

MARK SCHEME for the October/November 2015 series

9011 DIVINITY

9011/32

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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Cambridge is publishing the mark schemes for the October/November 2015 series for most Cambridge IGCSE[®], Cambridge International A and AS Level components and some Cambridge O Level components.

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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 all were amazed and perplexed, saying to one another, "What does this mean?" But others mocking said, "They are filled with new wine." (Acts 2:12–13)**

Background: The Day of Pentecost and the outpouring of the Holy Spirit, especially the gift of speaking various languages and the impact of this on the diverse people present.

Content: Characteristic amazement/perplexity at the results of the Spirit: hostility and mockery a Lukan characteristic response: biblical imagery of new wine as effervescent: irony of truth of God's new act in the gift of the Spirit.

- (b) About that time Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword... (Acts 12:1–2)**

Background: Identify Herod Agrippa I and therefore possible dating to 41/42: extension of persecution from religious to secular authority.

Content: comment on the Herods' methods of rule and disposition to violence: note on James and on this first death among the apostles: perhaps note about confusion with James, the brother of the Lord: comment on extension of persecution forcing apostles temporarily into hiding and contrast with the growth of the Church as a result.

- (c) and from there to Philippi, which is the leading city of the district of Macedonia, and a Roman colony. We remained in this city some days; and on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer; and we sat down and spoke to the women who had come together. (Acts 16:12–13)**

Background: Move of preaching the Gospel into Europe and note the odd man of Macedonia who calls Paul and the Holy Spirit's clear direction about where to preach

Content: Comment on Philippi as a Colony and therefore Roman: about the Sabbath meeting with possible converts as standard: the absence of a synagogue building and therefore prayer near the river: women as more likely to be Godfearers or proselytes: might extend to Lydia of Thyatira.

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- (d) **But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood...(Galatians 1:15–16)**

Background: Paul's defence of his status as an apostle and account of his call to do this

Content: Echo of Jeremiah 1 and the call of the prophet: emphasis on grace even in the call: stress on direct revelation of Jesus (might be in me/to me debate): commission to the Gentiles at the start: independence of existing apostles as in all Galatians 1

- (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 in Christ Jesus neither circumcision nor un-circumcision is of any avail, but faith working through love. (Galatians 5:6)**

Background: Paul returns to the key issue of circumcision and its opposite

Content: in Christ the crucial status of believers: explain faith and love in terms of the letter and/or of Paul's broader theology: of any avail as indication of uselessness of human works or activity

2 'In Acts, the author writes theology rather than history.' Discuss.

Standard question about the combination of history and theology in Acts: answers might include assessment of Luke as 1st century historian, perhaps in relation to Lucan's definition of writing history or in terms of his straight-forward narrative in historical form: might be reference to datable incidents such as Paul before Gallio or to the problems associated with dating the Council of Jerusalem: might be discussion of Luke's eye-witness status to at least some of the events: should also include discussion of the theological themes, either standard Luke as in concern of outsiders (Ethiopian), for women (Tabitha, Lydia, daughters of Philip), for Gentiles (whole opening-up of mission from Acts 10) as well as development of the theology of the Holy Spirit and debate about continuing significance of circumcision and Torah observance.

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3 Assess critically Paul’s teaching in Galatians about justification by faith.

Rooted in Galatians 2 and 3, though might usefully include reference to Paul’s conversion experience by grace in 1 and to the allegory in 4 and application in 5: key issue is the contrast with righteousness deriving from legal observance after circumcision and the righteousness of faith as setting free from sin and for service: might be comparison with Paul’s later development of this in Romans though focus should remain on Galatians: might be discussion of the Abraham passage in 3 as getting round the divine origin of the Torah, and of its characterisation as a Paedagogos: a meaty topic so do not expect everything for top marks.

4 Compare the teaching in Acts and Galatians about the acceptance of Gentiles as Christians.

From Acts focus will be on Peter and Cornelius in 10 and 11, Paul’s missions and the decisions of the Council of Jerusalem in 15: might usefully be discussion of Timothy’s circumcision in Acts 16 as compared with Titus in Galatians 2: might be reflection on the division between Peter and Paul as sent to the circumcised and the uncircumcised, and on the roles of significance of James, the brother of the Lord (perhaps contrasting Acts 15 and Galatians 2:1–10 with Galatians 2:11–16): might be some discussion of the background to the writing of Galatians in terms of Paul’s rivals/opponents: might also be discussion of Paul’s commission as the apostle to the Gentiles in Acts 9 and Galatians 1 and the implications of this: might be some reflection on Paul’s development of moral teaching in terms of Christian discipleship.

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Section B

Answer at least one question from this section.

5 Examine critically Paul’s teaching about the death of Christ being a sacrifice.

Rooted in Romans 3:21–31 and 5, though other relevant texts may be used: caution should be used if candidates cite Hebrews as if it were by Paul: might address the range of sacrifices expected under the Torah as in holocausts, sin offerings, peace offerings and communion sacrifices (might here be something about the Eucharist from some candidates): might consider such problems as the sacrificial offering of the Son to the Father, the difficulty for 21st century believers of the concept of sacrifice: might address the root meaning of sacrifice = to make holy and that idea’s implications for Paul’s teaching about baptism in Romans 6 or mystical union in Colossians.

6 ‘Paul simply adopted pagan guidance about moral behaviour when writing to his converts.’ Discuss.

Wide range of texts might be used from Romans 12–15, Galatians 5 and 6, Colossians 3:5–4:6, I Thessalonians 5, though central is probably the household code in Colossians where there are clear pagan parallels: probably only the best candidates will try to use Romans 2 or I Corinthians 7–10: focus will probably be on range of virtues and behaviour expected, with reference to the central place of love as innovative, but specific examples often found among at least Stoic writers: might note the innovation of responsibility to God or the inspiration of the Spirit in shaping conduct and attitudes.

7 Assess critically the teaching in Colossians that Christians are united mystically with Jesus Christ.

Based on Colossians 1:15–29, 2:8–3:4: might focus on the cosmic significance of Christ for the author and therefore the idea that faith allows human beings to transcend or complete their created roles: might look at the concept of Christ as the first-fruits of the resurrection order in which believers come to participate, at the unusual idea of the believer participating in the sufferings of Christ and in some sense completing them, at Christ as the middle term in whom ‘the whole fullness of divinity dwells’ while believers are in Christ by baptism to the extent that their life is in him completely: might also comment on the language of the letter as going beyond other Pauline writings, or in transforming the language and concept of headship and the body.

8 How distinctive is the understanding of faith in the Letter of James?

Based on the standard contrast between faith in Paul, especially Romans & Galatians, and James, though focus of the argument should be analysis of James’ thought: might look at the basic meaning of faith as implying acceptance, trust, obedience: will almost certainly then look at the relationship between faith and works, at James’ whole-hearted acceptance that faith is demonstrated in what believers do, at Paul’s contrast between saving faith and works required by the Torah, yet while acknowledging that the relationship of faith implies if not requires certain sorts of attitudes, behaviour, and actions: might in the strongest candidates be some reflection on propositional and non-propositional understandings of faith: interesting, but unlikely, would be a comparison with Hebrews 11.

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9 Examine Paul’s teaching that the Roman Empire was instituted and authorised by God.

Central text is probably Romans 13, though Acts material in 16 and 18 might also be commented on, as might I Corinthians 6:1–8: might be some awareness that Paul wrote under Claudius and the early years of Nero when the influence of Seneca and Burrus meant that the Imperial government was generally effective and fair: might be comment, rooted in Acts 13 and 18, on the importance of the personality and interests of the local governor (might also be generalised reference to Pontius Pilate to illustrate this): might then reflect on 1st century understandings of the origins of government and the absence of any real practice of democracy in the ancient world: might note the function of government to protect and to reward the virtuous publically, and the lack of New Testament concern about the morally ambiguous status of soldiers (reference to Acts 10 possible): might be general reflection that Paul’s missionary activity and missionary strategy of reaching Rome would not have been possible without the Empire: might reflect on the irony of the Neronian persecution and martyrdom of Paul.

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

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.