
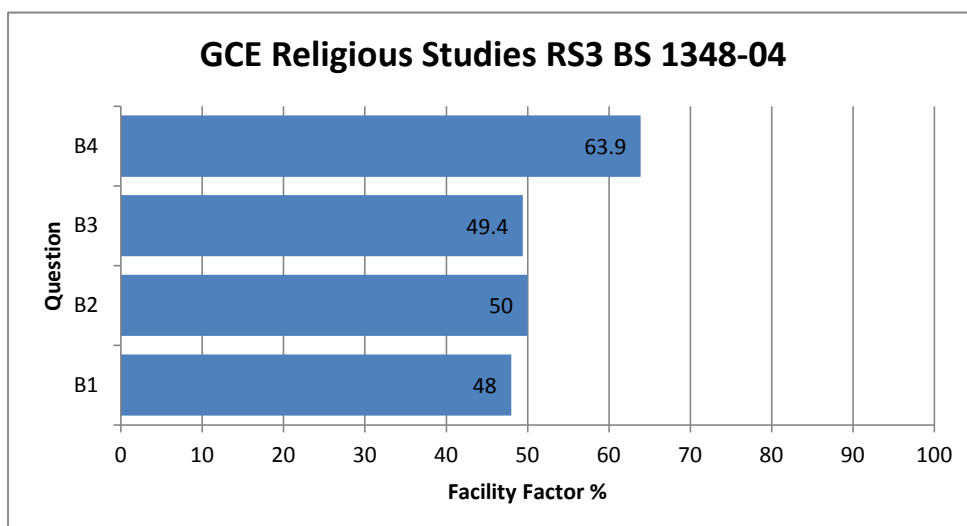


GCE Religious Studies RS3 BS 1348-04

All Candidates' performance across questions

 <i>Question Title</i>	<i>N</i>	<i>Mean</i>	<i>S D</i>	<i>Max Mark</i>	<i>F F</i>	<i>Attempt %</i>
B1	18	24	10.3	50	48	85.7
B2	1	25		50	50	4.8
B3	7	24.7	10.6	50	49.4	33.3
B4	15	31.9	5.4	50	63.9	71.4



Section B: Studies in the New Testament

1. (a) Explain how discipline was exercised in the Jerusalem church. [30]
- (b) 'The Jerusalem church was autocratic.'
Assess this view. [20]

1.a) From the moment of Pentecost, when 'tongues of fire' descended upon the assembled apostles, waiting in Jerusalem until Jesus' promise, 'you will be clothed with power from on high', the disciples are endowed with great authority to lead the embryonic Church.

The first primary case of discipline is evoked in the case of Ananias and Sapphira, who held back a share of the proceeds from the sale of their property for themselves, demonstrating two sins: a love of money, and dense disobedience. Indeed, Peter says, 'You have not lied to us, but to God!', and we are told that they 'fell down and died'. Thus, discipline is enforced through Peter, who presides over their interrogation, using the power of the Holy Spirit, which acts through him in their execution. Such an example contrasted Ananias and Sapphira's selfishness with the generosity of Barnabas, who we are told, voluntarily sold 'a field that belonged to him, the brought the money and laid it at the apostles' feet', contributing to the communal purse; 'they had all things in common... they would sell their possessions and goods, and distribute the proceeds to all, as any had need'. While the scholar Marshall denounces this act as, 'however, to say nothing of being improbable', it is clear that Peter's strong rebuttal of disobedience fostered unity and discipline; we are told that 'a great fear' took hold of the community, sending them more highly into Peter's leadership.

The second example of the need for discipline manifesting itself comes in Acts 6, where Luke records an account of Hellenic and Hellenistic tension over the 'distribution of daily food' for the widows of the Church. Peter attempts to restore discipline by ordering the creation of a new body of ministry: Deacons. These preside over the distribution of food for widows, having been democratically

elect, 'chosen from among the people', demonstrating how discipline was also exercised internally, from within the community, in a form of self-governance, in addition to the top down, authoritarian discipline of Peter in the case of Ananias and Sapphira.

It is also possible to see discipline being exercised through other main themes of the early church. Through the testimony of the Apostles to the validity of the resurrection, the imminent Second Coming, and the consequent need for repentance through baptism and worship, the Apostles exercised their control and discipline of the early church, by establishing a coherent set of beliefs and practices that were adhered to. The scholar C.H. Dodd labels this the 'kerygma', Greek for a 'proclamation', that the community adhered to. Similarly, the communal life, with elements of communion, helped create a close community held by fixed, absolute beliefs and ideals; adherence to this was in itself an exercise of individual and community discipline, 'All who believed were of one heart and soul.'

Indeed, regular patterns of worship was a crucial part of this; the early church was almost solely Jewish, and rigorously adhered to the Jewish Law, going to the Temple to pray 'three times a day', while regular private worship through the 'breaking of the bread', fostered discipline and community. The disciplinary effects of worship and community has been noted by Emile Durkheim, who suggests it encourages a corporate identity.

Therefore, discipline in the early church was exercised in a multitude of different ways; top down, authoritarian approaches such as the violent rebuke of Ananias and Sapphira, to more bottom up community wide approaches,

such as the choosing of seven deacons by the people. It is also possible to see elements analogous to discipline in the communal life, worship, praise, beliefs, and the Apostle's 'hergeion', which fostered those early to encourage discipline more softly. However, underlying all these themes must surely be the power of the Holy Spirit, who bestows celestial gifts on the Apostles (that enable Peter to both coerce and inspire), and the underlying belief in Jesus that caused members to exercise discipline individually.

- b) Some commentators have suggested strong autocratic elements in the Jerusalem Church, primarily centred on the role of Peter, and the Apostles. It is clear that Luke credits Peter with virtually all the crucial role in the early church, and although this may have been an exaggerated device to strengthen his position in Rome, it is possible to see Peter as something of an autocrat. Indeed, the scholar Caird notes, 'Among all the apostles, Peter emerged pre-eminent', having the decisive authority to command the early church. Indeed, it is Peter who takes charge after Pentecost, using the spiritual gift of charisma to address sermons to the crowd, which result in 3,000 fresh converts in a single day; it is Peter who heals the lame beggar and is capable of performing miracles; it is Peter who interrogates and punishes Ananias and Sapphira; and it is Peter who addresses the Sanhedrin after the Apostles' arrest. Thus, it is perhaps reasonable to conclude that the Jerusalem Church was autocratic, being strongly governed from above by Peter, who strongly expresses his will on the community; 'a great few seized the church' after the death of Ananias and

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However, there is ample textual evidence to suggest that the Jerusalem Church may well have been democratic. The choosing of the Seven Deacons in Acts 6 is testament to this, as the deacons are chosen from within the community - they are elected representatives, ~~also than simply being chosen by the upper~~ leadership layer of the Apostles. Furthermore, ~~in the~~ choosing of a successor to Stephen in Acts 1, the Apostles ~~decide between the two final candidates~~ ~~with the casting lots~~. Thus, it is clear that although having autocratic elements, the Jerusalem Church was not solely autocratic, having clear elements of democracy.

Commentators have also suggested that the Jerusalem Church was theocratic - governed primarily by the Holy Spirit. Indeed, the Spirit plays a crucial role, it is arguably the lifeblood of the Jerusalem Church. Peter's autocratic style of leadership is only facilitated by the spiritual gifts that act through him; when passing judgement on Ananias and Sapphira, he clearly states, 'You have not lied to us but to God!' Their punishment is therefore perhaps the will of the Spirit, ~~also than~~ Peter. Furthermore, ~~in the~~ choosing of a successor to Stephen in Acts 1, the Apostles ~~decide between the~~ final two candidates by casting lots, a traditional device that symbolised human will bowing to God's. Indeed, Davies says, 'the lot falls into the lap, but the choice is God's.'

Therefore, the Jerusalem Church displays several modes of governance - it is too simplistic to say the Church was solely autocratic, and the title statement must consequently be repudiated. Instead, the Early Church was perhaps a theocracy, run by the Holy Spirit, whose human representatives exhibited autocratic and

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L6

Evidence of clear understanding.



25

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	demonstrate tendencies in supplies.	
L6		Focused and thorough.

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Section B: Studies in the New Testament

3. (a) Describe the early Christian mission to the Gentiles. [30]
- (b) 'Most of the early Christian leaders did not want Gentiles in the church.'
Evaluate this statement. [20]

3a)

When the Christian world began it was
very Jewish. It was, in Jerusalem the
the apostles were Jewish, ~~Jesus~~^{Jesus} was Jewish, and
the Jewish law was still being carried
out, in order to broaden their horizons they
needed to broaden out and look outside
Jerusalem to the Gentiles.

Paul put himself in charge of the
Gentile mission. Paul was originally a Roman
lawyer from who on his way to persecute
some Christians who in legal aspect to
him saying "Paul why do you persecute
me, Jesus of Nazareth." Immediately Paul
changed his ways ^{was baptised} and
became a Christian. Peter was told
to "go out and baptize people
from all nations." So he did not
argue with Paul when he decided
to undertake the role of converting Gentiles.

Paul gathered many followers and
also found that the Gentiles were
much more willing to listen and convert
than the Jews were. Paul's
teaching was based on faith and
on the prophet Abraham who gave
God's promise and ~~also~~ approved by showing
faith. The important law Circumcision was
not ~~necessary~~ necessary and ~~that~~ as to enter
the Christian if I knew all that was
required was faith. This shows that ^{Gentile Christians}
and Jews were well with the ~~Jews~~
and James and Peter decided that
the converted Gentiles would not be
Jewish law. When Paul found out
about this he was outraged and

This decision resulted to low PG
early class agent.

James and Peter should be the
gentle but "to be circumcised is to
save the law of Moses, before if you
are circumcised you will be saved." And
had this idea that Christianity was to
come away from Jewish culture - ~~as~~ the
a community and it "Judaizers attempt
to set up a reform group
within Judaism, whereas the gentile
mission attempts to set a completely
different sect from Judaism."

To the end we offered "apostolic
church" as a channel that was
intended in order to keep peace
between the East and the Catholics and
it supposedly worked. But although the
"apostolic church" left most commentators
sceptical and they believe that little would
it do to show the needed cohesion
of the very Church.

In conclusion the institution of Gentles was very to Christendom Sweden and although they didn't have it early, it can be argued that the war the war to the institution of Gentles into the early church is the reason for the expansion of Christianity, and is recognized for the size of its history.

* "Why do you call him I love
Mark?"

36) In argument for this statement it can
be said that the early Christian leaders attended
to make the early Church a Jewish
reform group in which Jewish law and
customs were preserved. So it can be said
that they were very sceptical and inclusive
when non Jews tried to join. This
can be seen when Gentiles tried to join
the leaders asked and James also attended
so how then did Jews feel and decided
that they must be circumcised to join.
Also the Jerusalem Sanhedrin Jews can
be seen in Peter's speech at Pentecost
when he states "Devout Jews, come
and be circumcised," so here he simply directly
addressed the Jews, not one else. Also
when Gentiles did join many domestic
violence were ignored by leaders and
not given any help or interest
Hebrew widows were cared for and
looked after. Finally Leaders who were
chosen by the 12 to distribute food and
to act as servants to them, as the word
Deacons does come from the Greek word
diakonos meaning servant, were all Jewish
which again shows obvious Judaism.*

Although on the other hand it can
be argued that the early leaders
were supportive and accepting of Gentiles. For
example at Pentecost they were able to
speak in tongues so were addressing "people
of all nations." If they weren't supportive
of Gentiles then surely they would have just
spoken in Hebrew like native tongues. Furthermore
the apostles were all supportive of

Paul's mission at the start and
some even helped convert gentiles themselves.
It can also be argued that if
the Christian leaders did not let gentiles
in the early church they would
never have just not let them join and
rejected them, or even told Paul to
abandon his mission, which they never
did. Furthermore all opposition was
withing so Paul kept on and even
baptised Gentiles, the church shows that
they were against gentiles joining the
church.

In conclusion it can be argued that
even the early Christian leaders didn't
make it easy for Gentiles to join the
church and did look down on them
and not them through friendships, but there
is clearly evidence of the encouragement and
they were accepting of gentiles joining
the church but they insisted that they
live by their Jewish customs and followed
the Jewish rules.

Peter's first sermon was also aimed at
Jews.

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not ~~necessary~~ ^{necessary} and ~~that~~ ^{that} as to enter
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not go down well with the ^{Jewish Christians} ~~Jews~~
and James and Peter demanded that
the converted Gentiles carried out the
Jewish law. When Paul found out
about this he was outraged and

James and Peter should be the
 leaders but "To be circumcised is to
 follow the law of Moses, therefore if you
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 in this idea that Christianity was to
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 commonly put it "Judaizers attempt
 to set up a reform group
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In conclusion the introduction of Gentles
was very to Christy's success and
although they didn't come in early, it
can be argued that the ~~was~~ the ~~was~~
so the introduction of Gentles into the
early class is the reason for the
success of Christy, and is especially for
the size of it today.

Elements of relevant, accurate information.
Legibility barely adequate.



36)

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they were against gentiles joining the
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In conclusion it can be argued that
even the early Christian leaders didn't
make it easy for Gentiles to join the
church and did look down on them
and not show enough hospitality, but there
are clearly signs of the encouragement and
they were accepting of gentiles joining
by just not letting them insist that they
live by their Jewish customs and follow
their Jewish rules.

L3

Peter's first sermon was also aimed at
Jews.

Issues only partly understood.



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Section B: Studies in the New Testament

4. (a) Examine Paul's teaching on marriage and divorce. [30]
- (b) 'Paul's teaching on marriage and divorce is incompatible with that of Jesus.'
Assess this view. [20]

4 a) Paul's teaching on marriage and divorce is somewhat similar to that of Jesus' teaching. Paul agrees with Jesus that a couple ^{does not consist of} ~~not two~~ individuals but is an inseparable whole. He therefore does not allow divorce, which coincides with Jesus' teaching that divorce is not recognised as marriage is a sacrament and cannot be broken.

However, in Romans, Paul also gives an 'exception clause' like Jesus did in Matthew. However, Paul's exception clause ~~is~~ was very different to that of Jesus', because Paul ~~times~~ had to deal with a society very different to the society Jesus lived in, ~~as~~ with the issue of mixed marriages. Many Pagans were converting to Christianity ~~while~~ ^{while} the other partner stayed Pagan, ~~and this was a~~ Paul instructed, ~~that if~~ that if the Pagan was unhappy with the newly converted Christian partner, the Christian was allowed to divorce ~~so~~ their Pagan partner and they were not 'bound' to stay together in an unhappy marriage. ~~They~~ They had free will to part for the sake of living more ^{peaceful} ~~peaceful~~ lives separated from each other where ~~the~~ the Christian can explore their new religion, ~~and adapt to Christian customs~~ ^{and adapt to Christian customs} ~~while the Pagan can stay with~~ and traditions which the Pagan may not respect. Or, if the Christian and Pagan couple are happy together, disregarding one partner has converted to this new Christian lifestyle, Paul advises they should stay together.

Paul ^{however, also} had a grudging support concerning marriage, "It is better to marry than to burn" (from unfulfilled sexual ~~urges~~ ^{urges}). Many scholars believe Paul may have had an unsuccessful marriage in the past which may have affected his views and teachings on ~~the~~ matters of marriage and divorce. ~~He often implied that~~

He also contradicts his previous teachings by his ^{own}

believe that the world would soon end. This ~~thought~~ shaped many of his ~~views~~ views. Because he expected this, he also stated that if you are unhappy in a marriage, stay in that marriage because the world will soon end anyway so divorce proceedings would be a waste of time. He also said that if you are happy with a partner and wish to marry them, there is no point as the world is going to soon end.

Paul also often ~~implied~~ implied that marriage was an inconvenience and led to complicated and pointless divorce proceedings. He encouraged being single and ~~celebrate~~ celibate as he was. *

So overall, Paul held very mixed views on marriage and divorce.

* Paul also taught that

b) Paul and Jesus' teachings on marriage and divorce are both quite similar to one another however Paul was dealing with a society of mixed Pagan and Christian marriages, so this owed to many of their differing views.

Jesus completely ~~banished~~ prohibited divorce as he believed a couple was an inseparable whole and not two ~~and~~ individuals, and marriage was a sacrament which ~~can~~ could not be broken.

However, Jesus also had an 'exception clause' in Matthew's gospel. Paul too had an exception clause however each are very ~~diff~~ different. Jesus' exception clause was ~~that~~ the case of adultery. The common Jewish Law was that a man was to divorce his wife ~~if~~ if he found an 'unseen thing' about her" however this "thing" "unseen thing" ~~was~~ were never stated. ~~There~~ There were two Rabbis who dealt with this controversial issue. Rabb Shammai taught this

"uneerly thing" ~~as~~ was adultery or any sexual sin however Rabbi Hillel taught the "uneerly thing" was ~~more~~ a trivial matter, such as a burnt dinner or a less favoured hairstyle. ~~Paul does~~ Jesus' exception clause was more similar to Rabbi Shammai's teaching of adultery. However, many scholars believe Matthew gave this exception clause to 'soften' the teaching of Jesus' teaching as he knew if he suddenly prohibited divorce, would be extremely unrealistic and disobeysed by Jews as they were accustomed to a very easy divorce system. ~~where it is~~ ~~the~~ Matthew altered the blanket ban of Jesus to make it easier for Jews and their conversion to Christianity, or what the Jews would have liked to call a further development of Judaism, ~~than~~ rather than a newly founded religion.

Paul's teaching on ~~divorce~~ marriage and divorce mainly differed from that of Jesus as ~~he was~~ ^{by} Paul dealt with the issue of mixed Pagan and Christian marriages, so overall Paul believed divorce should be ~~permitted~~ however his exception clause (~~he~~ responsible for ~~the~~ differences in his and Jesus' teachings) was that if the Christian partner was unhappy with the Pagan partner, they were allowed to divorce ~~if~~ however if they were ^{still} happy together no matter what their religion is, Paul taught they should stay married.

~~Paul~~ ^{at} Both Paul and Jesus ~~to~~ expected the world to end soon however this concept affected Paul's teaching the most. Paul taught because of this, there was no point getting a divorce if you were in an unhappy marriage, or getting married if you desired to marry someone, because these processes ^{he thought} were a waste of time.

To conclude, I disagree with this statement. I believe Paul and Jesus' teachings on marriage and divorce are fairly compatible however the differences

between their views owe to the fact that Paul
lived in a society with issues of mixed mar-
riages that Jesus did not ~~have~~ to experience
and also the fact that Paul's views were aff-
ected by the ~~the~~ end of the world.

4a) Paul's teaching on marriage and divorce is somewhat similar to that of Jesus' teaching. Paul agrees with Jesus that a couple ^{does not consist of} ~~is not~~ two individuals but is an inseparable whole. He therefore does not allow divorce, which coincides with Jesus' teaching that divorce is not recognised as marriage is a sacrament and cannot be broken.

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Corinthians

Evidence?

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L4

Basic understanding.



b) Paul and Jesus' teachings on marriage and divorce are both quite similar to one another however Paul was dealing with a society of mixed Pagan and Christian marriages, so this owed to many of their differing views.

Jesus completely ~~banned~~ prohibited divorce as he believed a couple was an inseparable whole and not two ~~and~~ individuals, and marriage was a sacrament which ~~can~~ could not be broken.

However, Jesus also had an 'exception clause' in Matt. 19:9 his gospel. Paul too had an exception clause however each are very ~~diff~~ different. Jesus' exception clause was that the case of adultery. The common Jewish Law was that a man was to divorce his wife ~~if~~ if he found an 'unseemly thing about her' however this ~~(thing)~~ "unseemly thing" ~~was~~ were never stated. ~~There~~ There were two Rabbis who dealt with this controversial issue. Rabb Shammai taught this

"uneerly thing" ~~as~~ was adultery or any sexual sin however Rabbi Hillel taught the "uneerly thing" was ~~more~~ a trivial matter, such as a burnt dinner or a less favoured hairstyle. ~~Paul~~ ~~Jesus~~ Jesus' exception clause was more similar to Rabbi Shammai's teaching of adultery. However, many scholars believe Matthew gave this exception clause to 'soften' the teaching of Jesus' teaching as he knew if he suddenly prohibited divorce, would be extremely unrealistic and discredited by Jews as they were accustomed to a very easy divorce system. ~~where it is~~ ~~the~~ ~~Matthew~~ ~~altered~~ ~~the~~ ~~ban~~ ~~of~~ ~~Jesus~~ ~~to~~ ~~make~~ ~~it~~ ~~easier~~ ~~for~~ ~~Jews~~ ~~and~~ ~~their~~ ~~conversion~~ ~~to~~ ~~Christianity,~~ ~~or~~ ~~what~~ ~~the~~ ~~Jews~~ ~~would~~ ~~have~~ ~~liked~~ ~~to~~ ~~call~~ ~~a~~ ~~further~~ ~~development~~ ~~of~~ ~~Judaism,~~ ~~than~~ ~~rather~~ ~~than~~ ~~a~~ ~~newly~~ ~~founded~~ ~~religion.~~

Paul's teaching on ~~divorce~~ marriage and divorce mainly differed from that of Jesus as ~~he~~ ~~was~~ ~~Paul~~ Paul dealt with the issue of mixed Pagan and Christian marriages, so overall Paul believed divorce should be permitted however his exception clause (~~he~~ responsible for ~~the~~ differences in his and Jesus' teachings) was that if the Christian partner was unhappy with the Pagan partner, they were allowed to divorce ~~if~~ ~~however~~ ~~if~~ ~~they~~ ~~were~~ ~~still~~ ~~happy~~ ~~together~~ no matter what their religion is, Paul taught they should stay married.

~~Paul~~ ~~at~~ ~~Both~~ ~~Paul~~ and Jesus ~~is~~ expected the world to end soon however this concept affected Paul's teaching the most. Paul taught because of this, there was no point getting a divorce if you were in an unhappy marriage, or getting married if you desired to marry someone, because these processes ^{he thought} ~~were~~ a waste of time.

To conclude, I disagree with this statement. I believe Paul and Jesus' teachings on marriage and divorce are fairly compatible however the differences

between their views owe to the fact that Paul
lived in a society with issues of mixed mar-
riages that Jesus did not have to experience
and also the fact that Paul's views were aff-
ected by the ~~the~~ end of the world.

L5

Some appropriate comment.



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