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**RELIGIOUS STUDIES (BIBLE KNOWLEDGE)**

**2048/13**

Paper 1 The Portrayal of the Life and Teaching of Jesus

**October/November 2019**

MARK SCHEME

Maximum Mark: 80

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**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 **18** 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.

**Levels of Response Descriptors.****AO1: Describe and explain using knowledge and understanding.**

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

Level 4	6 marks	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.
Level 3	4–5 marks	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.
Level 2	2–3 marks	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.
Level 1	1 mark	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.
Level 0	0 marks	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 4	7–8 marks	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.
Level 3	5–6 marks	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.
Level 2	3–4 marks	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.
Level 1	1–2 mark	The candidate's response is descriptive with no attempt to discuss or evaluate the material at all. Viewpoints are unsupported.
Level 0	0 marks	No response submitted, or clearly lacks any understanding whatsoever of the subject matter.

Question	Answer	Marks
1(a)	<p><b>Describe <u>two</u> religious groups at the time of Jesus.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p><b>Sadducees</b> were a rich landowning class. They had their origins in the family of Zadok, the High Priest in King David’s time. They were based in Jerusalem and had the majority of places on the Sanhedrin, the Jewish council. The High Priest was always a Sadducee. They served only in the Temple and had their own traditions. They did not conform to the traditions of the Pharisees. They relied mainly on the Pentateuch, the first five books of the Bible and did not believe in resurrection or the existence of an afterlife. Unlike other groups, the Sadducees co-operated with Roman rule. The Sadducees did not survive the destruction of Jerusalem and the Temple in 70 A.D.</p> <p><b>Pharisees</b> were a religious pressure group, not an official religious body. They operated mainly in synagogues in towns. By the first century, the Pharisees were predominantly middle-class and a more popular group than the more aristocratic Sadducees. They believed in strict observance of the law, according to the Torah and thought that this would bring about perfect conditions for God to act and bring in the Kingdom. Through strict interpretation of the oral law, they tried to bring about the maximum holiness in daily life. In opposition to Jesus, they were often shown as interpreting the law too narrowly and so losing the ‘spirit of the law’.</p> <p><b>(Zealots</b> were more often seen as a political pressure group but might be included here as a religious group, if correctly described.)</p>	<b>6</b>

Question	Answer	Marks
1(b)	<p><b>Explain why Jesus was often in conflict with the religious authorities during his life.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Selection of information to illustrate some of the ways in which Jesus and the religious authorities came into conflict during his ministry. Responses are likely to give examples from Jesus' ministry where his teaching and actions brought him into conflict with the Sadducees and the Pharisees. Reference will probably be made to teachings about the Sabbath, or direct references to the hypocrisy of the Pharisees, when Jesus challenged their interpretations of the law.</p> <p>His teachings on the Kingdom of Heaven, his actions in overturning the tables in the Temple offended and stirred up trouble with the Sadducees. The religious authorities went out of their way to set traps for Jesus with awkward questions or challenges to the way he and the disciples were behaving. When Jesus successfully answered these, this aroused their enmity even more.</p> <p>Jesus' choice of company of outcasts and sinners offended the religious authorities. His healing miracles and offering forgiveness of sins led to accusations of blasphemy, of claiming to be the Son of God. The religious authorities were afraid of the unrest that Jesus might cause.</p>	6

Question	Answer	Marks
1(c)	<p><b>‘Jesus should not have challenged the authorities.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></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 explore whether Jesus deliberately caused conflict and thought it justifiable. Or, whether it was an unavoidable result of his ministry and following his predestined course as Saviour / Messiah.</p> <p>One view might be that Jesus deliberately put himself in danger by challenging the authorities. The religious and political interests of the Jews and the Romans meant that he was often teaching in opposition to them, so he was bound to make enemies.</p> <p>However, another view might be that Jesus did not purposely challenge the authorities. In fact, he handled conflict with the authorities in a calm and peaceful way. Also, the wisdom of his teaching and the miracles of his healing were the main purpose of his ministry. The conflict was generally both caused by and in the minds of others.</p> <p>Some might argue that often conflict occurred as a result of Jesus’ actions and teachings whether that was his intention or not. Candidates might use some evidence from Luke to show that whatever Jesus did, there was determined opposition to him from his enemies. Whatever he did to find a peaceful solution, it still led, in the end, to his arrest and death.</p>	8

Question	Answer	Marks
2(a)	<p><b>Give an account of what John the Baptist, said to:</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p>	6
2(a)(i)	<p><b>the crowd (<u>RSV</u> multitudes), tax collectors and soldiers <u>and</u></b></p> <p>To behave justly and fairly towards other – the man with two cloaks should share with him who has none and the one who has food should do the same. Tax collectors were told not to collect more than required. Soldiers were advised, ‘Don’t extort money, don’t accuse people falsely (to be paid bribes) and be content with your pay.’</p>	
2(a)(ii)	<p><b>those who wondered if John the Baptist was the Christ.</b></p> <p>‘I baptise you with water but one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptise you with the Holy Spirit and with fire.’ John also made reference to ‘his winnowing fork (to separate the wheat from the chaff / the good from the bad) is in his hand to clear the threshing floor.’ Indicating that the Messiah would be judge as well as saviour.</p>	
2(b)	<p><b>Explain Jesus’ response to the messengers John the Baptist sent to him.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>John had preached that there was one to come after him, for whom he was preparing the way. He sent two of his disciples to Jesus with a message: ‘Are you the one who was to come, or should we expect someone else?’</p> <p>Jesus did not reply directly and admit he was the Messiah (this would have been far too dangerous). At that time Jesus was curing many with diseases and evil spirits and giving the blind back their sight. So he told the messengers: ‘Go back to report to John what you have seen and heard. The blind receive sight, the lame walk, those who have leprosy (skin disease) are cured, the deaf hear, the dead are raised and the good news is preached to the poor.’</p> <p>By his response, Jesus was showing that what was prophesied in Isaiah about the messianic age was coming true. He hoped that John would recognise this as a positive answer to his question without any direct admission from Jesus – perhaps because it was too early in his ministry to reveal directly who he was.</p>	6



Question	Answer	Marks
2(c)	<p><b>‘John the Baptist did not think Jesus was the Messiah.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></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, candidates might argue that, for John, perhaps Jesus was not doing as he had expected. If Jesus was the Messiah, why wasn't he establishing the messianic kingdom, as John had prophesied would happen? John's own preaching about the coming of the Lord was about a time of judgement and repentance (fire and cleansing).</p> <p>Some responses might refer to the fact that Jesus does not send John a direct answer. Conclusions might be that John was puzzled about the true nature of Jesus. Whether he was ever fully convinced that Jesus was the one for whom he prepared the way, is not known or made clear.</p> <p>However, it might be argued that John had heard about Jesus from his disciples and he did think Jesus might be the one he had predicted would come, which is why he sent the message to Jesus. After receiving Jesus' reply, John would be expected to recognise the signs in the healing miracles and in the quotations from Isaiah that the kingdom / salvation was beginning.</p>	8

Question	Answer	Marks
3(a)	<p><b>Describe the healing of the paralytic (<u>RSV</u> paralysed man).</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>When Jesus was teaching and healing in Galilee, Pharisees and teachers of the law came from all over to watch him. Some men came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus. When they could not do this, they went up onto the roof and lowered him on his mat into the middle of the room.</p> <p>When Jesus saw their faith, he said to the man, ‘Friend, your sins are forgiven.’ The Pharisees and teachers of the law thought to themselves, ‘Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?’</p> <p>Jesus knew what they were thinking and said to them ‘Why are you thinking these things...which is easier to say... “Your sins are forgiven”, or, “Get up and walk?” But as you know the Son of Man has authority on earth to forgive sins...’</p> <p>He told the paralysed man to take up his bed and go home. Immediately the man stood up and went home, praising God.</p> <p>Everyone was amazed and gave praise to God. They were filled with awe.</p>	<b>6</b>

Question	Answer	Marks
3(b)	<p><b>Explain why this miracle surprised those who saw it.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>The house where the miracle occurred was overcrowded. The Gospel says, 'Pharisees and teachers of the law had come from every village in Galilee to see Jesus.' People who claimed to be miracle-workers and healers were common at the time but this healing was different.</p> <p>The man was carried to the house by his friends and when he was able to get up and walk, everyone was amazed because the cure was immediate.</p> <p>Most Jews considered sick people to be sinners and outcasts being punished by God. The fact that they were suffering was a sign of their wickedness. To those watching, it was blasphemy for Jesus to appear to be speaking or acting as God in saying to the paralysed man that his sins were forgiven.</p> <p>Jesus' answer to the Pharisees' criticism might have upset them because he was accusing them of not believing that a sick man could be forgiven / cured. Their lack of faith is contrasted with the faith of the man and his friends whom Jesus praised.</p> <p>Also, Jesus claimed, 'The Son of Man has authority on earth to forgive sins ...' He used the title 'Son of Man', which was a reference to another Old Testament title that might have surprised those present and made them think he was claiming to be the Messiah.</p>	<b>6</b>

Question	Answer	Marks
3(c)	<p><b>'People today are too weak in faith to believe in miracles.'</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></p> <p>Mark according to the level descriptors for Assessment Objective 2. Responses might consider some of the following: Some responses may discuss the nature of miracles as a suspension of the normal laws of the universe and their role, as demonstrations of the ultimate power of God.</p> <p>It may be argued that some people find them difficult to believe because in the technologically advanced world of today it is problematic to accept miracles as valid or as historically reliable accounts because they do not match a modern scientific worldview.</p> <p>However, for Christians of faith, even though not fully understood, miracles can encourage gratitude and strengthen their belief that nothing is impossible for God. This and the benefits physically and spiritually to be received from healing might be more important than a scientific or rational explanation. Candidates might use examples of miracles from the gospel, or, those achieved on Christian pilgrimage, at shrines or in services of worship, to support arguments.</p> <p>Another view might be that people today often use the term miracle in a number of ways. Sometimes it is used to describe a natural event such as childbirth and religious faith may or may not be relevant.</p>	8

Question	Answer	Marks
4(a)	<p><b>Give an account of:</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p>	6
4(a)(i)	<p><b>the occasion when Peter declared that Jesus was the Christ of God and</b></p> <p>Once when Jesus was praying in private and the disciples were with him, he asked them, 'Who do crowds say I am?' They replied, 'Some say John the Baptist and some say Elijah and others ... one of the prophets from long ago come back to life.' But what about you?' he asked, 'Who do you say I am?' Peter answered, 'The Christ of God' (Messiah).</p>	
4(a)(ii)	<p><b>what Jesus then said to all the disciples about following him.</b></p> <p>Jesus said that anyone who wanted to follow him would have to sacrifice and take up their cross daily. 'For whoever wants to save his life will lose it but whoever loses his life for me will save it (gain salvation).' He also said, 'If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory.' He also told them that some of them would see the kingdom of God before they died.</p>	
4(b)	<p><b>Explain how the disciples showed courage in following Jesus.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Once they were called, the disciples left everything behind: their homes, families and occupations and followed Jesus, throughout Galilee and down to Jerusalem. As demanded, they took up the cross daily and devoted their lives to Jesus.</p> <p>Responses might explain the courage demanded of the disciples, generally, as a group of companions and followers, or, select information about individuals.</p> <p>They supported Jesus in his teaching and healing and in his defiance of the Pharisees and religious authorities. The disciples were often the focus of the Pharisees' criticisms and challenges to Jesus. Jesus' ministry was seen as revolutionary and controversial and the disciples were implicated in this and so were in danger. They often did not understand Jesus but they had the courage to trust him and devote their lives to following him.</p> <p>An example might be the courage and faith they showed when Jesus sent out the Twelve, travelling through the towns, preaching the good news and healing.</p>	6

Question	Answer	Marks
4(c)	<p><b>'It is impossible to follow the example of Jesus.'</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></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 assess arguments for and against the possibility of following the example of Jesus today. 'What would Jesus do?' is often used as a way of determining whether actions are right or wrong and as an aid to moral and ethical decision-making.</p> <p>Some might argue that it is impossible to follow the example of Jesus, as he was God incarnate and therefore without flaws or that he lived 2000 years ago in a society very different from our own.</p> <p>Another view might be that he was human as well as divine and he did show human traits (of anger and despair on occasions) and he set examples in his ministry and teaching for humans to follow. Jesus set standards that were meant to be achievable by human beings and so to follow the example of Jesus is not an impossible task.</p> <p>Some examples might be given to support arguments.</p>	<b>8</b>

Question	Answer	Marks
5(a)	<p><b>Give an account of the parable of the Rich Fool, including the question Jesus was asked before he told the parable.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>A man requested Jesus to tell his brother to give him his share of an inheritance. Jesus warned those who were listening, ‘Watch out, be on your guard against all kinds of greed ... a man’s life does not consist of the abundance of his possessions.’</p> <p>He then told the parable. The ground of a rich man produced a good crop. He thought to himself, ‘What shall I do? I have no place to store my crops.’</p> <p>Then he said, ‘I will tear down my barns and build bigger ones and there I will store all my grain and goods. I’ll have plenty of good things laid up for many years. I will take life easy and eat, drink and be merry.’</p> <p>But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself? This is how it will be with anyone who stores up things for himself but is not rich towards God.’</p>	6
5(b)	<p><b>Explain the teachings in this parable about the purpose of life and the use of wealth.</b></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 in the parable the man is content but he is also self-satisfied and selfish and in his haste to secure a comfortable life for himself, he has forgotten that he is not in charge of his destiny, God is.</p> <p>The man plans to use his wealth for his own greed and selfishness and has neglected to ensure that he has the right kind of wealth. Riches in heaven obtained through care and compassion for others, kind acts, feeding the hungry, helping the poor (through the proper use of his wealth) and devotion to God.</p> <p>The picture presented is of the man, dead in the night and all his barns, bulging with crops, rotting away and of no use to him in eternal life. The purpose of life on earth is preparation for eternal life with God, not the hoarding of earthly riches.</p>	6

Question	Answer	Marks
5(c)	<p><b>‘Christians should not rely on God to give them what they need.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></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 support the statement from the point of view of the need to use human endeavour / work to provide for a family or to combat the different levels of poverty in the world. Responses might give reasons as to why, according to Christian teaching, people should use their gifts and human ability to provide for themselves and others.</p> <p>However, it might be argued that there are limitations to human ability and occasions and circumstances when human endeavour is not sufficient and Christians might need to rely on God’s guidance to do the right thing, or, need to make requests through prayer. Other examples might be given.</p> <p>Some candidates might approach the question from the point of view that what human’s want and what they need is not the same thing. Or, that all things come from / are given by God.</p>	<b>8</b>



Question	Answer	Marks
6(a)	<p><b>Give an account of:</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p>	<b>6</b>
6(a)(i)	<p><b>the trial of Jesus by the council <u>and</u></b></p> <p>At daybreak, after Jesus had been arrested, the Jewish council of chief priests and teachers of the law met. Jesus was brought before them and they were only interested in one thing, proving that Jesus claimed to be the Messiah / Son of God. 'If you are the Christ, tell us,' they said to Jesus.</p> <p>Jesus replied but did not answer the question directly; he said, 'If I tell you, you will not believe me ... but from now on the Son of Man will be seated at the right hand of mighty God.'</p> <p>They all asked, 'Are you, then, the Son of God?' and he replied, 'You are right saying that I am.' The members of the council declared that they did not need any more testimony they had heard Jesus' confession from his own lips.</p>	
6(a)(ii)	<p><b>the reason he was then sent to Pilate for trial.</b></p> <p>The Jewish trial was brief, they were only concerned in getting Jesus to claim to be the Christ (the Messiah), a crime of blasphemy, punishable by death in Jewish Law. However, during the occupation of Palestine, only the Romans could pass the death penalty on a criminal and so Jesus had to be passed on to Pilate, the Roman Governor to be tried and sentenced under Roman law.</p>	

Question	Answer	Marks
6(b)	<p><b>Explain what the trial by the council tells us about the identity of Jesus.</b></p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>In responding to this question, candidates are likely to refer to the titles for the Messiah used by the chief priests and teachers of the law and by Jesus. The first question, ‘Are you the Christ?’ is also an accusation against him that he was claiming to be the anointed one / the Messiah. Admission of this was blasphemy.</p> <p>In his answer, Jesus uses the title ‘Son of Man’, a phrase linked to the book of Daniel where ‘one like a son of man is brought on the clouds of heaven.’ This was popularly understood to be a promise of the coming of the Messiah. Jesus uses the phrase to indicate his own coming suffering and death.</p> <p>Finally, they ask him, ‘Are you, then, the Son of God?’ His reply is that they are right in saying that he is. This gives a twist to the scene, because it means that, the whole council have declared who he is – his true identity – he is the Son of God. By the New Testament period, Son of God was in use as a messianic title and appears in the Dead Sea Scrolls. It was later to take on the modern Christian meaning of divinity.</p>	6
6(c)	<p><b>‘Jesus could not avoid his death.’</b></p> <p><b>To what extent do you agree? Show in your answer that you have considered more than one point of view.</b></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 argue that throughout the Gospel there is inevitability about the death of Jesus. Evidence can be seen from his own predictions about his suffering and sacrifice and the enmity of the Pharisees and chief priests, who plot to be rid of him. It is the whole point of his life on earth, to die for the forgiveness of sins.</p> <p>In finding arguments to disagree with the statement candidates might argue that Jesus could have avoided his death quite easily. By using his divine powers, the course of his life on earth and his death on the cross could have been changed at any time. However, if this had happened, his purpose, to bring salvation to mankind, would have failed.</p> <p>Some candidates may focus their answer on the wholly human Jesus and argue with examples / reasons both for and against the statement, in terms of what actions he took to bring about his own death and what actions he could have taken to avoid it.</p>	8