

MARK SCHEME for the October/November 2014 series

9011 DIVINITY

9011/32

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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SECTION A
(*I Corinthians and I Thessalonians*)

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

- (a) Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. (I Corinthians 2:12)**

Background: Paul's defence of his manner of preaching in Corinth: discussion of the mature among believers and contrast with earthly rulers

Content: spirit of the world: parallel to but different from the Spirit; seen in earthly/oppressive behaviour: Spirit from God: the Holy Spirit as the source of revelation and preaching; Gnostic implication?; gifts: here generalised in comparison with 12–14, focus on preaching and understanding the gospel

- (b) And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (I Corinthians 6:11)**

Background: Paul's discussion of lawsuits between believers and the sins which exclude from the kingdom of God.

Content: points to Corinthians' previous lives (immoral Corinth, though refounded after 146 BC); possible baptism reference in washed: explore sanctify and justify here: Trinitarian implication at end in parallel roles of Jesus and the Spirit (possible comment on 'in the name')

- (c) The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? (I Corinthians 10:16)**

Background: Paul's reflection on the sacramental signs of the Exodus event and the judgement on idolaters so this introduces the second treatment of food offered to idols.

Content: introduces the first reference to the Eucharist as food linking believers to God; follows Luke in putting the cup before the bread: note strict verbal parallels in the verse: clear identification between the wine and bread and the Blood and Body of Christ.

- (d) For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures. (I Corinthians 15:3–4)**

Background: start of Paul's extended discussion of the idea and implication of resurrection: refers back to his original preaching to the Corinthians.

Content: rare example of Paul citing already significant tradition, a handing on of truths about Jesus: again strict verbal parallelism: comment on the scriptures, Isaiah 53, Psalms 22 and 69, Hosea 6: note buried as confirming a real death: comment on passive voice 'was raised'.

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- (e) **For we know, brethren beloved by God, that he has chosen you; for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. (I Thessalonians 1:4–5)**

Background: Part of the (standard) introductory paragraph of a Pauline letter: specifically the grounds of Paul's thanksgiving and intercession.

Content: Thessalonians' faith the outcome of divine election inspired by the divine love: comparison of word and power in Paul's preaching as God's means of achieving this: comment on the Holy Spirit as enabling this: missionaries' lives as significant testimony to the gospel as their words.

- (f) **But as to the times and the seasons, brethren, you have no need to have anything written to you. For you yourselves know well that the day of the Lord will come like a thief in the night. (I Thessalonians 5:1–2)**

Background: Paul's discussion of the Parousia in I Thessalonians 4 leads into treatment of the timing of the end: this early on Paul assumes the Eschaton in his lifetime.

Content: double phrase of 'times and seasons': 'day of the Lord' rare in Paul (otherwise only I Corinthians 5 and II Corinthians 1): rare echo for Paul of the words of Jesus from Matthew 24/Luke 12 about the unexpectedness of the timing of the Day: essentially Paul calming overheated expectations (possible reference to II Thessalonians).

2 **How far was Paul's teaching about the Holy Spirit in I Corinthians shaped by problems in the Corinthian Church?**

Question is based primarily on I Corinthians 12–14, though material might be drawn from I Corinthians 2–3 as well. Discussion might include the Corinthians' confusions about ecstatic utterances, about the variety of spiritual gifts in the community, about ranking those gifts in significance and probably more extended discussion of glossolalia. Focus of the analysis is obviously the relationship between Paul's treatment and his running dialogue (as so often in the letter) with reports or correspondence from the Corinthians.

3 **Discuss the importance Paul gives to other Christian missionaries and apostles in I Corinthians and I Thessalonians.**

This is based on the co-authors Silvanus and Timothy in I Thessalonians 1:1, the longer passage about Timothy in I Thessalonians 3, and the material in I Corinthians 1, 3 and 4, though there might also be reference to apostolic ministry in I Corinthians 9. Discussion might include consideration of Timothy's assistant role, drawing on Acts 16 and other references in the Pauline corpus, the respective significance of Apollos and Cephas in Corinth, Paul's claim to be the Corinthians' spiritual father, wider reflection on the respective importance of Peter and Paul in preaching the gospel, treatment of Paul's tendency to exclude others (cf. I Corinthians 1:1). Might be discussion of Paul's account of his and his companions' behaviour in I Thessalonians 2:9ff, and of Timothy's mission back to Thessalonica in I Thessalonians 3.

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4 Examine the evidence for the claim that I Thessalonians is Paul's earliest surviving letter.

This is a standard Pauline chronology question, which will likely produce a majority of arguments for I Thessalonians' priority. Discussion might include consideration of style of writing, comparison between the account of movements in Acts and I Thessalonians 1–2, reflection of treatment of the Eschaton in I Thessalonians 4 compared with I Corinthians 15, reflection on other possible candidates in the Pauline corpus.

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SECTION B

5 'In Acts, the gospel was different when preached to Gentiles rather than Jews.' Discuss

This could be based on discussion of Acts 8–10 and Peter's and Philip's preaching compared with the earlier material in Acts 2–5, or on a comparison between Peter's and Paul's preaching ranging through the book. The main areas might include the use of Old Testament proof texts, reflections of pagan writings, emphases in the presentation of Jesus, the natural theology in Acts 14, emphasis on circumcision, idol meats and unchastity as in the Apostolic Decree. Comment will certainly suggest both similarities and differences, but there should be assessment of how significant these were for top level marks.

6 Is 'justification by faith' the centre of Paul's teaching?

Clearly rooted in Romans 3–8 and Galatians 2–3, but this allows candidates to reflect on other central emphases in Paul's theology such as the resurrection, the experience of the Spirit and incorporation into Christ and salvation. Debate will focus on the centrality of justification, and therefore on the traditional Lutheran interpretation as challenged by more modern discussions of Paul. Candidates might focus on Romans 3–8, especially chapters 3, 5 and 6, but there should be appropriate comparison – Romans 6 or 8 might allow consideration of incorporation into the saving acts by baptism or the Spirit empowering the adoption of believers as children of God. Focus on Galatians might need comparison with material from, for example, I Corinthians about the Spirit or resurrection.

7 What is distinctive in the teaching about Jesus Christ in Colossians?

This is primarily based on Colossians 1:15 – 3:4. Discussion will include the language of image and icon, the notion of the cosmic Christ, the concept of pleroma, the incorporation of believers into Christ, the imagery of head and body, the abolition of circumcision and uncircumcision on the cross, but there needs to be comparison with for example I Corinthians 12 and Romans 12 on head and body understanding. For top marks, the emphasis needs to be on analysing distinctive ideas and phrases.

8 Assess the significance of priesthood in Hebrews.

This is based on the use of priesthood to elucidate the work of Christ through the letter. Main elements might include the discussion of Christ as the merciful and faithful high priest in chapter 2, the comparison with Moses in chapter 3, the use of Melchizedek as a type of Christ in chapters 5 and 7, the discussion of entry into a perfect tabernacle, the treatment of Levi paying tithes through Abraham to Melchizedek, Old Testament sacrifices contrasted with the sacrifice of Christ in terms of efficacy and frequency, and generally the mediatorial role of Christ. The key point is assessing the significance rather than simply expounding the text.

9 Does the ethical teaching of James agree with that of Paul?

James concentrates on the relationship between rich and poor, control of the tongue and the temper, 1:25 and the law of liberty, 1:27 and pure and undefiled religion, conflicts with brethren. Comparison from Paul might be rooted in Romans 12–14 and the ethics of the Church, I Corinthians 5–6 treatment of incest and law suits, or Colossians household code. Focus might usefully be on the role and nature of love in the Church, law and works as Christian practice, or personal ethical values.

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10 To what extent did early Christians change the model of worship they inherited from the Jews?

Clearly Christians were originally Jews, and, with Jesus, grew up with the synagogue services of prayer, readings and exposition and the Temple sacrifices. Jesus adds the practices of the Eucharist and baptism. Circumcision disappears – though candidates might reflect on Acts 10–11, 15–16 – and sacrificial worship stops for Christians outside Jerusalem – though candidates might discuss Acts 21. Focus of discussion will be the balance between expository preaching, ecstatic prayer, the Eucharist – allowing for the fragmentary sources, though might be reference to Pliny's letter to Trajan, or Didache. Assessment is the degree of shift, which might include move from Jews to Gentiles as majority of Christians.