
RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/13

Paper 1 The Portrayal of the Life and Teaching of Jesus

October/November 2018

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 **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.

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 marks	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>Give an account of the healing of Legion.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 8: 26–39</p> <p>Jesus was in the region of Gerasenes, across the lake from Galilee. He met a demon-possessed man from the town who had not worn clothes or lived in a house for a long time but lived among the tombs. When the man saw Jesus he cried out and fell at his feet, shouting, ‘What do you want with me Jesus, Son of the Most High God? I beg you don’t torture me!’ For Jesus commanded the evil spirit to come out of the man.</p> <p>The man had been badly afflicted by the demon many times and he had been chained and kept under guard but he had broken his chains and been driven by the demons into solitary places, such as among the tombs.</p> <p>Jesus asked him his name. ‘Legion’ he replied because he had many demons. The demons begged Jesus not to drive them out into the abyss. A large herd of pigs was feeding on the hillside and the demons begged to be allowed to go into them. When the demons entered the pigs, they rushed down the hillside and the whole herd was drowned. Those tending the pigs ran off and reported what had happened to the people of the town and countryside.</p> <p>When the people came to Jesus they found the man, sitting at Jesus’ feet, dressed and in his right mind and they were afraid. They asked Jesus to leave the region.</p>	6

Question	Answer	Marks
1(b)	<p>Explain why this healing might have made the people of the region afraid 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 belief of the link between demon possession and sin and the battle between good and evil.</p> <p>The importance of the story in Luke's Gospel might be explained as one of Jesus' identity. When he is addressed by Legion as 'Son of the Most High God' it would appear that the evil spirits recognised him and his power.</p> <p>Also, Jesus' ability to address the evil spirits directly and their pleas to him show him to be no ordinary exorcist/healer. The ability to send the spirits into the pigs and the death of the pigs (an unclean animal for the Jews) add further to the significance of the story.</p> <p>The people of the Gerasenes (Gentiles), who saw Legion when he had been healed, were afraid of the nature of Jesus' power and asked him to leave the region. Some candidates might comment on the fact that the healing happens in gentile territory and they are just as wary of Jesus as the Jews would have been.</p> <p>Others might comment on the possibility that the negligence of the swineherds had caused them to feel guilty and they were responsible for spreading the fear.</p>	6

Question	Answer	Marks
1(c)	<p>'Belief in evil spirits is a thing of the past.'</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>It might be argued that belief in evil spirits is not held today as it was in the past. There were many illnesses and afflictions that people of Jesus' time did not understand and did not have the knowledge to treat or cure. Mental illness was one of these and, as with other illnesses, it was thought to be caused by sin and evil (the devil). The battle between good and evil was seen to be a constant one. So, naturally the miracles healing these people were seen as exorcisms. The triumph of good.</p> <p>Some candidates might argue that we now have more knowledge and understanding of mental and physical illness and the causes and symptoms and the medical knowledge to cure many of them, therefore people in the modern world do not believe in the existence of evil spirits.</p> <p>However, some responses might consider the possibility that there is still belief in evil spirits today, that sin and evil are just as prevalent today as in the past. In some places/countries/churches this belief is stronger than in others but it does exist because there is still a battle in the world between good and evil.</p>	8

Question	Answer	Marks
2(a)	<p>Give an account of the Transfiguration of Jesus.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 9: 28–36</p> <p>Jesus took Peter, James and John with him and went up a mountain to pray. As Jesus was praying, his appearance changed and his clothes became as bright as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendour, talking to Jesus. They spoke to Jesus about his departure, which was to be brought to fulfilment in Jerusalem.</p> <p>Peter and his companions were very sleepy but when they became fully awake they saw Jesus' transfiguration and the two men speaking with him. Peter reacted in a frightened, startled way. He was in awe of what was happening and did not really know what he was saying. He blurted out 'Master, it is good for us to be here, Let us put up three shelters – one for you, one for Moses and one for Elijah'.</p> <p>While he was speaking a cloud came down and enveloped them and the disciples were afraid. A voice came from the cloud saying, 'This is my son whom I have chosen: listen to him'. When the voice had spoken, Jesus was alone. The disciples kept this to themselves.</p>	6
2(b)	<p>Explain what the Transfiguration might teach about the identity 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 event is a significant one in terms of revealing the identity of Jesus as Son of God/Messiah.</p> <p>Candidates might explain the complete change in his appearance to that of a radiant being not of this world/heavenly. Moses and Elijah, figures from the Old Testament, representing the Law and the prophets, appear, showing Jesus to be the continuation of Old Testament teaching and prophecy. They appear to be discussing with Jesus his coming death, which is to happen soon in Jerusalem. The text makes it clear that this is a fulfilment of prophecy, proving Jesus to be the Messiah.</p> <p>Then a cloud appears. God speaks and actually acknowledges Jesus as his Son (as in Jesus' baptism). 'This is my Son, whom I have chosen.' There is also the command, 'Listen to him', which indicates that Jesus is now to replace the covenants of the Old Testament represented by Moses and Elijah.</p> <p>The disciples told no one at that time what they had seen, perhaps because they did not understand it but also keeping Jesus' identity secret.</p>	6

Question	Answer	Marks
2(c)	<p>‘The disciples were weak followers of Jesus.’</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>It might be argued, from evidence in the gospel, that the disciples were weak in faith. Evidence to support arguments might be selected from e.g. the calming of the storm, Transfiguration, the Last Supper, the healing of the boy with an evil spirit, Jesus’ betrayal and arrest or, their failure to understand Jesus’ predictions of death and resurrection. Some candidates might give specific examples of disciples who failed Jesus e.g. Judas or Peter.</p> <p>However, it might be argued that it was not weakness in faith but a failure to understand Jesus’ power and true nature. They did not fully understand Jesus and in spite of the miracles he performed and the events they witnessed and his teaching, they did not guess at his true identity.</p> <p>Other arguments might be that the disciples showed great strength, they gave up their livelihoods and families to follow Jesus. Peter said, ‘We have left everything to follow you.’ And Jesus promised them reward, ‘a hundred times’. The disciples did show loyalty to Jesus and did their best to learn and understand his teaching. After Jesus’ death, they made up for all weakness when they preached the good news.</p>	8

Question	Answer	Marks
3(a)	<p>Relate the parable of the Great Banquet. (RSV Great Dinner).</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 14: 15–24</p> <p>Jesus told a parable about a certain man who prepared a great banquet and invited many guests. When it was time for the banquet, he sent his servant to tell those who had been invited that everything was now ready.</p> <p>When the guests were summoned, they all began to make excuses. The first said, 'I have just bought a field' (and must go and see it). Another said, 'I have just bought five yoke of oxen/animals and I am on my way to try them out'. So, he asked to be excused. Still another said, 'I have just got married, so can't come'.</p> <p>The owner of the house became angry and ordered his servant to go out into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame. When this was done, there was still room at the banquet and so he sent the servant out to the roads and country lanes to invite people in so that the house would be full. He said, 'I tell you not one of those men invited will get a taste of my banquet'.</p>	6
3(b)	<p>Explain what this parable might teach about the kingdom of God.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Just before telling this parable, Jesus had advised his host and guests at the Pharisee's house to not just invite relatives and friends to a dinner but also the poor, needy and disabled and they would be blessed.</p> <p>In the parable, the poor and needy from the streets and country roads are more worthy of the rich man's banquet than the ungrateful guests who had been invited and made excuses. Jews believed there would be a great feast at the coming of the kingdom. In the parable, Jesus teaches that those who expected/felt they deserved to be invited should be ready, if they delay or find excuses not to be ready, the opportunity to enter the kingdom will be lost.</p> <p>The parable also makes clear that some people will be delighted to be invited to celebrate the kingdom: the poor, the disadvantaged and the needy. The mission of the early Christians was to invite them too, to the Kingdom of God.</p>	6

Question	Answer	Marks
3(c)	<p>‘Jesus taught in parables so people could understand his message.’</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>In agreeing with the statement, candidates might argue that the parables were memorable stories based on recognisable situations and occurrences. They helped understanding and enabled Jesus to teach controversial things without causing opposition.</p> <p>Some responses might refer to the parable of the banquet. The metaphor of the kingdom as a great feast would be generally understood. God’s preference for the truly deserving rather than those who rejected the invitation would also have been clear to the listeners. Parables were a common teaching method in Jesus’ time.</p> <p>However, to disagree, it might be argued that parables were not always understood. Reference might be made to Luke 8, the parable of The Sower. Jesus had to explain this and other parables. In some cases, understanding depended upon recognition of Jesus as Messiah and ‘knowledge of the secret of the kingdom’.</p>	8

Question	Answer	Marks
4(a)	<p>Give an account of the meeting between Jesus and Zacchaeus the tax collector.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Luke 19: 1–10</p> <p>When Jesus was passing through Jericho, a man named Zacchaeus, a chief tax collector, who was wealthy, wanted to see Jesus. He was a short man and so he ran ahead and climbed a sycamore-fig tree so that he could see Jesus passing by. When Jesus reached the spot, he looked up into the tree and addressed Zacchaeus. ‘Zacchaeus come down immediately. I must stay at your house today.’ Zacchaeus came down and welcomed him gladly but the people muttered against Jesus, ‘He has gone to be the guest of a sinner’.</p> <p>Zacchaeus then stood up and promised to give half his possessions to the poor and to pay back anyone he had cheated by four times the amount. Jesus praised him and said, ‘Today salvation has come to this house, because this man too is a son of Abraham. For the Son of Man came to seek and to save what was lost’.</p>	6
4(b)	<p>Explain how the story of Zacchaeus shows Jesus’ concern for outcasts and sinners.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Zacchaeus was despised in Jewish society because he was a tax collector, working for the Romans and suspected of cheating people. He was considered to be an outcast and a sinner. He was shunned by society.</p> <p>However, he was eager to see Jesus and this story shows that Jesus purposely singled him out from the crowd and chose to spend time at his house. The people muttered and criticised Jesus; ‘He has gone to be the guest of a sinner’. Jesus risks offending all the more righteous people in order to spend time with Zacchaeus. As sinners were unclean, people who mixed with them were also considered outcasts.</p> <p>Because of Jesus’ concern, Zacchaeus immediately repents his wrongdoing and offers to more than make good the wrong he has done and to give away half his possessions. Jesus’ reply, ‘... salvation has come to this house, because this man too is a son of Abraham’, shows that God’s love and salvation is available for all, without discrimination, especially sinners. Zacchaeus has repented and is saved.</p> <p>Candidates might explain that this emphasis on God’s salvation for sinners is a distinctive theme in Luke’s Gospel.</p>	6

Question	Answer	Marks
4(c)	<p>‘Only those who are sorry for their sins deserve to be forgiven.’</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>This is a response about the application of gospel teaching. Candidates might argue and offer reasons why forgiveness should either be conditional or unconditional on the repentance/remorse of the sinner.</p> <p>Some might argue that forgiveness by humans is often dependant on the nature of the crime/sin. The nature of repentance and the extent of the sincerity of the remorse might also be a factor.</p> <p>Some might judge that God can only carry out unconditional forgiveness. However, there might be reasons offered why unconditional forgiveness granted by human beings can bring solace and closure to victims and their families regardless of the repentance of the sinner. Arguments might be supported by examples from the gospel or from candidates’ own experience or from their experience/knowledge of events in the wider world.</p>	8

Question	Answer	Marks
5(a)	<p>In the account of Jesus' triumphal entry into Jerusalem</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: 28–40</p>	6
5(a)(i)	<p>what instructions did Jesus give to the disciples <u>and</u></p> <p>When Jesus was going up to Jerusalem, he sent two of his disciples on ahead, telling them to go to the village where they would find a colt that had never been ridden. He told them to untie it and bring it to him. He instructed them, 'If anyone asks you, "Why are you untying it?" tell them, "The Lord needs it"'. They went ahead and did as he said and when challenged, they answered, 'The Lord needs it'.</p>	
5(a)(ii)	<p>how was Jesus greeted as he approached the city?</p> <p>They brought the colt to Jesus and put Jesus on it. As he went along, people spread their cloaks on the road. The whole crowd of disciples began joyfully to praise God in loud voices for the miracles they had seen. They cried, 'Blessed is the king who comes in the name of the Lord,' and, 'Peace in heaven and glory to the highest'.</p> <p>Some of the Pharisees in the crowd told Jesus to rebuke the disciples and Jesus replied, 'If they keep quiet, the stones will cry out'.</p>	

Question	Answer	Marks
5(b)	<p>Explain why the triumphal entry into Jerusalem might have been an event that contributed to Jesus' death.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>There is a range of evidence that candidates might select from for their answer.</p> <p>The manner of the entry was planned by Jesus e.g. the arrangements with the disciples and the colt waiting to be untied. The significance of the colt never having been ridden might be explained as an Old Testament reference for the Messiah. So, Jesus may have intended that it should be seen as this, which would be seen as Jesus claiming to be the Messiah.</p> <p>The triumphal entry is a story about Jesus entering Jerusalem as a peaceful leader/Messiah. Candidates might explain the contrast with the popular messianic expectation of a warrior king and how Jesus' entry into the city is the complete opposite of this. This may have led to some disillusionment that he was the leader the Jews expected.</p> <p>However, there would have still been an obvious link to the entry of King David riding into Jerusalem. So, this might have seemed to be deliberately rebellious and provoking to the Jewish authorities and to the Romans who were always on the lookout for challenges to their rule.</p> <p>Also the welcome by the crowds, the cloaks and the joyful shouts of praise indicating kingship (Messiah) would have made the authorities uneasy about Jesus' popularity and presence in the city. When the people shouted, 'Blessed is the king ...' the Pharisees demanded that Jesus rebuke his disciples but he replied that even if his followers kept quiet the stones would cry out a welcome.</p> <p>The manner of his public entry into the city would have seemed threatening to the Jewish authorities and possibly contributed to their resolve to bring about his death.</p>	6

Question	Answer	Marks
5(c)	<p>‘Jesus caused conflict wherever he went.’</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>Candidates might use just the entry into Jerusalem and/or their knowledge of other incidents in their response.</p> <p>It might be argued that often conflict occurred as a result of his actions and teachings whether that was his intention or not. The religious and political interests of the Jews and the Romans meant that he was often opposed. Candidates might use some evidence from Luke to show the determined opposition to Jesus. Whatever he did to find a peaceful solution, it still led, in the end, to his arrest and death.</p> <p>Responses might explore whether Jesus deliberately caused conflict and thought it justifiable. Also, whether or if it was an unavoidable result of his ministry and following his predestined course as Saviour/Messiah.</p> <p>An alternative view might be seen in the number of times he showed himself to be a man of peace. Jesus set an example. He handled conflict with the authorities in a calm and peaceful way. Also the wisdom of his teaching and the miracles of his healing brought peace to people’s lives. Examples might be given.</p>	8

Question	Answer	Marks
6(a)	<p>Describe the actions of the Roman soldiers at the crucifixion of Jesus.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>In the story of the crucifixion, in Luke 23, Jesus is crucified along with two other criminals. The attitude of the Roman soldiers is to treat him like any other common criminal. Crucifixion was a particularly cruel and violent death and the victims of it suffered a lot. The Roman soldiers conducting the crucifixion were immune/hardened to this suffering and Luke tells us that they callously divided up Jesus' clothes by casting lots (gambling).</p> <p>They cruelly mocked Jesus as he was on the cross and offered him wine and vinegar (for his thirst). Above Jesus was a written notice showing his crime against Rome, 'This is the King of the Jews'. The Romans taunted him saying, 'If you are the King of the Jews, save yourself'. The soldiers cared nothing for those they executed.</p> <p>In contrast to this, when Jesus has died, it is a Roman soldier, a Centurion who, having witnessed the final hours, says 'Surely, this was a righteous man'.</p>	6
6(b)	<p>What aspects of the Roman occupation of Palestine upset the Jews?</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Responses are likely to give a general description of some of the conditions under Roman rule. At the time of Jesus, Judaea was ruled by a Roman procurator and so was under the direct rule of Rome. The Herod family, whom the Jews despised, were made puppet rulers of other territories. Roman rule was harsh and rebellion or dissent was treated with violence and cruel punishment. High taxes were demanded of the Jews to pay for the administration of the occupied territory.</p> <p>The Jews were resentful of Roman religion and its idolatry and the declaration that the Emperor was a God. Much of what the Romans did the Jews considered to be blasphemous and an insult to their religion. The Romans were insensitive to the religious traditions and customs of the Jews. Some candidates may know of examples such as Pilate's plundering of the Temple money to pay for an aqueduct, or the carrying of the Emperor's image through Jerusalem on a military insignia.</p>	6

Question	Answer	Marks
6(c)	<p>‘The Romans were responsible for the death of Jesus.’</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 consider that crucifixion was a Roman punishment for treason and other crimes and that it was the Romans (Pilate) who passed sentence on Jesus and carried out the execution.</p> <p>Another view might be that the Jews were the more responsible because their conflict with Jesus and the fear of his popularity made him a constant threat to the Jewish authorities. Responses might draw evidence for this from the questionable illegal trial, the behaviour of Herod and the insistence on the death penalty during the trial with Pilate (encouraging the crowd to call for crucifixion), which all point to the Jews being the main cause.</p> <p>However, it might also be argued that the Romans and the Jews are to be blamed equally for Jesus’ death. Evidence might be offered of the complicity of both parties. Each had their reasons for wanting to destroy Jesus and his following.</p>	8