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**DIVINITY****9011/32**

Paper 3 The Apostolic Age

**October/November 2017**

MARK SCHEME

Maximum Mark: 100

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**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.

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| Question | Answer  | Marks |
|----------|---|-------|
| 1        | <p><b>Only the RSV text is used in the mark scheme</b></p> <p><b>Comment on points of interest or difficulty in <u>four</u> of the following, with brief reference to the general context:</b></p>  | 25    |
| 1(a)     | <p><b>For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live."<br/>(Romans 1:17)</b></p> <p>Context: link between introduction to the letter and the justification by faith argument.</p> <p>Cites Habbakuk 2:4</p> <p>Content: righteousness as a quality in God, as imputed to humans by God, as spiritual state or condition.</p> <p>Through faith referring to the relationship between God and the believer.</p> <p>For faith the gift of God to the believer to empower and sustain the believer.</p> <p>A major text: do not expect everything for full marks.</p>  |       |
| 1(b)     | <p><b>But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.<br/>(Romans 7:6)</b></p> <p>Context: Paul's discussion of the relationship between the Jewish Law and life in Christ, and the role of sin in human existence as 'sinful passions.'</p> <p>Content: Explains the concept of death to the former existence in baptism.</p> <p>The Law is the Mosaic Torah and its application to human life.</p> <p>Old/New antithesis one of Paul's favourite ways of reflecting on the transformation of being in Christ.</p> <p>The Spirit here is ambiguous, both in contrast to the fleshly life controlled by the Law and introducing the role of the Spirit of God in the process of justification.</p> <p>Again, do not expect everything to award full marks.</p> |       |

| Question | Answer   | Marks |
|----------|--|-------|
| 1(c)     | <p><b>Brethren, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened.</b><br/>(Romans 10:1–2)</p> <p>Context: Paul's discussion of the salvation of the Jews, specifically in terms of their replacement as God's chosen people by Christian (Gentile) believers.</p> <p>Content: Heart's desire and prayer is passionate and unusual language – might be reference to Romans 9:3 and cut off.</p> <p>Clear statement of the possibility of Jewish salvation.</p> <p>Zeal for God, otherwise confined to Paul's accounts of his own Jewish experience – might be reference to Galatians 1:14.</p> <p>Enlightened is unusual language for Paul in describing the experience of Christ.</p>  |       |
| 1(d)     | <p><b>Owe no one anything, except to love one another; for he who loves his neighbour has fulfilled the law.</b><br/>(Romans 13:8)</p> <p>Context: Paul's discussion of the Christian relationship with the state and government: start of new section of more general ethical reflection.</p> <p>Content: owe; rare but not unique Pauline language to describe Christian relationships - possible allusion to the Lord's Prayer.</p> <p>Love expounded in terms very similar to Jesus' summary of the Law.</p> <p>Love both fulfils and transcends the Commandments</p> <p>Neighbour, not further expanded, but at least other Christians. Similarities to the meaning of neighbour in the Good Samaritan.</p>   |       |
| 1(e)     | <p><b>Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.</b><br/>(James 1:27)</p> <p>Context: Climax of discussion of what constitutes the practical expression of faith: the verse immediately preceding characteristically of James discusses use and control of the tongue</p> <p>Content: Pure and undefiled unusual and possibly Jewish terminology.</p> <p>Religion unique here in the New Testament is applied to Christianity and often refers to external or ritual activity.</p> <p>Orphans and widows either a reflection of Old Testament, especially Deuteronomic, concern or reflects a specific need in the Church being addressed.</p> <p>Unstained, hapax legomenon, referring both to moral purity and purity of faith.</p> |       |

| Question | Answer   | Marks |
|----------|--|-------|
| 1(f)     | <p><b>You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask.</b><br/>(James 4:2)</p> <p>Context: Discussion of contrasting experiences of life in the world and life in God, of hostility, competition and violence compared with peace and love – probably an echo of Shalom as perfect relationship between God and human beings.</p> <p>Content: punctuation difficult – difference between the structure of RSV and NIV versions.</p> <p>You kill can be understood figuratively, but word more normally refers to actual murder, a reading reinforced by ‘fight and wage war’ – is this simply emphatic description of the results of sinful desire or does it point to deeply serious problems in the Church?</p> <p>Covet echoes the 10th commandment.</p> <p>You do not ask points to the central role in James’ thought of prayer.</p> <p>Do not expect everything to award full marks</p> |       |

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|----------|---|-------|
| 2        | <p><b>How convincing is Paul’s argument at the start of Romans that ‘all have sinned’?</b></p> <p>Based on Romans 1:18–3:20, though candidates may usefully range on through at least the rest of Romans 3 and might discuss Romans 7. Paul discusses sin in pagan society in 1:18–32, in terms of idolatry, sexual immorality, and a more generalised passage which reflects several of his other accounts of humanity without Christianity. Romans 2 and 3 concentrate on Jewish failings and arrogance in their view of the Gentiles. Might be useful reflection on the ethnic origins of Roman Christians especially in light of Claudius’ decree and Paul’s acquaintance with Priscilla and Aquila as described in Acts. Might be comment on the violence of Paul’s language throughout these chapters: was he concealing the weaknesses in his analysis? Might also be reflection based on the Reformation interpretations of these chapters about the total or almost complete depravity of the human race before and without Christ. Possible reference to such scholars as Guthrie, or to the Augustinian tradition in both Catholic and Protestant thinking. Needs to be critical appraisal of how convincing Paul’s case is: does he describe a spiritual reality? Or does he present a powerful but non-literal account of humanity without Christ?</p> | 25    |

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|----------|---|-------|
| 3        | <p><b>Examine Paul’s use of the Old Testament in Romans.</b></p> <p>Range of relevant texts is extensive: Romans 1:17 as key idea of chapters 1–8; 3: 10–18 using Psalms and Third Isaiah; discussion of Abraham in 4, citing Psalm 32; Psalm 44 at the climax of chapter 8; 9: 25–33 citing Hosea and Isaiah to explain the Jewish refusal to accept the Christian Gospel; chapters 10 and 11 cite Deuteronomy, Isaiah, and Psalms; chapter 13 quotes from the Decalogue; chapter 15 uses 2 Samuel, Deuteronomy and Isaiah to elucidate Gentile entry into the sphere of salvation. There are also allusions and semi-citations scattered through the letter. Candidates may select appropriate and relevant passages to support their analysis. Candidates might suggest that Paul uses the Old Testament to illustrate his own basic theses, or that his thinking is so shaped by his reading of and reflection on the scriptures that quotation and allusion are almost unconscious, or that he uses the Old Testament to show the continuity of God’s activity in salvation which in Romans especially also includes God as judging and rejecting the faithless or that Paul uses the Old Testament as a counterpoint to the Gospel message. Other relevant and coherent arguments should be rewarded appropriately.</p> | 25    |

| Question | Answer  | Marks |
|----------|---|-------|
| 4        | <p><b>‘The letter of James is clearly Christian, deeply Jewish but as literature is Greek.’ Discuss.</b></p> <p>Christian: Candidates might discuss: the impossibility of removing the references to Jesus in the text; the debate about the meaning and abuse of Paul’s teaching about justification by faith; the close parallels with Matthew’s account of Jesus’ ethical teaching, particularly the Sermon on the Mount; verbal links might include ekklesia, dikaiosune, teleios, Parousia; church elements might include treatment of baptism/conversion, the elders praying over and anointing the sick, comments on the worshipping community.</p> <p>Jewish: Candidates might discuss: the affirmation of the unity of God; double-minded = sinful; praise of the Law as perfect; appeals to the Jewish scriptures, both quotation and allusion, and possible knowledge of Rabbinic midrash, the Qumran texts and intertestamental literature generally.</p> <p>Greek: Candidates might discuss: the use of the Septuagint; the literary uses of cadence, alliteration and elements of the diatribe as developed by Cynics and Stoics; metaphors such as the horse, the ship and the mist which are unbiblical but commonplace in Greek (and Latin) literature; some generalised awareness of magical practice.</p> <p>Best answers will try to identify common elements and overlaps: e.g. influence of Wisdom literature.</p> <p>Any other relevant points should be credited.</p> | 25    |

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| 5        | <p><b>‘Paul replaces Peter.’ Is this an accurate summary of Acts 9–21?</b></p> <p>For Peter primary texts are Acts 10–12 and his role in 15 at the Council of Jerusalem, though might well be reference back to 1–8 in general terms: Paul Acts 9, 13–21. Basic argument will be about Paul’s role in initiating and extending the mission to the Gentiles, discussion of why his mission becomes the dominant narrative, (Luke and the We passages), discussion of the various roles of Paul, Peter and James at the Council. May include debate about why nothing further in Acts about Peter’s continuing mission to Jews, and implications of the developed role of James, the brother of the Lord, as head of the Jerusalem Church. May compare with church teachings about the roles of Paul and Peter outside of what is mentioned in Acts. Should be a summary conclusion to answer the question explicitly.</p> | 25    |

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|----------|---|-------|
| 6        | <p><b>‘The early Christian community was inevitably going to admit Gentiles without requiring them to be circumcised.’ Discuss.</b></p> <p>Based on Acts 8, 10–11, 15–16 and Galatians 2–3. Candidates might explore the early move, post the death of Stephen, to preaching the Gospel to the Samaritans, and the divine act which leads to Philip baptising the Ethiopian, who was possibly incapable of being circumcised and who was strictly banned from the Temple courts as physically imperfect; the significance and solemnity of Peter’s vision at Joppa; Cornelius’ vision of an angel and the Gentile Pentecost which immediately follows Peter’s preaching in Cornelius’ house; the opposition to non-circumcision from Christian Pharisees; the account of Peter’s, Paul’s and James’ speeches at the Council of Jerusalem; the central literary role of the account of the Council in Acts; Paul and Timothy; the debate in Galatians 2, and the vehemence of Paul in Galatians 3. Theological points might include the adoption of baptism in Christian initiation, the experience of the Holy Spirit. Historical points might include Gentile reluctance to be circumcised, the marginalisation of the Jerusalem Church and James, the brother of the Lord as the Church spread far beyond Judaea.</p> | 25    |

| Question | Answer   | Marks |
|----------|--|-------|
| 7        | <p><b>Compare and contrast the ethical teaching in I Thessalonians and Colossians.</b></p> <p>I Thessalonians: points might include; the early date of the letter and the lack of development in Paul's thinking; the awareness of 'turning from idols to the living God' with the resulting exhortation to general holiness, righteousness and lives worthy of God; the expression of this in universal love; specific teaching on sexual purity and chastity, quiet and industrious living, then chapter 5 on love and esteem for Church leaders, admonish idlers, but simultaneously support the weak and encourage the faint-hearted, communal joy and thanksgiving.</p> <p>Colossians: points might include; comment on the late date, or non-Pauline authorship; chapter 2 on diet and observance of festivals (complex of anti-Jewish, anti-Gnostic, or specific problem in Colossae debates); chapter 3 on general moral exhortation reflecting passages in other earlier Pauline letters (generalised moral teaching common with pagan thinkers?); specific instructions to wives, husbands, children, parents, slaves, masters; closing awareness of witness to non-Christians.</p> <p>Might examine the significance of dating as showing development in Pauline thinking, contrast in context of addressees both culturally and in terms of growth as Christians, various out-workings of the meaning of the command to love the church and the wider community.</p> | 25    |

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| 8        | <p><b>Examine the use of the Old Testament in Hebrews.</b></p> <p>Huge range of texts might be used, so candidates may select from some of the following: might comment on the author's preference for certain OT books, notably Psalms; might examine the use of OT practices such as sacrifice, tithes, the priesthood, with the use of OT language and terminology; might consider the use and significance of texts as proofs; might discuss the ways in which the author's argument is shaped and moved forward by OT ideas and texts; might contrast the role of Melchizedek and the high priest in OT ideas, with those of Jesus in NT; might reflect on the increasingly explicit claim that Christians are the inheritors of the divine revelation and covenant originally given to Israel; might reflect in some detail on the development of Jesus' death as an unrepeatable and supreme sacrifice and the consequent opening up of the new relationship between God and human beings.</p> <p>Any other relevant discussion should be credited.</p> | 25    |

| Question | Answer   | Marks |
|----------|--|-------|
| 9        | <p><b>Assess Paul’s teaching about the Holy Spirit in the life of the Church.</b></p> <p>Texts are likely to include: I Corinthians 12–14, 2–3, 6:11; Romans 8; Galatians 5:16–26. Areas discussed might include the gifts of the Spirit, both the ecclesial gifts such as apostleship, teaching, prophecy, administration, healing, tongues and their interpretation, and the personal gifts such as tongues as interpreted in I Corinthians 14, and those described in Galatians in terms of the believer’s moral life; the role of the Spirit in initiating Christian discipleship (conversion, baptism, though Paul tends to stress the role of Jesus rather than the Spirit, as in Galatians 1), and in sustaining the believer’s filial relationship by adoption; the role of the Spirit in worship, in inspiring and perfecting prayer, in enabling those who prophesy, pray and speak in tongues, in ordering worship for the community; the Spirit as empowering and directing missionary activity.</p> | 25    |

| Question | Answer   | Marks |
|----------|--|-------|
| 10       | <p><b>‘Persecution was the greatest threat to preaching the gospel.’ Discuss, using the texts you have studied.</b></p> <p>Texts are likely to be mainly from Acts, the hostility of the High Priest and Sanhedrin in Acts 4–5, the martyrdom of Stephen and following persecution in Acts 8 and its intended extension by Paul in Acts 9, Jewish hostile responses to Barnabas and Paul in Asia Minor in Acts 13–14, the involvement of Roman authorities at Philippi, Thessalonica and Corinth, the popular riot at Ephesus. Might be reference to I Thessalonians 1, to I Corinthians 1, and, as a contrary line of argument, Romans 13. Areas examined might include: the activity of the Jewish authorities in Palestine; the ambiguous response of synagogue communities in the Diaspora, initial welcome followed by violent rejection as a pattern; the general unwillingness of Roman authorities to become involved, by contrasting the Philippi magistrates with Gallio, and the sympathy of the Asiarchs at Ephesus towards Paul; more theologically the Gamaliel argument that human resistance to divine plans is ultimately futile; from Romans 13 an argument that while the Jews opposed missionary activity, the Romans were either indifferent or benign, and ultimately provided the context for the rapid spread of the Gospel.</p> | 25    |