

## **MARK SCHEME for the October/November 2015 series**

### **9011 DIVINITY**

**9011/33**

Paper 3 (The Apostolic Age), maximum raw mark 100

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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**SECTION A**  
(Acts 1–21:15 and Galatians)

In Question 1, there are 6 marks for each passage, and 1 additional mark to reward overall competence. Half marks may be used for each part of the question, but must be rounded up to a whole number for the overall mark. Only the RSV text is given in this mark scheme.

At least **one** question must be answered from this section.

**1 Comment on points of interest or difficulty in four of the following, with brief reference to the general context:**

**(a) And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. (Acts 2:42)**

Background: Popular response to the Day of Pentecost, Peter's speech and baptism: reflects Luke's idealistic view of the primitive church

Content: Fourfold pattern: the apostles' preaching and catechesis; the communal and (?) distinct life of the church; breaking of bread = the Eucharist or common meals on a Jewish pattern; prayers? in the Temple or synagogue or independently

**(b) And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and extolling God. (Acts 10:45–46a)**

Background: Peter preaching in the house of Cornelius and to his Gentile/mixed race group: first evangelism of the Gentiles and by an apostle

Content: Peter's Jewish companions amazed ?hostile ?astonished at novelty; Holy Spirit poured out without any human prayer, merely as divine response to Peter's address; speaking in tongues shows this the Gentile Pentecost; comment of different languages or more possibly ecstatic speech

**(c) Some also of the Epicurean and Stoic philosophers met him. And some said, "What would this babbler say?" Others said, "He seems to be a preacher of foreign divinities" – because he preached Jesus and the resurrection. (Acts 17:18)**

Background: Paul in Athens and so confronted with the intellectuals of the Greek and Roman world: significant clash in terms of Acts' development

Content: Identify Epicurean and Stoic views particularly profound difference in first and some parallel in second; babbler suggests Paul thought incoherent or a collector of odd ideas [Liddell and Scott give 'a crow which picks up seed and rocks']; foreign divinities points to scorn about religious cults from Syria

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- (d) ... but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised ... (Galatians 2:7)

Background: Paul's second visit to Jerusalem and his discussions with Peter, James and John about content and spheres of preaching

Content: Paul's distinctive ministry to the Gentiles recognised, and characteristically phrased by him as making him equal to Peter; yet content of preaching apparently identical, and no reference to debates (as in 2:11ff) about Gentile practices either ritual or moral

- (e) But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. (Galatians 4:4–5)

Background: Development of the results of justification in terms of Abraham's offspring and heir

Content: Time making sense of the Abraham, Law, Christ sequence of divine action: sent forth as imprecise: born of woman a unique reference in Paul: law and redemption reflection and connection: concept of adoption both in Judaism and Roman world: a meaty text: don't expect everything for full marks

- (f) For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. (Galatians 6:8)

Background: From Paul's closing moral exhortation to the letter; reflects characteristic distinction between flesh and spirit

Content: Harvest imagery powerful; flesh the ordinary life of human beings? or the physical instincts of human existence?; Spirit assumed to be divine (NB capitalisation) yet could also refer to inner human life of the mind or of human beings in relation to God; corruption physical? moral? or simple alternative to eternal life

## 2 'The theology of Acts influences the author's account of the development of the Church.' Discuss.

Focus of the question is the priority of theology in shaping the historical narrative in Acts: discussion of the theological themes might include the standard Lukan ones as in concern of outsiders (Ethiopian), for women (Tabitha, Lydia, daughters of Philip), for Gentiles (whole opening-up of mission from Acts 10), then the development of the theology of the Holy Spirit and debate about continuing significance of circumcision and Torah observance, and the theology of mission. Comparison might focus on the idealised view of the Jerusalem church in the early chapters, on the shape of Paul's missionary journeys as fulfilling the plan sketched in Acts 1 and 2, on the Council of Jerusalem in dealing with the conditions of Gentile mission, as identifying the control of the apostles and elders, as clashing with the chronology and understanding in Galatians.

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**3 Assess critically Paul’s teaching in Galatians about the death of Christ.**

Rooted in Galatians 2 and 3, though might usefully include the allegory in 4 and the moral and spiritual applications in 6: key issues are Paul’s identification of himself and other Christians as participating in Christ’s death (might usefully include extended discussion of how this achieved: no reference pace Romans to Baptism until end of 3 – point not yet fully developed by Paul himself?), the motive of love, the justifying effect, the curse of the Law imposed on the crucified, and consequent contradiction in the divine act, reflection on redemption in 4. A meaty essay, so do not expect everything to access top marks.

**4 Compare the teaching in Acts and Galatians about the Gentiles’ need to observe the Jewish Law.**

From Acts focus will be the decisions of the Council of Jerusalem in 15 and Paul’s subsequent preaching on the 2<sup>nd</sup> and 3<sup>rd</sup> missionary journeys: might usefully be discussion of Timothy’s circumcision in Acts 16 compared with the treatment of Titus in Galatians 2: possibly discussion of Paul’s return to Jerusalem in Acts 21 (though 21:17ff not specified for study): might be reflection on the roles of significance of James, the brother of the Lord (perhaps contrasting Acts 15 and Galatians 2:1–10); in Galatians focus on 2:11–16 and the debate with Peter and Barnabas, and on the rhetoric of 3:1–6 in terms of Paul’s rivals/opponents: might be some reflection on Paul’s development of moral teaching in terms of Christian discipleship particularly the sketch of Spirit and flesh in 5 and the discussion of circumcision in 6.

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## SECTION B

Answer at least **one** question from this section.

### 5 Examine critically the role of Abraham in Paul's teaching about faith.

Rooted in Romans 4 and Galatians 3: caution should be used if candidates cite Hebrews as if it were by Paul: might usefully include some reflection on Abraham's role as the father of Judaism, as the model of faith which precedes works, on circumcision as the seal of righteousness, on the promise to Abraham of the blessing to his descendants who shared his faith, and then the commentary on the birth of Isaac, from Galatians the explicit extension of the Abrahamic blessing to Gentiles, and the discussion of Jesus as the seed of Abraham.

### 6 'Paul's guidance to his converts about moral behaviour reflected his Jewish inheritance rather than their Gentile background.' Discuss.

Wide range of texts might be used from Romans 12–15, I Corinthians 6–10, Galatians 5 and 6, Colossians 3:5–4:6, I Thessalonians 5: probably only some candidates will try to use Romans 1–2: focus will probably be on the strong Jewish elements in Paul's thinking, as in the condemnation of homosexuality in Romans and I Corinthians, the teaching on marriage as life-long and excluding divorce, but challenge might be advocacy of celibacy in I Corinthians 7, on the Law as a (silent) partner in the moral dialogue in Romans and Galatians, on the extended discussion of food laws in Romans, I Corinthians and Galatians, on observance of special days in Romans and Colossians, specific citation of the second table of the Decalogue in Romans 13 and contrast with love.

### 7 How important is the Old Testament in the argument of Hebrews?

Might include discussion of use of proof texts running through the letter, from the initial exegesis of the Psalms in 1, to the treatment of Psalm 95 in 3; the use of Old Testament figures as Melchizedek, the High Priest, the list of the heroes of faith in 11; the exegesis and application of Jeremiah's new covenant in 8 and 9; the following comparison of sacrifices under the Law and in the death of Jesus: crucial is assessment of importance and significance in the argument(s). Merely expository work should not be highly rewarded.

### 8 Examine the teaching about Christian behaviour in the Letter of James.

Based on virtually the whole Letter from the teaching about integrity and the tongue in 1, to the social treatment of different people in 2, the balancing of commandments, the tongue and modesty in 3, disputes and planning in 4, treatment of riches and practices of prayer in 5: not all of these required to access the top marks, but an examination rather than an exposition. Might well be reference to the Jewish elements present according to some commentators.

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**9 To what extent did the Roman Empire make the spread of Christianity easier and faster?**

Elements to be examined might include: the unitary nature of the Empire which allowed the vision of travel and practically facilitated it; the general possibility of preaching in Greek as far west as Rome; the general openness of the Roman government to varying religions among its subjects [Gallio in Acts 18] (though here could be significant counter-evidence from, for example, Paul in Philippi in Acts 16); more sophisticated answers might reflect on the near-eastern origin of many popular cults in the early Imperial period; the benefits of Paul's Roman citizenship; the economic unity of the Empire facilitating self-financing missionaries, for example, Paul, Priscilla and Aquila; the expulsion of Jews from Rome by Claudius which, though oppressive, equally seems to have strengthened Christian activity by accident. Might note the general positive view of Rome adopted in Acts and in Romans 13.

**10 Assess critically Paul's teaching about the Eucharist in I Corinthians.**

Obviously based on I Corinthians 10 and 11: might look at the account of the Last Supper, at the language of tradition, of handing on, which Paul uses, at the Dominical words which he quotes and the various understandings of these among scholars and Church traditions, at the sense of union with Jesus in the Eucharist which excludes the Corinthians from social activities which require them to eat meat derived from sacrifices in pagan temples: might look at Paul's play on the Eucharistic and Ecclesial meanings of the phrase 'the Body of Christ': might also look at the Corinthian abuses in their Eucharists, the relation of the Eucharist to the Agape feast, at Paul's words about unworthy participation in the elements.