

## MARK SCHEME for the October/November 2007 question paper

### **2048 RELIGIOUS STUDIES/BIBLE KNOWLEDGE**

**2048/02**

Paper 2 (Luke and Acts (1-21:15) Essay Questions),  
maximum raw mark 60

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.

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 discussions or correspondence in connection with these mark schemes.

CIE is publishing the mark schemes for the October/November 2007 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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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 2007 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 2007 syllabus (page 2).

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)

<b>Level</b>	<b>Mark</b>	<b>Level Descriptor</b>
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.

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**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.

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

## SUGGESTED RESPONSES

### Section A: The Life and Teaching of Jesus as Portrayed in Luke's Gospel

- 1 (a) Describe what happened when Jesus' parents took him to Jerusalem as a baby for the purification and presentation ceremony.

**Luke 2:22-38** [7]

**Notes:**

Level 3 if only Simeon discussed in detail.

It is possible that some will answer part (b) in part (a). If so, cross credit.

- (b) What do we learn about Jesus from this occasion?

**Examples:**

Poor family (sacrifice of 2 doves)

Recognised as Christ

Revelation to Gentiles

Cause falling and rising of many

Linked to redemption of Jerusalem

[5]

**Notes:**

It is not expected that candidates will cover all to gain a top Level 4.

- 2 (a) Give an account of Jesus' visit to the synagogue at Nazareth.

**Luke 4:16-30** [7]

**Notes:**

Be flexible. Not all points are required to be covered in order to gain a Level 4.

- (b) Explain why the people in the synagogue became angry with Jesus.

**Examples:**

Explanation of Elijah statement

Explanation of Elisha statement

God favouring non-Jews

Took as an insult

[5]

**Notes:**

Level 2 if recounted statements without explanation to non-Jews etc.

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- 3 (a) Describe what happened on *two* of the occasions when Jesus was criticised for his actions on the Sabbath.

Luke 6:1-5; 6: 6-11; 13:10-17; 14:1-6

Expect any two of the above.

Picking corn/healing withered hand/crippled woman/man with dropsy. [7]

**Notes:**

Lower Level 2 maximum for only one covered. Remember that as two are requested then the detail will not be full to gain maximum marks.

- (b) What do these events teach about: (i) Jesus, and (ii) the Sabbath?

**Examples:**

- (i) Jesus

Lord of Sabbath  
authority

- (ii) The Sabbath

doing good  
made for man

The Pharisees had been over-rigid and legalistic in their interpretation of the laws governing Sabbath. [5]

**Notes:**

Level 2 maximum if only one dealt with fully.

- 4 (a) Relate the Parable of the Sower.

Luke 8:4-15

[7]

**Notes:**

All four soils and what happened to the seeds are required for maximum marks.

- (b) What was Jesus teaching in this parable?

**Examples:**

Interpretation given in verses 11-15

Evangelism and converts

Big harvest

[5]

**Notes:**

Be prepared to cross credit as candidates may deal with the interpretation in part (a).

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- 5 (a) Recount what happened when Jesus appeared to his disciples in a room in Jerusalem after his resurrection.

Luke 24:36-49

[7]

- (b) What does this story tell us about the nature of Jesus' resurrected body?

**Examples:**

Not a ghost

Physical

Not limited by physical things/entered room

Could eat

Speak and be heard

Recognised

[5]

**Notes:**

There should be some linking back to text/events for Level 4.

Be prepared to cross credit.

**Section B: The Birth of the Church as Portrayed in the Acts of the Apostles, Chapters 1–21:15**

- 6 (a) Describe the healing of the cripple at the Beautiful Gate in Jerusalem.

Acts 3:1-10

[7]

- (b) What do we learn about the work of Apostles from the life of Peter as recorded in Acts?

**Examples:**

Preaching

Healing/miraculous

Authority over Christians

Decision making

Baptised people

Managing church organisation (finance etc)

Witnesses to the resurrection of Jesus

Ministry to Gentiles

[5]

**Notes:**

Not all aspects are to be expected for a Level 4.

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7 (a) Give an account of Philip's meeting with the Ethiopian.

**Acts 8:26-40**

[7]

**Notes:**

Level 4 answer need not contain all details in the account.

(b) What does this incident teach us about the way members of the early church spread their faith?

**Examples:**

Sense of urgency

Need for explanation to Ethiopian

OT scriptures relevant even if not Jew

Explaining Jesus fulfilled scripture

Discussed Jesus' death and resurrection

Baptism

Right place at right time

[5]

8 (a) Describe briefly: (i) Peter's vision at Joppa, and (ii) Paul's vision on the road to Damascus.

**Acts 10:9-16; 9:1-12**

[7]

**Notes:**

Lower Level 2 can be awarded if only one of Peter and Paul have been covered.

(b) How did these visions affect the behaviour and attitudes of Peter and Paul?

**Examples:**

Peter's vision of sheet (Acts 10)

Changed view about ceremonial cleanness

New attitude towards Gentiles

Entered Gentile house

Opened door of Church to Gentiles

Paul's vision on Damascus Road (Acts 9)

Conversion

Based Apostolic claim on vision

Freedom from Law

Stopped persecutions

[5]

**Notes:**

Be prepared for some cross credit. Remember that both Peter and Paul have to be discussed for Level 4.

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- 9 (a) Relate what happened when Barnabas and Paul visited Lystra on their missionary journey.

**Acts 14:8-20**

[7]

**Notes:**

Level 4 answers require some of content from speech.

- (b) Discuss the success of this first missionary journey.

**Examples:**

Discussion about conversions/opposition/Christian community established/relationships with team (John Mark)/long term results. [5]

- 10 (a) Give an account of Paul's work among both Jews and Gentiles during his visit to Corinth.

**Acts 18:1-17**

[7]

- (b) Why did Paul usually preach first to the Jews when he visited a new place?

**Examples:**

Synagogue formula/proceed from the known to the unknown

Centre place to reason with people

Paul Jew amongst Jews

Jesus fulfilled Jewish Scriptures/Messiah

Jews familiar with Messiah idea

Rejected by Jews in towns so forced to move out from Jewish groups

[5]