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**DIVINITY**

**9011/32**

Paper 3 The Apostolic Age

**October/November 2019**

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.

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

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This document consists of **11** printed pages.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

the specific content of the mark scheme or the generic level descriptors for the question  
the specific skills defined in the mark scheme or in the generic level descriptors for the question  
the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate  
marks are awarded when candidates clearly demonstrate what they know and can do  
marks are not deducted for errors  
marks are not deducted for omissions  
answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Mark Bands The overall mark (for a question allotted 25 marks) should reflect the descriptions below, which are common to all Cambridge International'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

| Question | Answer  | Marks |
|----------|---|-------|
| 1        | <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>And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.</b><br/><b>(Acts 2:3–4)</b></p> <p>Context: day of Pentecost and the descent of the Holy Spirit on the Christian community – might usefully note the whole group assembled, not just the 12.</p> <p>Content: tongues of fire has Old Testament allusions, as in Exodus 19 and preparing for the giving of the Law and Elijah in 1 Kings 19; Luke 3.16 speaks of eschatological fire ‘in the last days’; might also comment on the imagery of fire for the animating and uncontrolled activity of the Spirit.</p> <p>Other tongues: here main debate is glossolalia versus other coherent languages; rest of passage suggests these are a variety of foreign languages in which the Christians can preach. Might be comment on Lukan theme of universal mission.</p> |       |
| 1(b)     | <p><b>And as they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” And he knelt down and cried with a loud voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep.</b><br/><b>(Acts 7:59–60)</b></p> <p>Context: Stephen’s defence before the Sanhedrin finishing in a bitter denunciation of their obduracy.</p> <p>Popular and informal execution by the infuriated crowd.</p> <p>Content: execution that is required for a blasphemer by Jewish Law without reference to the Roman authorities.</p> <p>Echo of Jesus’ last words according to Luke, parallels in Luke 23.46 and 23.34; but Stephen’s prayer to Jesus not God the Father.</p> <p>Echo of Mark 14 and Gethsemane in kneeling and crying in a loud voice.</p> <p>Standard Christian use of ‘falling asleep’ for death.</p>  |       |

| Question | Answer  | Marks |
|----------|---|-------|
| 1(c)     | <p><b>On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the morrow; and he prolonged his speech until midnight.</b></p> <p style="text-align: right;"><b>(Acts 20:7)</b></p> <p>Context: set at Troas in the context of Paul's final journey to Jerusalem.</p> <p>Climax of his missionary activity.</p> <p>Content: first day of the week = Sunday, the day of Christian gathering for worship.</p> <p>Break bread = almost certainly the Eucharist (// Acts 2).</p> <p>Until midnight implies a post-working day evening gathering, required of a slave / working class community.</p> <p>Recognition of the length of some sermons / speeches in Acts, but preparing for Eutyclus' fall and resurrection.</p>   |       |
| 1(d)     | <p><b>I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel – not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ.</b></p> <p style="text-align: right;"><b>(Galatians 1:6–7)</b></p> <p>Context: after the brisk greeting at the head of the letter, starts the development of Paul's main concern about the Galatians' conduct and attitudes.</p> <p>Sharp contrast with thanksgiving found in other Pauline letters.</p> <p>Content: very unusual wording for Paul reveals his shock and concern at the Galatians' behaviour.</p> <p>Accusation is of betrayal, turning away from the divine revelation as did the Jews in Exodus 32.</p> <p>Call of the gospel and grace from Jesus, through Paul, so unique.</p> <p>Hence alternatives, not 'the gospel' but perversion.</p> |       |

| Question | Answer   | Marks |
|----------|--|-------|
| 1(e)     | <p><b>Christ redeemed us from the curse of the law, having become a curse for us – for it is written, “Cursed be every one who hangs on a tree” – (Galatians 3:13)</b></p> <p>Context: discussion of faith and law in the experience of Abraham.</p> <p>Christ the promised seed of Abraham and fulfilment of God’s plan.</p> <p>Content: the Law curses those who transgress, so Christ’s redeeming work is a removal of that curse; unique presentation of this aspect of Jesus.</p> <p>But Christ does this by the most abhorrent death.</p> <p>Quotation is Deuteronomy 21.23 which describes such a corpse as so ritually unclean that it must be buried before nightfall or the whole land will be defiled.</p> <p>On a tree clearly understood in 1st century as referring to death by crucifixion.</p> |       |
| 1(f)     | <p><b>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. (Galatians 5:22–23)</b></p> <p>Context: Paul’s discussion of the contrasting patterns of fleshly and spiritual living.</p> <p>Continuing polemic against Law observance.</p> <p>Content: fruit language obvious to describe behaviour resulting from beliefs; found in the Old Testament and in Jesus’ teaching.</p> <p>Standard but most complete list of gifts here // 2 Corinthians 6, 1 and 2 Timothy and 1 Peter.</p> <p>Priority of love as supreme Christian gift and virtue.</p> <p>Most unusual self-control, a Greek rather than a biblical virtue.</p>   |       |

| Question | Answer  | Marks |
|----------|---|-------|
| 2        | <p><b>With reference to Acts, compare the accounts of Paul's visits to Philippi and Athens.</b></p> <p>Texts are Acts 16–17. Main focus of the question is Paul's encounter with mainland Greeks, and the contrast between Philippi as a Roman colony with significant numbers of retired legionaries and Athens clinging to its position as a centre of philosophical education and debate. Almost certainly expect a comparison of Paul's exorcism and brief summarised speeches in Philippi and the Areopagus speech. Note the hostile and curious reactions, and discuss Paul's use of his status as a Roman citizen after his release. Might be discussion of Paul's use of pagan language in Acts 17. Unlikely to be reflection on the idea that the Acts speeches are Lukan compositions. Might be discussion of those named as converts, Lydia, the jailer, Dionysius and Damaris as exemplifying those attracted to Christianity in the 1st century. Might be reflection on the historical accuracy of Luke's account, technical details about the status of Philippi, flogging, the Areopagus, Stoic and Epicurean philosophers and philosophies.</p> | 25    |

| Question | Answer   | Marks |
|----------|--|-------|
| 3        | <p><b>Examine how Acts and Galatians differ in their accounts of how the Gentiles were admitted to the Church.</b></p> <p>Texts are Acts 10, 11 and 15 primarily (though reference to other relevant shorter passages should be credited) and Galatians 1 and 2.</p> <p>Acts' picture is that Peter initiated the mission to the Gentiles by obeying the call from Cornelius, and then defending his action before hostile questioning in Jerusalem. After the Antioch preaching to 'Greeks', Paul and Barnabas are sent out by the Holy Spirit to Cyprus and Asia Minor. On their return Pharisee Christians provoke the Council of Jerusalem where Peter, Paul and James carry through approval for Gentile admission subject to the four conditions.</p> <p>In Galatians Paul appears to initiate the Gentile mission independently of Jerusalem, before the visit described in chapter 2.1–10. Might usefully be discussion of chronological problems reconciling Paul's dating of his visits to that in Acts. Then Peter's behaviour at Antioch out of fear of messengers from James – has the Jerusalem Council not happened or has its decision been ignored or abrogated?</p> <p>Assessment of problems and discrepancies may be summative or continuous throughout.</p> | 25    |

| Question | Answer   | Marks |
|----------|--|-------|
| 4        | <p><b>'By using Old Testament stories, Paul opposes the desire of the Galatians to observe the Jewish Law.' Discuss this claim.</b></p> <p>Texts are most likely the extended treatment of Abraham in chapter 3 and the Sarah / Hagar passage in chapter 4, though might be reference to Old Testament phrasing in the opening sections.</p> <p>In chapter 3 the main points are probably the status of Abraham as a man justified by his faith, the way the Law curses transgressors, and how Christ confounds this by his death on the cross, the promise to Abraham of seed which is fulfilled in Christ, and the tutelary role of the Law between Abraham / Moses and the arrival of Christ which makes it redundant – as in the concluding section at the start of chapter 4.</p> <p>The Sarah / Hagar section should be recognised as an allegory or extended simile, but focusing on the slavery implicit in Law observance and the freedom of the children of promise – might be comment on the development of this in the ethical passage in chapter 5. Should be some conclusion about the effectiveness of Paul's argument.</p> | 25    |

| Question | Answer  | Marks |
|----------|---|-------|
| 5        | <p><b>'For Paul, the death of Jesus is a sacrifice that frees humanity from sin.' Discuss with particular reference to Romans.</b></p> <p>Question limit is to avoid overlap with other discussion of Galatians, but relevant and not-used material should be credited. Focus in Romans is chapters 3.21–31, 5, 6, 7 with emphasis on chapter 3.24–25. Might be discussion of the concept and practice of sacrifice in Judaism, with particular reference to sin offerings and holocausts and the ceremonies of Yom Kippur; less likely is comment on sacrifice in pagan cults. Might be reflection on the actual circumstances of Jesus' death, with some more extended comment on chapter 6.3–11 and the baptismal experience of the redeeming acts. Might be discussion of justification and righteousness in terms of freeing from sin, and giving peace. Might be reflection on the longer treatment of the experience of sin in the end of chapters 6 and 7. Critical assessment is more likely to be positive than negative.</p> | 25    |



| Question | Answer   | Marks |
|----------|--|-------|
| 6        | <p><b>Assess Paul's teaching about the Holy Spirit.</b></p> <p>Basic texts will be 1 Corinthians 12–14 and Romans 8, though other texts, such as 1 Corinthians 2, might relevantly be considered. Galatians 5 could be used, though repetition from an answer to <b>Q1(f)</b> should receive minimum credit. Focus will probably be on Christian experience of the Spirit, though Romans 8 Trinitarian element is relevant and should be rewarded. Might reflect on the contrast between spiritual and fleshly existence, on the roles of the Spirit in constituting the Church, on the Spirit as guiding worship, on the significance and use of 'speaking in tongues' (on 1 Corinthians there should be some comment on glossolalia), on the Spirit as transforming Christian living either through general possession or through the exercise of specific gifts. Might consider the significance of 1 Corinthians 13 in the context of Paul's teaching on the Spirit, and some related texts such as Romans 13.</p> <p>This is a wide-ranging essay so not all these areas should be required for a top range mark.</p> | 25    |

| Question | Answer  | Marks |
|----------|---|-------|
| 7        | <p><b>'The teaching about Christ in Colossians reveals Paul is not the author.' Examine this claim.</b></p> <p>Texts will be drawn primarily from Colossians 1 to the start of chapter 3, though there will need to be some comparison with texts from generally acknowledged Pauline letters such as Philippians 2, though any relevant and coherent reference should be credited. Focuses of the essay are the doctrine of Christ in the letter and the plausibility of Paul as composing such teaching. Linguistic evidence will play only a subordinate role though it can be used effectively probably to illustrate the unusual terms such as 'image of the invisible God, the first-born of all creation'. A useful line might be discussion of the development of Christ as body and head from 1 Corinthians 12 through Romans 12 to Colossians. Conclusion will be open to both Paul's and non-Pauline authorship.</p> | 25    |

| Question | Answer  | Marks |
|----------|---|-------|
| 8        | <p><b>Examine the teaching of Hebrews about how Jesus represents humanity to God.</b></p> <p>Textual illustration can be drawn from any relevant passage in the letter, though the end of chapter 2, the end of chapters 4, 5, parts of 8, 9 and 10, and 12.2 are the most likely to be deployed. All relevant material should be credited, though to achieve high marks it should be integrated into an overall analysis. Key points which might be made include the completeness of Jesus' human nature by distinction from any angel Christology, the sustained reflection of Jesus as High Priest as offering himself once for all as the supreme redemptive sacrifice, as entering the heavenly tabernacle as a prototype of human salvation, as the merciful and faithful High Priest who intercedes for and absolves his people, as the mediator of the new covenant between God and humans, as one who during his earthly life shared in the problem of human existence and weakness yet without sin. There are many lines which could be adopted in a successful answer: not all should be expected to award high marks.</p> | 25    |

| Question | Answer   | Marks |
|----------|--|-------|
| 9        | <p><b>Discuss the teaching about the Christian community in the letter of James.</b></p> <p>Relevant material is scattered through the letter, so a chronological approach or an analytical one should yield it. Better is an analytical one, perhaps first considering the explicitly church material about welcoming all equally in chapter 2 and the instructions about prayer in chapter 5, then might look at the demonstration of faith in works which meet a brother's or sister's needs in chapter 2, or the concern for the marginalised at the end of chapter 1, might reflect on the apparent tensions between rich and poor implied by the frequent denunciations of the rich as in danger, might examine the status of teachers in chapter 3 as some sort of church ministry. Might include use of synagogue in chapter 2.2 to explore the nature of the community as originally Jewish, as Judaeo-Christian.</p> | 25    |

| Question | Answer   | Marks |
|----------|--|-------|
| 10       | <p><b>'Early Christian worship was the Eucharist and the Agapē.' Discuss.</b></p> <p>Primary text is 1 Corinthians 11, though could usefully examine Acts 2, and 20, Romans 6 on baptism, general allusions in Hebrews 10.25 and 13 and James 5. Focus should be on what can be recovered or reconstructed from 1st century evidence about Christian worship, so key questions are:</p> <p>Was the Eucharist the weekly communal act of worship?</p> <p>Was the Eucharist always followed by or in the context of the Agapē?</p> <p>Was baptism administered ad hoc as Acts seems to suggest?</p> <p>How significant is Paul's Christological interpretation of baptism?</p> <p>Can we reconstruct informal or formal prayer services following the synagogue pattern?</p> <p>The syllabus implies general teaching on this area so material from such works as Didache or from sources like Pliny's letters might be used without specific source reference. Equally Gospel material might be used, again without detailed reference.</p> |       |