



Cambridge O Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/12

Paper 1 The Portrayal of the Life and Teaching of Jesus

October/November 2021

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.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **13** 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.

Level descriptors for 2048

AO1 (Knowledge and Understanding)

| 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)

| 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>Give an account of the birth story of Jesus as recorded in Matthew’s Gospel. Do not include the visit of the Magi (RSV wise men).</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>Matthew 1:18–25</p> <p>Mary was pledged to be married to Joseph but before they came together, she was found to be with child through the Holy Spirit. Because Joseph, her husband, was a righteous man and did not want to expose her to public disgrace he had in mind to divorce her quietly.</p> <p>But before he had considered this, an angel of the Lord appeared to him in a dream and said, ‘Joseph, son of David, do not be afraid to take Mary home as your wife because what is conceived in her is from the Holy Spirit. She will give birth to a son and you are to give him the name Jesus because he will save his people from their sins.’</p> <p>All this took place to fulfil what the Lord had said through the prophet: ‘The virgin will be with child ... they will call him Immanuel – which means “God with us”.’</p> <p>When Joseph woke up, he did what the angel of the Lord had commanded and he took Mary home as his wife but he had no communion with her until she gave birth to a son. And she gave him the name Jesus.</p> | 6 |

| Question | Answer | Marks |
|----------|--|-------|
| 1(b) | <p>Explain what this account shows about the special nature of the birth of Jesus.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>The special nature of Jesus' birth begins with his earthly parents Mary and Joseph. Mary was pledged to be married to Joseph but before they could come together, she was expecting a child; the account says that this was the child of the Holy Spirit, not an earthly father. Joseph did not want to disgrace Mary publicly and so was considering privately that he would break off the engagement. Matthew uses the traditional biblical example of a dream to reveal the truth to Joseph and tell him what he should do.</p> <p>An angel (which shows further the special nature of Jesus' birth) reveals to Joseph the true nature of the conception of the child and that it will be a son who is to be named Jesus. The instruction to name the child Jesus signifies that Jesus came into the world to save people from their sins. Jesus is a Greek form of Jeshua/Joshua meaning God is salvation.</p> <p>Matthew also includes the first of many quotations from Jewish Scriptures, here from Isaiah, a prophecy about a child born to a virgin and named Immanuel signifying that God is with his people and that Jesus' birth was that foretold in the Scriptures.</p> <p>Joseph did as commanded. The child was born and named Jesus – reinforcing that God's command sat at the centre of the story.</p> | 6 |
| 1(c) | <p>'Matthew was writing his Gospel for Jewish Christians.'</p> <p>To what extent do you agree? Show in your answer that you have considered different points of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following:</p> <p>To agree with the statement: Matthew uses Old Testament references and puts emphasis on the fulfilment of prophecy. His Gospel shows knowledge of the Jewish way of life and belief (e.g. phylacteries, distinction between greater and lesser commandments, Jerusalem called the holy city; kingdom of heaven rather than Kingdom of God). He is critical of Pharisees and understands the ways they interpret the Law. Another characteristic of the Gospel is the emphasis/knowledge of the early church. Matthew is the only Gospel to refer to the church.</p> <p>To disagree with the statement: Matthew was obviously a Christian himself, writing for a Christian readership. It might be argued that the evidence of Jewishness in the Gospel may be because of a Jewish author rather than a Jewish readership. There is also a universal emphasis in the Gospel which might suggest gentile influence or interest. It could be argued that Matthew was writing his Gospel for Christians, first and foremost, whatever their heritage.</p> | 8 |

| Question | Answer | Marks |
|----------|--|----------|
| 2(a) | <p>Describe the teaching about adultery and divorce in the Sermon on the Mount.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include the following:</p> <p>Adultery: Matthew 5:27–30</p> <p>Jesus said, ‘Everyone who looks at a woman with lust has already committed adultery with her in his heart.’ His advice was to reject this temptation. ‘If your right eye causes you to sin tear it out and throw it away. If your right hand causes you to sin cut it off and throw it away it is better to lose one of your members than for your whole body to go to hell.’</p> <p>Divorce: Matthew 5:31–32</p> <p>Jesus said, ‘Anyone who divorces his wife must give her a certificate of divorce ... Anyone who divorces his wife, except on the grounds of unchastity (impurity/immorality) causes her to commit adultery and whoever marries a divorced woman commits adultery.’</p> | 6 |
| 2(b) | <p>Explain why the Jews might have been surprised at Jesus’s teachings on adultery and divorce.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>In the case of both adultery and divorce, Jesus begins the teaching by pointing out that there is already a teaching in Jewish law that adultery is forbidden and that divorce is allowed if done in the correct way.</p> <p>He then proceeds to add to each teaching and make the rule/law stricter. In fact, it appears that he is making new laws or interfering with God’s law. Those who heard this might have been amazed that anyone other than the Pharisees and Priests would attempt to interpret God’s law/the Law of Moses in a new way.</p> <p>In the teaching on adultery, not only is the act forbidden but even thinking about it or looking at someone lustfully is also adultery in the heart and this is as bad as committing the action.</p> <p>In the teaching on divorce, Jesus appears to contradict the law and says that although it is allowed, it is only to be used if there is unchaste behaviour by a wife (e.g. adultery or other immorality). Divorce for other reasons is not allowed because by divorcing his wife a man forces her to commit adultery if she re-marries and the man she marries will also have committed a sin.</p> | 6 |

| Question | Answer | Marks |
|----------|--|-------|
| 2(c) | <p>‘These teachings are too difficult for Christians to follow today.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following:</p> <p>Responses are likely to agree that many Christians today would find the teachings challenging or difficult to follow. Some candidates might defend the position that thoughts about someone of the opposite sex are not sinful if they are not acted upon and excuse them as natural. Also, there are many acceptable and valid reasons for divorce that are accepted by both society and various branches of the Christian church.</p> <p>However, arguments against the statement are likely to point out that these are still the teachings of Christianity (Roman Catholic Church) and other religions. Some candidates might argue that the teachings of Jesus, in the Bible, are the words of God and Christians should not find it difficult to obey them. Some may point to the various advantages of a virtuous lifestyle and a strong marriage and that Christians work hard at these as part of their belief.</p> | 8 |

| Question | Answer | Marks |
|----------|--|-------|
| 3(a) | <p>Give an account of the occasion when Jesus healed two blind men and then a man who could not speak.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>Matthew 9:27–31</p> <p>Two blind men followed Jesus calling out ‘Have mercy on us, Son of David!’ When he had gone indoors, the blind men came to him and he asked them, ‘Do you believe that I am able to do this?’</p> <p>‘Yes Lord,’ they replied.</p> <p>Then he touched their eyes and said, ‘According to your faith, it will be done to you;’ and their sight was restored. Jesus then warned them sternly, ‘See that no-one knows about this.’ But they went out and spread the news about him all over the region.</p> <p>Matthew 9:32-34</p> <p>While they were going out, a man who was demon-possessed and could not talk was brought to Jesus. The demon was driven out of the man and the man, who had been mute, spoke. The crowd was amazed and said, ‘Nothing like this has ever been seen in Israel.’ But the Pharisees said ‘it is by the prince of demons that he drives out demons.’</p> | 6 |

| Question | Answer | Marks |
|----------|--|----------|
| 3(b) | <p>Explain what this occasion shows about the person and work of Jesus.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>The healing miracles show that Jesus could perform miracles and show that Jesus had the compassion and ability to heal the sick.</p> <p>The healing of the two blind men shows that Jesus had come to save those who had faith and believed in him, as the men did. Their sight was restored because of their faith. Old Testament predictions for the Messiah indicated that he would be able to make the lame walk and give the blind sight. The warning to the men about not telling anyone what had happened indicates that Jesus was conscious that people might wrongly interpret what had happened or come to conclusions and spread rumours that might cause trouble/conflict.</p> <p>The Jews believed that sickness was the work of the devil, so the curing of the demon possessed man was an exorcism of an evil spirit. People were so impressed that they wondered if Jesus was the Son of David, the Messiah. (The Pharisees, perhaps to try to stop such ideas starting to circulate, accused Jesus instead of being in league with Satan.) However, by showing his authority to cast out the evil spirit and the triumph of good over evil, Jesus was indicating his true identity and that the kingdom of God was near.</p> <p>Some candidates may observe that Jesus’s miracles show his divinity and are glimpses into his being the Son of God.</p> | 6 |
| 3(c) | <p>‘Believing in healing miracles is not difficult for Christians.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following:</p> <p>The answer might be based solely on the healings in part (a) or range wider to include other miracles.</p> <p>Arguments in support of the statement: Christians (and even non-Christians) do not experience difficulties understanding and accepting that God has and can perform healing miracles. For some believers it is a matter of faith: it is a part of Christian belief to accept the miracles.</p> <p>However, for some Christians, a belief in miracles as divine/supernatural acts might not be the only explanation for what happened. Sometimes those studying miracles look for other explanations such as psychological or medical reasons for the cures. However, there may still be spiritual/religious reasons too. This argument might be reinforced by examples of miracles to show that there can be some difficulties in understanding and explaining healing miracles.</p> | 8 |

| Question | Answer | Marks |
|----------|---|-------|
| 4(a) | <p>Give an account of the following parables:</p> <p>(i) the mustard seed and the yeast (RSV leaven), <u>and</u> (ii) the hidden treasure (RSV treasures) and the pearl.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>Matthew 13:31–33</p> <p>(i) The kingdom of heaven is like a grain of mustard seed. A mustard seed is the smallest of all seeds, but when it is grown it is the greatest of shrubs and becomes a tree so that birds come and perch in its branches.</p> <p>The kingdom of heaven is like the yeast that a woman takes (when baking) and mixes (kneads) with a large amount of flour so that it works all through the dough (so that it rises evenly).</p> <p>Matthew 13:44–46</p> <p>(ii) The kingdom of heaven is like a treasure hidden in a field. When a man finds the treasure, he is joyful. He will hide the treasure again and then go and sell all he has to buy the field.</p> <p>The kingdom of heaven is like a merchant looking for fine pearls. When he finds one of great value, he will sell everything he has to purchase that one pearl.</p> | 6 |
| 4(b) | <p>Explain possible reasons why Jesus used parables in his teaching.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>In both Old Testament times and at the time of Jesus, parables were a traditional method of religious teaching. Jesus often used situations familiar to his audience so that they could understand the meaning and the message.</p> <p>Many parables are about farming and domestic life and fishing to make the situations more realistic and the concept/message more easily understood by everyone.</p> <p>Jesus also spoke to the crowd in parables to reveal divine truths and ideas previously hidden to them. Also, to fulfil the Old Testament prophecy about the Messiah: ‘I will open my mouth in parables’.</p> <p>Jesus explained his reasons when he said, ‘Though hearing they do not see, they do not hear or understand.’</p> <p>There are also instances in the Gospel where it is clear that Jesus taught in parables so that not everyone, i.e. his enemies, would understand. On some occasions, the parables were coded messages for believers and often the disciples had to ask Jesus to explain them.</p> | 6 |

| Question | Answer | Marks |
|----------|---|-------|
| 4(c) | <p>‘Jesus’s parables are not practical guides to life today.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points of view.</p> <p>Mark according to the levels of response for Assessment Objective 2. Responses might consider some of the following:</p> <p>In agreement with the statement: candidates are likely to offer examples of parables from the Gospel that have complex imagery and ideas. People may have difficulty with some of the first century or Old Testament references and so some of the parables in Matthew contain concepts and religious ideas, which are unfamiliar today and confusing for the reader.</p> <p>To disagree with the statement: it may be true that some parables need more study to understand them than others but there are many others which offer straightforward comparisons/metaphors. An example might be given.</p> <p>Comparisons and metaphors are still used to teach lessons today and so the use of parables is still common in all kinds of communication as well as religion. Jesus’ parables were intended to clarify rather than confuse: to be revelations: to aid spiritual understanding.</p> | 8 |

| Question | Answer | Marks |
|----------|--|-------|
| 5(a) | <p>Give an account of Jesus’s entry into Jerusalem, including the instructions to the disciples about the colt.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>Matthew 21:1–11</p> <p>As they approached Jerusalem, Jesus sent two disciples to the village ahead of them with instructions to find a donkey there with her colt beside her and to bring them both to Jesus. He told them that if anyone said anything to them, they should reply that the Lord needs them.</p> <p>This was to fulfil the prophecy: ‘Say to the daughter of Zion/See your King comes to you/gentle and riding on a donkey/on a colt the foal of a donkey.’</p> <p>The disciples went and did as Jesus instructed them. They brought the donkey and the colt and placed their cloaks on them. A very large crowd spread their cloaks on the road. The crowd shouted, ‘Hosanna to the son of David! Blessed is he who comes in the name of the Lord. Hosanna in the highest!’</p> <p>When Jesus entered Jerusalem, the whole city was stirred and asked ‘Who is this?’ The crowd answered. ‘This is Jesus, the prophet from Nazareth in Galilee.’</p> | 6 |

| Question | Answer | Marks |
|----------|--|-------|
| 5(b) | <p>Explain possible reasons why Jesus entered Jerusalem in this way.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>Candidates might explore various reasons:</p> <p>To fulfil prophecy, as mentioned by Matthew, to show that he was the Messiah.</p> <p>He had no intention of the entry becoming a demonstration or triumphal procession but it got a bit out of hand when some of the spectators became over-enthusiastic.</p> <p>He was persuaded to make the ride by people who wanted to honour him as a prophet, as in verse 11 when the crowd shouted, 'This is Jesus...the prophet from Nazareth.'</p> <p>It might have been planned as a challenge to the authorities in Jerusalem.</p> <p>He was making it clear that although he was king, he was not a leader in any pompous or political sense but a king of peace.</p> | 6 |
| 5(c) | <p>'The titles of Jesus provide no help in understanding the person of Jesus.'</p> <p>To what extent do you agree? Show in your answer that you have considered different points of view.</p> <p>Mark according to the levels of response for Assessment Objective 2. Responses might consider some of the following:</p> <p>In agreement with the statement: candidates might argue that there is ambiguity about the titles and what they mean and how they are used by Jesus and by the Gospel writer.</p> <p>Son of man is the title Jesus used most frequently about himself. In the New Testament this title appears only in the gospels. To understand this title and Son of David it is necessary to trace their history back to the Old Testament.</p> <p>In disagreeing with the statement, it might be argued that the titles provided clear meaning to the people at the time who understood them as Messianic titles. Jesus used the title Son of Man about himself when speaking of his coming humiliation and suffering, linking it with the idea of the Suffering Servant in Isaiah. But it could also be used to mean human. Son of David refers back to the last great King of Israel.</p> <p>Some candidates might consider the view that there was a good reason for using titles other than Messiah as the title of Messiah would have been a dangerous one to use.</p> | 8 |

| Question | Answer | Marks |
|----------|---|----------|
| 6(a) | <p>Give an account of the arrest of Jesus up until the disciples run away.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might include some of the following:</p> <p>Matthew 26:47–56</p> <p>While Jesus was speaking to the disciples in the place called Gethsemane, Judas, one of the twelve disciples, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had arranged a signal with them: 'The man I kiss is the man: arrest him.' Going at once to Jesus, Judas said, 'Greetings Rabbi!' and kissed him.</p> <p>Jesus replied, 'Friend do what you came for.' Then the men stepped forward and seized Jesus and arrested him. One of Jesus' companions drew his sword and struck the servant of the high priest, cutting off his ear. Jesus said to him, 'Put your sword back in its place. For all who draw the sword will die by the sword.' Jesus said that he could call his Father and have at his disposal more than twelve legions of angels but how then would the scriptures be fulfilled?</p> <p>Jesus also said, 'Am I leading a rebellion that you come out with swords and clubs to capture me? Every day I sat in the temple courts teaching and you did not arrest me. But all this has taken place so that the prophets might be fulfilled.' Then all the disciples deserted him and fled.</p> | 6 |
| 6(b) | <p>Explain why, according to Matthew's Gospel, Pilate did not want Jesus to be killed.</p> <p>Mark according to the level descriptors for Assessment Objective 1. Responses might explain some of the following:</p> <p>Pilate doubted that Jesus was guilty. He recognised the envy of Jewish authorities towards Jesus. He offered to release a prisoner; a concession traditionally made at festival times that might have seen Jesus go free. He asked the crowd who they wished him to release Barabbas, a notorious criminal, or Jesus.</p> <p>Also, Pilate's wife had a dream and sent a message that he should have nothing more to do with an innocent man. It was not unknown for the wives of officials to intervene in matters of justice.</p> <p>He did not want to be responsible for shedding the blood of an innocent man and said to the crowd that it would be their responsibility. When Pilate saw that he was getting nowhere he symbolically took the water and washed his hands in front of the crowd and said, 'I am innocent of this man's blood.'</p> <p>In Matthew's Gospel it appears that he gave way to the crowd, released Barabbas and sent Jesus to be crucified, only because he feared a riot would take place if he did not.</p> | 6 |

| Question | Answer | Marks |
|----------|---|-------|
| 6(c) | <p>‘Jesus’s death was more important than his resurrection.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following:</p> <p>To agree: the crucifixion might be seen as the culmination of Jesus’ ministry and the expression of God’s purpose in the sacrifice/death of Jesus’ and promise of salvation. So, therefore, it is the whole point of the gospel (good news). Some candidates might point out that Jesus’ teaching in the anointing at Bethany was that his death was more important than anything else e.g. more important than helping the poor.</p> <p>To disagree: however, if, as Christians believe, God himself entered the world in the person of Jesus, then death cannot be stronger than God and the climax of the gospel is the resurrection of Jesus. It might be argued that death was an event necessary before the resurrection could take place. The resurrection is symbolic of good triumphing over evil. It became (and still is) the central theme of Christian teaching.</p> <p>A balanced point of view might be that all the events of Jesus life, death and resurrection are the basis of Christian belief.</p> | 8 |