

**UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS**

General Certificate of Education Ordinary Level

**MARK SCHEME for the June 2005 question paper**

**2048 RELIGIOUS STUDIES (BIBLE KNOWLEDGE)**

**2048/02**

**Paper 2, maximum raw mark 60**

This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which Examiners were initially instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began. Any substantial changes to the mark scheme that arose from these discussions will be recorded in the published *Report on the Examination*.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes must be read in conjunction with the question papers and the *Report on the Examination*.

- CIE will not enter into discussion or correspondence in connection with these mark schemes.

CIE is publishing the mark schemes for the June 2005 question papers for most IGCSE and GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

June 2005

GCE ORDINARY LEVEL

MARKING SCHEME

MAXIMUM MARK: 60

SYLLABUS/COMPONENT: 2048/02  
RELIGIOUS STUDIES (BIBLE KNOWLEDGE)  
Paper 2

Page 1	Mark Scheme	Syllabus	Paper
	GCE O LEVEL – JUNE 2005	2048	2

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs): -

**AO1:** To recall, select, organise and present material from the text and background information, and to use this knowledge to explain the text with understanding. Thus, AO1 is primarily concerned with knowledge, and equates to assessment objectives 1 and 2 in the 2005 syllabus (page 1).

**AO2:** To employ this knowledge to interpret and evaluate the text by demonstrating the significance of its major themes for religious and moral understanding, as well as the author's particular interests, purpose(s) and use of the material in Luke and Acts. Thus, AO2 is concerned with understanding, discussion and evaluation of the material, and equates to assessment objectives 3-6 in the 2005 syllabus (page 1).

The paper is marked out of 60. Candidates answer five questions valued at 12 marks each. Questions consist of two parts: part **a**, which tests AO1, earns a maximum of 7 marks, while part **b** (AO2) earns up to 5 marks. Marks are awarded based on levels of response for each AO. There are four levels of response for each AO. A descriptor and the marks available for each level are detailed below.

### AO1 (Knowledge)

Level	Mark	Level Descriptor
4	7	<b>Excellent.</b> A thorough, well-developed and substantial response. Demonstrates extensive and highly accurate knowledge of the subject, moving far beyond merely the main points. Likely to quote the text both at length and accurately, often verbatim. Exceptional and thoughtful.
3	5-6	<b>Good.</b> Addresses the question confidently, competently and coherently. Demonstrates sound, quite detailed and generally accurate knowledge of the subject matter. Covers the main points. May quote from the text fairly extensively, and on the whole, quite accurately.
2	3-4	<b>Satisfactory.</b> A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1-2	<b>Basic.</b> An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	<b>Irrelevant.</b> No attempt whatsoever to answer the set question, or the candidate provides a wholly irrelevant response. Totally illegible.

### AO2 (Understanding/Discussion)

Level	Mark	Level Descriptor
4	5	<b>Excellent.</b> Demonstrates a wide and thorough understanding of the subject/set text. Recognises fully and can explain the significance of material. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	4	<b>Good.</b> Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	3	<b>Satisfactory.</b> Response is descriptive but offers a little more than at level one. The candidate attempts, though with limited success, to move beyond a purely descriptive approach, with some limited discussion of the material.
1	1-2	<b>Basic.</b> Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material at all.
0	0	<b>Irrelevant.</b> No response submitted, or clearly lacks any understanding whatsoever of the subject matter.

<b>Page 2</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O LEVEL – JUNE 2005</b>	<b>2048</b>	<b>2</b>

The following suggested responses serve as a guide only. Credit will be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

## **SUGGESTED RESPONSES**

### **The Life and Teaching of Jesus as Portrayed in Luke's Gospel**

#### **SECTION A**

#### **1 (a) Luke 1:28-33**

Hail/greetings, favoured one, Lord is with you  
do not be afraid  
you have found favour with God  
you will be with child and give birth to a son  
you are to name him Jesus  
he will be great and called Son of Most High  
God will give him throne of his father David  
he will reign over house of Jacob for ever  
his kingdom will never end

Notes:

Maximum Level 1 (L1) for very basic description of the narrative explaining how Gabriel appeared to Mary, but which does not discuss his statement.

L2 achieved if the contents of Gabriel's statement are described.

L3 will contain more than the gist of what Gabriel said; a number of specific points from above will be made.

L4 will cover most of the points above; text will often be quoted substantially and accurately.

#### **(b) Luke 1:35-38**

Holy Spirit will come upon you  
power of Most High will overshadow you  
Holy One to be born will be called Son of God  
ref. to Elizabeth's pregnancy  
nothing is impossible with God

Also credit candidates who cite Mary's reaction to Gabriel's statement  
(Luke 1:38: I am the Lord's servant/handmaid/be it to me as you have said)

Notes:

L2 will cover many of the above points.

L3 candidates may well refer to Mary's reaction.

L4 may well also discuss Gabriel's approach, and not just what he said.

<b>Page 3</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O LEVEL – JUNE 2005</b>	<b>2048</b>	<b>2</b>

**2 (a)** Luke 7:11-16

dead person carried out, only son of mother, a widow  
 Jesus' heart went out to mother/Don't cry  
 touched coffin, young man, I say get up  
 dead man sat up, talked  
 given to mother by Jesus  
 people filled with awe  
 great prophet appeared among us  
 God has come to help his people  
 News re: Jesus spread  
 glorifying God

Notes:

Retelling the bare bones of the story secures 3 marks (L2).

ANY ref. to statements made by Jesus or people takes it to 4 marks (L3 5 marks if developed).

For upper L3 and L4 detail and accuracy are required.

**(b)** Luke 7:11-16

compassion for widow  
 touched coffin – should he?  
 note of authority in commanding the dead  
 showed his divine powers  
 forced people to speculate re: his nature/identity

Notes:

There are several issues which can be explored here and credit will be given even if all points are not covered.

L2 if candidate does not go beyond Jesus' powers and compassion.

L3 if candidate talks of touching the coffin (N.B. or similar) and/or divine nature.

**3** Luke 15:20-32

- (a)** Father: saw son long way off, compassion, welcome  
 best robes, ring, sandals, fatted calf  
 feast and celebrate, lost son is found  
 Older son: servant informs him re: return of brother  
 angry, not go in  
 all these years, worked, obeyed, no celebration  
 critical of spendthrift brother  
 Father: you always with me, all mine is thine  
 celebrate, be glad, dead son alive

Notes:

Simple retelling of the story, without referring to the dialogue above, cannot secure beyond L2.

Thorough treatment of the dialogue/attitudes without actually retelling whole story can still secure L4 (see wording of question – retelling of story is not essential for full marks).

<b>Page 4</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O LEVEL – JUNE 2005</b>	<b>2048</b>	<b>2</b>

- (b) need to forgive sinners  
shows sinners can repent  
God always on look out for penitent  
God can/will forgive, so should we  
not to feel 'holier than thou'  
forgiveness knows no boundary  
we rejoice in someone's salvation not in their punishment

Notes:

This is really a hybrid question covering AO1 and AO2, so flexibility is required. Plenty of material available, so credit will be given where due.

4 (a) Luke 19:28-36

go to the village ahead of you  
as you enter you will find a colt  
which no one has ever ridden  
untie and bring here  
if challenged say, "Lord needs it"  
as untying colt were challenged  
said that Lord needs it, allowed to take it

Notes:

Narrative only – maximum L2

Narrative and reference to spoken statements for L3+

(b) Luke 19:36-40

spread garments on the road – associated with royalty (2 Ki. 9:13)  
regarded as king: 'Blessed be the king...'  
they were joyful, praised God. Why? Miracles Jesus had performed.  
peace in heaven - glory in the highest: did they see Jesus as Messiah?

Notes:

L1 (2 marks) maximum for a retelling of story that does not discuss the material.

Any valid discussion of *why* the crowds reacted as they did secures at least 3 marks.

A description of the events and any valid discussion secures 4 marks.

L3 for a decent discussion of kingship, Messiah.

L3 and L4 may also dwell on Pharisees' reaction, but not essential

<b>Page 5</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O LEVEL – JUNE 2005</b>	<b>2048</b>	<b>2</b>

**5 (a) Luke 23:1-25**

- charges by Jews:    subverting our nation  
                               opposes payment of taxes to Caesar  
                               claims to be Christ, a king
- Pilate: are you king of the Jews? Answer = yes, it is as you say  
           I find no basis for a charge
- Jews: stir up people over Judea, Galilee to here, P. asks if  
        Jesus a Galilean, sent to Herod, returned to P.  
        (details of trial before Herod not required)
- Pilate: Jews brought charge of incitement, no basis for such charge  
        does not deserve death, will punish and release
- Jews: away with Jesus, release Barabbas  
        Pilate appeals to Jews to release Jesus, cry for crucifixion
- Pilate: what has he committed, no grounds for death penalty,  
        will punish and release
- Jews: insistently demand death penalty, Pilate gives way,  
        surrenders Jesus to them

Notes:

There is a lot of material here, so not every detail expected or in exact order. Quite possible to achieve L4 without detailing everything mentioned above.

**(b) Luke 22:66-end**

before Jews: Jesus is the Christ claim i.e. religious charge

before Pilate: Jews bring political charges

Why? Jews could not pass death sentence  
        only Roman governor could do so  
        Romans not concerned with Jewish religious matters  
        were concerned with opposition to Roman state/rules/Emperor

Notes:

If candidates limit their answer to 'how', a maximum of 3 marks. If they limit to 'why', they can achieve up to 4 marks. Both how and why needed, with some development, for 5 marks.

Page 6	Mark Scheme	Syllabus	Paper
	GCE O LEVEL – JUNE 2005	2048	2

## SECTION B

### The Birth of the Church as Portrayed in the Acts of the Apostles Chapters 1-21:15

#### 6 (a) Acts 2:42-47

devoted to apostles' teaching  
 fellowship  
 breaking of bread at home  
 prayer – praised God  
 miracles and signs by apostles  
 everything in common  
 sense of unity/ate together  
 joy  
 met daily in Temple courts

Notes:

Credit will be given for responses that deviate away from the Acts 2:42-47 and explore other passages in the first part of Acts. However, the above text must be discussed in detail to achieve an upper L3 or L4. It is not expected for absolutely everything to be covered for L4, but most of it should be.

#### (b) Acts 5:1-11

Why? sold property  
 kept back part of proceeds (rest to Church/Peter)  
 pretended to give whole amount  
 lied to God/H.S./Church  
 wealth/reputation stronger than will to give

Notes:

Credit will be given for any good answer that uses the material and creates a decent response, explaining the gist of their motives.

#### 7 (a) Acts 6:1-7

Why? disciples increasing  
 Grecian Jews complained widows neglected etc.  
 twelve gathered disciples – wrong to neglect preaching and prayer to serve tables  
 choose seven to accept this responsibility

How? seven selected by disciples  
 names  
 presented to apostles  
 prayer and laying on of hands

Notes:

This is really a hybrid question covering AO1 and AO2, so flexibility is required. Plenty of material available, so credit will be given where due.



<b>Page 7</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O LEVEL – JUNE 2005</b>	<b>2048</b>	<b>2</b>

**(b)** Acts 6:8 to 7:60

Stephen: wonders and miraculous signs  
preached and debated

Acts 8:4-40

Philip: preached in Samaria  
miraculous signs, evil spirits exorcised  
Road to Gaza, interpreted scriptures  
baptised Ethiopian  
preached from Azotus to Caesarea  
at Caesarea, Philip called an evangelist (21:7-9)

**8 (a)** Acts 16:16-19 and Acts 16:20-21

slave girl who predicted future  
earned money for owners by fortune-telling  
called after Paul and Silas  
Paul cast out evil spirit  
owners lost income, dragged Paul and Silas to magistrates

charges: are Jews  
throw city in uproar  
advocate customs unlawful for Romans

**(b)** Acts 16:25-34

despite imprisonment, Paul and Silas were not discouraged nor lost heart  
still prayed, praised and sang hymns  
clearly had a strong faith, trusted in God, remained firm in their convictions  
when a chance to escape presented itself, they did not take it  
neither did other prisoners – something in demeanour of Paul and Silas that impressed them?  
compassion for jailer – different from non believers?  
even in these circumstances did not abandon their mission, shared Jesus with jailer

Notes:

Any basic discussion of Paul's and Silas' religious experience, based on the above text will secure L2. If a good number of the above points are raised, L3 is achieved.

**9 (a)** Acts 19:13-16

driving out evil spirits  
using name of Jesus  
whom Paul preaches  
I command you to come out  
what happened  
Jesus I know, Paul I know, who are you?  
possessed man jumped on, overpowered, beat them  
sons fled naked and bleeding/wounded

<b>Page 8</b>	<b>Mark Scheme</b>	<b>Syllabus</b>	<b>Paper</b>
	<b>GCE O LEVEL – JUNE 2005</b>	<b>2048</b>	<b>2</b>

**(b)** Acts 19:17-20

seized with fear  
held name of Jesus in high honour  
many believers openly confessed their evil deeds  
who practise sorcery burnt scrolls/books publicly  
word of Lord spread and grew in power

**10 (a) (i)** Acts 11:27-30

Agabus, by Spirit  
predicted severe famine  
over entire Roman world

**(ii)** Acts 21:10-11

taking Paul's belt, tied own hands and feet  
Holy Spirit says thus will Jews of Jerusalem bind owner of belt  
and hand to Gentiles

Notes:

Candidates may answer **(i)** and **(ii)** as a single unit. Max L1 for a description of one of these instances only. Both must be referred to in order to achieve L2.

- (b)** prophets still existed  
revealed words of God to people  
predicted events, as here  
predictions came true  
brethren acted on what prophets said  
seen as accepted function/office of certain people  
Christian church continued old traditions e.g. as in Old Testament  
other refs. in Acts e.g. prophets and teachers 13:1 and 11:27

Notes:

Any general discussion of the role of prophets in early church to be credited at minimum L2. Development of a number of the above points reaches at least L3, and, if explained fully, L4.