



Cambridge O Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/22

Paper 2 The Portrayal of the Birth of the Early Church

May/June 2021

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.

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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.

Question	Answer	Marks
Level descriptors for 2048		
AO1 (Knowledge and Understanding)		
Level	Mark	Level Descriptor
4	6	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.
3	4–5	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
2	2–3	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.
1	1	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.
0	0	No attempt whatsoever to answer the set question, or the candidate provides a wholly irrelevant response.

Question	Answer	Marks
AO2 (Evaluation)		
Level	Mark	Level Descriptor
4	7–8	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.
3	5–6	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.
2	3–4	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.
1	1–2	The candidate's response is descriptive with no attempt to discuss or evaluate the material at all. Viewpoints are unsupported.
0	0	No response submitted, or clearly lacks any understanding whatsoever of the subject matter.

Question	Answer	Marks
1(a)	<p>Describe the events that led to <u>all</u> the apostles being arrested by the high priest and the Sadducees.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>5:12–17</p> <p>The apostles were gaining in popularity and had performed many signs and wonders in public (among the people). All the believers were beginning to meet in public in Solomon's Colonnade (Portico) but others did not dare to join them, even though they were highly regarded by the people.</p> <p>However, the number of believers kept on increasing.</p> <p>Due to this increase in numbers, people brought those who were ill into the streets and laid them on beds and mats, hoping that at least Peter's shadow might fall on some of them as he passed by.</p> <p>Crowds came and gathered from the areas/towns around Jerusalem and they brought those who were ill as well as those who were tormented by impure spirits – and all of them were healed.</p> <p>The high priest and his associates (who were Sadducees) were filled with jealousy at all this.</p>	6

Question	Answer	Marks
1(b)	<p>Explain the importance of the apostles to the early church.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>The prime importance of the apostles was being the closest followers of Jesus who took the earliest leadership roles in the church. The apostles were the direct link to Jesus, who was now departed into heaven. Although the Holy Spirit was given to all the believers, it was the apostles who took charge in the first days of the church.</p> <p>The transmission of the Holy Spirit through the laying on of hands was a role reserved for the apostles. Candidates might give examples of this in the book of Acts to illustrate this ministry. Candidates could make reference to the idea that the apostles were especially commissioned and to the specific work of Peter suggested by the gospels.</p> <p>Some might observe the importance of the symbolism of the number twelve, emphasised by the choosing of Matthias to complete the number. The apostles were important enough that the Seven were appointed to support their work.</p> <p>The apostles were generally the public face of Christianity in the early church and were the early speakers in public.</p> <p>It was the apostles who were held to account for the spread of popularity of the early church by the Jewish authorities</p> <p>The apostles had the abilities to heal and to punish. Candidates might give examples of either.</p> <p>Some candidates may point out that other positions of authority in the church were also important – e.g. the Seven – but the apostles were generally seen as above them. Others might observe that Paul’s self-identification as apostle was an important sign that the role was seen as particularly significant at the time.</p>	6

Question	Answer	Marks
1(c)	<p>‘The apostles are not relevant to Christianity today.’</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 might offer arguments in favour of the statement and say that the apostles were important figureheads of the early church but that the church now is so dissimilar to that of the first century that their leadership is no longer relevant. They might point out that a group of twelve men was a useful group in the first century but the church needs men (and women) in greater numbers and with different skill sets. Candidates could suggest that the apostles’ importance stemmed from their direct association with Jesus, which is, again, irrelevant as we need to use other methods to maintain that connection with Jesus, such as the Holy Spirit or faith.</p> <p>Candidates could also explore the difference between the apostles’ healing ministry and the reality of life in today’s church, where healings are not as frequent.</p> <p>In opposition to the statement, candidates might say that as the early leaders of the church, the apostles retain almost as much significance as Jesus himself. They could explore the idea of the transmission of ministry through the laying on of hands or the importance of a religion being aware of its roots. Some will explore the idea that modern bishops are the successors of the apostles. Some will explore the statement from the perspective of the work of the apostles. Healings do continue today and there is a constant need to be bold speakers and to journey and evangelise.</p> <p>Some might explore the idea of Paul being an apostle and the specific work he did, debating whether or not his apostleship is relevant to Christianity today.</p> <p>Any relevant material should be credited.</p>	8

Question	Answer	Marks
2(a)	<p>Describe what Stephen said in his speech to the Sanhedrin (<u>RSV</u> council) about the life of Moses.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>7:20–44</p> <p>Stephen told the life of Moses in his speech. Moses had been cared for by his own family for three months but then was brought up as the Pharaoh’s grandson and educated as an Egyptian, gaining power in his speech and action. When he was 40 years old and he visited his people, he killed an Egyptian but his own people did not realise God was working through him. He tried to reconcile two men in conflict but they rejected him also. Thus, he fled to Midian where he started a family as an outsider.</p> <p>After another 40 years, Moses encountered an angel in a burning bush near Mount Sinai where he received his commission to go back to Egypt and to set his people free.</p> <p>Stephen pointed out that this same Moses who had been rejected by his people was to lead them out of Egypt and to perform wonders and signs in Egypt, at the Red Sea and in the wilderness for 40 years.</p> <p>While in the wilderness, Moses received living words to pass on to people but he was further rejected by the people. They tried to turn away from Moses and back towards life in Egypt. They made an idol – a golden calf – and God turned away from them, leaving them the worship of the sun, the moon and the stars.</p> <p>Stephen observes that in the wilderness at that time, the people had the tabernacle of the covenant law with them.</p>	6

Question	Answer	Marks
2(b)	<p>Explain why Stephen’s speech angered those who heard it.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Stephen’s speech was given in response to the accusation of the Jews that he had blasphemed against both Moses and God. In his speech, Stephen went through salvation history to show that at every stage, it was not the leaders but the people who turned their way from God. He spent much time exploring the Jewish people at the time of Moses and how it was always the people who turned away from God. This reminder would have angered those who heard it because it challenged their way of life.</p> <p>Stephen explored the idea of temples and the ark of the covenant to show that God cannot be limited to houses and places like the authorities seemed to wish – a direct challenge that would have caused great anger.</p> <p>At the end of his speech, Stephen would have angered those who heard it because he called them ‘stiff-necked’ and accused their hearts and ears of still being uncircumcised. He accuses them of repeating the mistakes of their ancestors by persecuting another prophet and suggests that they are resisting the Holy Spirit (God at work in them). He points out that by betraying and murdering Jesus they are essentially making the ultimate insult towards God and his traditions, his work and his ways.</p>	6
2(c)	<p>‘The Old Testament is still important for today’s 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>Agree There are lots of lessons to be learnt from the Old Testament which do not appear in the New Testament. The Old Testament includes creation, the history of Israel, prophecies, the law and worship of God. Although some things have been superseded by the New Testament, they are still relevant; for example, the Ten Commandments. We learn about many people in the Old Testament, Abraham, Moses, David, Elijah and these people are still relevant today in what they can show.</p> <p>Disagree The Old Testament is not relevant because everything you need to know about being a Christian and living as one is in the New Testament. The Gospels have the life and teachings of Jesus, Acts has the birth and growth of the early church and the preaching of the apostles and the Epistles have the teachings of the apostles. The prophecies that are in the Old Testament have been fulfilled in the New Testament and Old Testament law has been superseded by the commandments Jesus taught.</p> <p>Examiners should accept all relevant arguments.</p>	8

Question	Answer	Marks
3(a)	<p>Describe the disagreement between Paul and Barnabas <u>and</u> what happened as a result of it.</p> <p>Examiners should mark according to the AO1 levels of response.</p> <p>15:36–41</p> <p>Paul wanted to visit the believers in all the towns where they had preached the word of the Lord to see how they were doing. Barnabas wanted to take John Mark with them but Paul did not think that a wise decision because he had deserted them in Pamphylia and had not continued with them in the work. This led to them disagreeing and parting company.</p> <p>As a result, Barnabas took Mark and sailed for Cyprus but Paul left with Silas to Syria and Cilicia, strengthening the churches.</p> <p>Some candidates may observe that as a result of the disagreement, Paul became more significant than Barnabas (who had previously been called Zeus, to Paul's Hermes) and Barnabas does not feature again in Acts.</p>	6
3(b)	<p>Explain the importance of Paul's companions to his work.</p> <p>Examiners should mark according to the AO1 levels of response.</p> <p>Paul was accompanied in his work by a number of companions, such as Barnabas, Silas and Timothy. Some candidates might observe that this meant that the message about Jesus was brought to new peoples by two witnesses, which was significant in Jewish legal traditions. Indeed, much of his ministry outside Jewish territories was conducted without a formal companion.</p> <p>Others might observe that Paul's work with Barnabas was different to others because Barnabas seemed to be more of a leader for some time. This could be seen as part of Paul's development as an apostle and a period of education for him, following his late conversion. It could also be seen as a way of giving more credibility to Paul.</p> <p>Having companions also ensures that the Acts of the Apostles can be an eyewitness account of Paul's work and may relate to some of the so-called 'we' passages.</p> <p>Some might observe that Paul was also accompanied by women such as Priscilla and Aquila, showing that his message was for women as well as men.</p>	6

Question	Answer	Marks
3(c)	<p>‘Christians should never have disputes with each other.’</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 levels of response.</p> <p>Some candidates might agree with this statement and make reference to the harmony portrayed in the book of Acts in the early Christian community. They might suggest that a true Christian community will not let disagreement lead to dispute and one led by the Holy Spirit will seek the Spirit’s guidance and not human ideas. They might say that modern disunity within the church is a sign that the church needs reform and needs to seek God’s ways.</p> <p>Others might disagree and argue that it was through serious disagreements and disputes that the church moved forwards, giving examples from the Acts of the Apostles, such as the Council of Jerusalem. They might argue that human disagreement is natural and that more important is the reconciliation that takes place afterwards.</p> <p>Candidates could suggest that Christians should present a united front in public but discern the will of the Spirit in private and be prepared to correct their brothers and sisters, even if it leads to dispute.</p> <p>All relevant arguments should be credited.</p>	8

Question	Answer	Marks
4(a)	<p>Give an account of what happened when the people of Tyre and Sidon met with Herod.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>12:20–23</p> <p>Herod stayed in Caesarea for some time. He had been quarrelling with the people of Tyre and Sidon who got together and asked for an audience with him. They negotiated first with Blastus, one of Herod’s trusted personal servants, and then asked for peace with the king because they needed his country for food supply.</p> <p>Herod, on the relevant day, wore his royal robes, sat on his throne and spoke to the people. The people’s response was that it was the voice of a god, not of a man. However, Herod did not give praise to God (and deny the people’s cry) and so an angel of the Lord struck Herod down and he was eaten by worms and died.</p>	6

Question	Answer	Marks
4(b)	<p>Explain why the early church was persecuted by the Jews.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Persecution was part and parcel of life in the early church as recounted by the book of Acts. Some candidates will suggest that this persecution came because it was the path suggested or required by God for his people. Others will explore the idea that persecution led to witness, which led to conversion – it showed how resolutely people were holding on to their faith in Jesus and therefore showed how the followers of Jesus were not making their claims up.</p> <p>On a more everyday level, the early church was persecuted because of the threat that it posed the Jewish authorities: the claim that their religion was essentially to be replaced by the coming of their long-awaited Messiah was a suggestion that all their earthly power was to dissolve away.</p> <p>The early church was also persecuted because of the signs and wonders that its members carried out and it could be suggested that this came out of fear of the unknown.</p> <p>Non-Jews were also suspicious of the instability that could come from members of this sect or this way of thinking.</p>	6
4(c)	<p>‘Persecution caused the early church to grow.’</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>Some candidates might look at the possible negative effects of persecution. These candidates might suggest that persecution might have made some Christians less bold and it might have made those not in leadership positions remain hidden. If the persecution had not happened, Christians might have been able to worship in synagogues and Christianity might have spread faster.</p> <p>Other candidates might look at the positive effects of persecution and explore the idea that the blood of martyrs was the seed of the church. They might look at examples, such as Stephen, and observe that the church continued to grow after his death - or else they might look at some examples of the opportunities taken by the apostles when they were imprisoned. Some might consider the impact of the believers being scattered (8:4).</p> <p>Some might suggest that persecution had no real effect on the growth of the church as Christians remained steadfast in their work, guided by the Holy Spirit. They might suggest that what really had effect on the first Christians was their way of life: prayer, the sharing of possessions and helping the poor.</p> <p>There are many different perspectives that candidates might bring to this question and examiners should accept all relevant discussion.</p>	8

Question	Answer	Marks
5(a)	<p>Outline the encounter that Paul had with the Jews in both Berea (<u>RSV</u> Berea) and Thessalonica.</p> <p>Examiners should mark according to the AO1 levels of response.</p> <p>17:1–14</p> <p>Over three Sabbath days, Paul used the Scriptures to reason with the Jews of Thessalonica, leading to some being persuaded and joining Paul and Silas. Some Jews, however, were jealous and they formed a mob and started a riot in the city. They looked for Paul at Jason’s house and, not finding him, dragged Jason to the city officials, accusing him of welcoming troublemakers into his house. Jason was bailed.</p> <p>Paul and Silas went to the Jewish synagogue at Berea. The Jews (more noble than those in Thessalonica) received the message with eagerness and they examined the Scriptures daily to see if Paul’s message was true. This led to a number of them believing.</p> <p>In Thessalonica, however, the Jews heard that Paul was preaching at Berea and went there to stir up the crowds and agitate them, leading to Paul having to escape to the coast.</p>	6
5(b)	<p>Explain possible reasons why Paul went to Athens.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Paul went to Athens immediately after being sent away from Berea to avoid the rioting Jews of Thessalonica, leaving Silas and Timothy at Berea. Some candidates might suggest that this is because Paul had done his job as lead missionary and Silas and Timothy could take over from there.</p> <p>Acts suggests that Paul’s trip to Athens was primarily as a place of safety and candidates could explore this approach.</p> <p>Some will suggest that the Holy Spirit led Paul to Athens for the next part of his work. The deliberate mention of Paul’s success with Greeks while he was in Thessalonica might suggest that it was time to take the message of Jesus to Athens.</p> <p>Candidates might approach this by saying that Paul was simply the right person to speak to those in Athens, especially the philosophers. Paul was happy to discuss and ‘prove’ the message of Jesus in any forum and his speech in Athens is very clever indeed - the style would have appealed to his audience.</p>	6

Question	Answer	Marks
5(c)	<p>‘Paul was more successful with Jews than Gentiles.’</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 levels of response.</p> <p>Some responses will agree with this statement. Paul’s background as a Jew and his conversion from Judaism and from being a persecutor was very persuasive to Jewish converts – he understood Jesus’s place within the scriptures and the change in his own lifestyle would have persuaded people by example. Responses could use examples from Acts of his work with Jews and possibly his effortless ability to be persuasive, such as in Berea.</p> <p>In looking at arguments against the statement, responses may well draw on the material from Thessalonica where Paul simply riled those around him and caused public trouble. By contrast, the reaction in Athens was one of interest and engagement as a new way of thinking among others. Responses might suggest that Peter’s role in Acts was to bring the message to the Jews and Paul’s was to be apostle to the Gentiles.</p> <p>All appropriate arguments should be credited.</p>	8

Question	Answer	Marks
6(a)	<p>Outline Paul’s farewell to the Ephesian elders.</p> <p>Examiners should mark according to the AO1 levels of response.</p> <p>20:18–35</p> <p>Paul reminded the elders of the church in Ephesus about how he lived when he was with them, serving the Lord with great humility. He reminded them that he had preached both in public and in individual houses, exhorting both Jews and Greeks to repent and to turn to faith in Jesus.</p> <p>Paul explains that his travels to Jerusalem come from the Holy Spirit. He knows that prison and hardships await him but that his life is not his own and he needs to complete the task given by Jesus to him.</p> <p>He says that none of them will see him again and that he is innocent of the blood of any of them. He has not hesitated to proclaim the whole will of God and they should keep watch over themselves and those entrusted to them by the Holy Spirit, being shepherds to the church. After he leaves, savage wolves will come among them and even from their own number will some come to distort the truth. They need to be on their guard and remember the warnings given to them daily for three years.</p> <p>Paul commits them to God and to the word of his grace, which can build them up and give them an inheritance among all those who are sanctified. He has never asked for material things from them and showed that hard work is necessary to help the weak because ‘it is more blessed to give than to receive’.</p>	6

Question	Answer	Marks
6(b)	<p>Explain why the elders might have been upset by this speech.</p> <p>Examiners should mark according to the AO1 levels of response.</p> <p>Candidates might suggest that the elders would be upset primarily because they would not see Paul again. Paul had established their church and taught them and spent three years with them and knowing that he was leaving them and would suffer would be very upsetting.</p> <p>They might also have been upset by the warning that Paul gave. Not only was he predicting great hardship for them but also that there would be people among them who would cause disunity among their people. Despite preparing them so carefully, there was still much that was unknown.</p> <p>Even though Paul was saying his work among them was completed, they would realise from the speech that they were alone from here on and that they would be tested in many ways.</p>	6
6(c)	<p>‘Paul is a good role model for Christians today.’</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 levels of response.</p> <p>In agreement with the statement, candidates might suggest that Paul’s example of faithfulness and courage is very important to Christians today. Christians need to be able to stand up for what they believe in, whatever the consequences and to do all they can to obey God’s will. They might point to how he took care of smaller groups of Christians as well as whole churches and how he did not forget the poor and weak.</p> <p>Against the statement, candidates might say that Paul’s vocation was completely different to anything that could be relevant to the church today. Paul’s work was about setting up the church when the message was new and this is not appropriate for Christians. They are likely to point out that few Christians are killed for their public proclamation of the gospel in this day and age and so Christians today should try to negotiate rather than simply give in to the authorities.</p> <p>Some candidates might identify some aspects of Paul’s life that make him a good role model for Christians today and others that are less relevant.</p> <p>All valid arguments should be credited.</p>	8