



Cambridge International AS & A Level

BIBLICAL STUDIES

9484/02

Paper 2 The Development of Christianity

For examination from 2023

MARK SCHEME

Maximum Mark: 50

Specimen

This document has **18** pages. Any blank pages are indicated.

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.

Guidance on using levels-based mark schemes

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

**Social Sciences and Humanities Subject Specific Marking Principles
(for point-based marking)****1 Components using point-based marking:**

- Point marking is often used to reward knowledge, understanding and application of skills. We give credit where the candidate's answer shows relevant knowledge, understanding and application of skills in answering the question. We do not give credit where the answer shows confusion.

From this it follows that we:

- a** DO credit answers which are worded differently from the mark scheme if they clearly convey the same meaning (unless the mark scheme requires a specific term)
- b** DO credit alternative answers/examples which are not written in the mark scheme if they are correct
- c** DO NOT credit answers simply for using a 'key term' unless that is all that is required. (Check for evidence it is understood and not used wrongly)
- d** DO NOT credit answers which are obviously self-contradicting or trying to cover all possibilities, e.g. a scattergun approach to a question asking for *n* items

- e DO NOT give further credit for what is effectively repetition of a correct point already credited unless the language itself is being tested. This applies equally to ‘mirror statements’ (i.e. polluted/not polluted)
 - f DO NOT require spellings to be correct, unless this is part of the test. However spellings of syllabus terms must allow for clear and unambiguous separation from other syllabus terms with which they may be confused (e.g. Corrasion/Corrosion).
- 2 Presentation of mark scheme:**
- Slashes (/) or the word ‘or’ separate alternative ways of making the same point.
 - Semi colons (;) bullet points (•) or figures in brackets (1) separate different points.
 - Content in the answer column in brackets is for examiner information/context to clarify the marking but is not required to earn the mark (except Accounting syllabuses where they indicate negative numbers).
- 3 Annotation:**
- For point marking, ticks can be used to indicate correct answers and crosses can be used to indicate wrong answers. There is no direct relationship between ticks and marks. Ticks have no defined meaning for levels of response marking.
 - For levels of response marking, the level awarded should be annotated on the script.
 - Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

Assessment objectives

AO1 Knowledge and understanding

Demonstrate knowledge and understanding of specified texts and Christian teachings, beliefs and practices as recorded in the Bible.

AO2 Analysis and evaluation

Analyse, evaluate and discuss evidence, points of view and issues in Christianity.

Table A: AO1 Knowledge and understanding (10 marks)

Use this table to give marks for each candidate response for **Questions 1(b), 2(b), 3(a) and 4(a)**.

Level	Description	Marks
Level 4	<p>Detailed accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the context, if relevant. 	9–10
Level 3	<p>Mostly accurate knowledge with some understanding</p> <ul style="list-style-type: none"> • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the context, if relevant. 	6–8
Level 2	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Attempts to address the question. • Attempts to engage with the context, if relevant. 	3–5
Level 1	<p>Limited knowledge and basic understanding</p> <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no reference to the context, if relevant. 	1–2
Level 0	No relevant material to credit.	0

Table B: AO2 Analysis and evaluation (10 marks)

Use this table to give marks for each candidate response for **Questions 1(c) and 2(c)**.

Level	Description	Marks
Level 5	<p>Effective conclusion with analysis of points of view</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view in detail. Uses accurate evidence to support a sustained and well-structured discussion. Effective conclusion to the question which evaluates knowledge and points of view. 	9–10
Level 4	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> Discusses different points of view in some detail. Uses accurate evidence to support a well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view. 	7–8
Level 3	<p>Satisfactory conclusion with different points of view</p> <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate evidence to support discussion. Satisfactory conclusion to the question which is linked to a range of knowledge and points of view. 	5–6
Level 2	<p>Basic conclusion with a supported point of view</p> <ul style="list-style-type: none"> Discusses one point of view. Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. Attempted conclusion to the question which is linked to knowledge and/or a point of view. 	3–4
Level 1	<p>Limited interpretation with a point of view</p> <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. Attempted interpretation which may not directly address the question. 	1–2
Level 0	No relevant material to credit.	0

Table C: AO2 Analysis and evaluation (15 marks)

Use this table to give marks for each candidate response for **Questions 3(b) and 4(b)**.

Level	Description	Marks
Level 5	<p>Effective conclusion with analysis of points of view</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view in detail. Uses accurate evidence to support a sustained and well-structured discussion. Effective conclusion to the question which evaluates knowledge. 	13–15
Level 4	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> Discusses different points of view in some detail. Uses accurate evidence to support a well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view. 	10–12
Level 3	<p>Satisfactory conclusion with different points of view</p> <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate evidence to support discussion. Satisfactory conclusion to the question which is linked to a range of knowledge and points of view. 	7–9
Level 2	<p>Basic conclusion with a supported point of view</p> <ul style="list-style-type: none"> Discusses one point of view. Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. Attempted conclusion to the question which is linked to knowledge and/or a point of view. 	4–6
Level 1	<p>Limited interpretation with a point of view</p> <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. Attempted interpretation which may not directly address the question. 	1–3
Level 0	No relevant material to credit.	0

Section A

Question	Answer	Marks
EITHER 1(a)	<p>Describe Peter’s healing of the crippled man at the Beautiful Gate.</p> <p>Award up to 5 marks for AO1 Knowledge and understanding.</p> <p>Award up to five marks max. for a comprehensive answer. All relevant material must be credited.</p> <p>The man was laid outside the temple [every day] [at the time of afternoon prayer] to beg from worshippers (1). The man asked Peter and John for money and Peter told the man to look at him and John (1). Peter said he [had no money but] would give the man what he had, then Peter healed the man in the name of Jesus of Nazareth (1). Peter helped the man up and the man began to walk (1). The man went into the temple, praising God, and the people who recognised the man were amazed (1).</p> <p>Based on the account in Acts 3.</p>	5

Question	Answer	Marks
1(b)	<p>Explain how the healing of the crippled man caused problems for the Jewish leaders when they questioned Peter and John.</p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul style="list-style-type: none"> • Peter and John were arrested and held overnight because of their teaching about Jesus and the resurrection. This was a direct challenge to the authority of the Sanhedrin (the Council), which had handed Jesus over to Pilate to be sentenced to death, as the majority of its members rejected any belief in resurrection. Therefore Peter and John were questioned about the source of their authority. • They were questioned the next day about the source of their authority. • Peter's Spirit-inspired response pointed to the healing of the crippled man as evidence of the risen Jesus' power. The Council was amazed by Peter's courage and by what he said, given that he was uneducated. • The Council's astonishment at the boldness of two uneducated men led to private discussion about what to do. The dilemma was that the Council wanted to deal effectively with Peter and John, but the healing of the man was widely known and could not be denied. • The Council ordered Peter and John to stop teaching, but Peter's defiant response showed that the order was worthless. The Council made further threats, but could not actually do anything because of the apostles' popularity with so many people. • Peter's response was defiant; he asked whether they were to obey the Sanhedrin or God. • The Sanhedrin made further threats but had to let them go because of the people's continued celebration of the man's healing. 	10

Question	Answer	Marks
1(c)	<p>'The healing ministry of the apostles played the biggest part in the growth of the early Jerusalem Church.' Discuss this claim.</p> <p>Use Table B: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> • The healing of the crippled man made a considerable impact on those who witnessed it or saw the results. There were several references in the early chapters of Acts to the apostles healing people, to the news spreading beyond Jerusalem and to people believing in the power of Peter's shadow. It could therefore be argued that these miracles were the main spur to conversion. • However, the opening words of Acts 5:14 imply that it was already having faith that led people to bring those who were ill to the apostles. In other words, it was faith that led to healing rather than healing creating faith. • It could further be argued that it was Peter's preaching that converted people, and this was particularly seen at Pentecost. • The apostles' piety and their way of life (sharing possessions, breaking bread) also impressed people, and some might think that this was the main reason for the growth of the Jerusalem Church. • Some might claim that Acts 2:47 implies that the growth of the community was due to the work of God rather than to anything done or said by the apostles. 	10

Question	Answer	Marks
OR		
2(a)	<p>Outline what might be known about the slave Onesimus.</p> <p>Award up to 5 marks for AO1 Knowledge and understanding.</p> <p>Award up to five marks max. for a comprehensive answer. All relevant material must be credited.</p> <p>[The book of Philemon suggests that as a slave] Onesimus was the property of his owner, Philemon / Onesimus would have had no rights, being subject to [Philemon] his owner's will (1). Onesimus might have been sent by Philemon to assist Paul who was under house arrest in Rome / Onesimus might have run away to Rome and come across Paul while in hiding (1). Through Paul, Onesimus became a Christian and Paul tried to reconcile Philemon to Onesimus on the grounds that they were now brothers in Christ (1). Paul was sending Onesimus back to Philemon, making a very tentative suggestion that Onesimus might be set free (1).</p> <p>Candidates might also mention that: Paul seemed to have been fond of Onesimus, as he used affectionate terms for him such as 'my own heart' and 'faithful and beloved brother' (1). Onesimus would have worked in or near Philemon's home which was likely to have been in Laodicea, Colossae or in the surrounding area (1). [The book of Colossians suggests] Onesimus went with Tychicus to Colossae to take news of Paul to the Christians there (1).</p> <p>(max. 5)</p> <p>Based on the accounts in Philemon and Colossians 4.</p>	5

Question	Answer	Marks
2(b)	<p>Explain the guidance given to slaves in the Book of 1 Peter.</p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul style="list-style-type: none"> • Slaves were viewed as property under Roman law in the first century and their treatment depended on the attitude of their masters. Slaves were generally treated well and often skilled. They were normally paid for their services. The teaching in 1 Peter was that, whatever their situation, God had chosen them, Christ had died for them, and he was their shepherd and overseer. • The teaching in 1 Peter says that slaves in first-century Roman society were to accept the authority of their masters, whether treated well or harshly. There was no credit in enduring beatings that were deserved because of wrongdoing. It was in putting up with undeserved harsh treatment that they would receive God's approval. In doing this, they were fulfilling their calling, which was to follow the example of Christ who did not retaliate when treated badly. • Unlike in some of Paul's writings, there is nothing in 1 Peter about how masters should treat slaves. This may be because the focus in the letter was on how those with little power or influence should respond to their situation. The letter clearly urged Christians, whatever their status, to love one another and live in harmony. • Like the other letters in the New Testament, this letter did not challenge the status quo. It would not have been either practicable or wise to have encouraged resistance or rebellion against Roman law. 1 Peter probably reflected the view that acceptance by slaves of their situation was the best response, given the circumstances and the culture in which they lived. 	10

Question	Answer	Marks
2(c)	<p>‘It is not clear what Paul thought about slavery.’ Discuss this claim.</p> <p>Use Table B: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> • In the incident at Philippi, Paul healed the slave girl but did not denounce her owner for the exploitation of her condition. • However, it could be argued that Paul’s arrest soon after healing the slave girl may have prevented anything being said on this issue. • Paul’s teaching in Galatians and Colossians claimed that social distinctions such as being slaves or free no longer had meaning. This might imply that Paul rejected slavery. He pointed out in Colossians that both slaves and their masters were subject to the same Master in heaven. Yet in the ‘household code’ in that letter, Paul also told slaves to obey their masters in a positive spirit, and in his instruction to masters, he appeared to accept the status quo. • It could be argued, however, that this was not lack of clarity, as Paul was simply accepting his inability to change the structure of first-century Roman society. • In his first letter to the Christians of Corinth, Paul told slaves to take freedom if it was offered to them, though he also said that slaves should accept their status in the same way that he told unmarried, married and widowed Christians not to seek to change their situation. This could suggest a lack of clarity in his thinking on the issue. • However, it could be argued that Paul’s belief in the imminence of the second coming (the <i>parousia</i>) influenced his teaching, and unlike the other groups, he did single out slaves as justified in taking the opportunity of change. • In his letter to Philemon, Paul referred to the possibility that Onesimus would be freed. At the same time, he did not order Philemon to free Onesimus or indicate that Philemon should not have any slaves, again suggesting a lack of clarity. • Slavery was embedded in ancient Roman society and was not challenged by Christianity. Fair treatment of slaves was urged, and there was an official, frequently-used legal process for freeing slaves. Paul seems to suggest this to Philemon, but there is no evidence that Paul opposed slavery. • Paul’s letter is warmly appreciative of both Onesimus and Philemon. One conclusion might be that Paul was clear in his thinking that all individuals should be treated well but had no intention of challenging the principle of slavery. This attitude would not have been contradictory in the ancient Roman world. 	10

Section B

Question	Answer	Marks
EITHER		
3(a)	<p>Examine the threat to unity in the Church at Corinth.</p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul style="list-style-type: none"> • There were different understandings of the nature of Christianity, with tensions particularly caused by a conservative Jewish Christian element and the Hellenistic emphasis on knowledge (<i>gnosis</i>). • There was a problem caused by the relationship of freedom to responsibility. Freedom was being understood in terms of licence by liberal elements and this caused problems for conservative Christians in several aspects of life, such as in what foods might be eaten and in personal relationships. • There were issues in worship in the Church at Corinth, as shown in the Book of 1 Corinthians. Speaking in tongues (<i>glossolalia</i>) was seen by some as more desirable than other spiritual gifts and ministries. The conduct of worship was often chaotic. There were also divisions caused by wealthy Christians at the Lord's Supper. 	10

Question	Answer	Marks
3(b)	<p>‘Lack of unity was the biggest threat to the existence of Christianity.’ Evaluate this claim.</p> <p>Use Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question.</p> <p>Award up to 15 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> Paul saw lack of unity as a serious threat that was tearing the Church apart. It could be argued that the call to unity was a thread running throughout 1 Corinthians. The Christian community in Corinth was dividing into factions, each supporting a different leader, instead of being united in commitment to Christ. There was an emphasis on the Church as the body of Christ, with all parts of equal importance. Paul said that disunity set a bad example to non-Christians. 1 Corinthians 13 proclaimed love (<i>agape</i>), with its distinctive nature, as the distinguishing mark of Christians. However, it could be argued that reversion to a pagan way of life was a greater threat and that this was seen in all Paul’s writings, especially in 1 Corinthians. The distinctive beliefs and practices of Christianity were essential to its survival and Paul stressed the importance of living holy lives. His belief in the imminence of the second coming (the <i>parousia</i>), for instance, may have strongly influenced the distinctive approach to relationships between men and women that Paul commended. Persecution was also a serious threat in the early centuries of Christianity. Paul experienced hostility throughout his missionary journeys, e.g. at Lystra and Philippi. The situation became worse as time went on, as is evidenced in the writings of Tacitus and in the correspondence between Pliny and Trajan. Many Christians must have been tempted to abandon their faith, and this is reflected in Jesus’ warnings of persecution (Luke 21:12-19) and in the exhortation to stand ‘steadfast in your faith’ (1 Peter 5:9). It could also be claimed that arguments over belief and practice could be seen as weakening the effectiveness of the Church in evangelism and in its promotion of love (<i>agape</i>). It might, however, be counterclaimed that such arguments over belief and practice were essential, even if there was the danger of different factions. It was necessary to avoid heresy, which was always a problem in the first century, and to avoid the dilution of Christianity’s distinctiveness from paganism. 	15

Question	Answer	Marks
OR		
4(a)	<p>Examine the riot of the silversmiths at Ephesus, including its economic causes.</p> <p>Use Table A: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul style="list-style-type: none"> • Christian evangelism posed a threat to the trade of silversmiths and others who sold religious artefacts to pilgrims who came to Ephesus. Statues made in Ephesus of silver and baser metals have been found by archaeologists throughout the empire. There was also a trade in selling scrolls containing blessings, curses etc. that were thought to have magical powers. If the temple's importance declined, trade would be seriously affected. • Demetrius whipped up a riot, appealing also to concerns about the insult to Artemis. • Two of Paul's colleagues were dragged by the mob into the theatre, but Paul was dissuaded from entering by both Christians and civic officials who feared it would make matters worse. • There was absolute chaos in the theatre. The mob hysteria was made worse by the attempted intervention of Jews who were present. The Jews were presumably wanting to make it clear that they were not involved, but this made things worse and it led to two hours of chanting. • The city clerk intervened, warning of potentially serious political implications for their behaviour. Ephesus was a 'free city', enjoying privileged status. If news of civil unrest came to Roman ears, this could all be lost. He urged Demetrius and the others to follow the proper legal procedures. • This calmed the mob, and they were dismissed. 	10

Question	Answer	Marks
4(b)	<p>'The threat to people's income was the main reason for hostility to Christianity in the first century.' Evaluate this claim.</p> <p>Use Table C: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question.</p> <p>Award up to 15 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> • The threat to people's income could be seen as a significant reason for hostility to Christians, as in the riot at Ephesus, where the income of the silversmiths and other craftsmen was seen as endangered. • Paul's imprisonment in Philippi was instigated by the man whose income was affected when Paul healed his slave. • In his correspondence with Trajan, Pliny said that temples had been deserted and sacrificial animals were no longer being bought in the same numbers. • However, it could be claimed that local people were also irritated and offended by the apparent exclusivism of Christians. Some Christians refused to participate in civil ceremonies that entailed pagan sacrifice and worship, and they would not eat meals with neighbours where the meat came from sacrificed animals. • There were also rumours about unacceptable practices, e.g. the language about dying and rising to new life in baptism was misinterpreted. • The appeal to the lowest social strata in Roman society of Christianity's ministry to the marginalised and its emphasis on God's unconditional forgiveness might have created concerns about the possibility of social unrest. • Christianity was also seen by Roman officials as a threat to the unity and harmony of the Roman Empire because of the refusal to acknowledge the divinity of the emperor. It could be argued that it was this that led to outright persecution. 	15

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