



Cambridge O Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/12

Paper 1 The Portrayal of the Life and Teaching of Jesus

October/November 2020

MARK SCHEME

Maximum Mark: 80

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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This document consists of **17** printed pages.

Generic Marking Principles

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

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

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

GENERIC MARKING PRINCIPLE 2:

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

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

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

GENERIC MARKING PRINCIPLE 4:

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

GENERIC MARKING PRINCIPLE 5:

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

GENERIC MARKING PRINCIPLE 6:

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

Level descriptors for 2048**AO1: Describe and explain using knowledge and understanding.**

These level descriptors should be used for all part (a) and (b) questions.

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: 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	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>Give an account of the occasion when the future birth of Jesus was announced to Mary.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 1:26–38.</p> <p>God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph. Her name was Mary. The angel said ‘Greetings, you are highly favoured, the Lord is with you.’ Mary was troubled by this. The angel said to her, ‘Do not be afraid Mary, you have found favour with God. You will give birth to a child called Jesus. He will be great and called Son of the Most High ... his kingdom will never end.’</p> <p>‘How will this be,’ Mary asked the angel, ‘since I am a virgin?’ The angel answered, ‘The Holy Spirit will come upon you...the holy one to be born will be called the Son of God. Nothing is impossible with God. Elizabeth, your relative is also going to have a child.’</p> <p>‘I am the Lord’s servant,’ Mary answered. ‘May it be as you have said.’</p>	6
1(b)	<p>Explain why the writer of Luke’s Gospel might have included this account.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>In this account, Luke is proving this child is the Son of God. The passage states that the child born to Mary will be a son and his name will be Jesus. This is a divine decree - God’s will.</p> <p>The angel declares that the child will be great and uses titles that show this greatness ‘Son of the Most High’ and ‘Son of God’. This also indicates that the child to be born is divine.</p> <p>Luke is also proving that Old Testament prophecies about the Messiah will be fulfilled. The angel also says that the Lord God will give him the throne of his father David. This indicates that he is royalty and is a descendant of David, the great Jewish king. He will reign over the house of Jacob forever. This is an indication that he will be a king of the Jews.</p> <p>These are also titles and attributes of the Messiah, referred to in the Old Testament.</p>	6

Question	Answer	Marks
1(c)	<p>‘Luke kept his promise to Theophilus to “write an orderly account”.’ 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 the introduction to the gospel, Luke says that many people have tried to write an account of the events of the life of Jesus. He has investigated everything from the beginning so that he can write an ‘orderly’ (truthful) account. Luke sets out his gospel beginning with events before the birth of Jesus to show and prove Jesus’s ‘divine identity’. Luke takes great care to show that Jesus’s origins were not human but divine, inspired by God.</p> <p>Luke is keen to show that he is giving an historically accurate account so that Theophilus and the readers of the gospel can be certain that the beliefs about Jesus are true.</p> <p>Some candidates might explore whether Luke is actually recording events or attempting to provide his own explanations and beliefs. Candidates might also explore who might be his source/eyewitness to events such as the prediction of Jesus’ birth. Some candidates might use a range of examples that show that Luke was biased.</p>	8

Question	Answer	Marks
2(a)	<p>Outline what happened when Jesus visited the synagogue in Nazareth.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 4:16–28 (30).</p> <p>Jesus went to Nazareth, where he had been brought up. On the Sabbath day, he went to the synagogue. In the synagogue, he stood up to read and the scroll of the prophet Isaiah was handed to him. He read the passage from the scroll about the Servant of the Lord/the Messiah who would preach good news to the poor, free the prisoners, give sight to the blind, and release the oppressed.</p> <p>Jesus then said, ‘Today this scripture is fulfilled in your hearing.’ Everyone spoke well of him and asked if he was Joseph’s son.</p> <p>Jesus told them that they would ask him to perform miracles in his hometown as he had done in Capernaum. However, Jesus said to them, ‘I tell you the truth, no prophet is accepted in his hometown.’ (They would not believe in him.) He told them how both the prophets Elijah and Elisha had not performed miracles in their own country.</p> <p>The people in the synagogue were furious when they heard this, drove him out of the town and made to throw him off a cliff, but he passed through the crowd and went on his way.</p>	6
2(b)	<p>Explain why the people of Nazareth might have been angry with Jesus on this occasion.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The people might have been angry with Jesus because he did the unexpected. He also directly/indirectly referred to himself as ‘the anointed one’ (from Isaiah) and a prophet.</p> <p>When he came back to his hometown, he was already becoming famous for his teaching and performing miracles and cures.</p> <p>In the synagogue, he read from the scriptures and said, ‘Today they have been fulfilled.’ Everyone knew that he was Joseph’s son. They were amazed by the gracious way he spoke in the synagogue.</p> <p>Jesus knew what they were thinking. They wanted to challenge him to do in his own town (for them) what he had done for others, help his own poor people and cure the sick, etc.</p> <p>However, Jesus told them that he had not come to specifically help his own people (the Jews) but for everyone. This made them furious.</p>	6

Question	Answer	Marks
2(c)	<p>‘It was easier to believe in Jesus during his lifetime than it is 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 Objective 2.</p> <p>Responses might consider some of the following:</p> <p>It might be argued that the social and religious circumstances in first century Palestine might have made belief in Jesus and in a better life to come more attractive than it is today. His followers constantly witnessed the miracles and the power of his teaching and charisma.</p> <p>Some examples of the circumstances might be given, such as poverty and sickness and the cruelty of Roman rule. The importance of religious belief/law in Jewish life might be contrasted with the growth of a secular society today and changing ideas about eternal life.</p> <p>Another view might be that for committed Christians today there is no difficulty in holding a belief about/in Jesus. Also, there are different interpretations as what this term might mean.</p> <p>Some candidates might argue that the gospel stories prove that many of the people of Jesus’s time, especially the Jews, did have difficulty in believing in Jesus as the Messiah, despite witnessing the events of his ministry.</p>	8

Question	Answer	Marks
3(a)(i)	<p>Describe:</p> <p>the actions of the sinful woman when she anointed Jesus <u>and</u></p> <p>Mark according to the levels of response for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 7: 37–38</p> <p>A woman who had lived a sinful life in that town found out that Jesus was eating at the house of Simon the Pharisee. She brought a jar of alabaster perfume and stood behind Jesus at his feet weeping. She began to wet his feet with her tears. Then she wiped his feet with her hair, kissed them and poured perfume on them.</p>	6
3(a)(ii)	<p>Describe:</p> <p>how Jesus compared her actions to those of Simon the Pharisee.</p> <p>Responses might include some of the following:</p> <p>Luke 7:44–47</p> <p>Jesus said to Simon, ‘Do you see this woman? I came to your house and you did not give me any water to wash my feet but she wet my feet with her tears and wiped them with her hair. You did not greet me with a kiss but this woman has kissed my feet, you did not put oil on my head but she has put perfume on my feet.’</p> <p>‘Therefore, I tell you her many sins have been forgiven for she has shown much love. But he who has been forgiven little loves little.’</p>	

Question	Answer	Marks
3(b)	<p>Explain why this is a significant event in the gospel story.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>In the story, the Pharisee thinks that Jesus does not know what the woman is. When Jesus answers the Pharisee, he tells him that she is a forgiven sinner.</p> <p>The story is significant because, unlike the Pharisee, the woman recognises who Jesus is and that he should be welcomed as an honoured guest (the Messiah). The woman is given prominence as the central character of the story.</p> <p>Washing feet and anointing with perfume was an Eastern custom. The woman intended to anoint Jesus but was so overcome in his presence that she began to weep.</p> <p>Her tears wet his feet and she immodestly let down her hair to wipe his feet. Then she anointed him with the perfume.</p> <p>This outraged the Pharisee, but Jesus recognised her gratitude at being saved.</p> <p>The woman, a sinner who had been forgiven, had welcomed Jesus in a manner that recognised his status (identity). This would be the same way that forgiven sinners would welcome (and be welcome in) the kingdom. More mean-spirited people like the Pharisee would not.</p> <p>Some candidates might explain the significance in terms of anointing Jesus in preparation for his coming death.</p>	6

Question	Answer	Marks
3(c)	<p>‘Luke’s Gospel might also be known as the gospel of women.’ 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 contrast to Jewish culture that discriminated against women, Luke’s gospel might seem to empower, promote and sympathise with women. Candidates might select some evidence of this to illustrate the point.</p> <p>Women are seen in leading positions, e.g. the prophetess Anna in the Temple. Mary and Elizabeth are chosen and blessed by God.</p> <p>Women are seen to be receptive of Jesus’s teaching and understand who he is, as when Jesus visited Martha and Mary and in the anointing.</p> <p>There are examples of compassion for women in the healing miracles, directly and indirectly, e.g. the widow of Nain. Women disciples are with Jesus at the crucifixion and the first chosen to witness his resurrection.</p> <p>An alternative view might be that Luke’s Gospel is intended to show Jesus as a universal saviour and all barriers of religious and social discrimination and prejudice are challenged, not just discrimination against women. Also, the chosen twelve, the closest disciples were men, and men are the main protagonists in most of the gospels.</p>	8

Question	Answer	Marks
4(a)	<p>Give an account of the miracle when ten were healed of leprosy.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 17:11–19.</p> <p>(On his way to Jerusalem, Jesus travelled along the border between Samaria and Galilee.)</p> <p>As he was going into a village, he met ten men who had leprosy. The men stood at a distance and cried out to him ‘Jesus, Master, have pity on us.’ When he saw them, he said, ‘Go show yourselves to the priests.’ And as they went, they were cleansed (healed of the leprosy).</p> <p>One of them, when he realised that he was healed, came back, praising God in a loud voice. He threw himself at the feet of Jesus and thanked him - and he was a Samaritan.</p> <p>Jesus asked, ‘Were not all ten cleansed? Where are the other nine?’ He said that no one had returned to praise God except this foreigner (the Samaritan). Then he said to the Samaritan, ‘Rise and go your faith has made you well.’</p>	6
4(b)	<p>Explain what this story might show about the work and ministry 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>The focus of the story is Luke’s special interest in showing the universalism of Jesus’s ministry in his attitude towards outsiders and foreigners.</p> <p>Jesus’ healing of the ten did not discriminate between those who were Jewish and who were not. He was in Samaritan territory on the border between Galilee and Samaria. It was likely that someone in the group would not be Jewish. However, Jesus healed all the men as soon as he saw them, without hesitation. His compassion was for Jews and foreigners alike.</p> <p>The Samaritan who returned to thank Jesus put to shame the nine others. Jesus’s comment that no one had returned to praise God ‘except this foreigner’ indicated that it is only the outsider, who truly appreciates God’s goodness.</p> <p>At the end, the man is praised for his faith and Jesus emphasises that faith (in God) and healing are connected.</p>	6

Question	Answer	Marks
4(c)	<p>‘God heals those who have faith.’ 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 agreeing with the statement, responses might draw upon miracle stories such as this one and others in the gospel in which Jesus praises the faith of those he heals.</p> <p>Other examples of Christians today who receive healing while on pilgrimage or as a result of prayer or the ‘laying on of hands’ might be used as evidence in support of the statement.</p> <p>In disagreeing, there are many who are not healed/do not recover even though they have strong Christian faith.</p> <p>Everyone dies. Also, modern medicine and surgery save many lives and heal many people without any reference to faith.</p> <p>Some candidates might explore whether ‘healing’ necessarily means recovering health, or whether strong faith in God consoles and strengthens even those who cannot be cured.</p>	8

Question	Answer	Marks
5(a)	<p>In the parable of the Ten Minas (RSV Ten Pounds), what happened when the servant said that he had safely kept the one mina (RSV pound)?</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 19:21–26</p> <p>(The servant came to the master and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth. The other servants had used their minas/pounds wisely and made more.)</p> <p>He said, ‘I was afraid of you because you are a hard man. You take out what you did not put in and you reap what you did not sow.’</p> <p>His master was angry and called him a wicked servant. ‘You knew did you that I am a hard man ... Why then didn’t you put my money on deposit so that when I came back, I could collect it with interest?’</p> <p>Then he told those standing by to take the mina from the man and give it to the servant who had ten. But they protested that he already had ten. The master replied, ‘I tell you, to everyone who has, more will be given but as for the one who has nothing, even what they have will be taken away.’</p>	6
5(b)	<p>Explain 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 king returns to make judgement on how his servants have behaved. The loyal servants who are rewarded are the ones who have prepared for the king’s return and have increased his wealth. The disloyal servant who is punished has done nothing to increase his master’s wealth and has wasted the opportunity.</p> <p>In first century Judaism, the king and his servants represented God and Israel. The story of the king returning is a warning to those listening to Jesus who believed God’s kingdom to be coming soon, that it is indeed coming but with judgement and there will be both reward and punishment.</p> <p>Some candidates may use a modern-day example of the correct use of time and talent as a way of interpreting the meaning of the parable.</p>	6

Question	Answer	Marks
5(c)	<p>‘The treatment of the servant makes Jesus’s teaching in this parable hard to understand.’ 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>One view might be that in the parable, the judgement of the king is seen to be harsh and without mercy. There is no pardon for the unfortunate servant who hid his money because he was afraid of the king. The example of his wrongdoing might not seem so serious to the reader today.</p> <p>As with all the parables, it may have been easier to understand by the people listening in the first century in Jerusalem.</p> <p>Another view might be that the parables are teachings for all times, and they can be interpreted by using modern day situations and circumstances. An example of how the meaning of this parable is often interpreted for readers today might be given.</p>	8

Question	Answer	Marks
6(a)	<p>Describe the conversation between Jesus and those who were crucified with him.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 23:39–43.</p> <p>Two criminals were crucified alongside Jesus. One on his right-hand side and one on his left. One of the criminals hurled insults at Jesus. ‘Aren’t you the Christ? Save yourself and us!’</p> <p>But the other criminal rebuked him and said, ‘Don’t you fear God, since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.’ Then, he said, ‘Jesus remember me when you come into your kingdom’.</p> <p>Jesus answered him, ‘I tell you the truth, today you will be with me in paradise.’</p>	6
6(b)	<p>Explain why Judas might have betrayed Jesus.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>One of the reasons given by Luke (22:3) is that ‘Satan entered Judas’, and he went and met with the chief priests and officers of the Temple guard to discuss with them how to betray Jesus. This suggests that the Devil tempted Judas to betray Jesus.</p> <p>They arranged to give him money for giving/finding evidence against Jesus and betraying him, and so a possible motive might have been greed.</p> <p>Another explanation might be ambition. Judas was ambitious both for himself and for Jesus to gain earthly power/importance and that if Jesus was forced into a position where he was forced to act, his true identity would be revealed and there would be glory for him and the disciples. This would mean that Judas believed in the true identity of Jesus as the Messiah. One theory is that Judas might have been a zealot.</p> <p>Another possibility might be self-preservation. Judas could see that things were going badly for Jesus and so he changed sides. By giving/collecting evidence against Jesus and betraying him to the authorities and to his enemies, he hoped to save himself and to be rewarded. Judas realised that if Jesus was arrested his disciples/followers were in danger of being arrested and executed too.</p>	6

Question	Answer	Marks
6(c)	<p>‘For Christians, knowing why Jesus died is more important than knowing how he died.’ 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, responses might discuss the importance of knowing why Jesus had to die, e.g. divine destiny, redemption, resurrection, the forgiveness of sins. To show through the resurrection that God (good) could triumph over evil and fulfil the promise of salvation / the forgiveness of sins and eternal life.</p> <p>In comparison, knowing the details of the earthly means used to achieve this (through the cruel death of crucifixion) is of less importance.</p> <p>Or, it might be argued, that it is necessary to know about the cruelty of Jesus’ death to show that Jesus fulfilled the Old Testament predictions about the rejection and suffering of the Son of Man and to prove that Jesus was the Messiah.</p> <p>Some candidates might express the view that both aspects are equally, important as a part of any gospel study of Jesus. Both, the manner of his death and the reason for it were fulfilment of Old Testament prophecy for the Messiah, Son of God.</p>	8