



Cambridge O Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/12

Paper 1 The Portrayal of the Life and Teaching of Jesus

May/June 2021

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 **16** printed pages.

Generic Marking Principles

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

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

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

GENERIC MARKING PRINCIPLE 2:

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

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

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

GENERIC MARKING PRINCIPLE 4:

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

GENERIC MARKING PRINCIPLE 5:

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

GENERIC MARKING PRINCIPLE 6:

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

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.
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 the main characteristics of Matthew's Gospel.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might describe some of the following:</p> <p>In his gospel Matthew puts emphasis on the fulfilment of Old Testament prophecies to show Jewish Christian readers that Jesus was the long-awaited Messiah. He uses about a hundred direct and indirect references to this. He uses the title 'Son of David' frequently.</p> <p>Matthew portrays Jesus as the giver of the New Law not only in comparing him to Moses going up the mountain, as in the Sermon on the Mount, but also by the way the gospel is arranged in five teaching sections which probably represent the Pentateuch, the first five books of the Bible. This suggests that he was writing for Jewish Christian readers who had many questions.</p> <p>Matthew shows Jesus working only among his own people, the Jews. The disciples are instructed not to go to the Gentiles and Samaritans. It is the only gospel to use the word 'Church': the gospel reflects Christian Church life. Matthew puts emphasis on the need for authority and Christian leadership in proclaiming the Good News.</p> <p>There is a great deal of eschatological interest. Matthew frequently refers to 'the end of the world' and judgement as well as the Second Coming of Christ. Many of the parables begin with 'The kingdom of heaven is like...' The writer obviously believed or hoped that the Kingdom would come in the near future.</p>	6

Question	Answer	Marks
1(b)	<p>Explain why some scholars think that not all of Matthew’s Gospel was written by Matthew the apostle.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The name of Matthew the apostle has been associated with the gospel since earliest times. Early Christian writers such as Papias and Irenaeus state that Matthew the apostle wrote a gospel or some of the sayings of Jesus in Hebrew or Aramaic.</p> <p>However, most scholars agree that Matthew’s Gospel as it is now was never written in Hebrew before it appeared in Greek. A possibility is that Matthew the apostle compiled a collection of Jesus’ sayings and that the author of Matthew’s Gospel took from this the five groups of Jesus’ teachings that are a distinctive feature of the gospel.</p> <p>The author of the gospel was not an eyewitness as Matthew the apostle would have been. There is nothing to indicate personal involvement in the events and there is a lack of vivid, realistic detail that an eyewitness might record, leaving only essential points/teachings.</p> <p>It is generally agreed that Matthew’s Gospel was written by an unknown Jewish Christian author who used a range of sources, such as Mark, Q and his own (possibly oral) sources of information which may well include the genuine writings of the apostle.</p>	6
1(c)	<p>‘Matthew’s Gospel was not written to be an accurate historical account.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points 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, candidates might argue that Matthew may have selected certain material/information for a purpose - to achieve his aims. The evidence of additions and omissions from other gospels suggests some unreliability. He may have used certain material just to make a point. He also uses information to give a carefully formed structure to his gospel which makes it not necessarily a chronological account of what happened. Candidates may refer to his editing of his sources (such as Mark) to demonstrate that his own interests feature in the gospel, rather than a directly accurate account.</p> <p>To disagree: all writing is for a purpose, whatever that purpose may be and so Matthew having a purpose in writing his gospel does not mean material is unreliable. There are many instances where the material and information in Matthew is recorded and supported in the other gospels and early Christian writings. Candidates may argue that Matthew was written to be accurate theology, rather than accurate history.</p>	8

Question	Answer	Marks
2(a)	<p>Describe the visit of the Magi (<u>RSV</u> wise men) to the infant Jesus.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matthew 2: 1–12.</p> <p>After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi (wise men) from the east came to Jerusalem and asked, ‘Where is the one who has been born King of the Jews? We saw his star in the east and have come to worship him.’</p> <p>When King Herod heard this, he was disturbed and called together all the chief priests and teachers of the law and asked them where Christ was to be born. They replied that the prophecy was that out of Bethlehem in Judea a ruler would come who would be the shepherd of the people of Israel.</p> <p>Herod then called the Magi secretly and found out the time that the star had appeared and he sent them to Bethlehem and said ‘Go and make a careful search for the child. As soon as you find him, report to me so that I too may go and worship him.’</p> <p>The Magi then went on their way and the star they had seen in the east appeared before them and guided them to where the child was. On coming to the house, they saw the child and his mother, Mary, and they bowed down and worshipped him.</p> <p>Then they presented him with gifts of gold, incense (frankincense) and myrrh. Then, having been warned in a dream not to go back to Herod, they returned to their country by another route.</p>	6

Question	Answer	Marks
2(b)	<p>Explain the significance of the visit by the Magi (<u>RSV</u> wise men) in the birth story in Matthew.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Many people believed that the appearance of a star heralded the coming of a great event or a great person. There was widespread expectation among the peoples of the East that a world deliverer would appear in the West. The wise men in the story assumed that the star heralded the coming of the Jewish Messiah.</p> <p>The story expresses the idea that men from different lands and backgrounds came to pay homage to Jesus, regardless of race or religion.</p> <p>The story also reveals the reaction of Herod who was threatened by the news of the birth of a king and made a treacherous plan. This is a precursor to many events in the gospel narrative.</p> <p>In Christian teaching each of the three gifts brought by the Magi was symbolic. Gold was a symbol of kingship, frankincense (associated with worship) acknowledged the divinity of Jesus and myrrh (used as both a healing ointment and for anointing the dead) indicated suffering and death. This aspect of the passage can be said to reveal key aspects of Jesus' person and work.</p> <p>The Magi do not return to Herod, having perhaps realised his evil intentions and their actions indicate that the baby has a (divine) destiny to fulfil, one that will be guided by God who appeared in the dream to the Magi.</p>	6

Question	Answer	Marks
2(c)	<p>‘Jesus was not the type of Messiah that the Jews expected.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points 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>Candidates are likely to agree with the statement because the popular Jewish expectations for a Messiah were for a warrior king who would deliver them and restore God’s kingdom through freeing the Jewish people and their religion from Roman occupation. They expected the Messiah to usher in a golden age of peace and prosperity. They might also make reference to the fact that the Pharisees expected a Messiah who would affirm their ways, rather than challenge them in the way that Jesus did.</p> <p>However, Jesus does have the qualities and power of the Messiah/Son of Man as prophesied in Isaiah, his ministry is one of healing and forgiveness of sins and spreading the good news to the poor. His teachings are about ‘love your enemies’.</p> <p>Responses are likely to argue that Jesus was a different kind of leader to the one that the Jews, oppressed by the Romans, had come to expect but he was the leader prophesied in the Old Testament.</p>	8

Question	Answer	Marks
3(a)	<p>Give an account of Jesus’ teaching about prayer 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>Prayer, Matthew 6:5–15</p> <p>Jesus taught:</p> <p>When you pray, do not be like hypocrites - standing in the synagogues and on street corners to be seen by men; they received their reward in full. When you pray go to your room and close the door and pray to you Father who is the unseen; he will see you and reward you. Do not babble like pagans as they think they will be heard because of many words. Your Father knows what you need before you ask him.</p> <p>This is how you should pray:</p> <p>Lord’s prayer: Our Father in Heaven/hallowed be your name/your kingdom come/your will be done/ on earth as it is in heaven./Give us today our daily bread./Forgive us our debts/ as we have also forgiven our debtors./And lead us not into temptation/ but deliver us from the evil one.</p>	6

Question	Answer	Marks
3(b)	<p>Explain what the prayer in the Garden of Gethsemane reveals about 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 briefly explain that after the Last Supper and immediately before his arrest, Jesus left the disciples and went to pray alone.</p> <p>Jesus' prayer shows him to be human and afraid of his fate. He addresses his prayer to 'Father' and asks for the suffering to be taken away. 'Take this cup from me.' This might imply that Jesus, who had already predicted his death, knows his fate. (It is also possible that Jesus' agony was over something other than the prospect of death and suffering - the 'cup' referring to the Old Testament reference to the 'cup of the Lord's wrath', God's judgement against sinners).</p> <p>However, Jesus finishes his prayer in complete obedience to God's will, 'Not my will ...' Some candidates might develop their answer to show the events are important to Christians as proof that Jesus was Messiah/Son of God but also human. Some might explain the event as a demonstration of obedience to God and/or the value of prayer to Christians.</p>	6
3(c)	<p>'Christians should pray for others, not for themselves.'</p> <p>To what extent do you agree? Show in your answer that you have considered different points 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, candidates are likely to argue that prayer is often not only for the benefit of a single individual, but Christians pray for others, for healing, for a community, or a nation. Examples might be given to support this argument. Some might comment on the importance of a prayerful congregation or community and the purpose of public prayer as a sign or witness of belief.</p> <p>However, prayer is also very much for the benefit of the individual and prayer can be personal in terms of forgiveness of sin, or, when in need of consolation, or in times of personal despair such as grief or anxiety, or, in gratitude, to give thanks. People will also often pray for guidance or in thanksgiving. Examples of the different benefits to the individual and the different types of prayer in public and private worship might be given to support the argument.</p>	8

Question	Answer	Marks
4(a)	<p>Give an account of the healing of two demon-possessed men (<u>RSV</u> two demoniacs) in the region of the Gadarenes.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include the following:</p> <p>Matthew 8:28-34.</p> <p>Jesus came to the region of the Gadarenes and two demon-possessed men, coming out of the tombs, met him. They were so violent that no one could pass. They shouted 'What do you want with us Son of God? Have you come here to torture us?'</p> <p>A large herd of swine was feeding at some distance from them. The demons begged, 'If you cast us out, send us into the herd of swine.' Jesus commanded them to 'Go'. Suddenly the whole herd rushed down the steep bank into the lake and died (perished) in the water. Those tending the pigs (the swineherds) ran off and told the whole town what had happened. The whole town came out to Jesus and begged him to leave the neighbourhood.</p>	6
4(b)	<p>Explain what this story 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 the Jewish belief about the link between demon possession and sin and the battle between good and evil.</p> <p>The significance of the story in Matthew's Gospel might be explained as one in which Jesus' true identity is revealed when he is addressed by the men as 'Son of God' and this occurs in the early stages of his ministry.</p> <p>Also, the ability of Jesus to address the evil spirits directly and their pleas to him show him to be no ordinary exorcist/healer (of which there were many at the time). The ability to send the spirits into the pigs and the death of the pigs (an unclean animal) add further to the significance of the story.</p> <p>Some candidates might comment on the fact that the healing happens in Gentile territory (which explains the presence of the pigs). This could indicate the universal nature of Jesus' ministry as saviour. The possible negligence of the swineherds might have caused them to be afraid and spread a rumour of fear in the town. That the people of the town were afraid and asked him to leave, shows a lack of understanding of the nature of Jesus' power.</p>	6

Question	Answer	Marks
4(c)	<p>‘Demon possession does not happen today.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points 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>Candidates might explore the view that what was seen to be demon possession in New Testament times might have been mental illness. Candidates might discuss different views on psychological reasons for what was termed as ‘demon-possession’ in the gospel and suggest that such a term would not be used today.</p> <p>Some responses might give an example of human addictions and types of depression that can cause misery and suffering. These are sometimes referred to as ‘personal demons’ today.</p> <p>Another view might be that Christians believe that the devil/evil is still at work in the world and that God is able to defeat evil spirits today, just as related in the instances of exorcisms in Matthew’s Gospel. Such dramatic events are taken as proof of God’s power today just as they were seen as proof of the identity of Jesus in Mathew’s stories.</p> <p>Some candidates might draw comparisons with the need for Christians today to take the matter seriously because in many parts of the world there is a strong belief in evil spirits and demon possession.</p>	8

Question	Answer	Marks
5(a)	<p>Give an account of the parable when Jesus compared the kingdom of heaven to ten virgins (<u>RSV</u> maidens).</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matthew 25:1–13</p> <p>Jesus compared the kingdom of heaven to ten virgins who took their lamps and went out to meet the bridegroom at a wedding. Five of them were foolish and five of them were wise. The foolish ones did not take any oil with them. The wise, however, took oil in jars. The bridegroom was a long time in coming and they all fell asleep while waiting.</p> <p>At midnight, the cry rang out ‘Here is the bridegroom. Come and meet him.’ Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise ‘Give us some of your oil; our lamps are going out.’ ‘No’, the wise replied ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’</p> <p>While they were away, the bridegroom came and those who were ready went in with him to the banquet. The door was shut. Later, the others came also and cried for the door to be opened. Their request was refused. ‘Therefore,’ Jesus said, ‘keep watch for you do not know the day or the hour’ (the kingdom will come).</p>	6
5(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>This is a parable about the coming of the kingdom of heaven. It is also a parable about watchfulness. At a wedding it was the custom for a bridegroom to go in procession to the bride’s house and after much festivity and a wedding banquet, conduct her back to his own house. In Jewish traditional teaching, the arrival of the kingdom was referred to as a great feast/banquet. It might also be explained that Christian teaching sees Jesus as the Messianic bridegroom.</p> <p>Jesus may have been commenting on the fact that many Jews were unprepared for the coming of the Messiah and there is a note of urgency in the parable because those who are unprepared will not be able to enter the kingdom of heaven. So, the foolish ones are representative of those people who are unaware/unprepared for the coming of the kingdom of God and for future judgement. They will be excluded from heaven because they have not prepared/lived piously in their earthly life.</p> <p>The early Christian interpretation of the parable was that it was about the second coming of Christ (the second advent) and that they should be watchful and prepared for it.</p>	6

Question	Answer	Marks
5(c)	<p>‘Parables made Jesus’ message clear to everyone.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points 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, it could be argued that parables are a memorable way of teaching; they helped people to understand the message and enabled Jesus to teach controversial things without causing opposition. Parables were a common teaching method in Jesus’ time and so people were used to looking for further meaning in the stories.</p> <p>To disagree: in the gospel, Matthew 13:10-17 implies that parables divide people. Jesus said that he spoke in parables because the knowledge (secret) of the kingdom of heaven would be given to some but not to others.</p> <p>Understanding the meaning of Jesus’ parables depends upon recognition of Jesus as Messiah.</p> <p>Responses might also explore other views/examples that parables are not always easily understood and Jesus had to explain some of them to the disciples/audience.</p>	8

Question	Answer	Marks
6(a)	<p>Describe what happened:</p> <p>(i) at the burial of Jesus <u>and</u></p> <p>(ii) on the following day.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>(i) Matthew 27:57–61</p> <p>On the day of the crucifixion, as evening approached, a rich man from Arimathea, who had become a disciple of Jesus, went to Pilate and asked for Jesus' body. Pilate ordered that it should be given to him. The man, Joseph, took the body, wrapped it in a clean linen cloth and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.</p> <p>Mary Magdalene and the other Mary were sitting opposite the tomb watching.</p> <p>(ii) Matthew 27:62–66</p> <p>The next day, the day after Jesus had been buried, the chief priests and the Pharisees went to Pilate and told him that Jesus had said he would rise after the third day and they asked Pilate to make sure that the tomb was secure so that the disciples could not steal the body and tell people that he had been raised from the dead. So, Pilate told them to take a guard and make the tomb as secure as possible. So, they put a seal on the tomb and posted the guard at the tomb.</p>	6

Question	Answer	Marks
6(b)	<p>Explain why Matthew included some guards in his account of what happened after the resurrection.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The mention of the guards after the resurrection would make Matthew’s audience think immediately of the guards at the tomb, which Matthew would have included to emphasise the Christian argument that the body could not have possibly been moved because the tomb was sealed and guarded.</p> <p>However, if, as Christians asserted, the body of Jesus could not have been stolen because of the presence of the guard then why did the soldiers keep quiet about what really happened? In Matthew 28:11-15, there is an explanation: the soldiers were bribed. After the resurrection when Jesus had appeared to the women, the guards went into the city and reported to the chief priests everything that had happened. The chief priests and the elders devised a plan. They gave the guards a large sum of money as a bribe, telling them to say, ‘His disciples came during the night and stole him away while we were asleep.’ The guards took the money and did as they were told. So, the story/rumour that the disciples had stolen the body was widely circulated and believed by the Jews.</p> <p>Matthew uses these characters to emphasise that the resurrection was real alongside the appearance stories.</p>	6

Question	Answer	Marks
6(c)	<p>‘The disciples were not expecting to see Jesus alive after his crucifixion.’</p> <p>To what extent do you agree? Show in your answer that you have considered different points 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>Candidates might argue in favour of the statement and offer evidence from the gospel that the disciples were not expecting to see Jesus alive again after his death. His predictions about his future had never made much impression upon them and they may not have even fully understood him.</p> <p>Before the Transfiguration when Jesus predicted his death and resurrection, Peter cried, ‘Never, Lord, this shall never happen to you!’ And later in Galilee when he again predicted his death and being raised to life, the disciples were ‘filled with grief’. Even at the appearance on the mountain in Galilee ‘some doubted’.</p> <p>However, it might also be argued that the disciples were quite capable of believing in the truth of the resurrection. The angel at the tomb had told the women to tell the disciples to go to Galilee where they would see him. The disciples did gather at the mountain, a prearranged meeting place, to meet with Jesus after his death. His appearance/the resurrection made such an impact upon them that they changed from frightened disciples to missionaries ready to face death for what they believed. It was also the central theme of their teaching as the first Christian apostles.</p>	8