

CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge Ordinary Level

MARK SCHEME for the May/June 2015 series

2048 RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/22

Paper 2 (The portrayal of the birth of the early church),
maximum raw mark 80

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.

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the May/June 2015 series for most Cambridge IGCSE®, Cambridge International A and AS Level components and some Cambridge O Level components.

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1 (a) possible arguments may include:

beginning of Acts relates Acts as a sequel to Luke's Gospel – but Luke used Mark's Gospel and Mark is dated 60–65CE so Acts must be later than 64CE; the contents of Acts suggests a late date e.g. a developed church organisation, baptism has become essential, speech to Ephesian elders implies knowledge of Paul's death (see me no more), emergence of sects within the church (20.30)

(b) possible arguments may include:

the absence of reference to important events e.g. the fall of Jerusalem, the persecutions by Nero; the absence of reference to the death of Paul; the impartial imperial officials; the concern about the Jewish-Gentile issue (and food issue) that was only a problem before the fall of Jerusalem; challenging the arguments in (a) e.g. Luke's Gospel is earlier than 64CE

(c) agree: e.g. even if late date it does not mean the document is unreliable; even if unreliable the accounts are of value in that they can still inspire

disagree: if late date then might question reliability of text; questions whether the events actually occurred as written

2 (a) Acts 2:1–13

all in one place, sound like rush of mighty wind; tongues as of fire on each of them; filled with Holy Spirit; spoke in other tongues; crowd heard in own language; are these not Galileans; amazed and perplexed saying "what does this mean?"; they are filled with new wine; Peter says not drunk

(b) this very general question gives students an opportunity to discuss what they know about the theme of the Holy Spirit in Acts e.g. enabled apostles to preach with boldness/perform miracles/courage to face martyrdom empowered through baptism of Spirit/gift of prophecy; guides church; universality (Samaritans/Gentile Pentecost)

(c) agree: e.g. gave boldness and words to speak, enabled miracles; giving of Spirit linked to new believers

disagree: e.g. disciples existed before Pentecost; Jesus died and rose and people believed, before Pentecost; preaching about Jesus could result in a church without the need for the Spirit

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3 (a) Acts 10:3–6

saw an angel who said – Cornelius! Stared at angel in fear; What is it Lord?
 reply – your gifts/prayers come up as a memorial offering before God; send two men to Joppa to bring back Simon called Peter; he is staying in house by sea of Simon the Tanner

Acts 10:9–16

Peter on roof to pray/hungry/while meal prepared fell into trance; heaven opened/large sheet/animals, reptiles, birds; get up, kill and eat; I have never eaten anything impure or unclean; do not call anything impure that God has made clean/three times/sheet then taken back to heaven

(b) realisation about superceded food laws; gospel for Gentiles; radical change of view incorporating Gentiles; led to discussion at Council of Jerusalem, Cornelius converted – a Gentile

(c) **agree**: e.g. Paul seen as spreading Gospel through his missionary journeys; establishing churches; commissioned to reach the Gentiles at his conversion; influential leader.

disagree: e.g. Peter was church leader (e.g. selection of Matthias); spoke at Pentecost and many converted; his vision and conversion of a Gentile; Peter's speeches to Sanhedrin defending Christianity; his work predated Paul's missionary activities

4 (a) Acts 14:8–20

cripple from birth – listened to Paul speaking; saw he had faith – stand upright on your feet; walked – crowd thought gods had come in likeness of men; Barnabas – Zeus, Paul – Hermes (speaker); Priest of Zeus wanted to offer sacrifices; tore garments – why are you doing this; turn to living God who made heaven, earth, sea and all that is in them; gave rains and seasons; Jews came and persuaded people; Paul stoned

(b) threat – tried to stir up opposition; opposed a Jewish false prophet in Paphos; Jewish reaction to Paul's speech at Pisidian Antioch – accusing Jews of killing Jesus; some Jews became followers – jealousy; Paul's claim that now going to Gentiles as Jews rejected Jesus e.g Acts 13:46–51

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- (c) **Expect candidates to show awareness of a changing relationship between Barnabas and Paul –**

Evidence that Barnabas is leader with Paul as helper e.g. – introduces Paul to apostles in Jerusalem; goes to Tarsus to look for Paul and took him to Antioch and stayed year teaching. Acts puts name of Barnabas before name of Paul; travels with him; assumes Paul was being trained by Barnabas; commissioned to go on mission and take John Mark with them (related to Barnabas)

Evidence that Paul becomes leader and takes charge – the change seems to be at Paphos, where Paul blinds Elymas; Paul now takes lead in preaching and Acts refers to Paul and his companions with Paul now as main figure; order of names reversed; at Lystra Paul referred to as chief speaker BUT Barnabas referred to as Zeus; only Paul is referred to as being stoned and dragged from city; Paul initiates second missionary journey. At Council of Jerusalem order is Barnabas and Paul again

Paul and Barnabas disagree and part – Paul rejects John Mark as fellow missionary; chooses Silas instead; Barnabas wants John Mark so parts with Paul indicating Paul is leader and Barnabas with John Mark Paul goes with Silas

(maximum 4 marks if just dispute discussed)

5 (a) Acts 17:22–31

perceive you are very religious – inscription to an unknown god; what you worship, I proclaim; God who made world and everything in it – does not live in temples; not served by human hands; gives life to all and needs nothing; sets us in our place so that we would seek him; He is near each of us; we are God's offspring; commands us to repent for he will judge the world; proved by resurrection

- (b) already argued in market place; philosophers asking what he was saying; advocating foreign gods; confused by preaching about Jesus and resurrection; took him to Areopagus so that he may tell them more about the new teaching

- (c) **agree:** expect examples where there was hostility (e.g. Pisidian Antioch); hostility because of content (e.g. accusation against Jews, challenge to the Mosaic law, emphasis on acceptance of Gentiles)

disagree: expect examples where Paul was well received and there were many followers and a church established; examples of Jews responding positively to Paul's speeches (e.g. Berea, Athens)

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6 (a) Acts 21:8–16

stayed with Philip; Agabus the prophet; Paul's belt symbolism; prophecy about Paul being handed over to the Gentiles; people pleaded with Paul not to go to Jerusalem; Paul's response – ready to die for Jesus; could not be dissuaded; left for Jerusalem

(b) spoke to church; delivered revelation of word of God; prediction; inspired utterances; gave spiritual insight; ministry of encouragement and strengthening; some of prophets may have had itinerant ministry. Expect reference to Agabus

(c) agree: impossible to know future; the future not yet decided since we have free will and so can't be known; no longer belief in supernatural; had insight

disagree: God is sovereign; God knows the future; Agabus inspired by Spirit; God can decide the future and bring certain events to pass (or influence them) and so prophecy fulfilled; divine revelation