

CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge Ordinary Level

MARK SCHEME for the October/November 2015 series

2048 RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/23

Paper 2 (The Portrayal of the Birth of the Early Church),
maximum raw mark 80

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Acts of the Apostles

- 1 (a) possible arguments may include:
link with Luke's Gospel which is written after 70 CE; Acts shows influence of Josephus within its text which means it was written at a late date when Josephus wrote; Luke used the Gospel of Mark which is dated around 60 to 65 CE [6]
- (b) an earlier date has stronger arguments; e.g. 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.
Mark's Gospel may have been written early; likewise Luke's Gospel [6]
- (c) **agree:** helps reliability issue if close to the time; if written in Apostolic period then has stamp of apostolic authority; if written later and long gap then apostolic authenticity in question
disagree: information reliable even if long period; doesn't matter as content is what is important; value is in spiritual meaning regardless of whether it is historically reliable [8]
- 2 (a) Acts 1:6–11
Lord, are you at this time going to restore the Kingdom of Israel?; not for you to know times or dates; father set by his own authority; you will receive power when Holy Spirit comes on you; witnesses in Jerusalem, Judea and Samaria, to ends of earth; taken up, cloud hid him; two men in white; why look at sky, taken into heaven; will come back in same way [6]
- (b) formerly disciples – witnesses of the risen Christ – unique calling cf. other offices in the church – leaders of the church, and recognised as such – sent out; missionary activity; founded churches; responsible for church discipline; administered laying on of hands for gift of Holy Spirit [6]
- (c) **agree:** Paul is overwhelming character in expansion of church; influential and respected; missionary leader; main part of Acts of the Apostles
disagree: Peter/James/John – Paul consulted them; Paul accepted their leadership; Jerusalem centre of church; James decides at Council of Jerusalem. Possibly better to think of whole group of leaders? [8]

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3 (a) Acts 9:1–10, 17–19

on way to arrest Christians; light from heaven flashed about him: fell to ground: heard voice; Saul, why persecute me?; who are you, Lord?; I am Jesus whom you persecute; get up and go to city
be told what to do; people with him speechless; heard but saw nothing; blinded and led by hand to Damascus; Ananias told to go to Saul; laid hands and received Holy Spirit; sight returned [6]

(b) Saul – knew Christians and something about Jesus; opposed to Christians; appearance of Jesus to Saul; direct rather than through another person; blinded; audible voice; further instructions given by Ananias
expect reference to Ethiopian eunuch conversion for differences to be illustrated (e.g. reading of scripture; actively seeking; no vision of Jesus; baptism) [6]

(c) **agree:** Ethiopian was non-Roman; spread of Christianity to Ethiopia; he was a high official and so had influence to spread Christianity. Paul was also influential and established churches; he was messenger to the Gentiles
disagree: Either – argue that Paul was more important, e.g. he was very successful and wide ranging in his travels. Or – argue that Ethiopian more successful – he was non-Jewish, non-Roman and so would take the message much further than Paul. Paul was limited to Roman Empire [8]

4 (a) Acts 12:6–12

appearance of angel; what angel said; Peter's way out of prison not blocked; Peter's response when angel left him; goes to house of Mary [6]

(b) Rhoda answered; recognised voice and overjoyed – forgot to open door; told crowd inside – they thought she was mad; It is his angel; opened and saw him; amazed [6]

(c) **agree:** yes but at the instigation of others; they had ultimate authority so can be seen as main ones
disagree: main attack from pagan/Jewish; Romans only persecuted when they were trying to keep the peace [8]

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5 (a) Acts 19:13–20

some Jews drove out evil spirits using name of Jesus; whom Paul preaches; spirits – I know Jesus/Paul – but who are you; man with evil spirit jumped on them and overpowered them; beat them – they ran out naked and bleeding; seized with fear; name of Jesus honoured; believers confessed evil deeds; some burnt scrolls [6]

(b) evil spirits: their existence; recognition of power of Christianity; personalities; possession of people; supernatural knowledge; tendency to violence; defeated by name of Jesus [6]

(c) **agree:** we don't experience it; we have other explanations, e.g. medical rather than spiritual; some reject the idea of supernatural and spiritual realms
disagree: some do believe they experience it; spiritual realm if there is a God so evil spirits may not be far-fetched; official exorcists in Anglican and Roman Catholic Church; some experiences seem not to be able to be explained away [8]

6 (a) Acts 20:17–35

(i) example of Paul as shepherd; Paul served Lord in humility and with tears; Paul tested by plots of Jews; did not hesitate to preach to both Jews and Gentiles; Paul going to Jerusalem not knowing what will happen; life nothing compared to finishing task set; not see me again; Paul did hard work to support himself

(ii) keep watch – be shepherds of flock; remember he bought you with his blood – savage wolves will attack and take some; be on guard; pray for God to build you up; help weak; more blessed to give than to receive [6]

(b) keeping Sabbath; often went to Synagogue first and reasoned with Jews; preached Jesus' death and resurrection; Jesus as Christ; rejected by Jews then went to Gentiles; missionary strategy of visiting important cities, e.g. Ephesus and Athens; varied approach and message when preaching to Gentiles; baptising; stayed with local person; appointed elders in local churches before moving on [6]

(c) **agree:** Athens resulted in few people; lots of opposition from Jews and pagans. Expect examples
disagree: set up churches; treated as gods; accepted by many Jews and Gentiles [8]