
RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/12

Paper 1 The Portrayal of the Life and Teaching of Jesus

May/June 2019

MARK SCHEME

Maximum Mark: 80

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 **15** 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.

Question	Answer	Marks
Level descriptors for 2048		
AO1 (Knowledge and Understanding)		
These should be used for all part (a) and part (b) questions.		
Level	Mark	Level Descriptor
4	6	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.
3	4–5	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.
2	2–3	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.
1	1	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.
0	0	No attempt whatsoever to answer the set question, or the candidate provides a wholly irrelevant response.
AO2 (Evaluation)		
These should be used for all part (c) questions.		
Level	Mark	Level Descriptor
4	7–8	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.
3	5–6	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.
2	3–4	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.
1	1–2	The candidate's response is descriptive with no attempt to discuss or evaluate the material at all. Viewpoints are unsupported.
0	0	No response submitted, or clearly lacks any understanding whatsoever of the subject matter.

Question	Answer	Marks
1(a)	<p>Describe what happened when Jesus healed a man with leprosy.</p> <p>Luke 5:12–15.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged ‘Lord if you are willing, you can make me clean.’</p> <p>Jesus said, ‘I am willing. Be clean.’ He reached out his hand and touched the man and immediately the leprosy left him.</p> <p>Jesus ordered him not to tell anyone but to go to the priest and offer the sacrifice that Moses had commanded for cleansing the sick, as a testimony (to show) what had happened.</p> <p>Yet the news of the healing spread rapidly so that crowds of people came to hear Jesus and be healed of their sickness.</p>	6
1(b)	<p>Explain what healing the man with leprosy shows about the work of Jesus.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>This miracle shows that one of the purposes of Jesus’ ministry was to show compassion for outcasts and sinners and in doing so, he acted outside the norms of society. However, he also shows his acknowledgement of the law in sending the man to the priest.</p> <p>The man with leprosy was considered ‘unclean’ according to the purity laws. The disease was disfiguring and highly infectious; to protect the community, lepers lived outside of towns. It was also believed that, as well as being an outcast, a person suffering from a disease was a sinner, as illness was a punishment from God.</p> <p>In the story, the man came to Jesus and begged to be made ‘clean’ (healed). Jesus immediately reached out to touch the man, which would have been unthinkable, risking making himself unclean. This showed Jesus’ compassion and love for the man.</p> <p>The man was healed instantly, showing Jesus’ divine power to heal/relieve suffering.</p> <p>Jesus then showed acceptance of/compliance with the law, as he told the man to go to the priest, who would declare the man ‘clean’/cured. This ensured that the man would be accepted back into his family and society.</p> <p>Finally, to acknowledge the true source of his healing, Jesus commanded the man to show his gratitude to God by making the appropriate offering, as laid down in the law.</p>	6

Question	Answer	Marks
1(c)	<p>'In Luke's Gospel, Jesus shows too much concern for outcasts.'</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following:</p> <p>Candidates might provide proof for arguments in support of the statement by using examples such as the story of the man with leprosy and/or other stories of the poor and oppressed/outcasts and sinners which show Jesus going out of his way to acknowledge them and illustrate that they are worthy of compassion and forgiveness.</p> <p>There are many instances in the gospel where outcasts seek out Jesus and some candidates might use examples to show that the poor and oppressed recognised Jesus as Saviour and sought him out for healing and forgiveness when others did not: for example, the leper.</p> <p>Another view might be to consider evidence of Jesus' concern/help for the salvation of others, who were not outcast. There are instances where Luke shows Jesus providing help and advice to the rich, as in his teaching to the rich young ruler, and his warnings to the rich, as in his parables For example, he healed the daughter of Jairus (a synagogue leader).</p> <p>He acknowledged and praised the faith of the centurion (a gentile). He raised the Widow's son (a poor woman).</p>	8

Question	Answer	Marks
2(a)	<p>Give an account of what happened at the banquet (<u>RSV</u> feast) at Levi's house.</p> <p>Luke 5:29–39</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>Levi held a great banquet at his house and a large crowd of tax collectors and others attended.</p> <p>Pharisees and teachers of the law complained to the disciples, 'Why do you eat and drink with tax collectors and sinners?' Jesus answered them, 'It is not the healthy who need a doctor but the sick. I have not come to call the righteous but sinners to repentance'.</p> <p>They complained to him that although John's disciples often fasted and prayed Jesus' disciples did not. Jesus answered, 'Can you make the guests of a bridegroom fast while he is with them? But the time will come when the bridegroom is taken from them; in those days they will fast'.</p> <p>He then told them a parable about the dangers of trying to make old ways fit new times. No one would mend an old garment with a patch torn from a new one because there would not be a match and two garments would be ruined. Also, no one pours new wine into old wineskins because they will burst. New wine must be poured into new wineskins. Jesus then said that not everyone would like the new ways: 'No one after drinking old wine wants the new.'</p>	6

Question	Answer	Marks
2(b)	<p>Explain why the disciples' actions in the cornfields (<u>RSV</u> grainfields) caused problems for Jesus.</p> <p>Luke 6:1–5</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>One Sabbath, Jesus and the disciples were going through cornfields and his disciples began to pick some ears of corn, rub them in their hand and eat the grain. Some of the Pharisees asked, 'Why are you doing what is unlawful on the Sabbath?'</p> <p>The actions of the disciples caused problems for Jesus because, for the Pharisees, adherence to the law was an important part of Jewish identity. The disciples, by picking the corn, could have been said to be working (harvesting the corn), according to the strict interpretation of the Sabbath law by the Pharisees. Once again, Jesus and his followers were seen to be going against/challenging the law.</p> <p>Jesus answered them by relating a story about King David and his men breaking the law by eating consecrated bread when they were hungry. By using this story, he proved that there were times that were exceptions and the laws broken. He then said, 'The Son of Man is Lord of the Sabbath', meaning that the Sabbath was created for the benefit of humankind.</p>	6
2(c)	<p>'Jesus disobeyed the law.'</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might explain some of the following:</p> <p>One view might be that in the incident of the Sabbath cornfield, it was the disciples and not Jesus who disobeyed the law (according to the Pharisees) but Jesus did condone it/excuse it.</p> <p>In other incidents such as the healings on the Sabbath, Jesus did appear to disobey the law, the healings might have been done the next day.</p> <p>However, Jesus' healings were done in response to suffering and out of compassion for those in need. This outweighed all legalistic rules.</p> <p>Candidates are also likely to argue that on some occasions, when Jesus was accused of disobeying the laws, his answer was that the laws were being misinterpreted. Examples might be used.</p> <p>Candidates might explore whether Jesus could disobey the law as the Son of God.</p>	8

Question	Answer	Marks
3(a)	<p>Give an account of the parable of the Lost Sheep.</p> <p>Luke 15:1–7.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>The tax collectors and sinners were all gathering around Jesus to hear him. The Pharisees and the teachers of the law began to mutter against Jesus (criticising him). They said, ‘This man welcomes sinners and eats with them’.</p> <p>Then Jesus told this parable. ‘Suppose one of you (a shepherd) has a hundred sheep and loses one of them. He leaves the ninety-nine in the open country and will go after the lost sheep until he finds it. When he finds it, he joyfully puts it on his shoulders and goes home. Then he calls together his friends and neighbours and says, ‘Rejoice with me: I have found my lost sheep.’ Then Jesus said, ‘I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent’.</p>	6
3(b)	<p>Explain what this parable might teach about forgiveness.</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 interpret this as a teaching about the forgiving nature of God and explain that the context of a shepherd and his sheep is one that is easily understood today (as it was in Jesus’ time). A shepherd would not be expected to leave ninety-nine sheep (which might be in danger of attack by wolves) in order to search for one stray, so the story holds peoples’ attention.</p> <p>The action of the shepherd is unexpected, and this is the way God’s forgiveness works. A sinner is just as important to God as ninety-nine religious god-fearing people. The parable gives Christians the reassurance that God’s care and forgiveness is for all; it is unconditional.</p> <p>In the same way, Jesus, himself, did not only mix with the good and righteous people but went out of his way to show pity and forgive sinners and outcasts.</p> <p>Some candidates may suggest that it is a challenge to Christians to ensure that forgiveness is as generous from them as from God.</p>	6

Question	Answer	Marks
3(c)	<p>'A person does <u>not</u> have to read Luke's Gospel to be a good Christian.'</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following:</p> <p>This might be a discussion about the value of taking guidance from scripture and attempting to understand the teaching contained in the life of Jesus, as shown in Luke's Gospel.</p> <p>Knowledge of the life and ministry of Jesus might be judged to be essential to being a good, practising Christian, as this, along with the religious ideas behind his crucifixion and death, are the basis for Christianity.</p> <p>Other views might be that many practising, devout, Christians have not read Luke (or, any gospel), for one reason or another, but nevertheless have knowledge of the events and teaching of Jesus' life through other means, religious teachers, church attendance, church ministers.</p> <p>Some candidates might argue that, regardless of whether reading Luke's Gospel might make a person a good/better Christian, there is enjoyment/reward in reading/studying any gospel.</p>	8

Question	Answer	Marks
4(a)	<p>Describe what happened when a blind beggar called Jesus ‘Son of David’.</p> <p>Luke 18:35–43.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>As Jesus approached Jericho, a blind man was sitting at the side of the road, begging. When he heard the crowd going by he asked what was happening. They told him, ‘Jesus of Nazareth is passing by’.</p> <p>The man called out ‘Jesus, Son of David, have mercy on me.’</p> <p>Those who led the way (the disciples) rebuked the man and told him to be quiet but he shouted all the more, ‘Son of David, have mercy on me’.</p> <p>Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, ‘What do you want me to do for you?’</p> <p>‘Lord, I want to see,’ he replied.</p> <p>Jesus said to him, ‘Receive your sight, your faith has healed you’. Immediately the man received his sight and followed Jesus, praising God. When all the people saw it, they also praised God.</p>	6
4(b)	<p>Explain the importance of the use of the title ‘Son of David’ in this story.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>The blind man in the story calls out to Jesus as ‘Son of David’ and it might have been this that caused the disciples to rebuke him and tell him to be quiet.</p> <p>Jesus and his followers were travelling along the road towards Jerusalem, the City of David. Jesus had already made many enemies, who were plotting against him. Using the title might have been seen as calling Jesus a king, or the Messiah.</p> <p>The blind man, despite not being able to see, does not call out to Jesus by name or as a preacher but recognises his true identity. ‘Son of David’ might mean, literally, a descendant of David, the shepherd-king from the Old Testament. The Jews expected that the Messiah (who would bring salvation/deliver them from the Romans) would be a descendant of David, and the Messianic age would be a time of righteousness and hope accompanied by the healing of the blind and the lame.</p>	6

Question	Answer	Marks
4(c)	<p>‘The healings performed by Jesus did not reveal his true identity.’</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following:</p> <p>Answers might be an evaluation of the life and ministry of Jesus as healer and the importance of this as proof of his identity as saviour and redeemer.</p> <p>Some responses might argue that the healings performed by Jesus might have revealed that he had spiritual powers and/or that he was a holy person. (There were many people who claimed to have such powers.) However, his true identity was not revealed until his death and resurrection.</p> <p>Some might argue that, in the gospel story, Jesus’ identity was revealed throughout his ministry in his teaching and healing, and completed at his death and resurrection.</p> <p>Some answers might focus on whether there can be any proof of the healing miracles.</p> <p>Another view might be that healing of the blind and the lame was a sign of the Messianic age. Jesus fulfilled Old Testament prophecy. His healing ministry demonstrated that he was God incarnate, through miraculous cures and forgiveness of sins.</p>	8

Question	Answer	Marks
5(a)	<p>Give an account of the Sadducees' question about resurrection and marriage, including Jesus' reply.</p> <p>Luke 20:27–40</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>Some of the Sadducees (who did not believe in resurrection) came to Jesus with a question.</p> <p>The law of Moses stated that a man should marry his brother's widow and have children for his brother. Some of the Sadducees (trying to trap Jesus) asked him a question. If there were seven brothers and the first one married a woman and died childless, then the second and the third brother married her but died without having children and the rest of the brothers married her but had no children, in the next life whose wife would she be since all seven were married to her? Jesus answered that for those worthy enough to be taking part in the resurrection of the dead, there would be no marriage or life as on earth, for... 'they are like angels...God's children'. Jesus also said that Moses, himself, in the incident of the burning bush acknowledged that the dead rise.</p>	6
5(b)	<p>Explain what this incident might teach about eternal life.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>The question was intended to trap Jesus. The Sadducees had their own point to prove, because they did not believe in eternal life.</p> <p>However, Jesus' response dismissed the challenge of the Sadducees as a nonsense. The teaching in his reply to the Sadducees question, makes it clear that eternal life cannot be explained in earthly terms.</p> <p>Christians should believe that eternal life will not be like this life. Jesus' teaching showed that those rewarded/considered worthy of a place in the Kingdom of God (Heaven) will have no earthly considerations or worries: they do not marry and they cannot die. Comparisons with earthly life cannot be made. For they will be children of God, not human, like angels, far exalted above human life.</p>	6

Question	Answer	Marks
5(c)	<p>‘People today have too much to do to think about teachings on eternal life.’</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following:</p> <p>Candidates are likely to argue that one view might be that modern life is full of pressures of family and work and that beliefs about eternal life are, generally, less firmly held by some people than they have been in the past.</p> <p>Other views might be that many Christians do make sure that the pressures of modern life do not mean that their chances of eternal life are jeopardised or in danger. For them, it is important to make time in their lifestyle for faith, prayer and good deeds.</p> <p>One Christian view is that life is not too busy to think about or believe in the next life but that it is secondary to ensuring that present day life for all humans is without suffering and poverty and that there is peace in the world.</p>	8

Question	Answer	Marks
6(a)	<p>Describe the trial of Jesus by Pilate, before Jesus was sent to Herod.</p> <p>Luke 23:1–7</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>After Jesus had appeared before the council of the elders, he was led off to appear before Pilate. The Jews abused (accused) him, saying, ‘We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king.’</p> <p>Hearing this, Pilate asked Jesus ‘Are you the king of the Jews?’ ‘Yes, it is as you say,’ (RSV ‘You have said so’) Jesus replied.</p> <p>Then Pilate announced to the chief priests and the crowd, ‘I find no basis for a charge against this man.’ But the Jews insisted that Jesus was stirring up people all over Judea by his teaching. ‘He started in Galilee and has come all the way here,’ they said.</p> <p>Now, when he heard this, Pilate asked if Jesus was a Galilean and (when he learned that Jesus was under Herod’s jurisdiction, he perhaps thought he had found a way out of making a final decision about Jesus) he sent him to King Herod, who was also in Jerusalem at this time (for the Passover).</p>	6
6(b)	<p>Explain why Pilate could not find Jesus guilty of any crime.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>The Jews accused Jesus of claiming to be the Christ (the Messiah), a crime of blasphemy, punishable by death in Jewish law. However, Jesus had to be passed on to Pilate, the Roman Governor, to be tried and sentenced under Roman law.</p> <p>Under Roman law, Pilate could not find Jesus guilty of any crime punishable by death. The charge would have to be treason against the Emperor. There was no evidence against Jesus other than that the Jews insisted that Jesus stirred up trouble by his teaching.</p> <p>After examining Jesus, Pilate (and Herod too) could find no basis for charges against him. It was obvious that he was not leading any kind of revolution (all his followers had run away). Pilate could see that the main reason Jesus was before him was because the chief priests wanted to get rid of him. Pilate told the chief priests, the rulers and the people, ‘...he has done nothing to deserve death. Therefore, I will punish him and release him.’ But they demanded that he should be crucified.</p> <p>Some candidates might explain that one reason why Pilate was shown to find Jesus blameless might be that it was the purpose of the gospel writer to blame the Jewish authorities for the death of Jesus.</p>	6

Question	Answer	Marks
6(c)	<p>‘Jesus did not want to escape his death.’</p> <p>To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Candidates are likely to argue that throughout the Gospel there is an inevitability about the death of Jesus. Evidence can be seen from his own predictions about his suffering and sacrifice and the enmity of the Pharisees and chief priests, who plot to be rid of him. It is the whole point of his life on earth, to die for the forgiveness of sins. At his death he said, ‘Father into thy hands I commend my spirit.’</p> <p>In finding arguments to disagree with the statement, some candidates may focus their answer on the wholly human Jesus and argue that, for example, in the Garden of Gethsemane, before the arrest, Jesus begged God to take the cup of suffering away from him.</p>	8