

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/22

Paper 2 The Portrayal of the Birth of the Early Church

October/November 2018

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 **14** 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.

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| 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.

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| 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 marks | 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) | <p>Give an account of the coming of the Holy Spirit at Pentecost, up until Peter's address to the crowd.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>2:1–13</p> <p>They were all gathered in one place, then there was a sound like the blowing of a violent wind which came from heaven and filled the whole house.</p> <p>Tongues of fire separated and came to rest on each of them, filled with the Holy Spirit, they began to speak in tongues from other nations.</p> <p>The God-fearing Jews from every nation heard them and were amazed to hear them declaring the wonders of God in their own tongues and asked what it meant.</p> <p>Some, however, made fun of them and said, 'they have had too much wine.'</p> | 6 |
| 1(b) | <p>Explain why Peter's address to the crowd, following this event, was important at the time.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Peter needed to give the address because the people needed to understand what had happened and explain that they were not drunk.</p> <p>Peter explains that the prophecy of Joel stated, 'I will pour out my spirit on all people' so it was important for people to recognise that the prophecies were being fulfilled.</p> <p>He needed to explain to them about Jesus' resurrection that David had spoken of in the Old Testament. Peter explains; 'God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear'.</p> <p>Peter needed to make this speech to encourage the people to repent and bring new believers to the church: '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 gift of the Holy Spirit'.</p> <p>Those who accepted this message were baptised and about 3000 were added to their number. It was important to increase the number of believers.</p> | 6 |

| Question | Answer | Marks |
|----------|---|-------|
| 1(c) | <p>'The spread of the early church would not have been possible without the events of Pentecost.'</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates agreeing with the statement may include the following:</p> <p>The gift of the Holy Spirit at Pentecost fulfils the promises made by Jesus to the apostles and is the means by which the church carries out its work.</p> <p>Pentecost and the pouring out of the Holy Spirit is the means by which healings, exorcisms etc. take place. Examples of such events may be given.</p> <p>Pentecost and the gift of the Spirit that enables the apostles and others to give speeches e.g. 'Peter, filled with the Holy Spirit ...'</p> <p>The Holy Spirit gave Stephen the strength to endure persecution and death, which was a key feature of life in the early church.</p> <p>It could be argued that the work of the Spirit following Pentecost worked within all aspects of the early church and so without it, it would be challenging for it to exist.</p> <p>Candidates disagreeing with the statement may include some of the following:</p> <p>The disciples had already been commissioned by Jesus to preach, heal and perform exorcism and so the early church would have carried on in this vein without the events of Pentecost.</p> <p>Paul was not present at Pentecost and so the early church could have successfully existed through the work and missionary journeys of Paul. Paul was filled with the Spirit later in 9:17.</p> <p>All accurate and relevant responses should be credited.</p> | 8 |

| Question | Answer | Marks |
|----------|---|-------|
| 2(a) | <p>Relate what Stephen said about Abraham and Moses in his speech to the Sanhedrin (RSV the council).</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>7:2–8; 20–43</p> <p>Stephen summarises the history of the Jews to illustrate how they had been brought into God's covenant, yet had continually disobeyed him and rejected Christ.</p> <p>Stephen explained how God had appeared to Abraham in Mesopotamia and gave him possession of the land and gave the covenant of circumcision to Abraham, Isaac and Jacob.</p> <p>God revealed himself to Moses and sent him to free his people from slavery in Egypt. He enabled Moses to lead his people across the Red Sea and into the wilderness where he gave a message to Moses about the prophet that he would raise up.</p> <p>With the angel on Mount Sinai he received living words to pass on to the Jewish people.</p> <p>However, the people did not obey him and they asked Aaron for other gods and offered sacrifices to a golden calf.</p> <p>Stephen makes the point through the stories of Abraham and Moses that like their ancestors did, they too are resisting the Holy Spirit.</p> | 6 |
| 2(b) | <p>Explain why it was necessary for him to make this speech.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Stephen was performing great signs and wonders among the people but he came across opposition and they persuaded people to accuse him of blasphemy and brought him before the Sanhedrin with false witnesses. Stephen therefore had to make this speech to defend himself and attempt to prevent his death.</p> <p>He needed to explain that what they were doing was a repetition of history, a continual rejection of the Holy Spirit; 'was there ever a prophet your ancestors did not persecute'.</p> <p>Stephen made his speech to highlight that although they may have received the law they have not obeyed it and have failed to recognise Christ and those who proclaim his resurrection.</p> | 6 |

| Question | Answer | Marks |
|----------|--|-------|
| 2(c) | <p>‘Speeches were the most effective way of bringing new believers to the early church.’</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates agreeing with the statement may include the following:</p> <p>Peter on the day of Pentecost brought about 3000 to their number through his speech explaining how they were able to speak in tongues.</p> <p>Paul’s speeches throughout his missionary journeys, but especially in Athens and Corinth, were an effective way of bringing in new believers: ‘we want to hear you again of this subject’.</p> <p>Speeches gave the early church the opportunity to proclaim Jesus as the Messiah predicted by the Jewish prophets.</p> <p>Candidates disagreeing with the statement may include the following:</p> <p>It was not the speeches, but the work of missionaries like Peter, Paul and Philip who travelled to spread the Christian message to Jews and Gentiles.</p> <p>It was not the speeches, but miracles which led people to listen to the apostles and believe, e.g. the healing at the Beautiful Gate.</p> <p>At times speeches led to trouble or arrest, for example with Paul during his missionary journeys and Stephen, whose speech led to his arrest and eventual death.</p> <p>Candidates are likely to use examples to support their arguments.</p> | 8 |

| Question | Answer | Marks |
|----------|--|-------|
| 3(a) | <p>Describe what happened to Paul on his way to Damascus before he met Ananias.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>9:3–9</p> <p>As Paul approached Damascus, a light flashed around him and he fell to the ground.</p> <p>He heard a voice saying to him, ‘Saul, Saul, why do you persecute me?’</p> <p>Paul replied, ‘Who are you, Lord?’ and the reply was, ‘I am Jesus, whom you are persecuting ... now get up and go into the city and you will be told what you must do’.</p> <p>Saul got up from the ground but when he opened his eyes he couldn’t see.</p> <p>The companions that were with him, led him by the hand to Damascus.</p> <p>For three days he was blind and did not eat or drink anything.</p> | 6 |

| Question | Answer | Marks |
|----------|---|-------|
| 3(b) | <p>Explain why the Council of Jerusalem was needed.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>There was a friction between the church in Jerusalem and the church of Antioch which needed to be resolved.</p> <p>The issue regarding the circumcision of Gentiles also needed to be resolved following Peter's vision and Paul's experiences.</p> <p>Paul believed circumcision was not necessary and said it was faith in Christ that mattered. Paul and Barnabas had discovered on their return to Antioch that people from the Jerusalem church had arrived and told them that they must be circumcised and follow many other regulations linked to Judaism.</p> <p>Peter had a vision and consequently saw that Gentiles should be circumcised and should not be considered un-clean.</p> | 6 |
| 3(c) | <p>'Paul was not a person of authority in the church.'</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates agreeing with the statement may include the following:</p> <p>Members of the Jerusalem church went to Antioch and contradicted Paul's work, therefore demonstrating his lack of authority. They claimed that the Gentiles should be circumcised and follow the law of Moses. Paul saw this as a threat to the mission of the Gentiles and the truth of the Gospel itself.</p> <p>At the Council of Jerusalem, Paul was essentially over-ruled and the decision to an extent undermined Paul, because although the Gentiles were not required to be circumcised, they did have to follow the law of Moses.</p> <p>Furthermore, it was James who held authority during these proceedings and was considered the leader of the Jerusalem church.</p> <p>Paul, in contrast, was sent off from the council with a letter.</p> <p>Paul did not seem to have authority, as he worked mostly alone.</p> <p>Candidates disagreeing with the statement may include the following:</p> <p>The church in Jerusalem did not undermine Paul, it was simply a difference of opinion and so the decision does not show that Paul wasn't a person of authority.</p> <p>Paul was a person of authority as his authority came from Jesus following his conversion experience. He was a person of authority as he performed healings, miracles, and gave powerful speeches.</p> <p>Paul was a person of authority; he set up his own churches, he appointed deacons etc. and organised his own journeys.</p> <p>All other accurate and relevant arguments should be credited.</p> | 8 |

| Question | Answer | Marks |
|----------|--|-------|
| 4(a) | <p>Narrate Peter's vision at Joppa, before he met Cornelius.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>10:9–17</p> <p>Peter went onto the roof to pray, he became hungry and whilst the meal was being prepared he went into a trance.</p> <p>The heavens opened and something like a large sheet was let down to earth by its four corners.</p> <p>The sheet contained all kinds of four footed animals as well as reptiles and birds. A voice said to Peter, 'Get up Peter, kill and eat'.</p> <p>'Surely not, Lord!' Peter replied, 'I have never eaten anything impure or unclean'.</p> <p>God then said to Peter, 'Do not call anything impure that God has made clean'.</p> <p>This happened three times, and immediately the sheet was taken back to heaven.</p> | 6 |
| 4(b) | <p>Explain why Peter was criticised by the circumcised believers.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>11:1–3</p> <p>They criticised him because he 'went into the house of uncircumcised believers and ate with them'.</p> <p>They were displeased because Peter's actions went against the Law of Moses and made him ritually unclean.</p> <p>Associating with the Gentiles (uncircumcised men) would have made him unclean, and furthermore, the implication of the accusation was that he was eating unclean foods.</p> <p>Peter was breaking the religious laws and social customs.</p> | 6 |

| Question | Answer | Marks |
|----------|---|-------|
| 4(c) | <p>‘People today find it difficult to believe in visions.’</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates agreeing with the statement may include the following:</p> <p>Many people are critical of any kind of religious experience as they can have other explanations such as hallucination, illness or stress.</p> <p>It is hard to believe the evidence from one person’s testimony or experience which is unique to them alone.</p> <p>Visions seemed to be common in Biblical times but are less so now.</p> <p>The Bible is complete, there is nothing more to reveal.</p> <p>Candidates disagreeing with the statement may include the following:</p> <p>People do still believe in visions, but usually only those which confirm what is already in the Bible.</p> <p>Visions are still believable but tend to occur in places where there is less exposure to Christianity or where the Bible has been suppressed.</p> <p>With faith, anything is possible. The work of the Holy Spirit can be present in visions today, just as much as they were in the time of Acts.</p> <p>All accurate and relevant responses should be credited.</p> | 8 |

| Question | Answer | Marks |
|----------|--|-------|
| 5(a) | <p>Outline <u>two</u> occasions in the Acts of the Apostles where evil spirits were encountered.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Any accurate and relevant occasions should be credited. Candidates are likely to refer to the slave girl in Philippi and the seven sons of Sceva.</p> <p>Slave girl in Philippi 16:16–24</p> <p>Paul and Silas met a slave girl who had a spirit by which she predicted the future and earned a great deal of money for her owners by fortune-telling.</p> <p>She followed them shouting, ‘These men are servants of the Most High God, who are telling you the way to be saved’. She carried on doing this for many days until Paul became so annoyed that he turned around and said to the spirit, ‘In the name of Jesus Christ I command you to come out of her!’ The spirit left her, and her owners were very angry that their source of income had been lost. Paul and Silas were then dragged into the market place to face the authorities.</p> <p>In contrast, the seven sons of Sceva 19:13–20</p> <p>Here some Jews who went around driving out evil spirits were trying to invoke the name of the Lord Jesus over those who were demon possessed. They used similar words to Paul, ‘In the name of the Jesus whom Paul preaches, I command you to come out’. The seven sons of Sceva were also doing this.</p> <p>However, in contrast to the healing that Paul performed, in response to this attempted healing the evil spirit answered them and said, ‘Jesus, I know, and Paul I know about, but who are you?’ Following this, the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.</p> <p>Those who heard of this were seized with fear and the name of the Lord Jesus was held in high honour, many who practiced sorcery brought forth their scrolls and they were burned publically.</p> | 6 |

| Question | Answer | Marks |
|----------|--|-------|
| 5(b) | <p>Explain why healings were an important part of Paul's work.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Healings gave Paul the opportunity to address the crowds following the event and explain where his power to heal (etc.) came from, for example, following the healing of the cripple (14:8–10).</p> <p>In Ephesus Paul performed extraordinary miracles and because of these demonstrable signs, people believed.</p> <p>In response to the incident with the seven sons of Sceva people confessed openly what they had done. 'In this way the word of the Lord spread widely and grew in power.'</p> <p>Because of the nature of the healings, news of them was able to spread easily and so the message about Jesus and the early church could also reach further and attract new believers.</p> | 6 |
| 5(c) | <p>'The performing of miracles in the Acts of the Apostles always led to trouble.'</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates agreeing with the statement may include the following:</p> <p>At the Beautiful Gate, the healing led to Peter and John being brought before the Sanhedrin.</p> <p>In Lystra when Paul performed a healing, the people thought, 'The gods have come down to us in human form!' and started to arrange sacrifices to be offered to them.</p> <p>Following the healing of the slave girl in Philippi, Paul and Silas were dragged to the market place where they faced the authorities and were imprisoned.</p> <p>Candidates disagreeing with the statement may include the following:</p> <p>There are many occasions when the performing of miracles caused no trouble and only led to more believers being added to the church, for example in Lydda and Joppa, and also with Paul in 19:11–12 where he performed miracles and cured the sick with no trouble following these events.</p> <p>When Paul raised the man in Troas the people were 'greatly comforted' by his actions.</p> <p>Candidates could also argue that even where there may have been trouble following a miracle this often led to a more positive outcome. For example, in Lystra, when people thought Paul was a god, he was able to make a speech explaining his role and as a result brought many more believers into the church. Furthermore, when Paul and Silas were arrested following the healing of the slave girl in Philippi, a miracle enabled them to convert the jailor and his whole household.</p> <p>All accurate and relevant responses should be credited.</p> | 8 |

| Question | Answer | Marks |
|----------|--|-------|
| 6(a) | <p>Give an account of the speech given by Demetrius in Ephesus.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>19:25–28</p> <p>Demetrius (silversmith who made silver shrines at Artemis) reminds them ‘that we receive a good income from this business’.</p> <p>Demetrius argued that Paul had convinced and led astray people in Ephesus and in the province of Asia.</p> <p>‘He says that gods made by human hands are no gods at all.’</p> <p>He argued that there was a danger that their trade would lose its good name.</p> <p>Furthermore, that the temple of the great goddess Artemis would be discredited, and the goddess herself would be robbed of her divine majesty.</p> | 6 |
| 6(b) | <p>Explain why the crowd and the city clerk (<u>RSV</u> town clerk) reacted differently to Demetrius’ speech.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>19:28–41</p> <p>The crowd were furious and began shouting:</p> <p>‘Great is Artemis of the Ephesians!’ The city was in uproar. They reacted in this way because they were angry. They were concerned about their goddess Artemis who they feared had been discredited by Paul.</p> <p>Many in the crowd were also confused as to what was going on, and whether or not Paul and his companions were a threat. Some were not even sure why they were there.</p> <p>The city clerk reacted differently to the crowd. He felt confident in the reputation of the great Artemis – questioned the crowd and said that since they had not blasphemed or robbed temples, then if there were grievances against them, then this should be done in an open court and he dismissed the assembly.</p> <p>The city clerk was more concerned with keeping the peace and preventing a riot.</p> | 6 |

| Question | Answer | Marks |
|----------|---|-------|
| 6(c) | <p>‘Religion and money don’t mix.’</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Examiners should mark according to the AO2 level descriptors.</p> <p>Candidates agreeing with the statement may argue the following:</p> <p>In the early church it was clear that they didn’t. They shared all they had amongst each other and received no wage. Ananias and Sapphira were killed for keeping money back for themselves. The disciples were sent out with few possessions and did not make money from their work. The disciples did not mix religion with money and focused on their mission. Jesus’ teachings warned of the dangers of loving money and so many take heed of those warnings.</p> <p>Candidates disagreeing with the statement may argue the following:</p> <p>It is not realistic for Christians to be unconcerned by money, as the cost of living is high and so those who work in the church need to be paid if it is their sole occupation. Outside of the church, people also need to be able to earn money in order to live. Money made from religion is not necessarily bad, it depends what it is used for. If the money made is used for the good of the church or for charity or the glory of God then it should be acceptable. So, you can mix money and religion, if the money is used to do good and for the benefit of others. The example of Ananias and Sapphira shows us how challenging it is not to be focused on money and possessions and also in the twenty-first century it is challenging not to mix money and religion.</p> | 8 |