



Cambridge Assessment International Education
Cambridge Ordinary Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/22

Paper 2 The Portrayal of the Birth of the Early Church

October/November 2019

MARK SCHEME

Maximum Mark: 80

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.

Cambridge International will not enter into discussions about these mark schemes.

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This document consists of **16** 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.

AO1: Describe and explain using knowledge and understanding.

These level descriptors should be used for all part **(a)** and **(b)** questions.

Level 4	6 marks	A thorough, well-developed and substantial response. A comprehensive account of the range and depth of relevant material, demonstrating an extensive and highly accurate knowledge and understanding of the subject. There is detailed explanation. The answer is well structured.
Level 3	4–5 marks	Demonstrates a clear understanding of the question. The information is quite detailed. Generally accurate knowledge and understanding of the subject matter. Covers the main points accurately. The information is in a structured format.
Level 2	2–3 marks	Demonstrates some understanding of the question. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge and understanding, which is fairly accurate but may lack specific detail. Some of the main points are covered but lack substance. The information will be presented for the most part in a structured format.
Level 1	1 mark	An attempt to answer the question, but demonstrates little understanding of the question. Very limited knowledge of the subject. Response includes only a small amount of relevant material. Information is reported in basic outline only or as a list, with little or no explanation. Mainly inaccurate, though some credible points may be made.
Level 0	0 marks	No attempt whatsoever to answer the set question, or the candidate provides a wholly irrelevant response.

AO2: Use evidence and reasoned argument to express and evaluate personal responses, informed insights and differing viewpoints.

These level descriptors should be used for all part **(c)** questions.

Level 4	7–8 marks	Recognises and explains the significance of the issue(s). A personal response is fully supported. A range of points of view, supported by justified arguments/discussion. The information is presented in a clear and organised way. Evidence of informed insights.
Level 3	5–6 marks	Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach. Justified arguments/different points of view, supported by some discussion. Evidence of appropriate personal response. Some evidence of informed insights.
Level 2	3–4 marks	Understands the question but the response is mainly descriptive. Only one view offered with limited support or discussion. Limited or no evidence of informed insights.
Level 1	1–2 mark	The candidate's response is descriptive with no attempt to discuss or evaluate the material at all. Viewpoints are unsupported.
Level 0	0 marks	No response submitted, or clearly lacks any understanding whatsoever of the subject matter.

Question	Answer	Marks
1(a)	Outline <u>three</u> features of community life in the early church. Examiners should mark according to the AO1 level descriptors. Candidates may suggest the following: Prayerfulness – the early church often joined together in communal prayer and prayed at key moments like the choosing of the seven. Life filled with the Holy Spirit – the Holy Spirit directed events, inspired followers and brought new believers to the church and brought new life into the church, for example at Pentecost. Sharing – it was important for the early church to share everything they had and distribute it equally among them. The seven were appointed for just that reason, to ensure that the distribution of food was properly overseen. Communion – the centrality of the breaking of the bread.	6
1(b)	Explain why these features were important to the early church. Examiners should mark according to the AO1 level descriptors. Responses might explain some of the following: Prayerfulness was important as a means of bringing the early church together, and to provide strength and guidance at key moments for example the choosing of the seven etc. The Holy Spirit was arguably the most important feature of the early church as it could be said that without the Holy Spirit the church would neither have started nor grown. The Holy Spirit is responsible for enabling the apostles to heal, to preach and is the guiding force of Paul's missionary journeys. Sharing and the act of the communal meal, representing sharing life together. The common meal was important for creating unity, intimacy and common purpose within the church (see Acts 2:42–47). Sharing wealth was practically of great importance to enable the church to grow and flourish, as well as ensuring that all were equal. The breaking of bread was the instruction given by Jesus to be carried out.	6

Question	Answer	Marks
1(c)	‘Christians today should share everything that they have.’ To what extent do you agree? Show in your answer that you have considered more than one point of view. Examiners should mark according to the AO2 level descriptors. Candidates agreeing with the statement may suggest some of the following arguments: The incident with Ananias and Sapphira shows Christians that keeping wealth for yourself is not what God wants. The practice of communal sharing as practiced by the early church is a model that we should try to follow today. If we share what we have then the world would not be so divided between the rich and poor. Candidates disagreeing with the statement may suggest some of the following arguments: It is not possible to share everything we have today, as we are very consumer led and the cost of living is very high. People work hard for their money and do not want to share it. Ananias and Sapphira show us that it is a challenge to share all we have. All valid comments should be credited according to the levels of response.	8

Question	Answer	Marks
2(a)	Give an account of what happened at the temple gate called Beautiful. Examiners should mark according to the AO1 level descriptors. Peter and John were going to the Temple at the time of prayer (three in the afternoon). A man who was lame from birth was being carried to the temple gate called Beautiful, where he was put every day to beg from those going into the temple courts. He asked them for money, but Peter asked him to look at them and said: "Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk". He helped him up and his feet and ankles grew strong and he began to walk, praising God. All the people saw him walking and praising God and recognised him as the man begging at the Temple gate called Beautiful, and they were filled with wonder and amazement at what had happened to him.	6
2(b)	Explain why healings in the Acts of the Apostles often caused problems for those who performed them. Examiners should mark according to the AO1 level descriptors. Candidates may refer to various incidents throughout Acts, including some of the following: They caused problems because it led people to question by whose authority these miracles were performed. In Lystra and Derbe they caused problems for Paul, because people thought, "The gods have come down to us in human form" and assumed that their authority must have come from Zeus and Hermes. They also caused problems because the authorities were jealous of the success and popularity of those who performed them and as a result, of the number of new believers that were being brought to the church. Healing the slave girl caused problems for Paul and Silas because her owners were angry that their business had been lost and suggested that they were advocating customs unlawful for the Romans to accept / practise.	6

Question	Answer	Marks
2(c)	‘The miracles in the Acts of the Apostles happened as recorded.’ To what extent do you agree? Show in your answer that you have considered more than one point of view. Examiners should mark according to the AO2 level descriptors. Candidates agreeing with the statement may suggest some of the following arguments: It is hard to explain how someone who was unable to walk, suddenly could: science cannot explain that, so they must have happened as recorded. The whole idea of a miracle is that it is something that defies the laws of science / nature and is something that is inexplicable and so there is no need to question that they happened as recorded as anything is possible with God. The simplest explanation is that they were miraculous events that were recorded in Acts by the apostles through the power of the Holy Spirit. Miraculous events can take place for those who have faith. Candidates disagreeing with the statement may suggest some of the following arguments: Miracles can be explained in other ways for example exorcisms may just be a moment of relief from a mental illness or perhaps epilepsy. Miracles are just coincidences. Miracles recorded in the Bible were literary devices designed to make the story more interesting or as a way of demonstrating God’s power. Miracles are interpreted as such by those who want to believe them. The miracle stories were made up by the author of the Acts of the Apostles and did not happen. All valid comments should be credited.	8

Question	Answer	Marks
3(a)	Describe what is known about Saul before his conversion. Examiners should mark according to the AO1 level descriptors. During the stoning of Stephen (7:58), the witnesses laid their coats at the feet of a young man named Saul and we are told that Saul approved of their killing him. We are told that following the stoning a great persecution broke out against the church in Jerusalem and that, “Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison” (8:1–4). In Chapter 9 we are told that he was still breathing out murderous threats against the Lord’s disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men / women he might take them as prisoners to Jerusalem.	6
3(b)	Explain the strategy that Paul used to spread the church on his first missionary journey. Examiners should mark according to the AO1 level descriptors. Paul would first preach the word of God to Jews in their synagogues (e.g. Salamis). In Antioch they were invited to speak and told them of the history of salvation in God which continued in Christ. Paul’s speeches tended to follow this approach. Following their preaching to the Jews they would move on to Gentiles, explaining that the Jews had rejected his message, so it was natural for him to turn to the Gentiles as God had commanded them to be a light to lighten the Gentiles. In many places they performed healings e.g. in Iconium and Lystra. They established churches and helped them to organise themselves by appointing elders and outlining the Church’s beliefs and practices. Candidates might also discuss baptism, healing, the role of the Holy Spirit both as guiding Paul (and Barnabas) and in the lives of the new Christians.	6

Question	Answer	Marks
3(c)	‘Paul was more concerned with making speeches than converting people’. To what extent do you agree? Show in your answer that you have considered more than one point of view. Examiners should mark according to the AO2 level descriptors. Candidates agreeing with the statement may suggest some of the following arguments: Paul made the most of any opportunities to give a speech and often spoke at great length. Paul tended to give speeches as the first step on his missionary journeys. Paul made his speeches in the knowledge that their contents may cause opposition and prevent new believers from joining the church. His speeches made people think he had the “voice of a god not of a man” (12:22). Paul’s speeches were sometimes necessary to defend himself. Candidates disagreeing with the statement may suggest some of the following arguments: The purpose of the speeches that Paul made was to convert people. Paul’s main method of converting people was through his speeches and it was a very successful technique. He converted many people through healings and miracles e.g. the jailer / slave girl etc. All valid comments should be credited.	8

Question	Answer	Marks
4(a)	Outline Peter's speech at Cornelius' house, after Cornelius had spoken. Examiners should mark according to the AO1 level descriptors. He said, "I now realise it is true that God does not show favouritism but accepts from every nation the one who fears him and does what is right". He explained that the message of God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all. What has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached how God anointed Jesus of Nazareth with the Holy Spirit and he did good healings etc. because God was with him. He continued that we are witnesses of everything he did in the county of the Jews and in Jerusalem. They killed him on the cross and God raised him and caused him to be seen – by those who God had already chosen – by us who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. All prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.	6
4(b)	Explain why the coming of the Holy Spirit at Cornelius' house was a significant event. Examiners should mark according to the AO1 level descriptors. It was significant because those who were at Cornelius' house were Gentiles, and they had received the Holy Spirit and were speaking in tongues, praising God even before they had been baptised. This was not expected, particularly by the circumcised believers because the recipients of the Holy Spirit were uncircumcised. Peter said: "Surely no one can stand in the way of their being baptised with water". This event was significant as it led to Peter explaining himself to those in Jerusalem where he was criticised for associating with Gentiles, however, following his story they said, "So then even to Gentiles God has granted repentance that leads to life". This incident with the Gentiles at Cornelius' house also led to a much wider discussion about Gentile inclusion at the Council of Jerusalem.	6

Question	Answer	Marks
4(c)	‘Peter was the true leader of the church.’ To what extent do you agree? Show in your answer that you have considered more than one point of view. Examiners should mark according to the AO2 level descriptors. Candidates agreeing with the statement may suggest some of the following arguments: Peter was arguably the leader of the disciples and so was the true leader of the church. He stood up among the believers and announced the need to replace Judas. He was listed first among the apostles. Peter addressed the crowds following Pentecost and stood up in front of the Sanhedrin. It was Peter who was called to Cornelius’ house and learnt that God had a mission for / to the Gentiles. Peter spoke at the Council of Jerusalem. Candidates disagreeing with the statement may suggest some of the following arguments: Peter is only seen and heard about for the first few chapters of Acts and so cannot be seen as the leader of the church. Paul is more likely to be seen as the leader of the church as his work is far more documented and focussed on. He had many successful journeys and is arguably more responsible for the growth of the church. James was arguably the leader of the Jerusalem church and enjoyed special status as the brother of Jesus.	8

Question	Answer	Marks
5(a)	Give an account of what happened when Paul met a group of Epicurean and Stoic philosophers in Athens. Examiners should mark according to the AO1 level descriptors. Paul encountered Epicurean and Stoic philosophers and they debated together. Some called him a babbler and others noted that he seemed to be advocating foreign gods (because he was preaching about the good news and the resurrection). So they took him to the Areopagus where they asked him to explain this teaching because it sounded strange to them and they would like to understand it. Some candidates might validly interpret the question as asking about the subsequent speech, verses 22–32. Paul saw that they were religious and found an altar to an “unknown god”, but thought they were ignorant of what they worshipped so he said: “The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else ... from one man he made all the nations that he should inhabit the earth”. He also suggested that the divine being is not like gold / silver / stone, an image made by human design and skill, and that whilst God may have overlooked this ignorance in the past, he now commands that all people everywhere repent, as he will judge the world with justice by the man who he has appointed.	6
5(b)	Explain why Paul changed his message for the Athenians. Examiners should mark according to the AO1 level descriptors. Paul changed his message in Athens as they were a city full of idol worshippers, so he needed to connect with his audience in a different way to others that he spoke to. He did this by speaking about the altar with the inscription ‘to an unknown god’ and explains to them that this is the same God who made the world and not one who can be depicted in gold or silver. As he was speaking with a group of Stoic philosophers, he needed to address them in a way that they would relate to through the argument and debate; speaking about creation and judgement. The Athenians had no Old Testament background and so Paul could not speak to them in the same way as he did to the Jews by connecting to Jesus to the saviour that was promised.	6

Question	Answer	Marks
5(c)	‘Paul’s second missionary journey was a failure.’ To what extent do you agree? Show in your answer that you have considered more than one point of view. Examiners should mark according to the AO2 level descriptors. Candidates agreeing with the statement may suggest some of the following arguments: The journey starts with a disagreement which leads to the separation of Paul and Barnabas. It seems as though in many locations, Paul ended up facing opposition and hostility. Paul was imprisoned for healing the slave girl with an unclean spirit in Philippi. In Thessalonica, when Paul preached about Jesus as the Messiah there were riots. There was trouble from the Jews in Corinth. Candidates disagreeing with the statement may suggest some of the following arguments: During this journey Paul strengthened many churches for example in Syria, Cilicia, Derbe and Lystra. During this journey, Paul converted many people including Lydia, and the jailer where Paul was imprisoned. Paul also met with Priscilla, Aquila and Apollos who were all contributing to the strengthening and growth of the church. Paul made a speech in Athens which led to further discussion about Jesus.	8

Question	Answer	Marks
6(a)	Describe the roles of Aquila and Apollos in the Acts of the Apostles. Examiners should mark according to the AO1 level descriptors. In Corinth, we are told that Aquila was a Jew, native of Pontus who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. He was a tentmaker. When Paul sailed for Syria he was accompanied by Priscilla and Aquila and left them in Ephesus. Aquila, after hearing Apollos speak in the synagogue, invited him to their home and explained to him the way of God more adequately. We are told that Apollos is a Jew, native of Alexandria who came to Ephesus. He was a learned man with a thorough knowledge of the scriptures and was instructed in the way of the Lord. He taught about Jesus accurately, but only knew about the baptism of John and began to speak boldly in the synagogue. He went to Achaia where the brothers and sisters welcomed him. He was a great help to those who by grace had believed. He vigorously refuted his Jewish opponents in public debate, proving from the scriptures that Jesus was the Messiah.	6
6(b)	Explain why baptism was important for the growth of the early church. Examiners should mark according to the AO1 level descriptors. Baptism is a sign of the conversion of believers to the church. Peter tells those who witnessed Pentecost, to 'Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the Holy Spirit' (2:38). Baptism of the Holy Spirit was something many received first and, baptism of water was a sign of faith and a commitment to the early church, for example at Cornelius' house Peter said, 'Surely no one can stand in the way of their being baptised with water. They have received the Holy Spirit just as we have' (10:47). Others, like the Ethiopian Eunuch asked for a baptism with water as an outward sign of their new found understanding of and belief in Christ (8:38). Baptism was a sign of a new start and commitment to the life and growth of the early church, like the jailers who were baptised after Paul and Silas' escaped from prison.	6

Question	Answer	Marks
6(c)	‘All Christians should actively work to bring others to the faith.’ To what extent do you agree? Show in your answer that you have considered more than one point of view. Examiners should mark according to the AO2 level descriptors. Candidates agreeing with the statement may suggest some of the following arguments: Jesus made it clear that Christians should preach in his name and be witnesses of his resurrection. Christians would want all people to be saved and so would try to work to bring others to the faith so that they can be saved. Part of what it is to be Christian is to spread the word, bring others to faith, and give guidance for a way to live. Candidates disagreeing with the statement may suggest some of the following arguments: Jesus made it clear that you should not force the issue if people do not want to be brought to the faith. In a multi-faith society, many people feel uncomfortable about bringing others to the faith. Some Christians may feel that they are not able to judge which is the right path and so would not want to bring others to the faith or to cause offence to others.	8