as possible indicators of their relative significance. Candidates are likely to identify Peter as the most central focus of Acts until Acts 12, and link his many acts compared to Barnabas’ few as indicating a greater contribution.</p> <p>Any other relevant comparison should be credited, including reference to and discussion of books attributed to Peter, and Tertullian’s assertion that Barnabas authored Hebrews, and antilegomena.</p>	



Question	Answer	Marks
9	<p><b>To what extent is authorship the most significant factor in understanding New Testament epistles?</b></p> <p>Candidates are likely to argue for and against the significance of authorship, and contrast it with claims that date, context or purpose are more significant, as these are the four areas of each epistle they are directed to study.</p> <p>Authorship:</p> <ul style="list-style-type: none"> <li>• Understanding the author of an epistle, enables one to gain an understanding of the context, without knowing the authorship, some of the context is lost.</li> <li>• Looking at works written by (or attributed to) particular authors, allows one to form a wider understanding of themes within their Corpus. In particular Paul, with regards to the content of the specification.</li> <li>• By looking at the authorship of letters, you can attempt to discern differences in the theology of different members of the early church, Paul &amp; James in particular.</li> <li>• Some may discuss the disputes and different theories surrounding the authorship of Hebrews, to suggest that authorship may not be the most significant, due to the lack of consensus on authorship, whilst the epistle and it's wider meaning can be comprehended.</li> </ul> <p>Date:</p> <ul style="list-style-type: none"> <li>• Understanding the date, enables one to understand a chronology of events, and sets the epistles in a more specific historical context.</li> <li>• Some may discuss that by understanding that there was likely a 10–14 year spread between Paul's writing's, one may see earlier writings, like Galatians, as being a less refined version of Pauline theology than that seen in later writings, suggesting a development in the theology of the early Church.</li> </ul> <p>Context:</p> <ul style="list-style-type: none"> <li>• Understanding the context of the letter, enables the reader to relate what is written to the audience it was written for.</li> <li>• This is particularly true for the Pauline epistles, which are mostly written to the congregations in specific cities; by understanding what society was like in those cities, one can better understand the epistle written to it.</li> <li>• Some may argue that for more general epistles, like James, where you cannot specifically tie them to a geographical locale, the contextual awareness of the wider Hellenized culture is important to understanding the epistles.</li> <li>• Some may argue that understanding the context behind the conflict between Jewish and gentile converts is key to understanding many of the issues discussed in the epistles.</li> <li>• Other contextual concerns candidates may include, but are not limited to, are: life in the Roman Empire, 1<sup>st</sup> century Jewish culture, economic concerns and historical persecutions.</li> </ul>	25

Question	Answer	Marks
9	<p>Purpose:</p> <ul style="list-style-type: none"> <li>• Candidates are likely to suggest that epistles were written to address issues specific to the audience they were authored for. Some may suggest that this purpose is important to understand, in order to appreciate that some teachings were specific to the very specific cultural context they were addressing, i.e. Paul's teachings on women.</li> <li>• Other candidates may suggest that the purpose of the epistles was to lay down teachings and rules for the early church to follow, and the circumstances of their authorship were merely opportunities to express teachings they felt needed to be expressed.</li> <li>• Some may suggest that it is important to understand that the epistles were designed to be shared and read aloud, rather than as discrete correspondence between the author and a select group.</li> </ul> <p>Other:</p> <ul style="list-style-type: none"> <li>• Some candidates may suggest that all the above are essential to understanding the epistles, and that you cannot suggest one area of understanding is more important than the other.</li> <li>• Some candidates may suggest that what is the most important factor varies, depending on the epistle.</li> <li>• Some may argue that the content of the epistles is more important than any of these more scholarly concerns. Discussion on this point could be broad, and consider any relevant point made.</li> <li>• Some candidates may put forward the argument that the Bible as a whole was divinely inspired, and that this is the most important consideration in understanding the epistles. If this point is developed, rather than simply stated, it can be the foundation of a perfectly valid line of argument.</li> </ul>	

Question	Answer	Marks
10	<p><b>Evaluate the claim that the Roman Empire hindered the spread of the Early Church.</b></p> <p>Candidates are likely to either approach the question by suggesting whether the Roman Empire hindered or aided the spread of the early church, or by suggesting whether the Roman Empire or some other factor was a hindrance to the spread of the early church. Either approach is a valid interpretation of the question.</p> <p>Hindered:</p> <ul style="list-style-type: none"> <li>• Whilst the Roman Empire was accepting of multiple polytheistic traditions through religious syncretism, the Roman belief in the semi-divine nature of the emperor lead to inevitable conflict with monotheistic Christianity.</li> <li>• The conflict between loyalty to the state and its traditions, and Christian beliefs, such as participation in feast days, as partially addressed in Acts 15 and 1 Corinthians 8.</li> <li>• The formal persecutions of Christians, particularly under Nero.</li> </ul> <p>Aided:</p> <ul style="list-style-type: none"> <li>• Infrastructure made travelling around the Empire easier, and safer.</li> <li>• The Pax Romana being fully in force in the 1st century, ensured a stable society in which theological and philosophical concerns could be explored.</li> <li>• The Roman Empire’s adoption of large elements of Hellenic culture ensured that there were cultural similarities between most Mediterranean cultures at the time, thus creating a relatively homogeneous culture into which the early church could grow.</li> <li>• That the Roman Empire’s acceptance of diverse religious traditions initially made them apathetic towards Christianity’s development. Tied in to its perception as being a Jewish sect, rather than a distinct religion.</li> </ul> <p>Something else hindered:</p> <ul style="list-style-type: none"> <li>• Internal divisions on the basis of doctrine, particularly regarding to what extent gentile converts should have to follow Jewish customs.</li> <li>• Jewish persecution e.g. martyrdom of Stephen.</li> <li>• Any other relevant argument should be credited.</li> </ul>	25