



Cambridge O Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/12

Paper 1 The Portrayal of the Life and Teaching of Jesus

October/November 2023

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.

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This document consists of **20** 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.	

Question	Answer		Marks
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>Outline reasons for the traditional view of Matthew as author of Matthew's Gospel.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>The name of Matthew the Apostle has been associated with the Gospel since earliest times. There is a possibility that Matthew the disciple did compile a collection of Jesus' sayings and that the author of Matthew's Gospel took from this the five groups of Jesus' teachings which are distinctive features of the Gospel.</p> <p>It is generally agreed that Matthew's Gospel was written by an unknown Christian author who used a large proportion of Mark's Gospel and also used Q in composing his gospel and his own source of information. The author changes Levi to Matthew and Matthew is mentioned in Matthew 9 and 10.</p> <p>The Gospel is written in Greek with frequent Hebraic quotations. Matthew as a tax collector could have been fluent in a range of languages (Aramaic, Greek, and Latin): through growing up as a Jew in the region of Galilee, and as a tax collector he would have been required to know Greek.</p> <p>Early Christian tradition: Papias of Hierapolis (attestation dated c.125 AD) attributes the Gospel to the apostle Matthew. Irenaeus in the second century points out that the four gospels have apostolic origin and names Matthew as Matthew. The first manuscript that names the gospels as 'according to Matthew' is from the fourth century.</p>	6

Question	Answer	Marks
1(b)	<p>Explain the significance of Matthew's Gospel beginning with the genealogy 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>Matthew probably began his Gospel with the genealogy of Jesus to demonstrate the importance of Jesus. It gives the Gospel authority and makes it seem like a legal document. It traces the descendants of Jesus back to royalty, King David, the King of Israel, and then back to Abraham, the founder of the nation.</p> <p>Matthew's aim in beginning the Gospel with a family tree is to trace Jesus' ancestry back to King David: to show that Jesus had royal authority and was the true Messiah, as foretold in the prophecies in the Old Testament.</p> <p>Matthew's purpose, in the first chapter, is to combine Jesus' royal descent with the story of his miraculous birth. The miraculous birth was also predicted in the Old Testament by the Prophet Isaiah as a sign to the house of David that God would save/deliver his people as part of his plan of salvation history.</p> <p>The family tree also shows the connection between Joseph, Mary's husband, who is a descendant of David and Jesus. The right to David's throne is transferred to Mary's child through her marriage to Joseph.</p>	6

Question	Answer	Marks
1(c)	<p>'It is more important to know what Jesus did than who his ancestors were.'</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 the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>Responses might discuss whether there is any point in tracing Jesus' ancestry back through Joseph (to King David) if, as the story states, Jesus' birth was a virgin birth.</p> <p>To agree: knowing about the ancestry, in the way it is set out in the first chapter, can seem unimportant to modern day readers as there is evidence that it is not a true or accurate record but just a symbolic list. More importantly, the Gospel is about the ministry and teaching of Jesus: what he did and what he said.</p> <p>Also, a view that might be explored is the idea that the ancestry information is irrelevant as belief in the life of Jesus/the virgin birth is a matter of faith and the only information about the origins of Jesus that is important to Christians.</p> <p>To disagree: drawing on information in (b) a case might be made that knowing about the ancestry is important background information (connected to the Old Testament scriptures) in proving the identity of Jesus. This is important to Christians today and it was important to the Jewish Christians for whom Matthew was writing his Gospel, as proof of Jesus' identity as the Messiah.</p>	8

Question	Answer	Marks
2(a)	<p>Outline the Beatitudes in the Sermon on the Mount.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matt 5:1–12</p> <p>Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted.</p> <p>Blessed are the meek, for they will inherit the earth.</p> <p>Blessed are those who hunger and thirst for righteousness, for they will be filled.</p> <p>Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God.</p> <p>Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.</p> <p>Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.</p>	6

Question	Answer	Marks
2(b)	<p>Choose <u>three</u> of the Beatitudes and explain why Christians might think that these are teachings that cause happiness.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain three from the following:</p> <p>Candidates should choose three of the Beatitudes and explain, in each case how the qualities (way of life) named are a code for true happiness: make people feel blessed and have peace of mind and are also qualifications for the kingdom.</p> <p>All valid responses should be credited appropriately. Examples might be:</p> <p>Poor in spirit – this means the people who are the opposite of arrogant, they do not have pride, they are humble enough to know that they have to work hard to meet God's demands and in doing so they succeed and so are the ones who will go to the kingdom of heaven.</p> <p>those who mourn – these are the people who are made sad by the sin and sorrow in the world and know it needs to be a better place, this way of life means people are always aware that things can be made better and meeting the challenge can lead to happiness.</p> <p>the meek – this is the person who is gentle, not resentful and does not bear grudges. These positive qualities give a person peace of mind.</p> <p>the hungry for righteousness – these are the people who value truth and morality and do their best to work to put wrongs right. They will have a strong sense and satisfaction in doing the right thing and making the world a better place.</p> <p>the merciful – the people who are kind and compassionate and forgive others (being aware that no one is perfect). Such people can expect mercy and forgiveness from God in return.</p> <p>the pure in heart – this means being honest in personality and character as well as behaviour. If people act in this way, they see goodness in others and in the world and this reassures them of the existence of God and his goodness.</p> <p>the peacemakers – are those who want peace and actively pursue it and take responsibility for helping to avoid conflict. They are doing God's work and striving to make the world a better place for others as well as themselves.</p> <p>the persecuted and those who are insulted – the people who are persecuted because of their faith/beliefs; for the cause of right, will be given strength and know they are in the right and will be rewarded by God, as the prophets in the scriptures were before them.</p>	6

Question	Answer	Marks
2(c)	<p>'New Beatitudes are needed today.'</p> <p>To what extent do you agree? Show in your answer that you have considered 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: Arguments in favour of the statement might point out that all the teachings in the Beatitudes are complicated to understand because of the language used which often needs explaining to modern readers. So more modern relevant Beatitudes are needed. Example(s) might be given. They might argue that modern Beatitudes could draw on the needs of society today.</p> <p>To disagree: an opposing argument might be that the qualities in the Beatitudes are exactly the ones needed to cope with the stresses and wrongs in life today and are as relevant in modern life as they were relevant in the First Century. Candidates might observe that the ideas in the Beatitudes are timeless. Again, example(s) might be given to support this argument.</p>	8

Question	Answer	Marks
3(a)	<p>Describe the miracles where:</p> <p>(i) Jesus healed a leper <u>and</u></p> <p>(ii) Jesus calmed a storm.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matt 8:1–4</p> <p>Jesus heals a man with leprosy</p> <p>When Jesus came down from the mountainside, large crowds followed him. A man with leprosy came and knelt before him and said, ‘Lord, if you are willing, you can make me clean.’</p> <p>Jesus reached out his hand and touched the man. ‘I am willing,’ he said. ‘Be clean!’ Immediately he was cleansed of his leprosy. Then Jesus said to him, ‘See that you don’t tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them.’</p> <p>Matt 8:23–27</p> <p>Jesus calms the storm</p> <p>Then he got into the boat and his disciples followed him. Suddenly a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. The disciples went and woke him, saying, ‘Lord, save us! We’re going to drown!’</p> <p>He replied, ‘You of little faith, why are you so afraid?’ Then he got up and rebuked the winds and the waves, and it was completely calm.</p> <p>The men were amazed and asked, ‘What kind of man is this? Even the winds and the waves obey him!’</p>	6

Question	Answer	Marks
3(b)	<p>Explain what <u>one</u> of these miracles shows about the person and work 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>(i) the man with leprosy.</p> <p>This miracle shows the power of Jesus over disease. Contact with a leper was avoided not only because of the contagious disease but because the sufferer was considered ‘unclean’ morally and spiritually as well as physically. The disease was seen as a punishment for sin. Lepers were not allowed to mix with other people. A person in contact with a leper would also become ‘unclean’. Because of this, the leper appears to be doubtful whether Jesus would want to touch him and says, ‘Lord if you are willing...’ Jesus shows immediate compassion for the man and does not hesitate to touch him, ‘I am willing...’ The man is immediately healed.</p> <p>Jesus also acknowledged the Law of Moses by instructing the man to show himself to the priest and make a sacrifice to certify the cure.</p> <p>The incident also shows that Jesus did not want his power to heal to attract sightseers only interested in seeing a miracle or to attract the attention of the authorities and the Romans because he instructs the man not to tell anyone. It might also be seen as Jesus wishing to keep his Messiahship secret at this stage.</p> <p>(ii) Jesus calms a storm.</p> <p>This is seen as a ‘nature’ miracle. In the Old Testament, the ability to control the forces of nature was seen as a divine power. Many Jews believed that storms were caused by evil spirits, although storms were quite frequent on the Sea of Galilee this one was described as ‘furious’ so it wasn’t an ordinary storm. The power of Jesus over the elements revealed his divinity.</p> <p>Jesus was asleep in the boat, while the disciples were in a state of fear and panic. When he awoke and quietened the storm, he also quietened the panic in the disciples. They were amazed and they realised they were in the presence of someone whose powers they did not understand.</p>	6

Question	Answer	Marks
3(c)	<p>'The nature miracles provide better evidence of Jesus' identity than the healing miracles.'</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 the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>To agree: responses are likely to argue that the dramatic nature of the nature miracles and the power demonstrated by Jesus over the forces of nature are greater proof of Jesus' divinity because the events, as recorded in the Gospel, are fewer and because people claiming to have powers to heal the sick were common in Jesus' time. The nature miracles showed Jesus using supernatural powers to re-order the natural world (a power associated only with God) such as calming a storm or multiplying the amount of food and using this to save people from danger or hunger.</p> <p>Miracle cures of illness are known, even today, to occur through the discovery of new medicines and drugs and through self-belief.</p> <p>To disagree: Jesus performed the healing miracles out of compassion for those who were suffering and to forgive sins, as prophesied in the Old Testament. They were also symbolic of the power of good over evil. The Gospel records more healing miracles than nature miracles.</p> <p>However, the writer of Matthew's Gospel included both types of miracles. As both were intended to demonstrate Jesus' supernatural powers and provide a complete picture of his identity/role as Messiah as predicted in the scriptures and by the prophets. As signs that the power of God (through Jesus) was at work in the world.</p> <p>Another view might be that other aspects of his ministry, such as his teachings and the predictions of his death and resurrection, were also important signs that he was the Messiah.</p>	8

Question	Answer	Marks
4(a)	<p>Give an account of the Parable of the Sower.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matt 13:1–9</p> <p>‘A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop – a hundred, sixty or thirty times what was sown.’</p>	6
4(b)	<p>Explain Jesus’ teaching about the meaning of 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>The seed represents the different ways in which people respond to the gospel (the good news). Jesus might have been speaking of the different ways people responded to his teaching.</p> <p>The seed sown along the path. When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart.</p> <p>The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. But since they have no root, they last only a short time. When trouble or persecution comes, they quickly fall away.</p> <p>The seed falling among the thorns refers to someone who hears the word of God, but the worries of this life and the deceitfulness of wealth choke it and overwhelm it.</p> <p>But the seed falling on good soil refers to someone who is receptive to the word and understands it, acts upon it. It is in this way that the word/teaching of God spreads and grows, just as good soil can produce a bumper crop many times the size of the seed that was sown.</p>	6

Question	Answer	Marks
4(c)	<p>'The parables of Jesus are confusing for readers 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 the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>To agree: a modern reader may perhaps have difficulty with some of the First Century or Old Testament references and so some of the parables in Matthew contain concepts and religious ideas, which are unfamiliar today and confusing for the reader. Examples might be given about the cultural or religious practices referred to in Jesus' parables. Some parables need more study to understand them than others.</p> <p>To disagree: comparisons and metaphors and the use of parables is still common in the modern world in all kinds of communication as well as in religion and can make the teaching easier to relate to and more vivid. It is a more interesting way of teaching than just giving an instruction or command. Also, there are parables which are short and deal with familiar topics for example the seed growing secretly or the parable of the yeast.</p> <p>Also, there is evidence in the Gospels that people of Jesus' time failed to understand the parables and Jesus had to explain some of them.</p> <p>Some candidates may offer examples of parables that have complex imagery and ideas and others that are straightforward to both support and argue against the statement.</p>	8

Question	Answer	Marks
5(a)	<p>Describe the occasion when Peter declared that Jesus was the Messiah (RSV the Christ).</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matt 16:13–20</p> <p>When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?'</p> <p>They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.'</p> <p>'But what about you?' he asked. 'Who do you say I am?'</p> <p>Simon Peter answered, 'You are the Messiah, the Son of the living God.'</p> <p>Jesus replied, 'Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be lost in heaven.'</p> <p>Then he ordered his disciples not to tell anyone that he was the Christ.</p>	6
5(b)	<p>Explain the significance of this event for both Jesus and Peter.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Matthew uses this event to show that Jesus was recognised as the Messiah and also to show that Peter was given authority in the early church.</p> <p>Jesus first asked the disciples what people were saying about him and the answers they gave indicated that Jesus was thought to be equal to the best of the Old Testament prophets. Then he asked what they (the disciples) thought and Peter answered, 'You are the Messiah'. Different groups understood the term Messiah in different ways, but the basic meaning was someone who would bring peace and justice, a victorious and powerful, religious figure who would deliver the people from foreign rule.</p> <p>In Matthew's account Jesus immediately praised Simon Peter for his revelation and reminds him that the name Peter means 'rock'. It seems as if Jesus was giving Simon a new image/a change of name/ a new character, as the future leader of the Church. 'Rock' could be taken to refer to both Peter as a person and to his faith and insight in recognising Jesus as the Messiah.</p> <p>By praising Peter and telling the disciples not to tell anyone (according to Matthew), Jesus makes it clear that he is the Messiah.</p>	6

Question	Answer	Marks
5(c)	<p>'Christians should always say what they believe even if others disagree.'</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 the level descriptors for Assessment Objective 2.</p> <p>Responses might consider some of the following:</p> <p>To agree: Christians should be confident in defence of their religious belief in the face of criticisms of Christianity and perhaps criticism of religious belief in general. Responses might explore the view that Christian beliefs and principles (and perhaps religious believers in general) are undermined by an increasingly secular society, and they should not be afraid to say what they believe/to bear witness to their faith. That Christians might hide rather than defend their religion within their peer groups.</p> <p>To disagree: however, another view might be that Christians should 'stand up' for their religion but they should always be aware and sensitive of the beliefs and faith of others and recognise that in a multi-faith society there will be a variety of views and beliefs. Everyone has the right to their own freedom of expression and Christians must reflect that. Some might comment that there might be times when Christians wish to avoid persecution by staying quiet about their beliefs.</p>	8

Question	Answer	Marks
6(a)	<p>Give an account of the occasion when Jesus was asked about paying tax to Caesar.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matt 22:15–22</p> <p>Paying tax to Caesar</p> <p>Then the Pharisees went out and laid plans to trap him in his words. They sent their disciples to him along with the Herodians. ‘Teacher,’ they said, ‘we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You are not swayed by others, because you pay no attention to who they are. Tell us then, what is your opinion? Is it right to pay the poll-tax to Caesar or not?’</p> <p>But Jesus, knowing their evil intent, said, ‘You hypocrites, why are you trying to trap me? Show me the coin used for paying the tax. ‘They brought him a denarius, and he asked them, ‘Whose image is this? And whose inscription?’</p> <p>‘Caesar’s,’ they replied.</p> <p>Then he said to them, ‘So give back to Caesar what is Caesar’s, and to God what is God’s.’</p> <p>When they heard this, they were amazed. So, they left him and went away.</p>	6

Question	Answer	Marks
6(b)	<p>Explain why Jesus' answer to the question avoided the attempt by his enemies to trap him.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The tax had to be paid by every male Jew and it was bitterly resented. It meant the Jews had to pay a double tax, one to the Temple and one to Rome. Jesus knew they were trying to trap him. The Pharisees and Herodians had joined together to do this: the Pharisees believed the Temple tax was the more important, but the Herodians were more ready to compromise with Rome.</p> <p>The question was a trick question because to say that it was right to pay the tax and obey the Government would alienate the people, as the Romans were the occupying force and Jesus would be seen as a supporter of the Romans and their tyrannical rule.</p> <p>To say the tax was unlawful would be encouraging the Jews not to pay and would alienate the authorities and they would have reported him to the Romans as a traitor.</p> <p>Jesus avoided the trap by saying that they had to pay both taxes. To give both Caesar and God their dues. When Jesus asked for the coin they were using and showed the head of the Emperor, who guaranteed its worth, there was an obligation to pay something to Rome, but this should not interfere with their greater obligation to pay their dues to God.</p>	6

Question	Answer	Marks
6(c)	<p>'Jesus was right to deal with his enemies in different ways.'</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 the level descriptors for Assessment Objective 2.</p> <p>Responses might explain some of the following:</p> <p>To agree: candidates might argue that Jesus was successful in the way he dealt with enemies. Some responses might assess that Jesus dealt with his enemies successfully because he acted passively, avoiding trap questions in a peaceful manner. Candidates might give examples of times when he tried to avoid open conflict with the Pharisees. They might observe that Jesus remained persistent in attacking and teaching against people and practices he considered corrupt. They might refer to incidents when he did not avoid direct conflict on certain occasions.</p> <p>To disagree: another view might be that Jesus did not have to find different ways to deal with his enemies – he could have easily defeated them in any way he chose. He could have destroyed them and prevented his arrest and death. However, he allowed them to plot against him and arrest him. They might suggest that it was not Jesus' choice how he dealt with them, but he simply responded to the different ways in which they approached him. All relevant responses should be credited appropriately.</p>	8