

DIVINITY

<p>Paper 9011/12 Prophets of the Old Testament</p>

Key messages

There are two key messages this year.

The first repeats a key message from last year: that subject knowledge has again improved. Essays were well referenced with useful detail and comment. The other side of this is that some candidates substituted quantity for quality. Equal thought should go into making sure that whatever is written answers the question directly. Some essays were not always relevant to the question set.

Second, skills of critical analysis have improved. This was particularly evident in responses to the gobbet extracts, where it was clear that there had been detailed discussion of the theological issues, for example in gobbet (e). There was far less simple repetition of the text and a deeper focus on meaning. For many candidates, marks for **Section C** were often proportionately higher than those for **Sections A** and **B**.

Comments on specific questions

Section A

Question 1 'Moses was not a real person: he was a model of what a true prophet should be like.'
Assess this view.'

There were some interesting responses to this question. Most argued that Moses had to be a real person, since the stories about him showed a whole range of human emotions and responses, ranging from homicide in defence of a fellow Hebrew who was being beaten by an Egyptian, to flat despair at the behaviour of the tribes in the wilderness, who were complaining about their restricted diet. Some insisted that Moses was a model of a true prophet, but that the sum total of his functions could not have been real. Some simply listed what Moses did without answering the question. A few dismissed Moses as a literary construction to answer questions about the origins of Israel.

Question 2 **Assess the importance of Samuel in the development of Old Testament prophecy.**

This was a popular question to which the best responses tended to be those who saw the importance of the word 'development'. This led to useful examinations of the argument that prophecy in Israel began with Samuel because Samuel trained seers into becoming prophets as a check on the power of kings. Arguments were many and varied. Some suggested that Samuel was less important than Moses in developing prophecy, on the grounds that without Moses there would have been no prophets in Israel. Others were divided between seeing Samuel as a mythological figure or else as the real architect of prophetic power.

Question 3 'Elijah is best described as a champion of justice.' **How far do you agree?**

This was also a popular question. Most instantly locked on to the account of Elijah's fearless confrontation with Ahab over the killing of Naboth brought about by Ahab and Jezebel. Some candidates tried to fit everything Elijah did into an issue of justice. Many argued that his association with miracles described Elijah best because the use of prophetic power (e.g. on Carmel) was his trademark. Some suggested that Elijah was a mythological figure whose final ascent to heaven without first dying sums up an extraordinary figure of power, beyond categorisation. Most approaches to the question worked well.

Question 4 'In pre-exilic Israel, all prophets were cultic prophets.' Discuss.

This was one of the least popular questions, although answers to it were generally reasonable. Some insisted that to an extent this must be true, because although many prophets criticised the cult, they appeared to do so from within. For example, Samuel is associated with Shiloh; Amos was apparently prophesying inside the royal shrine at Bethel during his confrontation with Amaziah; Jeremiah had clear associations with the Temple cult in Jerusalem and Isaiah was called in the Temple. However, some rightly warned against generalising what cannot be known.

Question 5 'Miracles were the most effective way of delivering a prophet's message.' How far do you agree?

This was a very popular question. Many essays focused particularly on the miracles of Moses, pointing out that miracles were not always effective, since although Moses eventually secured the exodus of the Hebrew slaves from Egypt, his miracles were not always spectacularly persuasive. This led some candidates to assert that Moses was more of a magician than a prophet. Most suggested that the miracles of Elijah were more effective in delivering his message, although a few commented that his running away from Jezebel after killing 450 Baal prophets was the reverse of effective. Most referred to the role of ecstasy, visions and auditions, symbolic acts, oracles and the like as candidates for being 'the most effective' way, although quite a number were so involved in describing these methods that they forgot to answer the question of which was the 'most effective ...'.

Section B

Question 6 Discuss the main ideas in the prophecies of Amos.

This was one of the most popular questions. The favoured response was to discover three main ideas: Amos' demand for social justice; his prophecies of doom and destruction, and his belief in the eventual salvation of Israel, although most argued that the salvation elements of the message are secondary / the work of later editors. It has to be said that candidates' knowledge of the text of Amos was amazing. However, this did not always lead to a clear formulation of 'the main ideas' in his prophecies, since some were so preoccupied with writing down everything they knew about Amos they forgot the key instruction to 'discuss'. On the whole, however, the standard of responses was high.

Question 7 Examine what Hosea teaches about God's love for Israel.

Some could have gained more marks for this question by not writing a simple biography of Hosea, and by moulding their answers around the theme of God's love for Israel. The strongest answers suggested that the kind of love shown by Yahweh for Israel is of a special kind, namely *hesed*-love, which means God's 'other-person-regarding' love. The story of Israel's unfaithfulness to Yahweh is brought out in the parallel account of the prophet's love for Gomer, in the early chapters of Hosea. Some referred to the most poignant account of this kind of love in chapter 6, where God tells Israel and Judah that he desires *hesed*-love and not sacrifice; the knowledge of God rather than burnt offerings.

Question 8 Examine Isaiah's main prophetic teachings in chapters 1-12 of his book.

This was not a popular question, although those who answered it found plenty of material, particularly the call narrative, which focuses on the main theme of God's holiness. Candidates described the setting in the Jerusalem Temple, the call of the seraphim showing the utter holiness of God ('Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.'). This experience apparently moved Isaiah to become involved with politics, particularly the Syro-Ephraimite War. Candidates referred particularly to his teachings on the messianic Davidic king ('Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace').

Question 9 Consider the effects of Jeremiah's call on his prophetic message.

This was also not a popular question, but some essays from the few who attempted it were excellent, showing a detailed, analytical knowledge of some of the main themes and nuances in Jeremiah's message. These centred on the antithesis between a call-based message of 'to build and to plant' with its opposite – 'to pluck up and break down' / 'to destroy and to overthrow' and were illustrated by a selection of events and words which characterised the prophet's life and message. His existence as a prophet without wife or children was compared with his message of destruction and rebuilding after the turmoil of the Babylonian invasions of Judah.

Section C

Question 10

(a) Moses' reactions to the murmuring / complaints of the people in the wilderness

This was a popular choice, and the text was very well known. Candidates commented on every aspect of the narrative, from the people's complaints about their diet and Moses' complaint to God about having to endure their complaints, to the empowerment of the 70 elders and the onset of prophetic ecstasy.

(b) Samuel's anointing of Saul to be *nagid* (ruler, or prince) over Israel

Again, this was a popular choice, and the text was well known. Particularly impressive was the consideration of Samuel anointing Saul with the title of *nagid*, 'prince' (over Israel), from which candidates wrote well about Samuel's motive for proclaiming this role by comparison with that of *melek*, 'king'. Several candidates wrote further on the relationship between Saul and Samuel and the nature of Saul's kingship. Some commented that Saul was entitled to sympathy for being a pawn in Samuel's grasp.

(c) The wars against the Philistines; the failure of Saul; David's succession to the kingship

Although most wrote in detail on this gobbet, some candidates completely ignored the context in the war against the Philistines and wrote almost exclusively on Saul's having removed mediums and wizards from the land. Much of this comment was really excellent, but for the highest marks each aspect of a gobbet should be dealt with, albeit not necessarily in equal detail.

(d) The prophet Nathan and David's desire to build a temple for Yahweh in Jerusalem

As on previous occasions, some locked on to the word 'sheep', and wrote extensively (and exclusively) about David's experiences as a shepherd. Others correctly identified the passage as a later piece of theology designed to show why David was not chosen to build the Temple. Some missed the opportunity to comment on the word-play on different meanings of 'house', e.g. as *palace*, *dynasty*, *temple*. Most commented on Nathan as a court prophet, speculating on the relationship he developed with the king.

(e) The alliance between Jehoshaphat King of Judah and Ahab King of Israel to recover Ramoth-gilead from Syria; Micaiah ben Imlah and the spirit of lying prophecy

Most knew the background to this very well indeed, commenting in detail on Ahab's wish to recapture Ramoth-gilead, and on the tension between the king's four-hundred court prophets and Zedekiah ben Chenaanah. Some got very confused about the nationality of the principal players in the narrative. Some were aware of the sub-narrative concerning the 'lying spirit of prophecy' who stands in God's heavenly council and volunteers to mislead Ahab and bring about his death. The explanation of this appears to be that even false prophecy is controlled by God, although very few commented on the implications of that.

(f) Amos' oracles against / indictment of the neighbouring nations

This passage was recognised by most candidates as being part of the most sustained piece of invective threat / judgement in the written history of prophecy. Some were able to analyse the varying accusations against Damascus, Philistia, Tyre, Edom, Ammon, Moab, and particularly Judah and Israel, giving direct quotation concerning social sins. Most picked up on the apocalyptic vision of the 'Day of the Lord'. Knowledge of the text was generally impressive.

(g) God's past love for Israel and the punishment due for present sins / God's change of mood, whereby he decides that he cannot give up on Ephraim

Knowledge and understanding of this section of Hosea was generally limited. Some resorted to paraphrase of the text. The most successful answers were those which picked out the past and present implications of Israel's association with Egypt and Assyria. Some knew the general context of the passage, which shows a complete change of mind where Yahweh expresses overwhelming compassion for Israel, avowing that he will not destroy Ephraim, because he is God and not man,

he is the Holy One in their midst who will not come to destroy. A few went on to contrast this avowal with the destruction of Israel in 722 BCE.

(h) Isaiah’s announcement of the arrival of the ideal messianic king

This was not a popular choice. Some identified the ideal messianic king as an ideal human king, perhaps referring to Hezekiah, whose accession was followed by religious reforms in favour of Yahwism. Others interpreted the language as referring to a being of higher-than-human status, who would be powerful enough to ‘smite the earth with the rod of his mouth’. Most referred to passages such as 9:2–7, where the kingly titles include: ‘Wonderful Counselor, Mighty God, Everlasting Father’, which might refer to a being of higher-than-human status.

(i) Isaiah – an oracle against Egypt

This was not a popular choice. Some confined their answers to general comments about Egypt, or else simply paraphrased the gobblet. Some referred to the extended context, showing that Israel was seeking military help from Egypt to maintain its independence from Assyria. The current passage shows the futility of that hope, contrasting it with the power of God, who merely has to (metaphorically) ‘stretch out his hand’, seen by some as a reference to Yahweh’s intervention in holding back the sea during the exodus from Egypt.

(j) Jeremiah’s Temple Sermon, delivered near the start of Jehoiakim’s reign

The few who answered this question generally did well, correctly indicating its context in Jeremiah’s Temple Sermon, and its subject matter relating to the condemnation of those who sacrificed their children to the god Molech, where they were burned to death by fire. The punishment would be complete destruction of both the sacrificial site and of Judah’s cities as a whole. Some commented aptly that the worst of Judah’s sins would be punished by the worst possible fate: the destruction of the Temple itself.

(k) Jeremiah’s messianic oracle in which God promises to bring forward a righteous member of David’s line to rule over a restored Israel

Again, this was not a popular choice, but was done fairly well by those who attempted it. A few commented only on the negative aspects of the oracle, namely Jeremiah’s insistence that God would punish all the shepherds (rulers) who have not maintained a just society as required in covenant law. Some referred to Zedekiah, who was captured, blinded, and sent to live (and die) in Babylon. Most noticed the concluding salvation oracle (verse 5), which raises the prospect of the Davidic Branch who would reign as the ideal king.

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Paper 9011/22
The Four Gospels

Key messages

To do well when answering these questions candidates must stick closely to the content of the question and identify what the main focus of it is.

There will always be a need to either make an assessment, an analysis, an evaluation, a comparison etc. Candidates need to identify this and then arrange their answer around this task, so the question is clearly addressed. It is important to give a balanced response which shows the candidate has covered more than one approach to the question.

It is necessary to show that candidates have a good grasp of any relevant scholarly trends and developments available to them and that they know how to use this information within their answers. Marks are awarded for what the candidate produces in their answer and the quality of their response.

General comments

Candidates are asked to choose four questions out of fourteen and write essays which clearly reflect their level of understanding, their research, and their level of scholarly reading. Overall, the standard of marks for this paper was good with many candidates scoring the higher end of the marks. The standard of vocabulary and written work was very good. No scripts were illegible.

Comments on specific questions

Section A

Question 1

The Gobbets

75 percent of candidates opted for this question. It remains a popular choice. Almost all answered the correct number of parts. A few attempted more than 4. Most were reasonably well done, although some lacked contextual detail – i.e., the gobbet's chronology and context in a particular gospel, and other features of the text, such as place detail or its relation to other significant events. Quite a few responses confused and/or mixed up **(b)** with the Calming of the Storm miracle. A few responses completely mistook **(e)** for the birth of Jesus, instead of John the Baptist.

- (a)** This was correctly identified as coming from the Sermon on the Mount and there was good comment around the person of Jesus being compared to Moses and parallels being made with the ten commandments. Candidates wrote at length about Jesus' role as one of defining the law in a new way. The fulfilment of the Law was part of the Jewish Messianic expectation, and some answers reflected their awareness of this.
- (b)** There were some candidates who confused this gobbet and incorrectly identified this as the storm on the lake miracle where Jesus was asleep in the boat when the storm hit. Many however got it right and wrote about Jesus coming to the disciples whilst they were in the boat and Peter's attempt to walk toward Jesus on the water.

- (c) A well answered question giving a lot of relevant detail about the healing of the man with the withered hand. A Sabbath healing which gave rise to the religious authorities challenging Jesus about his actions.
- (d) This was correctly identified as following the Transfiguration story. All candidates commented on the three disciples who accompanied Jesus at this time and spoke about the 'inner circle' of Peter, James, and John. Stronger responses included very relevant comment reflecting the significance of this event in Jesus' ministry.
- (e) Several candidates confused the annunciation of Jesus' birth with this account of the birth of John the Baptist which meant they received no marks. For those who got it right, they wrote lengthy answers with detail about the role of Zachariah and his wife Elizabeth.
- (f) Correctly identified by most candidates as the story of the Roman centurion whose slave/servant was ill. Most responses grasped the significance of 'authority' and 'faith' in this gobbet.
- (g) This was a popular choice as it allowed candidates to write at length about the role of women in Luke's Gospel and the relationship between Jews and Samaritans. This was answered well by candidates who chose it.
- (h) This was not popular. Those who answered this did identify it correctly as part of the final discourses at the last supper event and it was evident that they had studied the relevance of this in some detail, so answers were very well written and informed.

Question 2

Few candidates chose this one. Some did this well, making good textual references to illustrate this, such as Pharisaic hostility to Jesus (the Conflict stories), and exploring the broader historical, political, and social context that may have influenced Matthew's portrayal. Weaker responses merely cited examples which supported the premise of the question with little analysis. There was a lot of material to utilise, and it was evident those candidates who had prepared for an essay on Jesus' opponents clearly had the opportunity to write at length.

Question 3

Candidates wrote a lot about the Sermon on the Mount and its significance for Jesus' ministry. This formed the bulk of many essays. Few responses identified the development of the teaching throughout Jesus' ministry and the Gospel of Matthew. Many responses wrote about how Jesus developed the law further i.e. Spoke about adultery and extended it to looking at a woman with lust etc. but failed to show how the ideas, Jesus put forward in his sermon, reoccurred within Matthew's Gospel. This was the type of question which insisted on knowing how the teaching from the sermon was reiterated within the gospel.

Question 4

A very popular question and mostly well-answered, with appropriate textual references. Responses took a variety of approaches to this, with many using numerous references to support the view that Mark was focused on Jesus' humanity. Stronger responses were able to compare and contrast this with Mark's portrayal of Jesus' divinity and link this to an overview of Mark's Christology, exploring the Messianic Secret and Jesus' suffering and the historical context of Mark's Christian community at the time of writing.

Question 5

Peter is always a popular character to write about and many study him as a key person, so this question was attempted by many candidates. Better responses looked at his potential links with Mark/the author of the Gospel and historical references to this, thus taking a broader overview of his influence on the composition of the Gospel as a whole. Some responses were able to analyse Peter's role as both an example of faith and weakness, citing his denial of Jesus and subsequent post-resurrection forgiveness by Jesus. Weaker responses listed many of the instances of Peter's words and actions in the Gospels without really analysing his importance.

Question 6

A popular question and mostly well-answered; however, some responses were weaker on the question of date and context, or attempted some cursory comments, whilst mostly exploring the purposes of Luke. Stronger responses dealt in detail with each part of the question, giving a comprehensive answer, the best being able to link their conclusions about date and context to Luke's overarching purpose or purposes in writing the Gospel. Any question around authorship is always popular as candidates do appear to prepare well for these ones and can draw on several different sources and scholarly views.

Question 7

This question on the topic of Luke's theme of material possessions demands candidates are able to handle their material in a way which will answer the question. Most were able to explore this theme with appropriate textual evidence. Many referred to other Lukan themes, such as the preference for the poor, outcasts, women, thus attempting to address the question of whether rejection of material possessions was really central, or merely one among a number of central themes.

Question 8

This was not a popular question. Few chose this and fewer still were able to answer this question in a relevant balanced way. Weaker responses made brief reference to the trial of Jesus, but without being able to develop the broader references to the importance of truth, such as the 'I am' sayings or the Holy Spirit as truth, etc., within the Gospel. There were many ways of approaching this essay – looking at 'truth' as something 'being true' or as 'universal truth', 'truth on a higher plain', but these were not explored.

Question 9

A slightly more popular question than **Question 8**, however, not generally done very well. Most responses which attempted this were able to list and describe the signs, but few were able to discuss the broader purpose and context of these in John's Gospel. A few stronger responses referred to the wider aim of the signs to deepen believers' faith and addressed the question of what the signs showed about Jesus' divine power. There was a lot of scope for good, relevant answers to be developed with links made to the 'I am' sayings and the whole idea of John's Christology but this opportunity was not taken.

Question 10

A very popular choice of question with many good responses. Some analysed the social and historical context, i.e., the status and role of women in Jewish culture and wider society in the Roman period, and thus were able to point to the significance and influence of some of the women portrayed in the Gospels. Weaker responses were mostly confined to a descriptive list of the deeds of women in the Gospels, going back the birth stories, with little attempt at examination. A lot of material was covered by candidates, and they chose their examples wisely. Good and interesting answers were given by most candidates.

Question 11

A few answered this one. The responses were reasonably good and could give examples of how the events that preceded it were reflected in the words and actions of the Last Supper, such as the predictions of Jesus' suffering and betrayal, and the importance of service to each other (e.g., Jesus washing the disciples' feet in John's Gospel). Good responses also focused on the Last Supper as the Passover meal (in the Synoptics) and the significance for the later Church of the Institution of the Eucharist.

Question 12

A popular question. Most responses dealt with this thoroughly and systematically, considering different combinations of the Synoptic Problem and source theories. Most concluded for the modern widely held view of Markan priority. Some referenced the traditional, earlier view that Matthew was written before Mark, reflecting the ordering of the Gospels. Very few considered views about the date, and by extension, authorship, of John. Most who attempted this appeared as those who had prepared an essay on the Synoptic problem and their skill lay in presenting it in a way which answered the question as it was written.

Question 13

Quite a number answered this one. Straightforward responses compared and contrasted the key features of each of the birth narratives. Better responses linked these to the background, aims and intended readership of the authors. For example, many contrasted the Jewish cultural background references of Matthew, linking Jesus to Jewish history, with Luke's broader universal outlook, for example the focus on Mary's role and the presence of the poor and humble (the shepherds), and were thus able to explain quite effectively how these narratives were devised to support the authors' purposes. Some very good essays on this question.

Question 14

Not that many attempted this question. Those who did were generally able to handle it well, arguing that the events and responses to Jesus, e.g., Messianic expectations, Jewish customs and festivals, the political context of Roman occupation, were all required for a proper understanding of the Gospels. A few very strong responses considered whether the message of Jesus could be understood independently of context. One or two referred to the author of Luke's stated purpose and intended readership, arguing that this took his Gospel beyond its purely Jewish context.

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Paper 9011/23
The Four Gospels

There were too few candidates for a meaningful report to be produced.

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**Paper 9011/31
The Apostolic Age**

There were too few candidates for a meaningful report to be produced.

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<p>Paper 9011/32 The Apostolic Age</p>

Key messages

Candidates do not need to write out the question in full. This is particularly appropriate to those who attempted **Question 1**, as several candidates spent a significant amount of time copying out the gobbets in full, that of itself gained them no additional marks.

General comments

The general standard of responses was of a similar standard to previous series, with many candidates displaying good knowledge of the events and teachings of the Apostolic Age. Some candidates could have achieved higher marks by focusing on critical analysis of the question set, instead of the narrative approach around the question topic which some candidates took. The most popular questions were **Question 1, 2, and 8** while questions **3, 4 and 9** were the least attempted questions. Candidates should be aware of the requirement to answer four questions in total, with at least one question from each section.

Comments on specific questions

Section A

Question 1

- (a) The most popular gobbet. Candidates were able to place this passage as relating to the baptism of the Ethiopian eunuch. Most candidates quoted the passage from Isaiah that the eunuch was reading. Many candidates drew out points of interest around the significance of the station of the eunuch, and Philip's miraculous disappearance at the culmination of the wider passage.
- (b) Candidates were aware of the context of this passage and made several significant points about the noted diligence of the Berean Christians. Some made comparisons between the Berean congregation and those congregations to whom epistles were addressed, generally portraying the Bereans in a favourable light.
- (c) The least attempted gobbet. Some candidates made good points about how this gobbet constitutes the start of his farewell address to Ephesian elders, and what this might say about Paul's relationship with those in Ephesus. A few less successful responses were unclear on the significance of the address to the elders and made incorrect assertions about the gobbet.
- (d) Most candidates linked this gobbet to the events of Acts 15 and drew out points about the significance of Paul travelling to the council. Some candidates made good points on the significance of Barnabas and Titus accompanying Paul, and the significance of having a circumcised and an uncircumcised companion given the nature of the debate the council was convened to address.
- (e) Many candidates linked this point to the wider occurrence of the idea of Christians being a new creation within Pauline literature, and that this passage is an example of that motif. Some points were made in relating this passage to the significance of baptism in the early church.

- (f) Many candidates identified that the passage is part of a criticism towards the Galatians for their backsliding away from the gospel they had previously committed their life to. Some candidates made some points in what can be interpreted with regard to Paul's status amongst the Galatians, if he felt capable to utter such a criticism in his instructive epistle.

Question 2

The most popular question in **Section A**. Candidates who attempted this question demonstrated a keen awareness of the issues around Paul's teachings on justification in the Galatian epistle. Many responses successfully linked his condemnation of Peter to broader points for the early church, and what it meant to be justified. A few responses discussed Paul's teachings on justification more broadly in the New Testament, without any clear reference to Galatians; this limited their ability to fully address the question.

Question 3

Candidates who attempted this question had a very good handling of the material, showing an awareness of missionary journeys in Acts, frequently including those of Philip and Peter as well as Paul's three. Some candidates chose to examine the significance of individual missionary journey's whereas others chose to discuss the significance of the journeys as a collective; both were valid approaches. Some candidates presented very narrative responses that did little more than retelling the events of the missionary journeys. Although often told in great detail these responses did not examine the significance of those events, as specified in the question.

Question 4

Stronger responses to this question drew out the ways in which the early church became increasingly separate from 1st Century Judaism, from the followers after Pentecost devoting themselves to gathering in the temple courts, to the later persecutions. Some expressed eloquently that in the first half of the 1st Century AD that Christians were likely to have been seen in the same way as the Zealots, and that it was only as time progressed that Christianity became more distinctively different to outside observation. Weaker responses struggled to make meaningful points and often showed little understanding of the question, which made the responses unfocused.

Section B

Question 5

Responses to this question were varied and were broadly able to accurately address the stimulus engagingly. Some responses focused on some particular aspects of Paul's writing, whereas others talked about broad themes amongst the Pauline epistles. Some compared the significance of Paul's writings to that of other New Testament writings, whereas others focussed on the significance of each of Paul's epistles in turn. This broad array of answers demonstrated candidates' analytical skills well. Some candidates gave a broad response to address many lines of reasoning., In doing this, responses ended up making several quite shallow unsupported points, when they would likely have been better served being more focused.

Question 6

Candidates who attempted this question had a clear understanding of the date and context of 1 Corinthians, with the best responses able to reference scholarly views on the dating consensus. Candidates' ability to address the purpose of 1 Corinthians was more varied, with some making points around the issues occurring in Corinth at the time, and Paul's attempts to address them. Less successful responses tended to make more generic points about the purpose of epistles in general, without making points clearly related to 1 Corinthians. Some responses did not address all three elements of the question, which limited the marks that could be awarded.

Question 7

Candidates were able to address the substance of the question. Stronger responses discussed the nature of admission to the early church, with reference to the argument around whether gentiles had to adopt Jewish practices, such as circumcision, to become Christian, or whether baptism was the only necessary practice. Candidates drew from many different texts to advance their argument, though the Jerusalem Council was featured prominently in many of the best responses. Some weaker responses focussed too heavily on

explaining what baptism was, addressing the immersion as opposed to sprinkling debate, which was not particularly relevant to addressing the question set.

Question 8

The most popular question in **Section B**. Candidates demonstrated a good understanding of the role of Barnabas and Peter in the spread of Christianity. The best responses made clear comparisons between Barnabas and Peter. A Few candidates only addressed the contribution of one of the individuals in the question, which limited their response. Weaker responses tended to give a narrative account of Barnabas and Peter' actions, whilst better responses tended to towards analysing the importance of their actions. Some weaker responses also left the comparison between Barnabas and Peter as more implicit, which was limiting.

Question 9

The least popular question on the paper, by some margin. The few candidates who attempted this question showed a good understanding of the role authorship plays in understanding New Testament epistles. These responses compared the influence of authorship with other significant factors related to understanding New Testament epistles, such as date or context. A number made telling points around the impact unknown authorship, such as with Hebrews, plays in interpreting it, compared to letters which have a broad range of potential dates in which they were written.

Question 10

Candidates did well on this question. Most candidates discussed whether the Roman Empire was on balance a help or a hindrance to the spread of the early church. A few candidates evaluated the extent to which the Roman Empire hindered the spread of the early church when contrasted with other factors or actors which hindered its spread, such as Jewish persecution or internal divisions. Many candidates were able to contextualise the significance of various factors in addressing the question.

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Paper 9011/33
The Apostolic Age

There were too few candidates for a meaningful report to be produced.