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**RELIGIOUS STUDIES (BIBLE KNOWLEDGE)**

**2048/12**

Paper 1 The Portrayal of the Life and Teaching of Jesus

**October/November 2018**

MARK SCHEME

Maximum Mark: 80

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**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 **16** 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.

**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 mark  | 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 |
|----------|---|-------|
| 1(a)     | <p><b>Give an account of the occasion when the boy Jesus was lost in Jerusalem.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 2: 41–50</p> <p>Jesus and his parents used to go to Jerusalem for Passover each year and this narrative takes place when he was twelve years old. His parents had left Jerusalem after the Feast of Passover. Jesus had stayed behind in Jerusalem but they were unaware that he was not with the company. They travelled for a day but then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem. They searched for him for three days. They found him in the Temple courts sitting among the teachers and asking them questions. Everyone was amazed at Jesus' understanding.</p> <p>His mother was anxious and asked him why he had treated them like this. Jesus answered, 'Why were you searching for me? Didn't you know I had to be in my Father's house?' They did not understand.</p>  | 6     |
| 1(b)     | <p><b>Explain what the account of Jesus as a child might teach about the person and work of Jesus.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Information from the account in (a) might be developed or a combination of the stories of Jesus' birth and early life.</p> <p>The boy Jesus at the Temple is specific on detail – Feast of Passover/Jerusalem/12 years old, which might correspond with historical events or the Bar Mitzvah of a Jewish boy. It is the only story of Jesus as a young person. Jesus was found amongst the learned religious leaders, holding his own with the teachers, as an equal, in questions and discussion – showing ability in religion at an early age, which amazed them. Candidates might suggest that this teaches that Jesus is at least a remarkable individual, or learned; equally that it indicates Jesus' upbringing as a Jew.</p> <p>The presentation in the Temple might be explained in terms of proof of Jesus as Messiah/God incarnate. The emphasis on Jesus' statement 'in my Father's house' might be proof of Jesus as Son of God. Candidates are likely to explain the significance of Mary and Joseph's failure to understand Jesus and his actions and Jesus' role within salvation history.</p> <p>Also, the evidence of normal, human family life illustrates his humble beginnings as well as his humanity.</p> | 6     |

| Question | Answer  | Marks |
|----------|---|-------|
| 1(c)     | <p><b>‘Stories of Jesus as a child have no relevance to life in the twenty-first century.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Arguments in support of the statement might point out the relative unimportance of the few stories of Jesus as a child compared with his ministry/crucifixion/resurrection. Or, that the differences in culture and values today, as compared with Jesus’ time, and other influences on young Christians today make stories of Jesus as a child less relevant, especially to younger Christians.</p> <p>The story of Jesus as a boy at the Temple might be significant because the age of 12 is the age of Bar Mitzvah – an age when young people begin to take responsibility for some of their actions and this might make Christians think of their own rites of initiation. Points of relevance might be Jesus’ interest in his religion, his maturity, his obedience to his parents etc. From an early age he discussed religious matters with the teachers of the Law, as an equal.</p> <p>Some candidates might, for example, use the birth stories/Christmas celebration as a good influence in any age in terms of peace, goodwill and family values. Or the birth stories/presentation in the Temple may be stories that strengthen faith.</p> | 8     |

| Question | Answer   | Marks |
|----------|--|-------|
| 2(a)     | <p><b>Describe the healing of the widow of Nain’s son.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 7:11–17</p> <p>Jesus went to a town called Nain and his disciples and a large crowd were with him. As he approached the town gate, a dead person was being carried out. He was the only son of a widow. A large crowd from the town was with the funeral procession. When Jesus saw the woman, he felt sorry for her; ‘... his heart went out to her and he told her not to cry.’</p> <p>Jesus went up to the coffin and touched it. He said, ‘Young man I say to you, get up!’ Immediately, the dead man sat up and began to talk and Jesus gave him back to his mother.</p> <p>Everyone was filled with awe and praised God. They said, ‘A great prophet has appeared among us’ and ‘God has come to help his people’. This news spread throughout Judaea and the surrounding country.</p>   | 6     |
| 2(b)     | <p><b>What might this miracle show about the person and work of Jesus?</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The miracle is performed with ease, Jesus merely touches the coffin and uses a simple command. Immediately the young man is restored to health and begins to talk. There is no doubt about what has happened. This is proof of Jesus’ identity as Son of God/Saviour. He is able to give life, which is a divine attribute and part of Jesus’ work.</p> <p>The people are astonished and compare Jesus to the prophets of the Old Testament and God coming to save his people (as in the Exodus). They appear to be saying, this is the time they (the Jews) have been waiting for: the coming of the Messiah who is known by his works.</p> <p>The miracle shows Jesus’ compassion for the widow, whom, without her son to provide for her, would be destitute. He raises him from the dead and gives him back to her. Jesus restores the young man back to life, for his mother’s sake. The scene might also echo Jesus’ own future, when his mother will be deprived of her son. The miracle is performed in a way that might also be seen to be a prediction of the resurrection.</p> | 6     |

| Question | Answer  | Marks |
|----------|---|-------|
| 2(c)     | <p><b>‘Miracles are the best proof of the identity of Jesus.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Candidates might refer to the widow of Nain’s son and/or other miracles in their answer. Discussion in favour of the statement might focus on the divine attributes of Jesus demonstrated through the miracles, such as restoration to life, granting forgiveness of sins, exorcism of evil spirit and the triumph of good over evil. These, according to the stories in Luke, show Jesus to be the Messiah and Son of God.</p> <p>An opposite view might be that the miracles alone were/are not the only or sufficient proof of the identity of Jesus. Miracle workers were a common feature of life in Palestine at that time. Many preachers and false prophets claimed to have performed miracles. People of Jesus’ day (and people today) might, to some extent, be unimpressed by the miracles and doubt the truth of them.</p> <p>There might also be an argument that proof of Jesus’ identity was contained in the whole of Jesus’ ministry; the miracles, his teaching and other events of his life, as reported in Luke e.g. the Baptism and Transfiguration form a complete picture of his identity. Some candidates might consider some of these other aspects of his life and ministry to be better proof than the miracles, and give reasons.</p> | 8     |

| Question | Answer   | Marks    |
|----------|--|----------|
| 3(a)     | <p><b>Describe how, on the Sabbath, Jesus healed a crippled woman.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 13:10–17</p> <p>On a Sabbath, when Jesus was teaching in one of the synagogues, a woman was there who had been crippled (<b>RSV</b> by a spirit of infirmity) for 18 years. She was bent over and could not straighten up at all. Jesus called her forward and said to her, ‘Woman, you are set free from your infirmity’. Then he put his hands on her, and immediately she straightened up and praised God.</p> <p>Indignant, because Jesus had healed on the Sabbath, the synagogue ruler said to the people, ‘There are six days for work. So come and be healed on those days, not on the Sabbath’. Jesus answered him and all who criticised and said, ‘You hypocrites! Doesn’t each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? Then should not this woman ... be set free on the Sabbath day... all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing’.</p>                | <b>6</b> |
| 3(b)     | <p><b>Explain why Jesus was in conflict with the Pharisees about the Sabbath laws.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Candidates are likely to show an understanding of Jesus’ teaching about the Sabbath in this and other incidents.</p> <p>On this occasion, the synagogue ruler was indignant that Jesus had healed on the Sabbath. Candidates might mention one or more of the occasions (from the passages studied) when Jesus condemned the Pharisees for their over-strict interpretation of the Sabbath laws, which showed their lack of compassion and understanding.</p> <p>Jesus taught that the Sabbath laws were for the benefit of man and not the other way round. They could be the cause of hardship and suffering if too strictly observed. Candidates might give example(s) of the Pharisees’ attitude and why Jesus criticised them.</p> <p>Candidates might explain one or more of the reasons why Jesus referred to his opponents as ‘hypocrites’ and how his criticism humiliated them because he taught a more correct interpretation of the true spirit of the Sabbath.</p> | <b>6</b> |

| Question | Answer  | Marks |
|----------|---|-------|
| 3(c)     | <p><b>‘Observing a Sabbath (holy) day each week is neither practical nor relevant in today’s society.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Responses might offer views about the pace of modern day life and the types of occupations that people follow which make observing a traditional Sabbath or similar day of rest impossible/inconvenient or irrelevant. Some might also comment about the time and expense of travelling to holyday services.</p> <p>Other views might be that a true religious believer will make every effort to follow the Ten Commandments and that observing the Sabbath day is one of the commandments and the matter of convenience or practicality should not come into it. Or, that the benefits, spiritual and physical from having one special day each week in which to rest and praise God outweigh all other considerations and allowances should be made for those involved in life saving occupations.</p> <p>In the answer, arguments might be related to the Christian Sunday, the Jewish Sabbath or any other weekly religious holy day.</p> | 8     |

| Question | Answer  | Marks    |
|----------|---|----------|
| 4(a)     | <p><b>In the parable of the Lost Son (<u>RSV</u> Prodigal Son)</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 15:11–31</p>  | <b>6</b> |
| 4(a)(i)  | <p><b>what happened to the younger son after he left home <u>and</u></b></p> <p>He squandered his wealth in wild living. There was then a severe famine and he was starving (in need). He hired himself out to a citizen (farmer) to feed pigs. He was so hungry he longed to eat the pig food. He came to his senses and realised the error of his ways. He decided to set out and go back to his father and ask for his forgiveness.</p>  |          |
| 4(a)(ii) | <p><b>what was the father’s reaction when the younger son returned home?</b></p> <p>His father was filled with compassion and overjoyed. He ran to him to kiss him. He instructed the servants to bring the best robe for his son, to put a ring on his finger and sandals on his feet. To bring out the fattened calf to kill it for a feast to celebrate. He said, ‘For this son of mine was dead and is alive again; he was lost and is found’.</p>  |          |
| 4(b)     | <p><b>Explain what this parable might teach about the nature of God.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Answers might explain the allegorical nature of the parable: the Father as God, already waiting for the son to return; the sinfulness of the younger son and his remorse when he returned home to the father representing the human sinner.</p> <p>This teaching, on the unconditional nature of God’s forgiveness and the joy and celebration (the robe, ring, feast etc.) at the repentance of a sinner, was exactly the opposite to that believed by the Pharisees (as in the reaction of the elder son). This teaches that God’s nature is perhaps not that understood by some of Jesus’ contemporaries.</p> <p>However, the father’s lavish welcome is the point of the parable. This can be directly compared to when people repent and turn to God. There is a cause for celebration when sinners (like the son, whose degradation was complete) turn away from a life of sin towards God, the Father. They will be welcomed by him into the kingdom.</p> | <b>6</b> |

| Question | Answer  | Marks    |
|----------|---|----------|
| 4(c)     | <p><b>‘Christians should always forgive others.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>To agree, candidates are likely to use Christian teaching e.g. as in the parable about God’s mercifulness or as in ‘forgive others as I forgive you’ as evidence that forgiveness should always be available. Some might argue that forgiveness does not mean that punishment will be avoided. Again, examples might be provided to support views.</p> <p>To disagree, responses are likely to point out that there is some wrongdoing that causes so much harm to others that it is difficult to contemplate forgiveness. Reasons/examples might be given. Some might argue that forgiveness should be conditional on repentance and remorse. Another view might be that there is some wrongdoing that cannot and should not be forgiven by humans and that judgement and forgiveness lies with God.</p> <p>Some candidates might consider the scale of wrongdoing e.g. genocides that individuals/humans feel powerless to forgive. Some may argue that individuals should forgive (only) that which is within their power to forgive.</p> | <b>8</b> |

| Question | Answer   | Marks |
|----------|--|-------|
| 5(a)     | <p><b>Give an account of the incident when the rich ruler asked Jesus for advice.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 18: 18–25</p> <p>A rich ruler asked Jesus what he should do to inherit eternal life. Jesus replied that the man knew the commandments and what he should do. The ruler replied that all these commandments he had kept since he was a boy.</p> <p>Jesus told him that he still lacked one thing. He should sell all his possessions and give the money to the poor to gain treasure in Heaven. Then, when he had given up everything material, the man should follow Jesus.</p> <p>The man was very wealthy and what Jesus told him made him sad. Jesus said, ‘How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God’.</p> <p>Verses 26–30: Those who heard this were puzzled, (knowing the man had followed the commandments) and asked, ‘Who then can be saved?’ Jesus replied that what was impossible with man was possible with God. Peter said they (the disciples) had left all they had, to follow Jesus and Jesus replied that they would inherit many times more in the kingdom of God. ‘No one who has left his home or wife ... for the sake of the kingdom of God will fail to receive ...’</p> | 6     |
| 5(b)     | <p><b>Explain what this incident might teach about Christian attitudes towards wealth.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Candidates might explain that, in the rich ruler, the teaching is that eternal life is not granted as a matter of right just because someone believes themselves to be a religious person. For Christians, obedience to the commandments is required but so also is self-sacrifice. A true disciple must be ready to sacrifice everything for God: wealth, possessions and family. This is the same teaching Jesus says to Peter, later in the passage.</p> <p>The teaching is not about having wealth on earth but in ensuring that a person’s life is rich towards God. Christians should love God more than material possessions. The teaching warns against greed. For some the sacrifice is too great and love of wealth spoils the chance of eternal life (‘treasure in heaven’).</p> <p>The correct use of wealth is important (the rich man is told to give his money to the poor). Some candidates may give examples.</p>  | 6     |

| Question | Answer  | Marks |
|----------|---|-------|
| 5(c)     | <p><b>‘According to Luke’s Gospel, only poor people go to heaven.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Candidates might support the statement from the point of view that the poor and oppressed are a special interest in Luke’s Gospel and are seen amongst the most deserving by Jesus. It might be argued, that it is because they are more deserving, in contrast to the rich and selfish, not merely because they are poor. So, characters like Lazarus and those invited to the banquet are blessed and rewarded.</p> <p>However, Luke’s emphasis is on universal salvation for all who seek it. There are many examples in Luke of more wealthy people who have shown faith and/or remorse and will be welcomed into the Kingdom e.g. the Centurion, Jairus, Zacchaeus, and The Lost Son, not just the poor.</p> <p>Some candidates might express viewpoints about what Christian attitudes to this statement might be today.</p> | 8     |

| Question | Answer   | Marks |
|----------|--|-------|
| 6(a)     | <p><b>Give an account of the women’s discovery of the empty tomb before they went back to tell the disciples.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 24: 1–8</p> <p>On the first day of the week, the women took the spices they had prepared and went to the tomb. The stone had been rolled away. When they entered, they did not find the body of Jesus. Suddenly, two men in clothes that gleamed like lightning (dazzling/shining), stood beside them. The women were frightened (bowed their heads to the ground). ‘Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: “The Son of Man must be delivered over to the hands of sinners (sinful men), be crucified and on the third day be raised again.”’ Then they remembered his words.</p>   | 6     |
| 6(b)     | <p><b>Explain the possible reasons for the reactions of the disciples to the news the women brought from the tomb.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Candidates might explain that when the women came back from the tomb and told all these things to the Eleven (disciples) and to all the others, they did not believe the women and dismissed their words as nonsense. Possibly the women were not believed because women’s testimony/word was considered inferior to men. Women were not considered reliable witnesses – and yet they were chosen to be the first to know about the resurrection.</p> <p>Candidates might also observe that the idea of resurrection was unheard of before Jesus or that the disciples may have lost all hope.</p> <p>Because of this Peter, a chosen disciple and a reliable witness (a man), went to the tomb himself. He saw the linen strips, which were evidence that the body had gone, but did not understand what had happened. None of the disciples had understood or remembered Jesus’ prediction about the resurrection, including Peter.</p> | 6     |

| Question | Answer  | Marks |
|----------|---|-------|
| 6(c)     | <p><b>'In Luke's Gospel, women are the strongest believers.'</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>The stories in Luke emphasise the writer's special interest in depicting women to be worthy disciples. Answers might focus on the resurrection story and/or use other texts to evaluate the nature of the women shown in Luke and the strength of their faith.</p> <p>In the resurrection story the women have an important role. They appear to be the first chosen to discover the risen Christ and carry the message to the disciples, who disbelieve. They faithfully do this but the disciples don't believe them.</p> <p>The actions and attitudes of women might be compared with the attitudes and actions of the male disciples e.g. Judas' betrayal, Peter's denial, the general lack of understanding about the purpose and identity of Jesus. In contrast, the women show more belief and understanding e.g. story of Martha and Mary, the sinful woman who anointed Jesus, the women at the crucifixion who are present when the disciples have fled.</p> <p>However, Jesus chose men to be his closest disciples, the twelve were all men and there are instances that can be used as evidence of the strength of the male disciples, particularly Peter. The number of times men are mentioned in the gospel far outweighs the times women believers are mentioned.</p> <p>However, another view might be that both women and men lack full understanding of the identity of Jesus and the resurrection. On this occasion, the women are frightened and the disciples disbelieve.</p> | 8     |