



Cambridge O Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/12

Paper 1 The Portrayal of the Life and Teaching of Jesus

May/June 2020

MARK SCHEME

Maximum Mark: 80

Published

Students did not sit exam papers in the June 2020 series due to the Covid-19 global pandemic.

This mark scheme is published to support teachers and students and should be read together with the question paper. It shows the requirements of the exam. The answer column of the mark scheme shows the proposed basis on which Examiners would award marks for this exam. Where appropriate, this column also provides the most likely acceptable alternative responses expected from students. Examiners usually review the mark scheme after they have seen student responses and update the mark scheme if appropriate. In the June series, Examiners were unable to consider the acceptability of alternative responses, as there were no student responses to consider.

Mark schemes should usually be read together with the Principal Examiner Report for Teachers. However, because students did not sit exam papers, there is no Principal Examiner Report for Teachers for the June 2020 series.

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

Cambridge International is publishing the mark schemes for the June 2020 series for most Cambridge IGCSE™ and Cambridge International A & AS Level components, and some Cambridge O Level components.

This document consists of **12** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Question	Answer	Marks
Level descriptors for 2048		
AO1 (Knowledge and Understanding)		
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.

Question	Answer	Marks
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 of John the Baptist.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 1:57–66</p> <p>When it was time for Elizabeth to have her baby, she gave birth to a son. Her neighbours and relatives heard that the Lord had shown her great mercy, and they shared her joy.</p> <p>On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, but his mother spoke up and said, 'No! He is to be called John.'</p> <p>They said to her, 'There is no one among your relatives who has that name.'</p> <p>Then they made signs to his father, to find out what he would like to name the child. He asked for a writing tablet, and to everyone's astonishment he wrote, 'His name is John.' Immediately his mouth was opened and his tongue set free, and he began to speak, praising God.</p> <p>All the neighbours were filled with awe, and throughout the hill country of Judea people were talking about all these things. Everyone who heard this wondered about it, asking, 'What then is this child going to be?'</p>	6
1(b)	<p>Explain John the Baptist's role in preparing the way for Jesus</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>In his preaching, John told the people 'I baptise you with water. But one more powerful than I will come...He will baptise you with the Holy Spirit and with fire.'</p> <p>John's role was to baptise for repentance and the forgiveness of sins, like the Old Testament prophets, he was preparing the way for the Lord by urging people to repent their sins and be baptised. John warned the people that someone, mightier than he, was to come and people needed to repent and be baptised in readiness.</p>	6

Question	Answer	Marks
1(b)	There was expectation that God would come to the rescue and save the Jewish people. But John also warned that the one who is to come (Christ/Jesus) would destroy those who had not sincerely repented and changed their bad ways, just like the chaff was separated from the wheat and burned at harvest.	
1(c)	<p>‘John the Baptist and Jesus were very similar.’ To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>In agreement, the view might be that they were cousins whose births had been announced. They both preached of the coming of the kingdom and that people needed to prepare for it. They preached about repentance and baptised people. Both criticised and spoke out about the religious authorities and they were both arrested and executed.</p> <p>However, although similar, they were also different in important ways. John spoke of the one to come (Jesus) as mightier than he. Jesus was the Messiah/Son of God. The baptism they offered was different. John’s baptism was one of repentance but judgement was still to come, Jesus’ baptism was one of forgiveness and a new life. John was executed without a trial. The death of Jesus brought redemption of sins and led to the resurrection.</p>	8

Question	Answer	Marks
2(a)	<p>Give an account of Jesus’s parable about the two men who built houses.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 6:46–49</p> <p>When Jesus was teaching his disciples, he said ‘Why do you call me Lord, Lord, and do not do what I say?’</p> <p>He then told them that he would show them what the person was like who listened to his words and then put them into practice.</p> <p>He is like a man building a house who dug down deep and laid the foundation on rock. When the flood came, the torrent struck that house but could not shake it because it was well built.</p> <p>But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck, that house collapsed and its destruction was complete.</p>	6

Question	Answer	Marks
2(b)	<p>Explain why this parable might be relevant to Christians today.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following: Candidates are likely to answer this question in a number of ways and all relevant answers should be credited appropriately.</p> <p>The parable is about listening to wise/Christian teaching but then not putting it into practice in one's life, e.g. attending church services and listening to the sermon but forgetting it immediately.</p> <p>Jesus said this was like the man who built his house without foundations. When disaster struck the house collapsed. The parable is relevant to people of all ages and in all times.</p> <p>Candidates might explain the different ways in which people might profess to follow Christian teaching but do not actually put it into practice or, forget about it when it suits them. Perhaps some people's Christian faith is too shallow to support them when something terrible happens. Equally, there are Christians whose faith is as strong as the rock foundation.</p>	6
2(c)	<p>'Parables are a useful way of teaching.' To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Advantages: Parables are vivid memorable stories that use easily recognisable events and circumstances from everyday life to illustrate the teaching. It is a method of teaching that can be used for all ages and at any time. They are easy to retell to others. Because there is a puzzle element, they have to be 'worked out' and so they are remembered. Religious parables are an earthly story with a spiritual meaning.</p> <p>Disadvantages: Sometimes they are not easily understood and have to be explained. The listeners have to be able to recognise the comparison so the situations have to be ones they are familiar with. Some parables in Luke's Gospel are not easily understood in the twenty first century because the situations/occupations they refer to no longer exist. Also, Jesus said that use of parables was intended to hide the truth from people – which might be said to be confusing for the disciples and for the present day reader.</p>	8

Question	Answer	Marks
3(a)	<p>Describe the healing of the daughter of Jairus.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 8:40–42, 49–56</p> <p>A man named Jairus came and fell at Jesus’s feet, pleading with him to come to his house because his only daughter, a girl of twelve, was dying.</p> <p>Some time later, while Jesus was speaking to a woman he had healed, someone came from the house of Jairus, the synagogue ruler. ‘Your daughter is dead’, he said to Jairus. ‘Don’t bother the teacher anymore.’</p> <p>Hearing this, Jesus said to Jairus, ‘Don’t be afraid, just believe and she will be healed.’</p> <p>When Jesus arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James and the child’s father and mother.</p> <p>Meanwhile, all the people were wailing and mourning for her. Jesus said ‘Stop wailing. She is not dead but asleep.’ They laughed at him, knowing that she was dead. But Jesus took her by the hand and said, ‘My child get up! Her spirit returned and at once she stood up. Then Jesus told them to give her something to eat. Her parents were astonished. He ordered them to tell no one what had happened.</p>	6
3(b)	<p>Explain what this miracle story might teach about Jesus and his work.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>This is an important miracle story in Luke because it is one of two stories in the Gospel where Jesus raises someone from the dead (the other is the widow’s son). The story is an indication that there is resurrection/life after death. Faith is also highlighted in the story.</p> <p>Jairus, a synagogue ruler has shown faith in Jesus and come to him for help. This was unusual amongst the Jewish leaders. When the servants arrived from the house it was to say that Jesus was not wanted any more as the girl had died. However, Jesus told Jairus to ‘just believe’ (have faith) and she would be healed. This is similar to other healing miracles where faith and healing go hand in hand.</p> <p>At the house, when Jesus raises the girl from the dead, his words and actions confirm that death is ‘only sleeping’ and his instruction to her to ‘get up’ would, in first century Judaism, be seen as a reference to resurrection.</p> <p>Some explanation might be made of the fact that the witnesses are told to tell no one what has happened.</p>	6

Question	Answer	Marks
3(c)	<p>‘Jesus’s attitude towards the sick was very different from that of people today.’ To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Object 2.</p> <p>Responses might consider some of the following:</p> <p>Jesus had compassion and was sympathetic towards sick people, he understood that they were viewed as unclean and sinners but he did not discriminate against them in any way. His healing was about the forgiveness of sins and faith in the healing was important.</p> <p>Jesus’s attitude was in contrast to the prejudice of many of the people of his time who neglected and did not care for the sick. Some responses might comment that today there is still some prejudice and neglect of sick people, especially in regard to some diseases/illness. There is also sometimes a lack of compassion for people who are judged to be ill because of their behaviour/lifestyle.</p> <p>Another view is that today’s attitudes are different to those of Jesus as there is emphasis on medicine/doctors to cure the sick rather than faith. However, Christians still, as Jesus did, pray for the sick and have faith in healing occurring.</p>	8

Question	Answer	Marks
4(a)	<p>Give an account of the parable Jesus told about the Pharisee and the Tax Collector.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 18:9–14</p> <p>Two men went up to the Temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up, so all could see, and prayed about himself. ‘God I thank you that I am not like other men – robbers, evil-doers and adulterers – or, even like this tax collector. I fast twice a week and give a tenth of all I get.’</p> <p>The tax collector stood at a distance. He did not even look up to heaven but beat his breast and said, ‘God have mercy on me, a sinner.’</p> <p>Jesus said, ‘I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled and he who humbles himself will be exalted.’</p>	6

Question	Answer	Marks
4(b)	<p>Explain the teaching in this parable.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Jesus told this parable to some who were confident of their own righteousness and looked down on everybody else. The Pharisee was a man like this and there were many, particularly amongst the Pharisees and religious leaders who were proud and boasted of the fact that they kept all the laws and were pious. They were confident that they were better than others and they would be entitled to enter the kingdom of God.</p> <p>However, the teaching in the parable was against such pride and Jesus said it would be humbled. The tax collector who was humble before God and who recognised that he was sinful and then repented was far more likely to enter heaven than the Pharisee.</p>	6
4(c)	<p>‘The Pharisees were popular religious leaders.’ To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following.</p> <p>It is possible to argue that the Pharisees were popular, they had the important roles in the synagogue and were more in touch with the people than the chief priests and scribes in the Temple. They taught people the Law and interpreted it for them so that they could lead righteous lives according to God’s commands. They were not as aristocratic as the Sadducees and they believed and taught about life after death and were less in favour of Roman rule.</p> <p>However, their strict interpretation of the Law often made life difficult for people and many of them considered themselves above the ordinary people. The boastful Pharisee in the Temple was typical of the behaviour of some Pharisees. The fact that Jesus and the disciples were often in conflict with the Pharisees suggests that the Pharisees were unpopular with some in society.</p>	8

Question	Answer	Marks
5(a)	<p>Outline what happened when Jesus went with his disciples to pray on the Mount of Olives.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 22: 39–53</p> <p>After the Last Supper, Jesus went out as usual to the Mount of Olives and his disciples followed him.</p> <p>On reaching the place, he said to them ‘Pray that you will not fall into temptation.’ He withdrew, a stone’s throw away and knelt down and prayed. ‘Father if you are willing, take this cup away from me; yet not my will but yours be done. An angel from heaven appeared to him and strengthened him. Being in anguish, Jesus prayed even more earnestly and his sweat was like drops of blood falling to the ground.</p> <p>When he rose from prayer and went back to the disciples he found them asleep, exhausted from sorrow. ‘Why are you sleeping?’ he asked them. ‘Get up and pray so that you will not fall into temptation.’</p>	6
5(b)	<p>Explain what this event might show about the person of Jesus.</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 on the Mount of Olives, Jesus showed two natures, the human and the divine. Jesus has the supernatural power to know what is to come (he has just predicted his death and suffering to the disciples) and he also has the humanity to be afraid of his fate; the crucifixion and the suffering.</p> <p>He left the disciples, telling them to pray and went away to fight a lonely battle.</p> <p>He may have addressed God as his father, giving proof of his identity as the Son of God, or as the Father of all, a common Jewish way of praying.</p> <p>Some explanation might be made of the sweat/tears of blood as symbolic of the death and suffering that is to come, or, as confirmed by medical research to be something that can happen brought on by feelings of stress or complete horror.</p> <p>This scene on the Mount of Olives was a turning point in the life of Jesus. He could have turned back, away from his fate but he submits to it ‘not my will, but yours be done.’</p> <p>He then walked back to the disciples and told them off for sleeping instead of praying, once more in command of the situation.</p>	6

Question	Answer	Marks
5(c)	<p>‘The events on the Mount of Olives showed the disciples to be weak.’ To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>To agree with the statement, the disciples were found sleeping by Jesus when he had told them to pray. Judas committed the ultimate betrayal by leading those who were going to betray Jesus and identifying him. The disciples did not understand what was happening and had still not understood that Jesus knew his death was imminent. They blustered and offered to fight the crowd and one of them acted rashly and cut off the ear of the High Priest’s servant. After the arrest, they deserted Jesus. Peter denied Jesus.</p> <p>To disagree, when the arrest happened they did not understand what was happening, that Jesus was not going to resist his fate and they were not destined to go with him. The disciples had a role to play after the resurrection.</p> <p>However, they showed courage and bravery in offering to fight the crowd and showed they were prepared to protect Jesus by one of them actually cutting off the ear of the High Priest’s servant.</p>	8

Question	Answer	Marks
6(a)	<p>Describe what happened at the crucifixion from noon (<u>RSV</u> the sixth hour) onwards.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 23: 44–49</p> <p>At the sixth hour, darkness came over the whole land until the ninth hour. The curtain of the Temple was torn in two.</p> <p>Jesus called out with a loud voice, ‘Father into your hands I commend (commit) my spirit.’</p> <p>He then took his last breath.</p> <p>The centurion seeing what had happened praised God and said, ‘Surely this was a righteous man.’ (RSV ‘Certainly this man was innocent.’)</p> <p>All those who saw what took place, beat their breasts and went away. Those who knew him, including the women who had followed him from Galilee stood at a distance watching.</p>	6

Question	Answer	Marks
6(b)	<p>Explain why Jesus’s actions in the Temple in Jerusalem may have contributed to his death.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Jesus entered the Temple area and drove out those who were selling. ‘It is written’, he said to them ‘my house will be a place of prayer but you have made it a den of thieves.’</p> <p>Candidates might explain why Jesus referred to the Temple as a ‘den of thieves’. Some Temple practices such as buying and selling and exchanging money or misusing the Court of the Gentiles were seen to typify the concern of the Jewish religious leaders with rules and material gain (which Jesus often criticised), rather than sincere and inclusive worship.</p> <p>Josephus and other writers have provided accounts of priestly corruption in the Temple and using Temple money to support lavish lifestyles, ignoring the needs of the poor.</p> <p>Jesus’ actions in the Temple would probably have made his enemies even more determined to get rid of him. Luke says that chief priests, the teachers of the law and the leaders of the people were trying to find a way to kill him.</p>	6
6(c)	<p>‘Luke was writing his gospel for Gentiles.’ To what extent do you agree? Show in your answer that you have considered more than one point of view.</p> <p>Mark according to the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>In support of the statement, candidates might draw on their knowledge of the background and authorship of Luke. His profession, the address to Theophilus (a Roman or Greek). The many stories of the universalism and lack of discrimination against non-Jews shown in Luke’s account of Jesus’ ministry. Instances of Gentiles behaving in exemplary ways might be quoted, e.g. the faith of the centurion, the reaction of the centurion at the crucifixion, Pilate’s refusal to condemn Jesus.</p> <p>The argument against the statement might be based upon Luke’s special interest in universalism which includes both Jews and Gentiles, as equals before God. Luke’s concern is not to write for Gentiles but to write a true account, after thorough investigation and research. The main reasons Luke wrote his gospel was to convey the message about Jesus in a way that could be trusted.</p>	8