
DIVINITY**9011/33**

Paper 3 The Apostolic Age

October/November 2016

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.

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Mark Bands

- 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 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 main 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 comprehensively 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

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Section A

(Colossians and Hebrews)

Only the RSV text is given in this mark scheme.

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

- (a) He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. (Colossians 1:18)**

Background: Primitive hymn to Christ (?): no obvious metric pattern however: reflects interest in the cosmic significance of Christ

Content: The Church as the body of Christ: possible contrast reference to Romans and I Corinthians and comment on development and extension of idea: the primal role of Christ in creation and in redemption: first-born indicates link with Christians: concept of pre-eminence lot here so not everything needed for full marks

- (b) Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience ... (Colossians 3:12)**

Background: Marks shift after passage of negative moral exhortation: immediate context absence of distinction and discrimination in Christ

Content: Chosen ones emphasises God's call to Christians, who as a consequence may share his qualities of holiness and love: these specifically instanced in the various qualities of identification with other's sufferings, practical expression of willingness to serve others, humility and capacity to bear with others.

- (c) But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for every one. (Hebrews 2:9)**

Background: Contrast between Jesus and the angels rooted in quotation from Psalm 8: Pauline phrase (I Corinthians 15:27–29) about Christ's universal rulership

Content: Jesus' incarnate life moves him below heavenly beings in sharing human existence: but his death both an identification with universal human experience and a transforming passage back to heavenly status which affects the experience of all other human beings: this rooted in God's free gift. Lot here so not everything required for full marks.

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- (d) Therefore let us leave the elementary doctrines of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God ... (Hebrews 6:1)**

Background: Marks a shift in the argument from the rebuke to the readers' immaturity at the end of chapter 5 and begins the explanation of the promised 'solid food'.

Content: contrast between 'elementary doctrine' and 'maturity' points to readers' growth pattern in their faith and practice: stress on basic conversion experiences of repentance (change of heart and mind or regret at previous evil) and inadequacy of works without Christ, and on conversion being the acquisition of the faith relationship: might be note on Pauline nature of this verse.

- (e) Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. (Hebrews 12:3–4)**

Background: Shift in the argument after the climactic description of Jesus as the triumphant pioneer of faith: starts move towards the more extended discussion of behaviour and attitudes in chapters 12 and 13.

Content: Roots Christian behaviour in Christ's experience of rejection and hostility: persecutors sinners in that they oppose God: need for endurance a new note suggesting ongoing personal and communal commitment to a lengthy witness which may be a struggle: 'shedding of blood' may be a clue to date or destination of the letter given our understanding of persecution in the 1st century.

- (f) For here we have no lasting city, but we seek the city which is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. (Hebrews 13:14–15)**

Background: picks up earlier themes of Christian pilgrimage of faith from chapter 11 and city from chapter 12 in setting of moral exhortation about the life of the Christian community: follows on description of Jesus' sacrificial death.

Content: imagery of city possibly rooted in Jerusalem/Zion concept which explicit in chapter 12, so underlining use of OT, possibly such texts as Psalm 122 or NT, in Jesus' comments about Jerusalem and their ambiguity: hieratic and liturgical language, but sacrifice is not an animal or Jesus on the cross, but verbal acknowledgement and praise

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2 ‘The Apostle Paul is clearly not the author of Colossians.’ Discuss.

Basic debate provoked by fitting Colossians into Paul’s career and a plausible theological background: so ideas about Gnosticism either as the target or as influencing the thinking push to a 2nd century date and non-Paul authorship while others may see close links with genuine Paul letters, for example Philemon. Might note that pseud-epigraphy not apparently a problem before the late 2nd century. Then focus on 2 main areas: language and style, and theological ideas.

34 hapax legomena, and 15 further Pauline hapax, and a style which is cumbersome, verbose and which uses long sentences with many sub-clauses: do these point to a very late date in Paul’s career when his style had evolved, to Paul dealing with a new set of questions and so changing his language, or to a Pauline imitator writing after the Apostle’s death?

Theology is new in Christology, ecclesiology, understanding of apostleship, and of baptism and in eschatology: also the household code in chapters 3–4 possibly borrowed from pagan models. Can these be best explained by shifts in Paul’s thinking or by a continuator picking up his master’s ideas and taking them in new directions? Might be comment on amount of development in a short letter.

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3 To what extent is faith the central concern in Hebrews?

Might draw on discussion of Christ's faithfulness in chapter 3, on faith and repentance in 6, but main focus will probably be extended discussion in 11:1–12:2. Might be comment on the practical implications of faith in 6, 12 and 13. Might be definition of faith, possibly using 11:1–2, but might go wider to reflect on faith as accepting a set of ideas or understandings as in recognising the activities of Jesus as salvific, or faith as a relationship entered into as a result of the divine initiative and so focusing on human responses to this experience of the divine call. Should then engage in assessment as to how central this in Hebrews in comparison to other emphases, such as in the role of Jesus as the agent of God, as God identifying with human existence or as the High Priest transforming both that idea in comparison with the OT or as explaining Jesus' roles in relation to believers, or in relation to moral exhortation or working out of the demands of Christian living.

4 Compare and contrast the ethical teachings of Colossians and Hebrews.

Based on Colossians 3 and 4, Hebrews 12 and 13, though any other relevant material should be credited. Colossians might include discussion of the renewal of believers by abstaining from list of evil practices, positive practice of love and its auxiliary virtues, the Household Code for families and slaves, witness to non-believers by moral life. Hebrews might include acceptance of discipline, purity of life and peace with all, hospitality to strangers and visits to the imprisoned, marital purity, obedience to community leaders. Common motifs: the practice of love and Christian values. Contrasts: specific concerns perhaps reflecting issues in or weaknesses of recipient communities, general stage of development of the Church or Christian mission at date of composition or in particular areas, the absence of specific evil practices in Hebrews (sin rather than list of specifics).

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Section B

5 How important was the conversion of Paul to the growth of the Church in Acts 1–21?

Only Acts 9 a set text, but focus of the question is its literary and/or structural roles in the narrative of Acts rather than specific details of Paul's experience. Accounts of the Conversion without extended development should not score highly. Needs to be some discussion of Jerusalem Apostolic preaching and of the Samaritan mission, then the Petrine ministry to Cornelius as opening up the Gentiles as missionary targets, before some coverage of the missions of Paul and Barnabas across Asia Minor and into Greece. Should be conclusions drawn about the importance of Paul in this: could Peter and/or Barnabas have launched the mission to the Gentiles or was the post-conversion Paul an essential player?

6 'Paul's theology focused so much on the death of Christ that he underestimated the importance of the resurrection.' Discuss.

Much relevant textual material, so do not expect everything for a top mark: texts used might include Romans 3–6, I Corinthians 15, Galatians 3–4, I Thessalonians 4, and even Colossians 1 (with caveat about authorship). Main areas might include the importance of Christ's death as freeing from the obligation of the Law, Christ's death as a sacrifice to take away sin, Christ's death as establishing a new relationship between human beings and God, the discussion of baptism especially in Romans 6 and the understanding of new life there, the understandings of the resurrection in Corinthians and Thessalonians. Any other relevant material should be credited. Conclusion needed about the balance between death and resurrection in Paul's thinking: best might suggest development or change of emphasis between say I Thessalonians and Romans.

7 Compare and contrast the contributions of Philip and Barnabas to the spread of Christianity.

Texts from Acts might include for Philip Acts 6 on deacons, the Samaria mission in (and the apostolic role in that) and the Ethiopian eunuch in Acts 8, and hospitality in Acts 21, and for Barnabas the gift of Acts 4, the welcome to Paul in Acts 9, the Antioch mission of Acts 11, Paul and the first Missionary Journey in Acts 13–14, the dissention in Acts 15 about the rules for Gentiles and the final separation from Paul. Points might include differing roles in extending mission to non-Jews, the remarkable development of Barnabas into an Apostle, their origins as a Cypriot Levite (Barnabas) and Hellenist believer (Philip), the account of Barnabas' missionary activity with the obscurity of Philip after Acts 8, though Acts 21 suggests a powerful if settled ministry in Caesarea. Any other relevant comparison should be credited.

8 'The Letter of James powerfully reflects Jesus' concern for the poor and outcast.' Discuss.

Relevant textual material runs through the letter, in chapters 1:9–11, 2:1–7, 15–17, 4:1–10, 13–17, 5:1–6. Knowledge of Jesus' teaching need not be detailed or specific, but general, though any textual references should be rewarded. Points might include reversal of status between rich and poor in religious view, anti-discrimination teaching, kingdom bias to the poor, imperative of charity towards the needy in practical activity, pride and riches as distorting human priorities and planning, unjust behaviour of the rich towards their employees. Counter argument would be the absence of specific reference to Jesus in James (with the exception of James 1:1 and 2:1) and the idea that James is essentially a Jewish writing adapted to Christianity. Key point here would be the understanding of 'the Lord' in many verses.

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9 Examine Paul’s teachings about the salvation of the Jewish people.

Primary text is Romans 9–11, though Romans 2–3, Galatians 2–3, I Thessalonians 2, elements in Colossians 2 might be used. Points might include Paul’s rejection of the Jewish Law for his Gentile converts, accusations of hypocrisy and legalism in his comments about Jews, his passionate outburst in Romans 9:1–5, his treatment of a continuing covenant relationship and promise, the olive tree analogy, and his recognition of a Christian mission to Jews parallel to his own to Gentiles.

10 What, if anything, can we learn about the worship of early Christians from the writings of Paul and James?

Texts will probably include I Corinthians 11 on the Eucharist, I Corinthians 14 on Christian assemblies and the use of spiritual gifts, James 2 on practical arrangements for worship, and James 5 on prayer and anointing. Might be discussion of Christian adoption of synagogue service model, the practice of the Eucharist, the role of an Agapē in Christian worship, the roles of preaching and of charismatic speaking and interpretation (should note the ambiguity of Paul’s advice to the Corinthians about this), the choice of leaders and the role of women in worship, the significance of anointing of the sick in a Christian context, the debate about ‘liturgical’ prayer.