
RELIGIOUS STUDIES (BIBLE KNOWLEDGE)**2048/12**

Paper 1 The portrayal of the life and teaching of Jesus

May/June 2018

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.

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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
<p>Level descriptors for 2048 AO1 (Knowledge and Understanding) These should be used for all part (a) and part (b) questions.</p>		
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.
<p>AO2 (Evaluation) These should be used for all part (c) questions.</p>		
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 is known about Luke, the traditional author of Luke's Gospel.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following: Candidates might relate some of the internal and external evidence that scholars believe identifies Luke: a physician and a gentile, as the author of Luke's Gospel.</p> <p>The name Luke is mentioned three times in the New Testament. From these occurrences there is evidence that Luke was a physician and companion of Paul. It is likely that he was a gentile with knowledge of Judaism.</p> <p>He was not necessarily Greek, although the Greek in Luke is the most sophisticated in the New Testament. The gospel is addressed to Theophilus, probably an influential person and Luke's patron.</p> <p>Evidence for Luke being a companion of Paul and the author of Acts is also relevant.</p>	6
1(b)	<p>Explain the possible reasons why Luke's Gospel was written.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses are likely to explain some of the following:</p> <p>The prologue to the gospel clearly states that Luke has written his gospel after careful investigation of 'everything from the beginning' to give 'an orderly account' of the truth ('certainty') of the things that have been taught.</p> <p>Candidates might explain that, from this, it appears that Luke set out to write an organised, reliable account of the life of Christ and the origins and teachings of Christianity as handed down by the first generation of Christians (eye-witnesses). Some of the reasons for this might be explained.</p> <p>Candidates might also refer to the emphasis in Luke on gentiles, sinners, outcasts and the emphasis on individual and universal salvation.</p>	6

Question	Answer	Marks
1(c)	<p>‘Luke’s Gospel is relevant for everyone, not just Christians.’ 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 argue in favour of the gospel’s relevance for Christians. The distinctive emphasis on equality and universal salvation make it a good guide for religious and ethical life today.</p> <p>Throughout the gospel, in his ministry, Jesus is seen to care for, heal and save the outcasts and sinners, the poor and oppressed and this could be an example for today, in loving others and acting accordingly.</p> <p>However, the teachings in Luke can be seen to be universal to all religions and a way for believers of all faiths, not just Christians, to achieve closeness to God. Another view might be that the teachings in Luke are also considered to be correct, ethical behaviour by people who are not religious. Examples might be given.</p> <p>Some might argue that the ideas and events portrayed in the gospel are not relevant outside Christianity because they are far removed from the present time and that the idealised portrayal of Jesus saving the poor or beliefs about God are not applicable in today’s secular society.</p>	8

Question	Answer	Marks
2(a)	<p>Give an account of the shepherds' visit to the infant Jesus.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following: Luke 2: 8–20</p> <p>An angel of the Lord appeared to shepherds who were keeping watch over their flocks at night. The shepherds were terrified but the angel said 'Do not be afraid ... in the town of David a Saviour has been born to you'. The angel also told them that, as a sign, they would find the baby wrapped in cloths, lying in a manger.</p> <p>Suddenly a great company of the heavenly host appeared with the angel, praising God, 'Glory be to God'. When the angels had left them the shepherds decided to go to Bethlehem and see this thing that had happened.</p> <p>Some candidates might validly begin their account from the following section: 'They found Mary and Joseph and the baby, lying in the manger.'</p> <p>When they had seen him, they spread the word and all who heard them were amazed. Mary treasured all these things in her heart. The shepherds returned glorifying and praising God for all the things they had heard and seen were just as the angel had told them.</p>	6
2(b)	<p>Explain the significance of the shepherds in the birth story.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Shepherds were lowly members of society; they were often regarded as outcasts because they spent long periods of time in the hills looking after their flocks and consequently often did not observe the letter of the law or the festivals.</p> <p>That the shepherds were chosen to hear the Good News of the birth of Jesus is an indication that the Messiah (and therefore God) would be concerned with the salvation of the lowly and the humble. In Luke's Gospel, the shepherds are visited by God's messengers, the angels, and told where to find the baby Jesus. They are also told his true identity: 'a Saviour ... he is Christ the Lord.' From the beginning, the shepherds knew about Jesus' true identity; they were told by the angels.</p> <p>This announcement to the shepherds shows that if this birth is to be the beginning of the Kingdom of God/the coming of the Messiah/the Son of God, the humble and poor are among the first to be included.</p>	6

Question	Answer	Marks
2(c)	<p>‘The birth story adds nothing important to an account of the life of Jesus.’ 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 whether the birth story is an important part of Luke’s account of the life of Jesus.</p> <p>Arguments in favour of the statement might consider that the story is necessary to show the origin and context of Jewish expectation and Christian belief that Jesus was the Messiah/Son of God. The events leading up to the birth and the birth itself show the beginning of the fulfilment of Old Testament prophecy, which is completed with his death and resurrection.</p> <p>However, as an event, the birth might be seen as of little consequence/importance when compared to the events of Jesus’ adult life, his teaching and death. Some might argue that there is too much speculation and popularity and myth surrounding the birth story (Matthew has a different story and Mark does not have any).</p> <p>A balanced view might be that the various sections of the gospel story of Jesus are complete in themselves but each also contributes to the full picture.</p>	8

Question	Answer	Marks
3(a)	<p>Describe the event when Jesus calmed the storm.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include description of the following: Luke 8: 22–25 Jesus Calms the Storm.</p> <p>One day Jesus and his disciples went over to the other side of the lake. As they sailed across the lake, Jesus fell asleep. A storm (squall) came down on the lake and the boat was being swamped, so that they were in great danger. The disciples woke Jesus and said ‘Master, Master ... we’re going to drown’ (they were afraid). Jesus got up and rebuked the wind and the raging waters and the storm subsided. All was calm. Jesus asked the disciples, ‘Where is your faith?’ In fear and amazement they turned to one another and asked, ‘Who is this? He commands even the wind and the water and they obey him’.</p>	6
3(b)	<p>Explain why this is called a nature miracle <u>and</u> what it shows 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>Some may discuss the nature miracles as a suspension of the normal laws of the universe and their role was to demonstrate the ultimate power of God. As such, the miracle of the calming of the storm teaches Christians the extent of Jesus’ divine power. He could control the forces of nature, the wind and the sea. Normal conditions were suspended.</p> <p>With reference to the calming of the storm, it may be explained that belief in the full extent of Jesus’ power is a matter of faith that in times of trouble or need there will be divine help/intervention and total trust is required. The disciples lacked this faith because they did not understand the true identity of Jesus.</p> <p>Nature miracles might be seen as evidence in the gospels of the true identity of Jesus.</p>	6

Question	Answer	Marks
3(c)	<p>'Nature miracles are unbelievable.' 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>It may be argued that miracles such as Jesus calming the storm, or, the other 'nature miracles' are by their very nature difficult for humans to understand fully or rationalise. It might be argued that it is problematic to accept miracles as valid or as historically reliable accounts because they contain supernatural traits and because they do not match a modern scientific worldview.</p> <p>However, miracles that show power over natural forces that could be a threat to life or cause suffering could encourage attitudes in Christians such as gratitude, reverence or faith in response. The personal and emotional impact of a miracle might be argued to be more important than a scientific or rational 'explaining away' of it.</p>	8

Question	Answer	Marks
4(a)	<p>Give an account of the healing of a boy with an evil spirit (RSV a boy with a demon).</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following: Luke 9: 37–43</p> <p>When Jesus came down from the mountain, a large crowd met him. A man called out to him to heal his son who was possessed with a spirit that caused him to have convulsions and foam at the mouth. The man said that he had asked the disciples to drive out the spirit but they had been unable to do so.</p> <p>Jesus appears to show impatience/exasperation and says ‘O unbelieving and perverse generation, how long shall I stay with you and put up with you?’ He commands the man to bring his son forward.</p> <p>Even while the boy was coming to Jesus the demon caused him to throw himself to the ground in a convulsion. Jesus rebuked the evil spirit, healed the boy and gave him back to his father.</p> <p>They were all amazed at the greatness of God.</p>	6
4(b)	<p>Explain what this miracle teaches about faith.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>In Luke’s account, the disciples have been unable to heal the boy.</p> <p>Jesus reacts to the inability of his disciples to remove the evil spirit from the boy with dismay at the lack of faith. ‘O unbelieving and perverse generation.’ The remark is aimed at everyone present; the disciples, the father of the boy and the crowd. He is dismayed at their lack of faith.</p> <p>Even as the boy is approaching Jesus, he suffers a convulsion, caused by the demon, perhaps to demonstrate its strength, but Jesus has no problem in healing the boy and restoring him to his father. The father’s very gesture of bringing the boy to the disciples and then Jesus is an aspect of faith on which candidates might comment.</p> <p>When Jesus heals the boy he demonstrates that if the boy could not be healed it is because they are all without faith. He indicates, in his comment ‘how long shall I put up with you’ that in spite of all they have seen they still do not believe in the greatness of God.</p>	6

Question	Answer	Marks
4(c)	<p>‘Religious faith alone will not cure illness.’ 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 refer to the healings and exorcisms in Jesus’ ministry and the stories in Luke showing that faith was necessary but people were healed. Jesus praised people for their faith and their healing was as a result of that faith.</p> <p>Some candidates might develop arguments both for and against the statement with reference to modern day situations and illnesses. Some may refer to the belief that healing might occur on pilgrimage. It is likely that some candidates will assess that religious faith and medical healing can work together to cure illness.</p>	8

Question	Answer	Marks
5(a)	<p>Relate the parable of the Good Samaritan.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following: Luke 10: 29–37</p> <p>A man was going from Jerusalem to Jericho when he was robbed, stripped of his clothes, beaten and left for dead. A priest was going down the same road but when he saw the man he crossed over and passed by on the other side. So too did a Levite.</p> <p>However, when a Samaritan, travelling the same way, came across the man he stopped and took pity on him. He bandaged the man's wounds, pouring oil and wine on them. Then he put the man on his donkey and took him to an inn and took care of him. The next day, he gave two silver coins to the innkeeper and instructed him to take care of the wounded man. 'Look after him,' he said, 'and when I return I will reimburse you for any extra expense'.</p>	6
5(b)	<p>Explain what this parable teaches about prejudice.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The priest and the Levite were respected, religious men but they appeared to show no sympathy or compassion for the man who had been robbed and left him by the roadside where he might have died.</p> <p>However, a Samaritan came by. Samaritans were despised by Jews and thought to be impure because, although they followed the same religion, they were of mixed race. Jews were prejudiced towards and discriminated against Samaritans.</p> <p>Yet, in the story it is the outcast, the despised one who acts better than the religious leaders. The Samaritan took pity on the man, saw to his wounds and took him to an inn to be cared for. The least expected person helped the man, without stopping to discriminate or judge whether he was his neighbour or his enemy and he showed more virtue than the other two.</p> <p>The Law said 'Love your neighbour'. For Christians this should mean universal love, without prejudice, following the example of the Samaritan.</p>	6

Question	Answer	Marks
5(c)	<p>‘Parables are more about what you should do rather than what you should believe.’ 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 discuss parables as a First Century means of illustrating a message through everyday events and people. People were more likely to understand the message of the parables if they could relate to the situation or circumstance referred to in the teaching. This was a way of making difficult, abstract concepts more understandable.</p> <p>Parables showed good and bad actions and also reward and punishment to teach people about consequences. Some candidates might give examples.</p> <p>Another argument might be that it would be difficult to separate actions and beliefs because the actions of the people in the parables were as a result of belief or ignorance or non-belief. The point of many of the parables told by Jesus was that the people with the correct beliefs are the people with the good actions. The parables are about religious belief.</p>	8

Question	Answer	Marks
6(a)	<p>Give an account of the arrest of Jesus.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following: Luke 22: 47–53</p> <p>At the Mount of Olives, a crowd came up to Jesus. Judas, one of the Twelve, was leading them. He approached Jesus to kiss him. Jesus said, ‘Judas, are you betraying the Son of Man with a kiss?’</p> <p>When Jesus’ followers saw that he was going to be arrested they said, ‘Lord should we strike with our swords?’ One of them struck the servant of the high priest, cutting off his ear. But Jesus answered, ‘No more of this!’ He touched the man’s ear and healed him.</p> <p>Jesus said to the chief priests, officers of the temple guard and the elders who had come for him, ‘Am I leading a rebellion, that you have come with swords and clubs?’ He asked them why they had not arrested him during the day, for every day he had been with them in the Temple courts (he knew they had come for him secretly, away from the crowds). He said ‘But this is your hour – when darkness reigns’.</p>	6
6(b)	<p>Explain why events had reached a stage when the arrest of Jesus was sure to happen.</p> <p>Mark according to level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Candidates are likely to explain that a number of conflicts and confrontation with authority all contributed to the growing movement to arrest Jesus e.g. the controversy over the Sabbath teaching, criticism of the Pharisees (and other religious leaders), the triumphal entry into Jerusalem and the cleansing of the Temple.</p> <p>Matters had reached a point where the teachers of the law/religious leaders looked for a reason to arrest him (e.g. Luke 20:19, following the Parable of the Tenants) but were afraid of his popularity.</p> <p>Spies were sent out to follow him, question him and attempt to trap him in political crimes that could be reported to the Romans. The entry into Jerusalem, the overturning of the tables in the Temple, large crowds of followers and claims of Jesus as a messiah/king might have been seen by the Romans as a threat to their rule.</p> <p>The treachery of Judas and his motivation for betrayal also made the arrest inevitable. Some answers might comment that the arrest was inevitable as a significant step in the fulfilment of God’s divine will and Jesus’ destiny, his death on the cross and resurrection.</p>	6

Question	Answer	Marks
6(c)	<p>‘Christians should always obey authority without question.’ 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 consider the issue of whether authority should be obeyed in all circumstances or whether (and when) it is acceptable to challenge authority.</p> <p>Some might discuss whether the religious obligation to obey/respect the authority of laws of scripture, religious leaders and church authorities is also, naturally, extended to obeying the laws and government of a country. The advantages of doing so might be examined e.g. the importance of law and authority in providing stability in society and protecting people.</p> <p>On the other hand, examples of reasons/occasions why Christians might have a duty/responsibility to question/disobey/oppose authority might be given. Reference might be made to Jesus’ role as a ‘rebel’ against authority and well-known figures today, who have made principled stands against corrupt authority.</p> <p>Some may judge that God’s is the only authority that Christians should never question.</p>	8