

**MARK SCHEME for the October/November 2011 question paper
for the guidance of teachers**

9011 DIVINITY

9011/03

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 must be read in conjunction with the question papers and the report on the examination.

- Cambridge will not enter into discussions or correspondence in connection with these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2011 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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The overall mark (for a question allotted 25 marks) should reflect the descriptions below, which are common to all CIE's Religious Studies examinations at this level:

- 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

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Section A

Acts 1–21:15 and Galatians

REVISED STANDARD VERSION

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

(a) Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” (Acts 2:37)

Context: Day of Pentecost, response of crowd, (which had gathered following the glossolalia, etc.), to Peter’s sermon explaining significance of the event. N.B. preceding verse, ‘Let all the house of Israel know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified.’ Peter’s response to their question, 2:36, ‘Repent and be baptised.’ About 3,000 responded and were baptised that day. Luke’s interest in the Holy Spirit and the three Pentecosts he records, c.f. Samaritans receive Spirit 8:14–18, and Gentiles 8:44ff.

(b) Now when Simon saw that the Spirit was given through the laying on of the apostles’ hands, he offered them money... (Acts 8:18)

Context: Ministry of Philip in Samaria, many responded to his proclamation of the gospel and the miracles of healing he performed, including Simon a magician renowned in the area. On hearing of the response to Philip’s ministry, the apostles at Jerusalem send Peter and John that they might receive the Spirit through the laying on of hands. When he witnessed the outpouring of the Spirit, Simon tries to buy the power to administer this gift. Peter’s response 8:20–23, leading to Simon’s ‘Pray for me to the Lord, that nothing of what you have said may come upon me.’

More able candidates may comment on Luke’s interest in the Holy Spirit and the three Pentecosts he records, c.f. Day of Pentecost ch. 2, and Gentile Pentecost 8:44ff.

(c) For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things... (Acts 15:28)

Context: Council of Jerusalem and issues under discussion; letter sent to Gentile believers in Antioch, Syria and Cilicia, taken by Paul and Barnabas, accompanied by Judas and Silas – expect some confusion with James’ speech; ‘these necessary things’ – ‘to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood – interpretation required; no reference to circumcision in the decree; no reference to C. of J.(?) in Paul, or to this letter; guidance of the Holy Spirit – major theme in Acts. Some candidates may refer to the variant readings in the Mss.

(d) And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity. (Galatians 2:13)

Paul’s dispute with Peter at Antioch. N.B. part of Paul’s argument that he is on a par with the Jerusalem apostles. The visit of ‘certain men from James’ (expand); the cause of the dispute, i.e. withdrew from table-fellowship with Gentiles. Barnabas, originally sent to Antioch by Jerusalem church; Paul’s companion on his first missionary journey, and introduced him to the apostles at Jerusalem. Surprising for Peter to withdraw from table-

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fellowship with Gentiles in view of his experience at the house of Cornelius. A backward step?

- (e) But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more? (Galatians 4:9)**

Context: Paul's discussion of the freedom enjoyed by the sons of God through faith, which the Galatians were in danger of losing by their return to the slavery of Judaism or (?)their pagan religion, c.f. 'slaves to those who by nature are not gods'; 'know God' & 'known by God' – explain; 'elemental spirits/miserable principles' – explain; following verse – 'You are observing special days, months, etc.' – context indicates more than just a return to Judaism involved(?). More able candidates may comment on the different interpretation of this verse in the two versions: elemental spirits implies a spiritual power behind that to which they are returning, in contrast to NIV's 'weak and miserable principles'.

- (f) For neither circumcision counts for anything, nor uncircumcision, but a new creation. (Galatians 6:15)**

Context: Near the end of his letter Paul reverts to his main theme – the folly of the Galatians in giving in to pressure from the Judaizers to undergo circumcision and observe the requirements of the Law of Moses as members of the Church. N.B. importance of preceding verse, 'But far be it from me to glory except in the cross of Christ...' The death of Jesus has rendered null and void the requirements of the Jewish law, including circumcision; entry into the Church is now by faith in Christ. Points for further comment: circumcision – the mark of the 'true Jew' since the time of the Abrahamic covenant; uncircumcision – the Gentiles, etc. Neither being circumcised nor uncircumcised counts for any thing in the sight of God, but being a new person in Christ through the work of the Holy Spirit, c.f. 5:16–26. 'New creation' a common theme in Paul and N.T. as a whole, c.f. Romans 6:3ff, 2 Cor. 5:17, though the latter is outside the syllabus.

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2 Discuss the critical problems which arise from a comparison of Acts with the Pauline epistles studied for this paper.

Mainly Acts and Galatians, but significant material in other epistles. Council of Jerusalem, visits to Jerusalem, Paul's attitude to the Law (also Romans). But other material, e.g. why no reference to the Council of Jerusalem and its decrees by Paul, or anywhere else in N.T.? Also 1 Corinthians and the difficulty in reconciling the account in Acts of Paul's visit to Thessalonica, and subsequent events, with the evidence of 1 Thessalonians.

Date and destination (N. or S. Galatia) obviously relevant, but the question is not primarily about this issue. How is Galatians to be fitted into Luke's narrative? Paul's visits to Jerusalem – is Galatians 2:1–10 Council visit of Acts 15 or 11:30? But certain differences between Gal. 2 and Acts 15, if they refer to the same visit. Galatians 2 gives impression of private meeting, while Acts 15 clearly formal discussion in Council. Omission of any reference to decisions of Council, not only in Galatians, but in whole of Pauline corpus. Dispute between Paul and Peter; Luke presenting an idealised picture of the early church, also a somewhat different picture of the character and teaching of Paul from that which is found in his epistles?? Paul's theology of justification by faith not so strongly presented in Acts, but n.b. Acts 13:38–39. Paul's attitude to Law different in Acts (?), c.f. Acts 21:20ff, but n.b. outside prescribed chapters of Acts. Contents of Galatians clearly raise some important (and insoluble) questions concerning the historicity of Acts, even though archaeological evidence has proved Luke's accuracy, e.g. in relation to titles of local officials. Paul's own account of events must obviously be given greater credence. Was Acts written long after the events it records?

A considerable amount of relevant material, so don't expect everything above to be covered in detail.

3 Discuss the date and destination of Galatians.

Date of the epistle depends on its destination. If to the Galatai proper, i.e. N. Galatian theory, then not before Acts 16:6, and probably during Paul's stay at Ephesus in Acts 19, or Macedonia, i.e. 53–55 CE. If to South Galatia, then either from Syrian Antioch just before Paul left for the Council of Jerusalem about 49 CE, or during his journey to the Council, if it is held that Gal. 2:1ff. refers to the same occasion as Acts 11:30, 12:25. Some also argue for a later date, if written to S. Galatia, e.g. from Ephesus as above. Internal evidence may favour later date, i.e. similarity of subject matter to Romans, and Gal. 4:13, which seems to indicate that Paul had visited Galatia at least twice when he wrote. It can also be argued that subject matter also favours an earlier date, c.f. Acts 15. Accept well argued case for either destination and any sensible date.

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4 Compare Paul's teaching on the Holy Spirit in Galatians with the role and work of the Holy Spirit as portrayed in Acts.

Galatians: The receiving of the gift of the Spirit the beginning of the life of faith, 3:3–5; the Spirit – sonship and freedom, 4:6–7; living by the spirit and fruit of the Spirit, 5:13–25; Spirit and its conflict with the flesh/sinful nature. Spirit central in Paul's theology as in Acts. Greater emphasis in Acts on the dynamic aspects and manifesting of the presence of the Spirit than in Galatians. (1 Corinthians closer to Acts than Galatians in this respect.)

Acts: focus on promise of Spirit, 1:8, and Pentecost, also Samaritan and Gentile 'Pentecost', 8:14ff and 10:44, also 19:6. Emphasis on the Spirit as the Spirit of Jesus continuing to work in and through the church, empowering its ministry and witness, central to the proclamation of the gospel, 2:38–39, but also many examples of the Spirit in relation to individuals, e.g. Stephen 7:55, Barnabas 11:24. The Spirit guides the church, 15:28, and individuals, 16:6; enables the apostles to preach boldly, 4:31, and to heal, also inspires prophets such as Agabus. A considerable amount of relevant material. Don't expect everything to be covered.

N.B. Beware of candidates who confuse Paul's teaching on the Spirit in Galatians and 1 Corinthians.

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Section B

At least one question to be answered from this section.

5 'Peter was the central figure in early Christian mission.' Discuss.

Full discussion to be expected of Peter's ministry as recounted by Lk. in Acts 1–12 and 15. Clearly Peter is the leading apostle in the early chapters of Acts, (but n.b. role and importance of James in Acts 15); his authority and the way it was exercised; the apostolic kerygma as seen in his early sermons and the response to his preaching; healing ministry; visit to Samaria (Acts 8); the Cornelius incident, the Gentile Pentecost, and the role of Peter in welcoming Gentiles into the Church, including the Council of Jerusalem. But n.b. relevant material in Gal. and 1 Cor. From Gal. it is clear that Peter still had problems over the admission of Gentiles into the fellowship of the Church, even after the Cornelius incident. 1 Cor. would seem to indicate that Peter had visited Corinth. Some credit may be given for use of material in 1 Peter, although it is outside the syllabus, also for material from the gospels, if relevant to this question, but no candidate should be penalised for its omission.

The question requires some comparison between the role and importance of Peter in the early Church and that of other prominent figures such as Paul, and James the brother of Jesus, who chairs the Council of Jerusalem and sends the letter recording the decisions of the Council. Peter, perhaps mysteriously, disappears from the scene after Acts 15, while Paul takes centre stage, but it is clear from his first letter that he continued to exercise a significant ministry in parts of the Mediterranean world, though Acts is silent about this. Credit may be given to candidates who mention this, but as above, candidates mustn't be penalised for failing to refer to material in 1 Peter.

Weaker candidates will probably summarise the accounts in Acts of Peter's ministry rather than his teaching; if reasonable, be prepared to give 10/11. A mark above 16 will require some comparison of Peter's role in the early church's mission with that of Paul and James.

6 To what extent does Paul's teaching on the unity of the Church in 1 Corinthians reflect the problems his readers faced?

The following passages should be discussed and note taken of the reasons which led Paul to give this teaching: 1 Cor. 1:10ff, 3:1ff., party spirit etc. (n.b. importance of image of temple of the Holy Spirit), chs. 12–14, the Church as the body of Christ. Also unity of church threatened by immorality (1 Cor. 5:1), lawsuits (6:1ff.), food offered to idols (8:1ff.), disorder at Eucharist (11:17ff.), misunderstanding of spiritual gifts and their abuse, and false teaching about resurrection, (15:12ff.)

Full credit should be given to any well argued case, though it would appear that almost the whole of Paul's teaching on the unity of the Church in 1 Corinthians reflects particular problems the Church faced largely as a result of its pagan environment.

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7 Why was Paul's standing and authority as an apostle attacked, and how did he defend himself?

Attacks on Paul's authority and standing as an apostle: As a result of his teaching on justification by faith and the redundancy of the Law of Moses, P. was attacked as a heretic by conservative Jewish Christians, (and possibly also some Gentile converts), who believed that circumcision and the observance of the rituals of the Jewish law were still required for admission of Gentiles into the Church. He was also attacked on the grounds that he had not been a disciple of Jesus and witnessed his resurrection, and also because he did not claim his rights of hospitality as an apostle, but on occasions worked to support his ministry, e.g. at Corinth. Some saw him as a quack, or self-seeking. Status attacked, especially at Corinth: rival parties; 'the Jerusalem apostles are the real ones'?

His defence – his claim to be a true apostle. Gal 1:1 asserts it, c.f. beginning of 1 and 2 Cor., (contrast 1 Thess. – presumably question had not taken that form by then). 1 Cor. 9:1ff and Gal. 1, 2:6–10 especially important and should be fully covered, c.f. also 1 Cor. 15:3ff, which reflects same problem. His detailed exposition of the O.T. basis and authority of his doctrine of justification by faith, especially in Romans and Galatians, also an important part of his defence of his apostleship.

How successful was his defence? By his own lights completely, and vindicated by his work and in (later) Christian history – (perhaps Ephesians and Pastoral Epistles help to attest this, assuming they are not by Paul himself.)

Evidence of Acts? A bit sparing in applying word apostle to Paul, and c.f. Acts 1:21–22. Opponents – 'no commission from Jesus, never saw the earthly Jesus.' Clear commission in Acts 9. (N.B. Evidence from Acts not specifically asked for in question.)

8 Examine the images and ideas the author of Hebrews uses from the Old Testament, and other sources, in his teaching on the person and work of Christ.

1:1–2:9 particularly important for teaching on the person of Christ. Superiority of 'the Son' to angels, etc., supported by catena of O.T. quotations, especially from Psalms. N.B. Son as creator in 1:1. Humanity of Jesus also supported by O.T. quotations, e.g. 2:10–18, and comparison/contrast with O.T. figures like Moses in ch. 3.

O.T. ideas, images which Hebrews uses to explain the work of Christ include Sabbath rest (4:1ff), O.T. sacrificial system, including blood, covenant, high priest (n.b. reference to Melchizedek 6:20ff.) earthly 'tabernacle'/heavenly sanctuary, and rituals performed therein, etc., all used to expound the superiority and finality of the sacrifice of Christ, the High Priest after the order of Melchizedek. Very strong emphasis on the importance of the shedding of blood, purification, etc., c.f. 9:6–10:29.

Images and ideas from other sources. Some drawn from ordinary life, e.g. 'builder of house' 3:3, captain/pioneer of salvation 2:10, will/testator 9:16ff., but comment particularly expected on Alexandrine influences, especially the marked affinities in thought and language which can be traced between the author and Philo, Platonism, etc., e.g. 'ideal' sanctuary. 7/8 marks for other sources.

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9 'The Epistle of James is a Jewish rather than a Christian document.' Discuss.

(i) Jewish/non-Christian features

Name of Jesus only mentioned in 1:1, 2:1; no mention of resurrection, atonement or Holy Spirit. Writer does not refer to earthly life of Jesus, but turns to O.T. for examples, e.g. Abraham, Rahab, Job, Elijah. His mind steeped in O.T., and the assumption follows that his readers must have shared his outlook. References to Mosaic Law, e.g. ch 2; Gentiles completely ignored, no discussion of their admission into the church (or the problems it caused?). James a common Jewish name. '12 tribes of the dispersion' 1:1, but may refer to the Church as the New Israel. Good Greek style, affinities with LXX, also rabbinical style of argument.

(ii) Christian features

Some references to Jesus, but are they Christian interpolations into an originally Jewish document? Parallels with the sayings and teaching of Jesus, e.g. Sermon on the Mount. Significant parallels with 1 Peter and epistles of Paul, c.f. the work of Carrington and Selwyn on the primitive Christian catechism. Antithesis between faith and works, possible evidence that James is a (Jewish) Christian document. Primitive theology, if Christian, may be explained by the fact that it is a very primitive Christian homily or epistle addressed to Jewish Christians, but not easy to accept this in the light of the work of Selwyn and Carrington.

Credit may be given for the discussion of the authorship, purpose, position or identity of James, conflict with Paul, etc., provided the material is handled in a manner relevant to the question, and not used as 'padding'.

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10 What problems arose for the leaders of the early Church following the conversion of Gentiles, and how did they resolve them?

Clearly the main problem, which arose immediately following the conversion of Cornelius, was the entry requirements for admission to the Church. Did they have to be circumcised and follow the Law of Moses? The visit of Peter to the home of Cornelius in miraculous circumstances, the outpouring of the Holy Spirit on him and his household, and their baptism, was a key stage in the admission of Gentiles to the Church. Henceforth baptism, (following the ministry of John the Baptist and the commission of Jesus), and profession of faith in Jesus Christ, not circumcision, was the entry requirement into the fellowship of the Church.

This position was confirmed by the Council of Jerusalem in 48/49 C.E., at which Peter, Paul and Barnabas told of the harvest being reaped among the Gentiles without their being required to be circumcised and observe the Mosaic law.

The acceptance of Gentiles provoked furious opposition from conservative Jews as can be seen on several occasions in Acts. They also brought with them moral and ethical problems as a result of their pagan background and generally lower moral standards, c.f. 1 Corinthians and Romans, and problems such as consorting with prostitutes, the purchasing and eating of food offered to idols, etc. 1 Corinthians and Colossians also provide evidence of the influence of ideas from Greek philosophy, incipient Gnosticism, etc., on Christian understanding, (e.g. the denial of the possibility of resurrection), and behaviour.

In its efforts to resolve the problem the Council of Jerusalem provides some theological justification for the decisions its reaches, but it is Paul who provides the fullest theological foundation for the admission of Gentiles to the Church through the development of his doctrine of justification by faith and the redundancy of the Law of Moses based on the justification of Abraham's faith before he was circumcised, (and 430 years before the law was given). On the practical level Paul emphasises the importance of love within the fellowship, the acceptance of each other, and not causing a brother to stumble as a result of the exercise of one's freedom or the observance of certain scruples.

More able candidates may refer to the problem of the historicity of the account of the Council of Jerusalem in Acts.; some may also question whether the Church ever fully resolved the problems caused by the admission of Gentiles in the light of the subsequent history of the Church and the influence of Greek philosophy and Gnosticism on its theology, beliefs and practices in certain areas.

A wealth of material to draw upon, so don't expect candidates to cover everything mentioned above for a high mark.