
RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/13

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 **17** 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>Describe the calling of Simon Peter as a disciple.</p> <p>Luke 5:1–11</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>One day, at the Lake of Genneserat, people were crowding round Jesus and listening to the words of God. He saw, at the water's edge, two boats left there by fishermen who were washing their nets. Jesus got into one of the boats, the one belonging to Simon and asked him to put out from the shore. Then Jesus sat down and taught the people from the boat.</p> <p>When he had finished speaking, he said to Simon, 'Put out into deep water and let down the nets for a catch'. Simon said, 'Master we've worked hard all night and haven't caught anything. But, because you say so, I will let down the nets'.</p> <p>When he had done so, they caught such a large number of fish that their nets began to break. So, they signalled to their partners in the other boat to come and help them, they came and filled both boats so full that they began to sink.</p> <p>When Simon Peter saw this, he sank to his knees in front of Jesus and said, 'Go away from me Lord, for I am a sinful man'. He and all his companions were astonished at the catch of fish and so were James and John, the sons of Zebedee.</p> <p>Jesus told Simon not to be afraid and he also said, '... from now on you will catch men'. So, they pulled up their boats to the shore, left everything and followed Jesus.</p>	6

Question	Answer	Marks
1(b)	<p>Explain how the character of Simon Peter is shown in Luke’s Gospel.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Candidates might choose character traits from stories they have studied, or use more general comments to show the character of Peter. This may be as, for example, faithful, humble, brave, loyal, understanding of Jesus, his nature and his mission, boastful or weak, doubtful.</p> <p>Examples of stories that might be chosen are the story of the Calling of the Disciples as in part (a). Simon Peter, a fisherman, shows immediate belief and he follows Jesus without question. He bows down in front of him with humility, as a sinner recognising and addressing him as Lord.</p> <p>Peter’s declaration of Jesus as the Messiah, after the Transfiguration, showed his understanding of the person and nature of Jesus. Other choices might be the arrest of Jesus, and Peter following Jesus to the High Priest’s house. The disciples had escaped arrest and so they had probably all fled and gone into hiding. Peter had not deserted Jesus.</p> <p>Peter’s denial of Jesus showed his weakness. This showed that he was too afraid for his own safety to stand up and acknowledge that he was a follower of Jesus. (Some candidates might explain that previously Peter had boasted that he would die with Jesus.)</p> <p>All appropriate responses should be credited.</p>	6

Question	Answer	Marks
1(c)	<p>‘The disciples were never in any danger through following Jesus.’</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 level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>There are various ways that candidates might approach this evaluation.</p> <p>One argument might be that the disciples were in danger, they gave up their livelihoods and families to follow Jesus. During his ministry they tried to protect him when his enemies began to plot against him. Because Jesus was controversial and the authorities felt challenged by him/were afraid of his influence on people, the disciples were also in physical danger of arrest and death.</p> <p>Another view might be that, even if aware of being in earthly danger, the disciples were also aware of the rewards of following Jesus. Peter said, ‘We have left everything to follow you.’ And Jesus promised them reward, ‘a hundred times.’</p> <p>Other arguments might be based on the fate of Jesus being the focus of the gospel story. (The danger to the disciples does not begin until later). Most of the stories about controversy with the authorities are focussed on Jesus and his actions, not on the disciples. Only Jesus is arrested at Gethsemane.</p>	8

Question	Answer	Marks
2(a)	<p>Give an account of the healing of the sick woman whom Jesus met on his way to the house of Jairus.</p> <p>Luke 8:43–48</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>As Jesus was on his way to the house of Jairus, the crowds almost crushed him. A woman, whom had been suffering from bleeding for twelve years, without anyone being able to heal her, was in the crowd. She came up behind Jesus and touched the edge of his cloak and immediately her bleeding stopped.</p> <p>‘Who touched me?’ Jesus asked. Peter said, ‘Master the people are crowding and pressing against you.’ But Jesus said, ‘Someone touched me, I know that power has gone out of me.’</p> <p>Then, the woman, seeing that she could not go unnoticed, came trembling and fell at the feet of Jesus. In the presence of all the people, she told why she had touched him and how she had been instantly healed. Then Jesus said to her, ‘Go daughter, your faith has healed you. Go in peace’.</p>	6
2(b)	<p>Explain what this miracle might teach about faith.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The significance of this miracle is that the woman had enough faith and humility to approach Jesus in the hope of a cure. She showed courage and accepted and acknowledged his power by merely touching his cloak as he walked by.</p> <p>However, even though she would have been considered as unworthy (unclean) in Jewish law to touch Jesus, her need was immediately recognised, as she was healed. Jesus felt the power go from him.</p> <p>As soon as Jesus realised what had happened, and noticed the woman, he praised her and acknowledged, to everyone, that she deserved to be healed; that it was her own faith that had healed her. For Jews, in the first century, healing and salvation were linked, for the woman had been an outcast.</p> <p>The miracle was intended to show the readers of Luke that faith will be rewarded and whatever troubles or suffering are being experienced, they can be relieved, in many different ways, through belief in God’s power to heal/save people. This might be of encouragement to Christians today.</p>	6

Question	Answer	Marks
2(c)	<p>‘Luke’s only purpose in writing his gospel was to provide the facts about the life of Jesus.’</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 level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Candidates’ discussions are likely to focus on views that agree that Luke purposely set out to provide a clear, factual account of the life of Jesus. His gospel is addressed to ‘most excellent Theophilus’ (a real person) and is intended to be a serious, well researched piece of work that can be trusted. ‘An orderly account ...’</p> <p>The main reason he was writing was that the message of Jesus had spread far and wide, beyond the region Jesus had visited and there were many confused and garbled reports. Luke in his gospel intended to set the record straight.</p> <p>He states that he has heard from eyewitnesses and listened to teachers within local communities. The gospel contains solid, reliable evidence that goes back to the earliest events of the life of Jesus (Christianity).</p> <p>However, another view might be that the gospel was written as a faith document by an evangelist (Luke), a companion of Paul on his missionary journeys. It is not just a history of the life of Jesus, written 60/70 years after his death but also a book of theology to strengthen the faith of the early Christian community. ‘Theophilus’ means ‘lover of God’.</p> <p>Other reasons might be Luke’s special interest in women, outcasts and the poor and oppressed, and the universalism of Jesus’ message.</p>	8

Question	Answer	Marks
3(a)	<p>Give an account of the occasion when Jesus fed the five thousand.</p> <p>Luke 9:10–17</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Jesus and the disciples had withdrawn to a town called Bethsaida but the crowds learned about it and had followed them. Jesus welcomed them and spoke to them about the kingdom of God and healed those who needed healing.</p> <p>Late in the afternoon, the disciples came to Jesus and said, ‘Send the crowd away so that they can go into the surrounding countryside and find food and lodging because we are in a remote place here’.</p> <p>Jesus replied to the disciples, ‘You give them something to eat’.</p> <p>They answered, ‘We have only five loaves of bread and two fish – unless we go and buy food for all this crowd’. (About five thousand men were there.)</p> <p>Jesus told the disciples to make the people sit down in groups of about fifty each. The disciples did so and everyone sat down. Taking the five loaves and the two fish, Jesus looked up to heaven, gave thanks and broke them. Then he gave them to the disciples to set before the people. They all ate and were satisfied, and the disciples picked up twelve baskets of broken pieces that were left over.</p>	6
3(b)	<p>Explain what this miracle story might show about the identity of Jesus.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Candidates might explain the relevance of this story in terms of identifying Jesus, as God incarnate, having compassion for those who follow him/providing for their needs/feeding the poor.</p> <p>The disciples appeared to have compassion for the crowd and were worried as to how they might find something to eat. Jesus shows them that God will always take care of those in need.</p> <p>He gives the disciples instructions as to what must be done, then he takes the meagre amount of food and performs the miracle and all the people are fed. The miracle shows the extent of Jesus’ divine power; there were baskets of food left over. This shows Jesus’ power over the laws of nature. (It is one of three miracles in Luke’s Gospel, which are known as ‘nature miracles’.)</p> <p>Some responses might comment on the symbolic echoes of the Last Supper in the looking to heaven, giving thanks and breaking of bread. These actions are the ones that commemorate Jesus’ sacrifice as saviour.</p>	6

Question	Answer	Marks
3(c)	<p>‘The miracles revealed the true identity of Jesus.’</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 level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Responses might consider that in Luke’s Gospel, the miracles are meant to be a public demonstration of Jesus’ divine power and his true identity. As in the feeding of the 5000, Jesus was not concerned about keeping his miracles a secret. Jesus performed many of his miracles before large crowds. There are several passages in Luke’s Gospel where the crowds pursued Jesus and he performed many cures. Other healings took place in the synagogue or before assembled watchers, as in the case of the paralysed man. Sometimes people were sent to priests to confirm that they were healed/clean.</p> <p>The healing miracles also involved the forgiveness of sins and it was believed only God could forgive sins.</p> <p>However, miracle workers were a common feature of first century religious life. Many holy men or preachers claimed to perform miracles.</p> <p>Another view might be that there were instances where those healed were urged to ‘tell no one’. Or, as in two of the nature miracles and the resurrection, they happened only in the presence of the disciples. Not all the miracles were performed in public. There might be some discussion as to the reason(s) for this.</p>	8

Question	Answer	Marks
4(a)	<p>Give an account of what happened to the rich man in the parable of the Rich Man and Lazarus.</p> <p>Luke 16:22–31</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>The rich man ignored Lazarus, a beggar, at his gate. When the rich man died, he went to Hell, where he was in torment. He looked up and saw Abraham far away, with Lazarus at his side.</p> <p>The rich man called to him ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his fingers in water to cool my tongue because I am in agony in this fire.’</p> <p>Abraham replied, ‘...in your lifetime you received good things, while Lazarus received bad things but now he is comforted and you are in agony.’ Abraham also told him that there was a great chasm between them that could not be crossed.</p> <p>So, the rich man then begged Abraham to send Lazarus to warn his five brothers, so that they would not also end up in this place of torment. Abraham replied, ‘They have Moses and the Prophets, let them listen to them.’</p> <p>The rich man said that his brothers were more likely to listen to someone who had returned from the dead and they would repent. Abraham replied, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’</p>	6

Question	Answer	Marks
4(b)	<p data-bbox="304 248 807 282">Explain the meaning of this parable.</p> <p data-bbox="304 315 1134 349">Mark according to level descriptors for Assessment Objective 1.</p> <p data-bbox="304 383 927 416">Responses might explain some of the following:</p> <p data-bbox="304 450 1241 517">In the parable, the fortunes of the rich man and the beggar, Lazarus, are reversed in the afterlife. The rich man is punished.</p> <p data-bbox="304 551 1318 719">Christians might understand from the parable that the rich man realises too late that he should have helped Lazarus and led a different life. There is now no hope that he can save himself from the torment of Hell. He hopes to warn his brothers but Abraham refuses and tells him that they should take notice of the teachings of the Law and the prophets.</p> <p data-bbox="304 752 1286 887">The important point made in the parable is about the misuse of wealth. It is not wrong for the rich man to be wealthy but wrong for him to be oblivious to those in need. The careless rich man has ignored the teachings of his religion/scripture and his brothers are doing the same.</p> <p data-bbox="304 920 1305 1055">Some candidates might show in their answer that Christians should not ignore suffering. There are people suffering (like Lazarus) in the world who would benefit from even a small portion of the wealth/food that better off people/nations have.</p> <p data-bbox="304 1088 1305 1223">Some candidates might comment on the end of the parable where Abraham predicts that those who ignore the scriptures will also ignore the warning even if someone should rise from the dead (a reference to the predicted resurrection of Jesus).</p>	6

Question	Answer	Marks
4(c)	<p>‘According to Luke’s Gospel, it is wrong to be rich.’</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 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 parables and other teachings about rich people are about their refusal to give up or share their wealth. They are sinful because their love of their possessions and wealth makes them selfish and greedy.</p> <p>As in the story of the rich man and Lazarus, the rich young man, or, the rich fool, giving away the wealth would make them better people / more righteous and save them from eternal punishment. In contrast, the poor are praised and rewarded.</p> <p>However, there are many examples in Luke of more wealthy people who have shown faith and/or remorse and will be rewarded with entry to the Kingdom. Candidates might give examples to support this point, for example, 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
5(a)	<p>Give an account of the occasion when Jesus was asked a question about paying taxes to Caesar.</p> <p>Luke 20:20–26</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Keeping a close watch on Jesus, his enemies sent spies, who pretended to be honest but who were attempting to catch him out in something so that they might hand him over to the authorities (the Roman Governor).</p> <p>The spies questioned Jesus, ‘Teacher, we know that you speak and teach what is right and that you do not show partiality but teach the way of God, in accordance with the truth. Is it right for us to pay taxes to Caesar, or not?’</p> <p>Jesus saw through them and said to them ‘Show me a denarius. Whose portrait and inscription are on it?’</p> <p>‘Caesar’s’, they replied. He said to them, ‘Then give to Caesar what is Caesar’s and to God what is God’s’.</p> <p>They were unable to trap him in what he had said in public. They were astonished by his answer and they became silent and asked no more questions.</p>	6
5(b)	<p>Explain why Jesus’ answer silenced those who asked the question about paying taxes to Caesar.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The spies who asked the question were trying to trap Jesus.</p> <p>Candidates might explain that any public show of defiance of Roman authority and the Emperor, Caesar, would be seen as treason, punishable by death.</p> <p>Candidates might explain how Jesus’ answer, in accordance with his teaching, avoided the trap. Jesus’ purpose was not to lead a rebellion against the Romans but to bring people to God.</p> <p>The enemies of Jesus, possibly the elders and chief priests, had employed spies to try to trap Jesus whilst he was preaching to crowds in the Temple. If Jesus condemned the payment of taxes to the oppressors, it would be popular with his Jewish audience, but he would be guilty of committing treason under Roman law, which was punishable by death. If he supported the payment of taxes he would be condemned by his audience.</p>	6

Question	Answer	Marks
5(c)	<p>‘Jesus’ words and actions were unexpected.’</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 level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Responses are likely to contrast the person and ministry of Jesus in Luke’s Gospel, with the first century Jewish beliefs in the coming of a Messiah. By the time of Jesus, a time of oppression under Roman rule, for many, the Jewish messianic hope was based on deliverance of the Jews from Roman rule.</p> <p>Candidates might base their assessment on a general overview of Jesus as a peaceful saviour, the suffering servant prophesied in Isaiah, contrasted with the warrior king (like David) of popular expectation.</p> <p>Some evidence, in support of arguments might be given from some of the texts studied.</p>	8

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Question	Answer	Marks
6(a)	<p>Describe Jesus' resurrection appearance to the disciples, after he had appeared on the road to Emmaus.</p> <p>Luke 24:36–45</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>While the disciples were talking (about the news that Jesus had risen from the dead), Jesus himself appeared among them. He said to them 'Peace be with you.'</p> <p>The disciples were startled and frightened, thinking they had seen a ghost. Jesus asked them, 'Why are you troubled and why do doubts rise in your minds? Look at my hands and feet. It is I, myself! Touch me and see, a ghost does not have flesh and bones, as you see I have'.</p> <p>When he had said this, he showed them his hands and feet. They were full of joy and amazement but still not able to fully believe what had happened. So, he asked them, 'Do you have anything here to eat?' They gave him broiled fish and he took it and ate it in their presence.</p> <p>Jesus said to the disciples, 'This is what I told you while I was with you. Everything must be fulfilled that is written about me...' Then he opened their minds to the Law of Moses, the Prophets and the Psalms.</p> <p>Then he opened their minds so they could understand the Scriptures.</p>	6
6(b)	<p>Explain why this event is a significant part of the resurrection story in Luke's Gospel.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>This appearance is to all the disciples and is significant in that it is intended as the final, definite proof in Luke's Gospel that Jesus had, physically, risen from the dead. The women at the tomb had not been seen as reliable witnesses: the disciples on the way to Emmaus had not realised it was Jesus and there are no details in Luke of the appearance to Simon mentioned in verse 34.</p> <p>As the disciples were discussing events, Jesus appeared to them but they were so unprepared and doubtful that they were frightened that he was a ghost. Even shown the evidence of his hands and feet, they still did not believe. So, to emphasise the truly physical nature of his resurrection, he ate the broiled fish.</p> <p>In this event, Luke leaves the disciples (and the reader/early Christians) in no doubt that Jesus returned from the dead in his physical body, according to the predictions in his teaching and to Old Testament prophecy. He was not a ghostly apparition.</p>	6

Question	Answer	Marks
6(c)	<p>‘This resurrection appearance is difficult for Christians to believe today.’</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 level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>One view of the story of the appearance to the disciples is that it gives the impression of Luke making sure that the physical resurrection of Jesus is true. There is, perhaps, over-emphasis on the fact that Jesus is not a ghost: the touching of the hands and feet and eating the fish.</p> <p>It might be argued that some Christians today are likely to take a more spiritual view of resurrection and eternal life and that rising from the dead in a human body is not part of their belief.</p> <p>There might be discussion of the purpose of the author, in ensuring that what had happened was understood in a Jewish world where beliefs were different from those of today. Or, alternatively, the purpose of the gospel is to show that, with God, all things are possible.</p>	8