

**RELIGIOUS STUDIES (BIBLE KNOWLEDGE)**

**2048/12**

Paper 1 The Portrayal of the Life and Teaching of Jesus

**October/November 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.

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

Cambridge International is publishing the mark schemes for the October/November 2019 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

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.

**Levels of Response.****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 any <u>two</u> of the temptations of Jesus in the desert (<u>RSV wilderness</u>).</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>The devil said to him 'If you are the Son of God, tell this stone to become bread.' Jesus answered, 'It is written: Man does not live by bread alone.'</p> <p>The devil led him up to a high place and showed him, in an instant, all the kingdoms of the world. He said to him 'I will give you all their authority and splendour for it has been given to me and I can give it to anyone I want. If you worship me, it will all be yours.' Jesus answered, 'It is written worship only the Lord your God and serve him only.'</p> <p>The devil then led him to Jerusalem and had him stand on the highest pinnacle of the Temple. 'If you are the Son of God, throw yourself down from here. For it is written, He will command his angels ... to guard you carefully; they will lift you up in their hands, so that you will not strike your foot against a stone.' Jesus answered, 'Do not put the Lord your God to the test.' Then the devil left him.</p>	6
1(b)	<p><b>Explain what the temptations might show about the type of Messiah Jesus would be.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Beliefs about the Messiah differed. Candidates might explain that the common belief among Jews of the time was that the Messiah would be 'an anointed one', a warrior king (true heir to David) who would come riding into Jerusalem and on behalf of YHWH, rescue them from Roman (pagan) rule and cleanse or rebuild the Temple.</p> <p>Jesus was not to fulfil this physical expectation. His role of saviour of Israel was to be something different (based on the suffering servant prophecies in Isaiah). Some candidates might refer to Jesus' rejection of the temptations as a sign of this. He rejected proving his identity through spectacular displays of power, as suggested by the temptations; to feed the world, have wealth and prestige, or, provide proof that he was the Son of God. He fought off the temptations with quotations from scripture.</p> <p>Throughout his ministry: the healing miracles, teachings, betrayal, death and resurrection, Jesus showed himself to be a Messiah who was true to Old Testament predictions.</p>	6

Question	Answer	Marks
1(c)	<p><b>‘Christians should use the temptations of Jesus as a guide to resisting temptations in their own lives.’</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 are likely to assess how relevant the story of the temptations is in life today.</p> <p>Some Christians do use the story of the temptations of Jesus to strengthen their own resolve to resist evil. For some, the idea of a physical devil offering temptation is given much credibility. The temptations rejected by Jesus are also those faced by Christians and resisted. Examples might be given.</p> <p>However, it might also be argued Christians might find the gospel account of the temptations too far removed from examples of their own temptations today and see them only as a story in scripture. Even though the attraction of power, wealth and influence and denying God is as attractive today as it was in the time of Jesus. Examples might be given of the modern-day temptations.</p> <p>Some candidates might answer entirely in the affirmative or entirely in the negative, giving different ways of using / not using this story and this is acceptable.</p>	8

Question	Answer	Marks
2(a)	<p><b>Describe the miracle involving the centurion's servant (RSV slave).</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>A centurion's servant, whom his master valued highly, was sick and about to die. The centurion heard of Jesus and sent some elders of the Jews to ask him to come and heal his servant. When they came to Jesus, they pleaded earnestly with him that the man was deserving 'because he loves our nation and has built our synagogue'. So, Jesus went with them.</p> <p>Jesus was not far from the house when the centurion sent friends to say to Jesus, 'Lord do not trouble yourself, for I do not deserve to have you come under my roof. That is why I did not consider myself worthy to come to you. But say the word and my servant will be healed.' The centurion said that he himself was a man under authority with soldiers who obeyed him and when he gave commands they were obeyed.</p> <p>When Jesus heard this message, he was amazed and he turned to the crowd following him and said, 'I tell you I have not found such great faith even in Israel.' Then the men who had been sent returned to the house and found the servant well.</p>	6
2(b)	<p><b>Explain possible reasons for the actions of Jesus on this occasion.</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 story is significant because the Roman centurion was a good man who respected Judaism and had built a synagogue. The Roman had heard about Jesus and had faith that he could cure his servant. The centurion is also notable because he values his servant.</p> <p>All these qualities impressed Jesus. Yet, the man goes even further, he sends a message that he is not worthy to meet Jesus and that he knows that Jesus has just to command the cure. The centurion recognises that Jesus has immense authority and power and he has total faith that Jesus can save his dying servant. When Jesus' own people doubted him, the centurion showed 'greater faith than all Israel.'</p> <p>Jesus does not judge the centurion because he is an enemy (a Roman), or, because he is not of the same race or religion but acts compassionately and heals his servant because the centurion has unwavering faith.</p>	6

Question	Answer	Marks
2(c)	<p><b>'Miracles were not the most important part of Jesus' ministry.'</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>Some responses might consider that 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>However, the healing miracles relieved suffering and brought peace and harmony and forgiveness of sins. Without the miracle of Jesus' birth, nature miracles, the transfiguration and resurrection, the true purpose and identity of Jesus would not have been made clear.</p> <p>Miracles were believed to be a sign of the messianic age. In Jesus' answer to John the Baptist (Luke 7:20–23) he tells the disciples to report what they have seen: 'The blind see, the lame walk ... the dead are raised.'</p> <p>Some candidates may argue for the merits of other aspects of Jesus' ministry as being as / more important than the miracles e.g. the teachings and parables; the challenges to the corrupt religious authorities and the passion story.</p>	8

Question	Answer	Marks
3(a)	<p><b>Give an account of the parable of the Sower, including Jesus' explanation.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Jesus told this parable. A farmer went out to sow his seed. As he was scattering the seed, some fell on the path and it was trampled on and the birds of the air ate it. Some fell on rock and when it came up the plants had withered because they had no moisture. Some fell among thorns which grew with the seed and choked the plants. Some seed fell on good soil, it came up and yielded a crop, a hundred times more than was sown.</p> <p>The seed is the word of God.</p> <p>On the path – they hear the word but the devil comes and takes away the word from their hearts.</p> <p>On the rock – they receive the word with joy, but they have no root, they believe for a while but in the time of testing, they fall away.</p> <p>Among the thorns – for them the word is choked by life's worries, riches and pleasures and it does not mature (grow).</p> <p>On the good soil – those who hear the word, retain it and produce a crop (nourish it).</p>	6
3(b)	<p><b>Explain how the teaching in this parable might be relevant for Christians today.</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' own explanation of the parable and the reference to the Kingdom of God.</p> <p>The relevance to Christians today might be explained using an analogy or direct comparison with modern day circumstances.</p> <p>The different circumstances of the seeds might be reflected in similar conditions today e.g. the seed on the path is similar to people whose beliefs are shallow. Jesus' explanation is that the devil comes and takes the word away and the relevance of this might be explained.</p> <p>Similarly, analogies or modern circumstances / attitudes might be used as examples in the case of the rock, the thorns and the good soil and Jesus' explanation related to life experiences today.</p> <p>The seeds, which fall on the good soil, might be compared to Christians who, by the example of their lives, show their belief and impress / convert others or those who go out purposefully with a mission to evangelise.</p>	6

Question	Answer	Marks
3(c)	<p><b>‘Jesus’ parables are too difficult to understand.’</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 discussion might focus on the example of the parable of the Sower and / or on other of parables studied.</p> <p>Some candidates might point out that the disciples appeared not to have understood the parable of the Sower and Jesus had to explain it, or, Luke had to explain it for his readers. The text also states that Jesus deliberately used parables to hide his message. Some candidates may see all parables as somewhat obscure and prefer direct teachings.</p> <p>However, arguments disagreeing with the statement might respond that although agricultural practices today are different from those in the time of Jesus, the allegory of seeds, finding the right conditions to flourish and then being harvested, might resonate in any age.</p> <p>A more general discussion might find the references in many of the parables obscure and out-dated, so the message is lost or has to be explained by scholars or teachers. Examples might be given.</p> <p>Another view might be that Jesus said that he purposely used parables so that only those who were open to his message would understand and it is the same today. Those ready to receive his message will understand them.</p>	8

Question	Answer	Marks
4(a)	<p><b>Give an account of the parable of the Friend at Midnight.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>A man calls on his friend at an inconvenient time, midnight, when the house is locked and everyone has gone to bed. The reason for his request (to borrow three loaves) is not solely for himself but because another friend who is on a journey has called and he has nothing to give him.</p> <p>Although the friend at first resists the request, he is also persuaded that the man's need is genuine. The fact that he has gone to the trouble to disturb him at an unearthly hour means that he needs help. So, because of his 'boldness' and because his motives are unselfish, his request will be granted.</p>	6
4(b)	<p><b>Explain what this story might teach about prayer.</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 teaching in the 'Friend at Midnight' seems to indicate that prayer is important because it has the power to move God to provide an individual with the spiritual support or sustenance that they might need to relieve any suffering or difficulty in their life. Continually petitioning (asking / pleading) God will bring response. This would seem to indicate that prayer should be done regularly and that although there might not, initially appear to be response. God will hear / understand the need.</p> <p>In Middle Eastern culture, the laws of hospitality were strict. If a person requested hospitality there was an obligation to provide it, no matter the inconvenience. In a household, such as the one in the story, a knock on the door at midnight would mean that the whole house was woken up. The friend in the street would do the same for someone else. By his persistence he is granted what he asks.</p> <p>The teaching is not just about the importance of praying but about persistence in praying. Prayer is powerful because it is like the friend knocking on the door. If prayer is performed and the need is genuine, God, like the friend, will not fail to respond.</p>	6

Question	Answer	Marks
4(c)	<p><b>‘Prayers that make personal requests should be private.’</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 are likely to argue, that, on the face of it, if prayers / requests to God are about personal matters they should be done in private and kept to oneself. Examples might be given where people pray about intercession in personal matters such as sickness or unhappiness and other issues. A person might want to keep private matters such as confession of sin or asking God for forgiveness.</p> <p>There might be some embarrassment about praying about such matters, or, even making any kind of request. So people prefer to do this in private.</p> <p>On the other hand, many congregations / communities are asked to pray and make requests for sick people by name. It might also be helpful for a person to pray about personal matters with a religious leader, a fellow believer, or, friend(s) who share the same beliefs.</p> <p>A balanced view might be that praying in private has many benefits but also, it is believed in some religions (Judaism, Christianity, Islam) that praying in communities / congregations makes the pleas to God stronger and he hears them more clearly.</p>	8

Question	Answer	Marks
5(a)	<p><b>Outline what Jesus said <u>and</u> did with the bread and wine at the Last Supper.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>When the time came to eat the Passover ... Jesus took the cup of wine and gave thanks and said, 'Take this and divide it among you for I will not drink again ... until the kingdom of God comes.'</p> <p>He took the bread, gave thanks and broke it and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.'</p> <p>After supper, he took the cup (of wine), saying, 'This cup is the new covenant...my blood which is poured out for you.' He then said, that the hand of the person who would betray him was also on the table. He also said that the fate of the Son of Man was already decreed (could not be changed) 'but woe to the man who betrays him.'</p>	6
5(b)	<p><b>Explain why the Last Supper was such a significant event for Jesus and the disciples.</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 Passover meal that Jesus ate with the disciples was the climax of the Passover celebrations in Jerusalem. It was a significant part of the Jewish festival. It commemorates the freeing of the slaves from Egypt.</p> <p>This Passover supper was to be the last meal that Jesus ate with his disciples. At the start of the meal, he predicts his suffering and death and the fulfilment of the kingdom. Jesus made it very clear to them that this was his last meal on earth.</p> <p>The actions with the bread and the wine and the words he said, later become the institution of the Eucharist celebrated by all Christians. They indicate the sacrifice that Jesus is to make and that is, by divine decree (God's plan), his destiny. It is symbolic that it is the Passover, for traditionally a lamb was sacrificed in the Temple on the day of the feast.</p> <p>When presenting the wine, Jesus said it was the cup of the new covenant, indicating that with his sacrifice and death the old covenant (marked by the sacrifice of the Passover lamb) was to be replaced by a new relationship between God and his people brought about by the sacrifice of Jesus.</p> <p>It is also significant that Jesus knew who his betrayer would be and indicates that it will be one of the disciples at the table. This shocks the disciples who begin to question who it could be.</p>	6

Question	Answer	Marks
5(c)	<p><b>'Christianity began at the Last Supper.'</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>Jesus' predictions about his imminent suffering and death were clear at the Last Supper and the ritual of the Eucharist, the central ritual of Christian worship, was established. Jesus spoke of his departure and his arrival in the kingdom of God (the resurrection). In this sense it might be argued, that the central belief and practice of Christian religion were established at the Last Supper.</p> <p>Others may argue that Christianity, as a religion, began on other auspicious occasions; the tearing of the Temple veil, at the death of Jesus, the removal of the barrier between God and mankind, or, the resurrection, the Ascension or the birth of Jesus. Other views might be that Christianity did not begin until the appearance of the Holy Spirit to the disciples at Pentecost, or, not until the first followers began to meet together and share the ritual of the Last Supper.</p>	8

Question	Answer	Marks
6(a)	<p><b>Give an account of what happened on the road to Emmaus, before the arrival at the village.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include the following:</p> <p>Two disciples, (one of them named Cleopas), were going to a village called Emmaus about seven miles from Jerusalem. They were talking and discussing the events in Jerusalem when Jesus, himself, came up and walked alongside them, but they were prevented from recognising him.</p> <p>An apparent stranger joins them on the road and joins in with their discussion of the events and they tell him of their disappointment that Jesus, the prophet who was to redeem Israel, is dead.</p> <p>The stranger is very charismatic and knowledgeable he begins to teach the disciples what they have so far failed to understand from the scriptures, that all the prophets predicted that the Christ would have to suffer before he entered his glory.</p>	6
6(b)	<p><b>Explain the significance of the events at Emmaus as proof of the resurrection.</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 this account in Luke is a very structured one and its purpose is to establish the truth of the resurrection.</p> <p>The disciples on the road to Emmaus are disheartened and puzzled about the events of the death of Jesus and the women's report from the tomb. When the women had reported back to the disciples, the disciples did not believe them. Until this incident on the road to Emmaus, there is only the word of the women that Jesus' body has disappeared. Women were not reliable witnesses.</p> <p>When they approached the village, Jesus was going to leave them but the disciples urged him to stay and have supper with them. When they were at the table, Jesus took the bread, gave thanks and broke it and began to give it to them. The same actions as at the Last Supper / the institution of the Eucharist.</p> <p>When they realised it was Jesus, they asked each other 'were our hearts not burning ... when he talked with us on the road (about the scriptures)?' They got up and returned at once to Jerusalem to tell the Eleven that they had proof of the resurrection.</p>	6

Question	Answer	Marks
6(c)	<p><b>‘The resurrection did not change anything about 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 select the three resurrection accounts in Luke 24 and assess their calmness and matter of fact detail, as in eating fish, or, appearing as a stranger, walking on the road to Emmaus. The central concern appears to be to make sure the disciples understand that Christ has come back to physical life. He is unchanged.</p> <p>However, on the road to Emmaus, only the reader knows the truth and is waiting for the disciples to discover it. They do not recognise him – a sign that he has perhaps changed in appearance. Still, he continues, as in life to teach them about the scriptures. Then, the scene at the table is a moment of revelation but immediately Jesus disappears. When Jesus then appears to the disciples, as they are talking about him, they think it is a ghost.</p> <p>Responses might attempt to put forward arguments, based on the evidence in Luke, that Jesus was both changed and unchanged.</p>	8