
DIVINITY

9011/32

Paper 3 The Apostolic Age

October/November 2018

MARK SCHEME

Maximum Mark: 100

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.

Cambridge International will not enter into discussions about these mark schemes.

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This document consists of **10** 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.

Mark Bands

The overall mark (for a question allotted 25 marks) should reflect the descriptions below:

- 0** answer absent/completely irrelevant
- 1–4** largely irrelevant/very short/in note form making very few significant points/completely unacceptable quality of language
- 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
- 8–9** too short/immature/limited knowledge/ unable to create a coherent argument/poor quality of language
- 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
- 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
- 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
- 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
- 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
- 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

| Question | Answer | Marks |
|----------|--|-------|
| 1 | <p>Only the RSV text is used in the mark scheme.</p> <p>Comment on points of interest or difficulty in four of the following, with brief reference to the general context:</p> | 25 |
| 1(a) | <p>Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God. (I Corinthians 4:5)</p> <p><u>Context:</u> Paul's discussion of the apostles as stewards of Christ and therefore responsible for their ministries to God</p> <p><u>Content:</u> Eschatological language rare in Paul, but here using it as horizon</p> <p>Close parallel to Synoptic language about judgment bringing light into darkness</p> <p>Heart is the inner human personality, intentions, hopes, motives Judgment a positive experience: Note – commendation from God</p> | |
| 1(b) | <p>For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy. (I Corinthians 7:14)</p> <p><u>Context:</u> Paul's answer to the Corinthians' questions about marriage Pauline exception about conversion of one partner potentially ending the marriage because baptism = death</p> <p><u>Content:</u> high doctrine of marriage as consecrating or making holy the pagan partner</p> <p>Even handed that either spouse sanctifies the other: might this reflect Roman concepts rather than Jewish?</p> <p>Sanctification extended to the children from the parents, and strong language to describe this – 'are holy'</p> | |

| Question | Answer | Marks |
|----------|--|-------|
| 1(c) | <p>For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. (I Corinthians 12:12)</p> <p><u>Context:</u> Paul's discussion of the Holy Spirit's presence in Christians Summary of preceding verses and introduction of the body image which will fill the rest of the chapter</p> <p><u>Content:</u> body a standard first century image for human unity, found in Livy and the Stoics</p> <p>Paul's first use of this image which will be developed in Romans, Colossians and Ephesians – does it come from the Eucharist section in I Corinthians 11?</p> <p>Powerful image of unity reflecting disunity among parties (I Corinthians 1–4) and at the Eucharist</p> <p>Stress on believers' participation in Christ as his members</p> | |
| 1(d) | <p>I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue. (I Corinthians 14:18–19)</p> <p><u>Context:</u> Paul's discussion of the abuse of glossolalia among the Corinthians Ends the section about the necessity of an interpreter and consideration for the non-charismatic fellow worshipper</p> <p><u>Content:</u> tongues the gift of ecstatic speech or miraculous knowledge of other human languages – properly called glossolalia – here seems to be ecstatic and generally unintelligible utterances</p> <p>Paul himself speaks in tongues abundantly – unique reference.</p> | |

| Question | Answer | Marks |
|----------|--|-------|
| 1(e) | <p>And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers. (I Thessalonians 2:13)</p> <p><u>Context</u>: Marks break from Paul's defence of the manner of his ministry in Thessalonica. Resumes the theme of thanksgiving for the Thessalonians' faith and practice</p> <p><u>Content</u>: Gospel explicitly the word of God and so rooted in the divine revelation in Jesus Christ</p> <p>Already Paul uses the language of handing on and reception for the transmission of the gospel; see I Thessalonians 4, (I Corinthians 11 and 15)</p> <p>The word of Paul, Silvanus and Timothy (men) truly the word from God to salvation</p> <p>Acceptance allows the word to work in the Thessalonians for faith and practice</p> | |
| 1(f) | <p>For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. (I Thessalonians 4:14)</p> <p><u>Context</u>: Paul's discussion of those who have died (fallen asleep) and their destiny</p> <p>Introduces the eschatological description of the Parousia</p> <p><u>Content</u>: focus on the primary Christ event of the death and resurrection</p> <p>Thessalonians largely pagan in origin so some previous explanation of the concept of resurrection likely</p> <p>Jesus the key figure through whom believers will enter eternal life/heaven</p> <p>This will apply to those already physically dead as fully as to those who are alive when Jesus returns – might note the expectation of the Eschaton in Paul's and his readers' lifetimes in this section</p> | |

| Question | Answer | Marks |
|----------|--|-------|
| 2 | <p>Assess Paul's responses to divisions in the Corinthian church.</p> <p>Texts might range from opening discussion of the report from Chloe's people about different parties (I Corinthians 1–4), law suits (6), meat offered to idols (8, 10), the Eucharist (11), Spiritual gifts (12, 14): do not expect all of these for a top answer. Paul's responses include his rejection of his own party leadership and by implication others; his insistence of Christ as the only leader of the Church; his teaching about suffering injustice instead of going to the pagan courts for redress; his concern for those who might be offended by eating idol meat; his rebukes about the failure to recognise the essential unity created and affirmed by the Eucharistic celebration; his concern for unity and the positive use of all Spiritual gifts. Points in assessment might include the different teaching in 8 and 10 about idol meats; references to the need for II Corinthians to guide the Church further; sheer range of splits as pointing to inadequate initial evangelisation.</p> | 25 |

| Question | Answer | Marks |
|----------|---|-------|
| 3 | <p>Discuss critically Paul's teaching about pagan ideas and practices in I Corinthians.</p> <p>Might use I Corinthians 5, 6, 7, 8, 10, possibly elements from 15: so the case of immorality/incest contrasted with pagan moral standards, the use of pagan law courts, and relations with prostitutes, standards of marriage and divorce in Roman society which allowed divorce fairly freely, or permitted unofficial unions as the basis of family life, the question of food offered to idols as the basic meat supply for Corinthians and their social relationships with their fellow citizens, and difficulties in understanding resurrection as a picture of continuing existence after death. Might be discussion of Corinth's ancient status as the sanctuary of Aphrodite and associated cultic prostitution, but also of refoundation as a Roman colony largely initially populated with retired soldiers, and of port status as a key transit point and Paul's reference to Cenchreae. Critical elements might include contradiction between 8 and 10 about idol meat, clear hostility to pagan involvement in 6, recognition of pagan moral standards in 5.</p> | 25 |

| Question | Answer | Marks |
|----------|---|-------|
| 4 | <p>'I Thessalonians is filled with the joy Paul felt at his converts' behaviour.' To what extent is this an accurate summary of the letter?</p> <p>Allows candidates to roam through the letter for textual references: any appropriate ones should be credited, though should be applied clearly to the question. Might be reference to Paul's delight at the Thessalonians' initial warm welcome in contrast to the sadness associated with leaving Philippi, his recognition of their acceptance of the gospel message as divinely inspired, public fame of their faith, cheerfulness in suffering affliction of persecution. Might be use of Acts 17 to explain Paul's flight from Thessalonica to Athens, and need to reassure his converts of his continuing survival and concern for them. Contrary themes might be teaching about sexual morality, emphasis on observing the command to love, clarification of understanding of the resurrection, (all in 4) and brisk spatter of commands in 5 about community life. Unlikely to be anything about critical deconstruction of the letter into separate communications, but if present should be rewarded.</p> | 25 |

| Question | Answer | Marks |
|----------|--|-------|
| 5 | <p>Compare the contributions of Philip and Barnabas to the spread of the gospel.</p> <p>For Philip, Acts 6, 8, 21 (but only to syllabus limit): for Barnabas Acts 4, 9, 11, 13–16. Philip's contribution from his Hellenist origins, initiates the mission to Samaria which is the first move outside the strictly Jewish environment, then radically converts and baptises the Ethiopian eunuch, thus extending Christianity into Africa and beyond the boundaries of the Roman Empire, and to a person clearly debarred from entering the Temple in Jerusalem (Deuteronomy 23:1) so a series of radical initiatives without prior reference to the Jerusalem Apostles, then finally the focus of the Church at Caesarea. Barnabas' contribution as a generous Levite, then the one with the courage to welcome Paul, and be with him through his time at Antioch, before sharing in the 1st Missionary Journey without apparent jealousy, and supporting Paul's mission to the Gentiles (do not expect Galatians 2 reference) and supporting the Pauline argument at the Council of Jerusalem before the final quarrel about John Mark and following separation. Critical assessment should run through the account or be summary: both innovative missionaries, but both with moments of weakness or retirement.</p> | 25 |

| Question | Answer | Marks |
|----------|---|-------|
| 6 | <p>'Baptism is the outward sign of justification.' How good a summary of Paul's teaching is this?</p> <p>Rooted in Romans 3–8, especially 6, but might usefully be references to I Corinthians 1, 10, 12, 15 and Galatians 3, 4. Needs to be a clear understanding of Paul's teaching about justification as the reception by faith of the saving acts of Christ, so some reflection on Romans 3 and 4, but then extend this to Paul's theological account of baptism as a (sacramental?) participation in Christ's death, burial and new or resurrection life, which in turn opens up the reception of the Holy Spirit as in Romans 8 and I Corinthians 12, and the idea of adoption as children of God and co-heirs of Christ as in Romans 8 and Galatians 4. Critical reflection will probably centre on the evangelical interpretation that justification is by faith alone, without the need of external signs or ceremonies, so stressing Romans 3–4 at the expense of Romans 6, 8, or the alternative view that Romans 3–4 is the theological grounding for the necessary liturgical experience of Romans 6 and the spiritual consequences described in Romans 8.</p> | 25 |

| Question | Answer | Marks |
|----------|---|-------|
| 7 | <p>How far can Paul's letters be understood properly without a knowledge of the Old Testament?</p> <p>Huge variety of texts available to support the answers here, so any relevant material should be appropriately credited. Lines of analysis might include the pagan origins of most of Paul's converts, especially in Corinth and Thessalonica, and consequent ignorance of the Old Testament; the newness of the gospel as the proclamation of the death and resurrection of Jesus as the saving acts of God, though might note stories about dying and rising among pagan legends; understandings of the concept of sacrifice among Jews and pagans; the frequency and almost casual references to Old Testament stories and ideas in the letters; the central place of Abraham in the justification by faith argument; the hostility to observing the Law in I Corinthians 9 or Galatians or Romans 7 or any other relevant passage); the concept of Jesus as the new or second Adam in I Corinthians 15. Any other coherent line of analysis should be credited.</p> | 25 |

| Question | Answer | Marks |
|----------|---|-------|
| 8 | <p>How central was love to Paul's ethical teaching?</p> <p>Obvious text is I Corinthians 13, but any relevant material should be credited, and the hymn to love not essential. Needs to be contrasting material such as comments in Galatians, or in I Corinthians chapters 5 and 6 or other appropriate material. Might usefully examine the closing chapters of Romans or Galatians or I Thessalonians 5 as passages of ethical exhortation. The case for will focus on love as the chief theological virtue or as obedience to Jesus' command (though this only alluded to in Romans 13:9–10) or as the basic community attitude and experience. The case against might look at specific ethical teaching, comment on the ad hoc nature of Paul's teaching, or suggest alternatives as following Jesus' or Paul's example(s).</p> | 25 |

| Question | Answer | Marks |
|----------|---|-------|
| 9 | <p>Discuss the teaching about prayer in the letter of James.</p> <p>Relevant material through the letter, though James 5 significant, and hard to see how it could be ignored. Implicit sense of prayer in James 1 as guiding and sustaining the Christian life, especially in times of trial and temptation; James 2 worship as a communal activity which should transcend social differences; James 3 on the use and care over the tongue; James 5 on prayer as central Christian response to life, with anointing of the sick, and the model of Elijah to demonstrate the reality of prayer and its effects. Discussion might also include the sense of gifts from above which recurs through the letter.</p> | 25 |

| Question | Answer | Marks |
|----------|---|-------|
| 10 | <p>To what extent did the Roman Empire allow the preaching of the gospel?</p> <p>Texts might be drawn from Acts, Romans 13. Positive treatment of Christians found in Sergius Paulus in Acts 13, absence of official persecution during the 1st Missionary Journey, the positive response of the gaoler at Philippi, the interest of the Areopagus group in Athens, Gallio's refusal to hear charges against Paul, the intervention of the Ephesus town clerk and generally the way that the Empire facilitated travel and preaching by its two official languages. Might reflect too on the positive attitude in Romans 13 to the Empire, though this probably shaped by the date of writing and the government of Seneca and Burrus. Negative treatment largely from Jews, though the Philippi magistrates do arrest and flog Paul, and try to release him quietly, and the law prohibiting attempts to convert Romans to eastern religions are appealed to at Philippi and Thessalonica. Credit, though do not require, extra syllabus material about Paul's eventual arrest, trials and execution.</p> | 25 |