
RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/22

Paper 2 The Portrayal of the Birth of the Early Church

October/November 2017

MARK SCHEME

Maximum Mark: 80

Published

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AO1: Describe and explain using knowledge and understanding.

These level descriptors should be used for all part (a) and (b) questions.

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.

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	Guidance
1(a)	<p>Outline the arguments in support of the view that the Acts of the Apostles were written between 70 and 85CE.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Responses might include:</p> <p>Luke seems to have knowledge of the destruction of Jerusalem in AD 70, and so is likely to be writing after this event.</p> <p>Acts is likely to have been written after Luke wrote the Gospel, which many think was after AD 70.</p> <p>The presentation of the church as an independent fellowship, distinct from Judaism, and the acceptance of Christianity implies a later date such as this, as such progress would have required a reasonable amount of time to have been effected.</p>	6	

Question	Answer	Marks	Guidance
1(b)	<p>Explain why some would argue that the Gospel of Luke and the Acts of the Apostles were written by the same person.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Responses might include:</p> <p>The fact that both the Gospel of Luke and Acts are addressed to Theophilus. The dedication of Acts implies that it was a second instalment or continuation of Luke's story of Christianity.</p> <p>There are events which are unique to Luke/Acts. For example, only Luke reports Jesus' trial before Herod and this is alluded to in Acts 4. In the gospel, Luke only refers to resurrection appearances in Judea, which is continued in the first chapter of Acts.</p> <p>There are similarities in style and language. Both books use precise medical terms, both tell vivid stories and the incidents selected by Luke are told in a narrative and dramatic style which is common to both works.</p> <p>Both the gospel and Acts show an interest in the Gentiles. It is likely that Luke was himself a Gentile and the idea that Christianity was a universal religion is common across both books. There are favourable references to non-Jews in both books. For example, positive portrayals of the Romans, early preaching to the Samaritans, to Cornelius, to Gentiles in Antioch and the longer reporting of Paul's missionary journey in Gentile lands.</p> <p>Arguably the positive portrayal of women and the concern for the poor are common themes in both books.</p>	6	

Question	Answer	Marks	Guidance
1(c)	<p>'It does not matter if we know who wrote the Acts of the Apostles.' 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>Responses arguing that it does not matter might include:</p> <p>The Acts of the Apostles is an account of the acts of the disciples following the death and resurrection of Jesus, and the establishment of the early church, it is not relevant who wrote it.</p> <p>Even knowing the author does not necessarily help to solve certain puzzles. If it is Luke who wrote the book then there are some problems to address. For example, why there are inconsistencies between Acts and Paul's epistles (Paul's conversion and the role of Ananias, situation in Damascus as described by Paul in 2 Corinthians does not match the account in Acts, and the Council of Jerusalem). Also, why there may be a difference in the theology of Acts and that of Paul. Most notably the absence in Acts of Paul's theology concerning law and grace, justification by faith etc.</p> <p>Knowing who the author is does not automatically make the text reliable or historically accurate.</p> <p>If you know who the author is, then you may be aware of an agenda that the author may have, which may affect the way the text is read or interpreted.</p>	8	

Question	Answer	Marks	Guidance
1(c)	<p>Responses arguing that it does matter might include:</p> <p>Knowing who the author is provides the only way of ensuring that the text is reliable.</p> <p>If we know about Luke then we can know more about his purpose and intentions.</p> <p>If we know the author we can understand more about who he is writing to.</p> <p>Understanding who the author is can give clues and insights into how the text should be interpreted or why it was written in a certain way.</p> <p>In the case of Acts, it would help to make sense of the 'we' passages.</p> <p>All valid comments should be credited. Better candidates will be balanced in their responses, giving a range of informed views, a supported personal viewpoint and providing a well-organised answer.</p>		

Question	Answer	Marks	Guidance
2(a)	<p>What were the reasons for bringing Stephen before the Sanhedrin?</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Responses might use quotation or paraphrase to describe the following:</p> <p>6:8–14</p> <p>He performed great wonders and signs among the people which brought opposition from members of the Synagogue of the Freedmen, Jews of Cyrene etc.</p> <p>They tried to argue with Stephen but could not because of the wisdom that the Spirit gave him when he spoke.</p> <p>They secretly persuaded people to say he had spoken blasphemous words against Moses and God.</p> <p>They stirred up the people against him.</p> <p>They produced false witnesses who testified; ‘This fellow never stops speaking against this holy place and against the law. For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us’ (6:13–15).</p> <p>It is because of these false claims and witnesses that Stephen was brought before the Sanhedrin.</p>	6	

Question	Answer	Marks	Guidance
2(b)	<p>Explain why Stephen’s death was significant for the development of the early church.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Responses might include:</p> <p>Stephen’s death signalled a parting of the ways as the Jewish authorities then actively persecuted the church: ‘On that day a great persecution broke out against the church in Jerusalem’.</p> <p>Stephen’s death marks the beginning of the next two stages of salvation history – the taking of the Gospel to Samaria, Judea and Galilee and then on to southern Asia Minor: ‘the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was strengthened’ (9:31) and ‘Now those who had been scattered by the persecution that broke out when Stephen was killed travelled as far as Phoenicia, Cyprus and Antioch spreading the word only among the Jews’ (11:19).</p> <p>You could argue that Stephen’s death introduces Saul (later Paul) to the history of the early church; in his role as persecutor of the Way, he stands, ‘consenting’ to the death of Stephen.</p>	6	

Question	Answer	Marks	Guidance
2(c)	<p>'Persecution is just as relevant to Christians today as it was for the early church.' 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 arguing that persecution is relevant to Christians today are likely to give examples of the current persecution of Christians in countries such as Syria, North Korea, Iraq, Afghanistan, Somalia, Pakistan etc. and compare the scale of persecution with that of the early church. Many Christians in these countries experience violence, exclusion from education and employment and no access to basic human requirements such as food and water. This form of persecution normally occurs in countries where Christians form a minority of the population or in countries where the government regards any religion as a threat to their authority.</p> <p>Candidates may compare the violence etc. experienced by members of the early church with that experienced by many Christians today.</p> <p>Candidates arguing against the statement may argue that in countries such as the UK, persecution is not something that many Christians could identify with and so may not be relevant, especially as there is no violence involved.</p> <p>However, candidates could cite examples of the rise of secularism which is intolerant of Christianity. For example, images relating to Christmas being replaced with symbols of winter in some city councils. Some Christians have found the implications of their beliefs to be unacceptable to their employers. Christian views are often portrayed unfavourably in the media etc. Although this is not directly persecution, it can lead to an attitude of mistrust in which prejudice can thrive.</p> <p>All valid comments should be credited. Better candidates will be balanced in their responses, giving a range of informed views, a supported personal viewpoint and providing a well-organised answer.</p>	8	

Question	Answer	Marks	Guidance
3(a)	<p>Give one example which shows how Peter spread his mission to the Gentiles.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Candidates may use the first mission to the Gentiles, which was Peter’s visit to Cornelius in chapter 10.</p> <p>Cornelius was a Roman soldier and described as a man who was devout, prayerful, God-fearing and one who performed many acts of charity. Cornelius is visited by an angel who tells him to send for Simon Peter. Meanwhile Peter who is staying with a tanner (an unclean man), had a vision of a great sheet with animals on it, being let down, and a voice tells him to kill and eat. Peter protests that he cannot eat anything unclean, but is told by the voice not to call what God had cleansed unclean. This vision prepares him for his meeting with Cornelius. Peter explains to him that God has shown him not to call any man unclean and so can have contact with this Gentile man. After speaking to Cornelius and those around him the ‘Holy Spirit came on all who heard the message’, and they were speaking in tongues and praising God. The Gentile converts who were not circumcised, were baptised there and then.</p> <p>Candidates could also use Peter’s defence of Cornelius’ conversion to the ‘circumcision party’ in chapter 11 or the case for Gentile inclusion in the church that Peter puts before the Council of Jerusalem in chapter 15. Indeed, the Pentecost account, the ‘mission statement’ of Acts could be seen as part of Peter’s ministry to the Gentiles and should be credited appropriately. All accurate and relevant examples should be credited.</p>	6	

Question	Answer	Marks	Guidance
3(b)	<p>Explain the arguments that support Peter as the leader of the twelve apostles.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Responses might include:</p> <p>Peter is listed first and is the focal point of the opening chapters of Acts.</p> <p>Peter is the one who officiates over the election of Matthias.</p> <p>Peter is the one who challenges the crowd's ideas that they were drunk after Pentecost.</p> <p>Peter takes responsibility for addressing the crowds and gives the first public sermon of the post-resurrection community.</p> <p>As a result of Peter's words 3000 new believers were added on the Day of Pentecost.</p> <p>Peter uses every case of opposition as an opportunity to witness and evangelise.</p> <p>Luke tells us that the church continued in the Apostles' teaching, but out of the Apostles, it was Peter who demonstrated that he had the ability and authority to lead.</p>	6	

Question	Answer	Marks	Guidance
3(c)	<p>‘Disputes and conflict undermined the leadership of Peter in the early church.’ 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 arguing in support of the statement may give some of the following reasons:</p> <p>Following the conversion of Cornelius and Peter’s subsequent change in perspective; ‘I now realise how true it is that God does not show favouritism but accepts from every nation the one who fears him and does what is right’ (10:34–36). Peter faces opposition from the strong Jewish element of the Jerusalem church and is forced to justify sharing table fellowship with Gentiles. Many do not share Peter’s view and even he cannot maintain it consistently which arguably undermines his position as the leader of the early church.</p> <p>Candidates arguing against the statement may argue:</p> <p>Peter uses disputes and conflict to his advantage. He uses every case of opposition as an opportunity to witness and evangelise.</p> <p>When he is forced to defend himself before the Sanhedrin he is too good an evangelist to let an opportunity like this pass him by. He makes it clear that the church cannot obey the orders given and will continue to preach the Gospel even if that means that he and the apostles had to pay the price for it. Therefore, cementing his role as the leader of the early church even in the face of conflict.</p> <p>It is not disputes and conflict which undermine his leadership, but something else. Namely, that Peter’s role as leader seems to be highlighted in the early chapters of Acts, but is challenged later on partly because Peter has to flee Jerusalem and James the brother of Jesus seems to take over his leadership, but also because after the Council of Jerusalem the focus is very much on Paul, who arguably has a more prominent role.</p>	8	

Question	Answer	Marks	Guidance
3(c)	All valid comments should be credited. Better candidates will be balanced in their responses, giving a range of informed views, a supported personal viewpoint and providing a well-organised answer.		

Question	Answer	Marks	Guidance
4(a)	<p>Give an account of what happened when Philip went to Samaria and met Simon who practised sorcery (RSV magic).</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Acts 8: 4–14</p> <p>Responses might use quotation or paraphrase to describe the following:</p> <p>Philip (one of the seven) arrives in Samaria as a consequence of the dispersal of the early church following Stephen's death.</p> <p>Philip performed healings and exorcisms resulting in great joy.</p> <p>Philip brought them the story of Jesus and the message of the love of God in Christ.</p> <p>The people believed in Philip, his ability to heal and his message and so were baptised.</p> <p>We are introduced to Simon as someone who practised sorcery (RSV magic) and amazed all the people of Samaria. People claimed; 'This man is rightly called the Great Power of God'.</p> <p>Simon also had watched Philip, believed in him and was baptised.</p> <p>He was astonished by the signs and miracles that he saw and followed Philip everywhere.</p>	6	

Question	Answer	Marks	Guidance
4(b)	<p>Explain why Peter and John were sent to Samaria.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>8:14–26</p> <p>Candidates are likely to give some of the following reasons:</p> <p>Peter and John provide a link between these Samaritan converts and the Jerusalem community.</p> <p>Peter and John prayed that the people of Samaria might receive the spirit following their baptism.</p> <p>Peter and John lay hands on the people of Samaria in order for them to receive the Holy Spirit.</p> <p>Peter and John also have a role to play in highlighting that the Holy Spirit is not a magical power that can be bought, which is what Simon asks of them. Peter uses the example of Simon the sorcerer (RSV magician) to demonstrate that spiritual power is not for financial profit and that instead God’s Spirit compels disciples to acquire ‘neither silver nor gold’ and that all possessions must be given over to the community so that no one is in need.</p> <p>Unlike Ananias and Sapphira, Simon is given the opportunity to repent and Peter and John return to Jerusalem proclaiming the good news to many villages.</p>	6	

Question	Answer	Marks	Guidance
4(c)	<p>'The performing of miracles and exorcisms was essential for the spread of the early church.' 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 suggest the following:</p> <p>That the performing of miracles and exorcisms gave the people evidence of the power of Jesus at work in the apostles and so led to them becoming believers.</p> <p>Candidates may cite examples such as the healing of the blind man at the temple gate, which led to an opportunity to explain how the man had been healed, and thus to preach about Jesus. Following this many believed in the apostles' power to heal and therefore many more believers were added to the Lord's number.</p> <p>Philip in Samaria performed exorcisms and healings – these were met favourably and were part of the reason for the conversion of this new people.</p> <p>Paul's many healings and exorcisms formed an essential part of his missionary journeys and were part of the reason for his success.</p> <p>Candidates disagreeing with the statement may consider the following:</p> <p>That performing miracles and exorcisms often led to problems. For example, with the healing at the Beautiful Gate, although it led to a powerful sermon which enabled the church to increase its members by 5000, it also brought the church under scrutiny and Peter and John were forced to defend themselves before the Sanhedrin.</p> <p>Paul in Lystra heals a crippled man, however, this leads to the people wishing to offer sacrifices to Paul and Barnabas as if they were gods, and Paul after this healing, was dragged out of the city.</p>	8	

Question	Answer	Marks	Guidance
4(c)	<p>Furthermore, Paul's exorcism of a slave girl also led to problems as her owners were annoyed that she could no longer bring them money and so Paul and Silas were sent to prison. However, you could argue that the miracle which occurred in prison and the subsequent conversion of the jailer and his household did lead to the spread of the early church.</p> <p>Candidates may consider that healings and exorcisms are not sufficient to convert the people, as there were magicians who could perform similar acts.</p> <p>Candidates may argue that it was not miracles and exorcisms that were essential, but instead consider that persecution, or speeches etc. were more essential to the spread of the early church.</p> <p>All valid comments should be credited. Better candidates will be balanced in their responses, giving a range of informed views, a supported personal viewpoint and providing a well-organised answer.</p>		

Question	Answer	Marks	Guidance
5(a)(i)	<p>Give an account of:</p> <p>Apollos and his background;</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>18:24–28</p> <p>Responses might use quotation or paraphrase to describe the following:</p> <p>He was a Jew, native of Alexandria.</p> <p>He was a man of culture.</p> <p>He used the Scriptures to great effect; he most likely believed in an allegorical interpretation of the Old Testament. He was useful in convincing the Jews about Jesus as he would have found references to Christ throughout the Old Testament.</p> <p>He was instructed in the Way of the Lord, and taught the stories of Jesus accurately but knew only the baptism of John.</p>	6	

Question	Answer	Marks	Guidance
5(a)(ii)	<p>the roles of Priscilla and Aquila.</p> <p>Chapter 18</p> <p>Responses might use quotation or paraphrase to describe the following:</p> <p>Paul met Aquila who was also a tent maker, and his wife Priscilla in Corinth, where he stayed and worked with them.</p> <p>Priscilla and Aquila accompanied Paul to Ephesus.</p> <p>Priscilla and Aquila heard Apollos speak in the synagogue and invited him back to their home.</p> <p>They then, ‘explained to him the way of the Lord more adequately’.</p> <p>It is likely that Paul had taught them the significance of Christ’s death and the Holy Spirit and they in turn were able to pass this knowledge and understanding on to Apollos and build him up in the faith.</p>		

Question	Answer	Marks	Guidance
5(b)	<p>Explain the contribution of Apollos to the spread of the early church.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Responses might include:</p> <p>Apollos highlighted to Paul that there were a number of people who, like Apollos were versed in the Way of the Lord, but their Christianity was not yet complete. Apollos saw the need for repentance, recognised Jesus as the Messiah but did not know him as the saviour of all and of the coming of the spirit in power.</p> <p>Apollos enabled those who had received the baptism of John, but did not know the Holy Spirit in the Christian sense of the word, to receive it. He helped those who, like him, knew Jesus as a figure in history, come to know him as a living presence.</p> <p>With Apollos' background in the scriptures he was able to successfully refute the Jews in public places and demonstrate that Jesus was the anointed one, thus helping to spread the early church.</p>	6	

Question	Answer	Marks	Guidance
5(c)	<p>‘The Jewish leaders were the largest obstacles to Paul and his mission.’ To what extent is this true? 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>Responses agreeing with the statement might include:</p> <p>There are a number of examples of the opposition that faced Paul from the Jewish leaders.</p> <p>His work was opposed by the Jews in Cyprus, Pisidian Antioch. The Jewish leaders in Antioch and Iconium incited the multitude to stone Paul.</p> <p>There were a number of plots to kill Paul for example 20:3 and 23:12–21, all of this had an impact on Paul’s ability to spread the Gospel.</p> <p>Threats made to Paul changed the course of his journeys and altered the plans of his mission which arguably limited his effectiveness.</p> <p>Responses disagreeing with the statement, might suggest that it was not the Jewish leadership, but rather the early church that were an obstacle to Paul’s mission.</p> <p>The members of the church in Jerusalem initially were fearful of him from his earlier days of persecution. After preaching in Jerusalem he was forced by the apostles, for his own safety to leave, and so he went to Tarsus.</p> <p>Although the early church recognised the need for the message of Christ to be taken to the Gentiles, the leaders in Jerusalem initially thought that any Gentiles who wished to become Christians should be circumcised. Furthermore Paul was to convert those who had no contact with Judaism (not God-fearers like Cornelius), and this caused problems.</p> <p>All valid comments should be credited. Better candidates will be balanced in their responses, giving a range of informed views, a supported personal viewpoint and providing a well-organised answer.</p>	8	

Question	Answer	Marks	Guidance
6(a)	<p>Describe the roles of Lydia and Tabitha (Dorcas) in the early church.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Responses may include the following:</p> <p>Lydia 16:11–16</p> <p>Lydia was converted by Paul during his second missionary journey. She and her household were baptized and she invited Paul and his companions to make her house their headquarters in Philippi. She clearly was important in establishing a meeting place for the early church. Furthermore, a vision concerning Lydia opened up a whole new nation to the Gospel.</p> <p>Tabitha/Dorcas 9:36–43</p> <p>Tabitha/Dorcas was a member of the early Christian community in Joppa. She is mentioned for her acts of charity; making garments for the needy widows. Her importance to the community is evident in the sending of two men to Peter. Peter raised her using the words ‘Tabitha kumi’ reminiscent of the words that Jesus used to raise Jairus’ daughter, ‘Talitha kumi’. Due to Tabitha’s healing many more were converted.</p>	6	

Question	Answer	Marks	Guidance
6(b)	<p>Explain the significance of women in the early church.</p> <p>Examiners should mark according to the AO1 level descriptors.</p> <p>Responses may include:</p> <p>Luke features a number of women in the book of Acts, and women were a significant part of his narrative</p> <p>Women are mentioned as being part of the original nucleus of the church; the apostles ‘along with the women and Mary the mother of Jesus’.</p> <p>Candidates may explain that women were clearly significant in the early church as Saul persecuted them and clearly thought of them as a threat (8:3, 9:2, 22:4).</p> <p>It is mentioned throughout Acts that there were women disciples who believed, were baptized and even hosted house churches, highlighting them as significant members of the early church community.</p> <p>In Acts 2 it is implied that women as well as men were filled with the spirit and enjoyed the gifts of the Holy Spirit.</p> <p>Women performed a central role in the faith life of the community e.g. Mary (Acts 1:14) and were part of the unity in prayer.</p>	6	

Question	Answer	Marks	Guidance
6(c)	<p>‘There should be no dispute about the role of women in the Church today?’ 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 may argue that women were clearly important in the early church and were considered as disciples and key members of the early community, and therefore, that this model of equality should be mirrored in churches today. For example, they might suggest that the Christian church in all denominations should allow for the ordination of women etc. based on the example of the early church.</p> <p>Candidates may consider the view that although Luke does mention women in the book of Acts, he does not report any women being called, commissioned, enduring persecutions or ministering by the power of the Holy Spirit. They do not preach, heal or exorcise as the male disciples do and that although they are presented favourably they are by no means equal to men. This may lead to the view that disputes about the roles of women in the church are to be expected, as the presentation of women in Acts does not necessarily lead to the view that they are on an equal footing.</p> <p>Candidates may present the view that Luke in writing Acts, was restricted by social norms and a patriarchal society which prevented him from attributing more responsibility to the women in the book of Acts.</p> <p>All valid comments should be credited. Better candidates will be balanced in their responses, giving a range of informed views, a supported personal viewpoint and providing a well-organised answer.</p>	8	