

**CAMBRIDGE INTERNATIONAL EXAMINATIONS**

**GCE Advanced Level**

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## **MARK SCHEME for the October/November 2013 series**

### **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 should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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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 papers at this level:

- 0 Answer absent / gibberish / 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**  
*Romans and James*

**REVISED STANDARD VERSION**

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

**(a) But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it... (Romans 3:21)**

A key summary verse in Paul's exposition of his doctrine that both Jews and Gentiles are justified by faith through the sacrificial death of Christ. Points/concepts requiring comment: 'righteousness'; 'apart from law', n.b. law here probably includes the law of conscience as well as the law of Moses, c.f. 2:14-16; 'the law', i.e. the law of Moses, or more likely the Pentateuch as a whole; 'the prophets', i.e. the prophetic books, e.g. Hab. 2:4, Messianic passages, etc. More able candidates will probably be aware of the fact that Paul uses 'law' in several senses, without making a clear distinction between them.

**(b) For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many. (Romans 5:15b)**

Context: Paul's explanation of how sin and death came into the world through Adam, and his typological explanation of Christ as the new Adam, whose sacrificial act of righteousness 'leads to acquittal and life for all men', (5:18). Words/concepts requiring comment: 'one man's trespass'; Jesus Christ = Saviour, Messiah; 'grace'; 'overflow/abound'; Paul's emphasis on the fact that the gracious sacrificial act of Christ far outweighs the consequences of the sin of Adam.

**(c) By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? (Romans 6:2-3)**

Context: Paul's reply to the rhetorical question he asks in 6:1, and the charge of antinomianism and encouragement of immoral behaviour levelled against Paul as a result of his teaching on justification by faith and the superseding of the Law of Moses. Points requiring comment: 'baptism' – dominical sacrament of admission into the fellowship of the Church; baptised into Christ, the church as the body of Christ; 'into his death'. Incorporation into the Church as the body of Christ requires putting to death our sinful nature, and a life of holiness guided and empowered by the Holy Spirit.

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- (d) For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree. (Romans 11:24)**

Context: Paul's explanation of Israel's relation to God and their place in his purpose for the salvation of the human race, in spite of his judgement of them for their unbelief, c.f. 11:20. Comment required on Paul's use of the image of the wild and cultivated olive branches, which he recognises is somewhat unsatisfactory, since normal horticultural practice involves grafting the cultivated scion/shoot onto wild stock. Wild olive branches = gentiles, cultivated olive branches = Jews/Israel. Paul uses this image to make the point that gentile Christians must not boast of their superiority over the Jews. He also looks forward to the eventual return of the Jews to the 'fold', and their inclusion in the church as the body of Christ.

- (e) But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. (James 2:18)**

Context: James' teaching in ch. 2 on faith and works/deeds, possibly given to counter Paul's teaching on justification by faith, or misinterpretations of it, which sometimes led to antinomian behaviour. For comment: What James means by faith and works/deeds, and how they are related in his thought, summed up in 2:26 – 'faith apart from works is dead'; the arguments and examples he uses to show that true faith must lead to action, c.f. 2:8-17, his reference to Abraham's willingness to obey God's call to offer Isaac as a sacrifice, Rahab, etc. Some credit may be given to candidates who attempt (briefly) to reconcile the views of James and Paul, but that is not what the gobbet is basically about.

- (f) With it we bless the Lord and Father, and with it we curse men who are made in the likeness of God. (James 3:9)**

Context: Part of the ethical teaching in the second half of James' letter, and in particular on the importance of taming the tongue, the source of many problems in church life and in human relationships. For comment: 'bless/praise the Lord and Father'; 'curse men'; 'made in the likeness of God', an allusion to Gen.1:26, one of the many indications in the letter of the probable Jewish back ground of those to whom the letter was written. Expect some comment on the images and arguments James uses to reinforce his views about the need to tame the tongue, e.g. 3:3-4.

## **2 When and why was Romans written?**

Candidates may discuss the status of Romans 16 as part of the original letter or as addressed to Ephesus.

Date: Paul had just completed his collection for the Jerusalem church, 15:22ff, and is intending to deliver it. If the occasion is to be identified with Acts 20:1ff, as is most likely, then Paul wrote the letter in Greece, and this would date it in the year after he left Ephesus on his third missionary journey, generally thought to be 57-58CE, calculating from the date of Gallio's entry into office as Proconsul of Achaia, c.f. Acts 18:12, and the Gallio inscription. The reference to Phoebe, 16:1-2, a deaconess of the church at Cenchreae, and other characters such as Erastus, may be confirmatory evidence that the letter was written in Greece.

Purpose: Clearly one of the main purposes of the letter was to introduce Paul to the church at Rome, c.f. 1:13 and 15:21ff., prior to his intended visit, but what else does the letter reveal about his subsidiary or deeper purpose(s) in writing it? A good answer will require some discussion of

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the nature of the church(es?) at Rome – was it mainly Jewish/Christian, Gentile/Christian or a mixed community?

On the basis of its contents the following suggestions have been made concerning its purpose:

- 1 Paul's main purpose was doctrinal to acquaint the church at Rome with his beliefs and teaching, and also to resolve any problems which may have arisen within the church, especially between Jewish and gentile Christians.
- 2 The purpose of the letter was polemical. Paul's main target were Jewish Christians who were narrow and conservative in outlook.
- 3 Paul had reached a turning point in his life, and was reflecting on his past experience and the fruits of his ministry, which would serve to introduce him to the Roman church. Some have also argued that Paul had reached the stage where he felt that he should leave a theological explanation of his theological and pastoral concerns, which would be of lasting value to the church, especially bearing in mind how often he had been misunderstood and misrepresented during his ministry.

### **3 Examine Paul's teaching in Romans on the person and work of the Holy Spirit.**

8:1-27 is the key passage, and a full and accurate exposition of it will be required for a high mark, especially Paul's teaching on the flesh><spirit conflict, sons of God, *Abba* - Father, and the intercession of the Spirit. There are, however, numerous other references to the Spirit, some of which are particularly important (\*), e.g. 1:3, 2:23\*, 5:5\*, 7:6\*, 9:1, 14:17\*, 15:13\*, 15:16, 15:19, 15:30. The Spirit is the Spirit of God and of Christ - 8:9, of love - 5:5, of power - 1:4 etc., of life - 8:2, of hope - 15:13, and (by implication) truth - 9:1.

Credit should only be given to material from I Corinthians and Galatians if it is used to highlight ideas in Romans.

### **4 What points does James emphasise in his teaching on Christian conduct? How much in common does his teaching on this subject have with that of Paul in Romans?**

Summary of main points of James' teaching required, and especially of main theme of chs. 1 and 2, i.e. 'faith without works is dead'. To James the Christian life is a call to a life of holiness and of love, which expresses itself in good works and concern for one's neighbour, e.g. 1:27, also willingness to endure suffering, 1:12. The 'perfect law' gives freedom, 1:25, c.f. the 'royal law', 2:8. James's teaching on works may be compared with Paul's ethical teaching in Rom. 12-14, c.f. especially 13:8-10. There is a strong emphasis in James on the importance of prayer, also the ministry of healing. Like Paul, James believes that Christians should live as those who are accountable to God as Judge, c.f. 5:9 and Rom. 14:10. N.B also his teaching on the tongue (3:1ff), wisdom (1:5 and 3:13ff.), riches (4:13 ff).

Other points which may be discussed include the almost complete lack of reference in James to distinctively Christian beliefs, e.g. the Holy Spirit, resurrection, etc. and the striking parallels with the teaching of Jesus in the Sermon on the Mount, e.g. 2:13 & Mt. 5:7; 3:12 & Mt. 7:16.

Some candidates may argue that James wrote his letter to counter Paul's teaching on justification by faith, which led to antinomian behaviour, and that his teaching on Christian conduct has little in common with that of Paul.

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### Section B

#### 5 Why has it been suggested that ‘The Acts of the Holy Spirit’ would be a more appropriate title for The Acts of the Apostles?

Some discussion required of the reasons why ‘The Acts of the Apostles’ is not an appropriate title: after ch. 1 only three of the original apostles are mentioned – Peter, James and John. The acts of other ‘apostles’, (though they are not actually given this title in Acts), figure more prominently after the early chapters, e.g. Stephen, Philip, Barnabas, Paul, James the brother of Jesus, etc.

‘The Acts of the Holy Spirit’: No systematic or developed teaching given about the person and work of the Holy Spirit in Acts, but a considerable amount implied or illustrated, and overall there is a similar emphasis on the importance of the Spirit as in Luke’s gospel. Spirit came as the fulfilment of the promise of Jesus, 1:4-8; importance of Pentecost for Jews – commemoration of giving of Law/birthday of Judaism, and climax of wheat harvest festival; O.T. background, fulfilment of Joel 2:28ff; manner of Spirit’s coming and symbolism of wind, tongues of fire, etc.; reversal of curse of Babel? Samaritan Pentecost, 8:17, and gentile Pentecost, 10:44, c.f. 19:1-6. Holy Spirit guides and empowers the mission of the Church – 9:31, 13:3, 15:28, 20:44, and individuals (power, boldness, gifts of healing, etc.) 4:8, 4:31, 6:3, 8:29, 16:7. Essential gift given or confirmed by the laying on of hands by the apostles. Luke clearly implies what Paul says explicitly in Romans 8:9. Given following repentance and faith expressed in the commitment of baptism, 2:38, although sometimes the presence of the Spirit manifested before baptism, e.g. Cornelius. The Spirit inspires prophets, e.g. Agabus, 11:28 and 21:11. The consequences of attempting to deceive the Spirit, 5:1ff.

In view of the importance attached to the Holy Spirit throughout the book, ‘The Acts of the Holy Spirit’ would clearly be a more fitting title, but be prepared to give full credit to candidates who approach the question from a different angle suggesting other more suitable titles in the light of its contents, and Luke’s possible purpose(s) in writing this sequel to his gospel. A high mark will still require competent discussion of relevant material on the Holy Spirit in Acts.

#### 6 Assess the character and ministry of Barnabas and Stephen, and the contribution each made to the mission of the early church.

Barnabas: Member of Jewish/Cypriot priestly family, Acts 4:36; sells some property for the benefit of the Christian community. Lk., (Acts 14:4,14), and Paul, (1 Cor. 9:16) regard him as an apostle. ‘A good man, full of faith and of the Holy Spirit’ (Acts 11:24). Clearly universally respected in the early Church and the kind of man who could be entrusted with difficult missions requiring a sensitive approach, as in his role of introducing Paul to the apostles, his role in the relief work for needy Christians, his early collaboration with Paul in missionary activity, and at the Council of Jerusalem.

Subsequently Paul and Barnabas part company over John Mark, and Barnabas takes Mark to Cyprus with him. Clearly Barnabas was a very important figure in the early Church in his own right, but it was also due to him that the gifts and talents of Paul were harnessed for the Gentile mission. If Mark is the author of the Gospel, it could also be argued that the Church is indebted to Barnabas in some measure for this as well, since, had it not been for the support Barnabas gave to Mark at the time of his dispute with Paul, he might have been lost to the Church or faded into obscurity.

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Stephen: Appointment as one of seven 'deacons' and their role in the early Church; soon develops a much wider and fuller ministry, preaching and teaching and (Acts 6:8) 'performs great wonders and signs among the people'; opposition which arose to his ministry and reasons for it; the significance of his speech before the Sanhedrin in Acts 7, and the points he makes - Israel's stubborn refusal to fulfil its true calling, and theirs also, theophanies outside the Holy Land > status of Temple. Their inevitable reaction.

Implications of Acts 6:11 and of Stephen's speech clearly show that he realised that Christianity must break free from the matrix of Judaism and be built on different foundations, the seeds(?) of Paul's doctrine of justification by faith, etc. His martyrdom, and the persecution (of Greek speaking ?) Christians which followed, leading to spread of the gospel. The possible influence of Stephen's trial and death on Paul, as seemingly implied by Lk., Acts 8:1.

Acts doesn't tell us much about his character, although he met the requirements of the appointment of the seven men in Acts 6:3 – 'seven men of good repute, full of the Spirit and of wisdom.' In 6:8 he is said to be full of grace and power; clearly he was also a man of great boldness and energy, and on the evidence of his speech to the Sanhedrin was not afraid of a confrontational approach in contrast to Barnabas.

## **7 Discuss the authorship, date and purpose of Colossians.**

**Authorship:** Like Ephesians Paul's authorship disputed and for similar reasons: language and style differ from that of other accepted Pauline letters, e.g. 33 *hapax legomena*, and 15 words appear elsewhere in N.T. but not in Paul. Piling up of synonyms, e.g. 1:9, 1:22. Several important Pauline concepts missing, e.g. justification by faith, righteousness, salvation, revelation, law, etc. Cosmic theology, Christ head of the Church, but both may be found at least in embryonic form in accepted Pauline letters, e.g. Rom.8:18, 1 Cor. 2:8, 8:6, 12:12, Phil. 2:10, Gal. 3:28. Nature of Colossian heresy: identification with Gnosticism once used to support post Pauline date, but evidence now in existence of Gnostic and syncretistic groups, especially in Asia Minor at time of Paul. Believed by some to be a reworking of genuine letter of Paul, but with interpolations, possibly by the author of Ephesians. But also some strong arguments for Pauline authorship: language and style, in spite of points noted above, still shows Pauline characteristics, so also theological outlook. Link with Philemon, the Pauline authorship of which is seldom disputed, n.b. references to Epaphras, Aristarchus, Mark and others in both.

**Date:** Depends on location of Paul's imprisonment, if genuine Pauline letter. If Paul was in prison at Rome, c.f. Acts 28:16-end, and especially 28:30, then written in early 60s. Some scholars have argued, however, that a more appropriate setting for the letter is his imprisonment at Ephesus, c. 53-54. It has also been suggested that he may have written it during his imprisonment at Caesarea prior to his journey to Rome and trial there. If the letter is the reworking of a genuine Pauline letter, then its date could be in the 70s or 80s, or even later.

**Purpose:** obviously to combat serious error, see especially 2:16-23, Possibly heresy of professing Christians who worshipped angels and followed certain dietary rules and ascetic practices, without any noticeable improvement in morals, c.f. 2:23. Christ's supremacy and all inclusive position in God's plan of salvation is being denied or undermined – incipient Gnosticism. Expect candidates to show knowledge of, and quote, relevant material on the supremacy of Christ, which indicates the nature of the heresy. The ethical teaching in 3:1ff. is also relevant, since certain Gnostic groups, who denied the importance of the body, tended to indulge in immoral behaviour.

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**8 Compare the meaning and importance of ‘faith’ for the author of Hebrews and for Paul in Galatians.**

Galatians: Although the study of his letters shows that ‘faith’ is used in various senses by Paul, its meaning in Galatians is very largely determined by the problems he is dealing with, i.e. the activities of the Judaizers and their insistence that gentile converts must observe the Law of Moses. The emphasis in Galatians is therefore on faith in God and what he has done through Christ, and trust in Christ and reliance on him, contrasted with reliance on the ritual of circumcision, the law of Moses, works, etc.

For Paul the essence of faith is confidence and trust in the gracious and forgiving love of God, which leads to justification and righteousness. It is of the utmost importance since the sacrifice of Christ on the cross achieved what the observance of the law never could. Candidates are expected to cover the relevant material in 2:14 – 3:29, including Paul’s use of the example of Abraham, Sarah and Hagar, and their sons. 4:21 – 5:16 is also relevant both explicitly and implicitly in his discussion of slavery under the Law, and the freedom brought by faith in Christ.

Hebrews: Just as the meaning of ‘faith’ in Paul is determined by the problems Paul encountered in the Galatian church, so also in Hebrews the meaning of ‘faith’ is to some extent determined by the pastoral needs of those to whom the letter was addressed, who were in danger of apostasy; therefore faith primarily used in the sense of ‘enduring trust and commitment to God.’ 11:1-2 especially important, so also ‘by faith’ throughout ch. 11, which illustrates and underlines the importance of enduring faith for all the people of God, particularly those in danger of apostasy for whatever reason. It is this quality which made ‘the heroes of the faith’ what they were, and kept them close to God. N.B. also the particular importance of 11;6.39, 12:1ff and 19;19ff. The faithfulness of Jesus also relevant, c.f. 3:1ff.

**9 “For Paul ‘salvation’ was a past event, a present experience, and a future hope.” Discuss Paul’s understanding of salvation in the light of this statement.**

Salvation not by works of the Law, but through faith in response to the gospel, e.g. Rom. 1:16, 1 Cor. 15:2, etc. Salvation a privileged state for the believer, dependent on a past event, the sacrificial death of Christ on the cross, in which one shares through baptism into Christ, c.f. Romans 6:1-11 (Give credit to candidates who refer to epistles outside the syllabus, e.g. Eph. 2:5 - ‘for by grace have you been saved through faith’, (if Pauline), but don’t penalise for omission.) Salvation also a continuing process: 1 Cor. 1:18 (n.b. present participle), and a future c.f. Rom. 5:9 and 8:24 - saved in hope and from the wrath to come.

Expect some reference to and amplification of some of the following points, saved from: the consequences of sin, judgment, tyranny of Law, death (the last enemy), principalities and powers. Saved for: eternal life as sons of God (Rom. 8), also saved ‘in Christ’. Saved through suffering, fire etc., 1 Cor. 3:15. Salvation by grace through faith, but depends on holding fast to the gospel, 1 Cor. 15:2.

In the gospels ‘sozo’ and its cognates have overtones of wholeness, health, etc., so also in Paul, but less obviously. Paul expounds salvation primarily in corporate terms, while we (i.e. in the Western traditions of Christianity) tend to approach the subject from the salvation of the individual, which may lead to our misunderstanding Paul.

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**10 Why did Christians face opposition and persecution from both Jews and Gentiles in this period?**

The question is about opposition as well as persecution, so a considerable amount of relevant material in the epistles, as well as Acts. Be prepared to give 11/12 for a basic summary of material in Acts on persecution, but a higher mark will require discussion of the reasons why Christians faced persecution and opposition in this period. The following should be covered: Acts 4:1ff. and 5:17ff, persecution of the Apostles, who blamed the authorities for the death of Christ, also seen as threat to the establishment; martyrdom of Stephen leading to persecution of Greek speaking Christians(?); opposition to the admission of Gentiles, Acts 11:1ff, and to Barnabas and Paul on their missionary journeys; persecution by Herod, Acts 12:1ff, n.b.12:3 and why. Opposition where the preaching of the gospel and the ministry of Paul clashed with vested interests, e.g. Acts 16:6ff, 19:23ff, and differing beliefs and philosophies, etc., c.f. Acts 17:32; opposition also from Jews and Jewish Christians, who opposed Paul's teaching on justification by faith and the superseding of the law of Moses – fear of antinomianism, etc.; threat to law and order and Jewish fears of the possible loss of the status of their faith as a *religio licita*, i.e. a religion given legal status in the Roman Empire. N.B. relevant material in the epistles, e.g. 1 Thessalonians 1:6, 2:14ff, James 1:12, 4:1ff?, Hebrews, and especially Galatians.