



Cambridge Assessment International Education
Cambridge Ordinary Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/13

Paper 1 The Portrayal of the Life and Teaching of Jesus

October/November 2017

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.

Cambridge International is publishing the mark schemes for the October/November 2017 series for most Cambridge IGCSE[®], Cambridge International A and AS Level components and some Cambridge O Level components.

© IGCSE is a registered trademark.

This document consists of **19** printed pages.

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	Guidance
1(a)(ii)	Describe how, when he first began his ministry, Jesus called the first disciples <u>and</u> Responses might use quotation or paraphrase to describe some of the following: The calling of the first disciples: Matthew 4:18–22 When Jesus was walking by the Sea of Galilee he saw two brothers, Simon called Peter and his brother Andrew. They were fishermen and were casting nets into the lake. Jesus said, ‘Come follow me ... I will make you fishers of men.’ They left their nets and followed him. Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father, preparing their nets. Jesus called them and immediately they left their nets and their father and followed him.	6	
1(a)(ii)	healed the sick. Jesus Heals the Sick: Matthew 4:23–25 Jesus went through Galilee, teaching in the synagogues, preaching the good news of the kingdom and healing the sick. News of him spread all over Syria and people brought to him all who were ill with various diseases and those who were suffering severe pain, the demon-possessed, those having seizures and the paralysed and he healed them. Large crowds...followed him.		

Question	Answer	Marks	Guidance
1(b)	How did Jesus reply later to two men who wanted to follow him <u>and</u> what was he trying to teach them? Responses might explain some of the following: Would-Be Followers of Jesus: Matthew 8:18–22. A scribe approached Jesus ‘Teacher I will follow you wherever you go.’ Jesus said: ‘Foxes have holes and birds of the air have nests but the son of Man has nowhere to lay his head.’ Another of his disciples said to him, ‘Lord first let me go and bury my father’. But Jesus said to him, ‘Follow me, and let the dead bury their own dead’. Jesus was teaching about the cost of discipleship. Following him would mean that they should leave everything behind. Following Jesus would mean sacrifice, to be without home or family, as he was destined to be. Jesus was warning the men that even animals and birds had places to rest and return to. The disciples would be required to sacrifice these things. The difficulty of doing this is emphasised when the man is not allowed to bury his father, which was an important duty for a son. Commitment to family must be replaced by commitment to following Jesus and spreading the good news. Following Jesus would not be easy.	6	

Question	Answer	Marks	Guidance
1(c)	‘It takes courage to be a Christian.’ Do you agree? Show in your answer that you have considered different points of view. Responses might consider some of the following: Some answers might refer to this or other events/teachings to show that the disciples and early Christians needed courage. However, candidates are most likely to refer to the practising of Christianity today and the difficulties sometimes experienced among peers, or, the position of Christians as a minority group in some countries, which makes it difficult for them to practise and profess their faith. Some might argue, with reasons, that being part of a Christian community supports believers in their faith and the individual courage necessary is gained from being part of a strong community. Some candidates might give examples of personal experience and/or courageous Christian lives of either famous people or people they know in their community.	8	

Question	Answer	Marks	Guidance
2(a)	Give an account of the miracles of a Dead Girl and a Sick Woman (RSV A Girl Restored to Life and a Woman Healed). Responses might use quotation or paraphrase to describe some of the following: A Dead Girl and a Sick Woman: Matthew 9:18–26 The stories may be described in the chronology of the gospel account or as two separate incidents. A ruler (a leader of the synagogue) came to Jesus, knelt before him (pleaded), and said ‘My daughter has just died. But come and put your hand on her and she will live.’ On the way, a woman who had been subject to bleeding for twelve years came up behind him and touched his cloak. ‘I will only touch his cloak and I will be healed.’ Jesus turned and saw her and said, ‘Take heart, daughter, your faith has healed you.’ From that moment, the woman was healed. When Jesus entered the ruler’s house he saw flute players (mourners) and a noisy crowd. He said ‘Go away. The girl is not dead but asleep’. He went in, took the girl by the hand and she got up. News of this spread ...	6	

Question	Answer	Marks	Guidance
2(b)	Explain why the story of A Dead Girl (RSV A Girl Restored to Life) is a significant event in Matthew's account of Jesus' ministry. Responses might explain some of the following: Candidates might explain that Jairus, who seeks Jesus' help, is a ruler, a synagogue leader and so part of the group with whom Jesus was often in conflict, yet he had faith that Jesus would be able to make his daughter live. The flute players and the mourners were convinced that the girl was dead. When Jesus said that she was not dead but sleeping, they ridiculed him. The actual healing is stated as a simple matter of fact: he went in and took her by the hand and she got up. There is no mystery. In Matthew's Gospel Jesus is seen as someone who can raise her from the dead... the father believed Jesus would only need to put his hand on her ... the cure is instant as soon as Jesus touches the girl. The fact that the miracle is performed when the unbelieving crowd have been put outside might be seen as significant, as an example of Matthew's belief in Jesus' identity as the Messiah with power over death. Some might see it as a prediction of Jesus' own resurrection.	6	

Question	Answer	Marks	Guidance
2(c)	‘Healing sick people is a matter for doctors, not for leaders of religion.’ To what extent do you agree? In your answer, refer to Christianity and show that you have considered different points of view. Responses might consider some of the following: The evaluation might consider the role of both doctors and Christian religious leaders in alleviating suffering and reassuring sick people. Candidates might make reference to pilgrimage, prayers for the sick, belief in miracles, the laying on of hands and other religious arguments that miracles can occur, and cures can be experienced. Some responses might consider the attitude of people who accept illness and suffering as part of the natural order and see doctors/medicine as an intervention. Or, the reliance on faith in gospel times when medicine was not as advanced as it is today. Some responses might strongly argue for the priority of doctors, surgery and medicine in healing the sick but also consider the solace and psychological benefit of having a religious belief both for the person who is sick and for their family and friends.	8	

Question	Answer	Marks	Guidance
3(a)(i)	What did Jesus say when John the Baptist sent messengers to him? Responses might use quotation or paraphrase, to describe the following: Messengers from John the Baptist: Matthew 11:2–11. John heard in prison what Christ was doing and sent his disciples to ask, 'Are you the one who was to come ...' Jesus replied, 'Go back and report ... the blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised and the good news is preached to the poor.'	6	
3(a)(ii)	What did Jesus say about John as a prophet? This is the one about whom it is written: 'I will send a messenger ahead of you, who will prepare your way before you.' (That he was the messenger who would prepare the way for the Messiah.)		

Question	Answer	Marks	Guidance
3(b)	Explain what the relationship between John the Baptist and Jesus shows about the identity of Jesus. Responses might explain some of the following: Candidates are likely to concentrate on the incident of the messengers sent from John to Jesus, but it will be equally valid to refer to any other incident in the gospel, as shown in the examples below: In the Old Testament, it was prophesied that a messenger would come before the Messiah to prepare the way for him. John, baptising in the Jordan, proclaims, 'Repent for the kingdom of heaven is near', indicating that some great event is to come. He also says, 'One who is more powerful than I is coming after me ...' Again, appearing to foretell the coming of the Messiah. When Jesus came from Galilee to be baptized by John he would have prevented him, saying, 'I need to be baptized by you', obviously proving that Jesus is greater than him and the one whom he has prophesied would come. At the baptism Jesus is acknowledged as the Son of God. The story of John sending messengers to Jesus refers to Jesus as the Messiah and as 'the one who is to come, or are we to wait for another?' It indicates that John believes Jesus to be the Messiah and when Jesus answers he is listing the miraculous events Isaiah prophesied would happen with the coming of the Messiah and God's kingdom. Jesus then refers to John as the one sent before him.	6	

Question	Answer	Marks	Guidance
3(c)	‘Matthew’s Gospel shows Jesus to be a very different kind of leader to the one the Jews were expecting.’ Do you agree? Show in your answer that you have considered different points of view. Responses might consider some of the following: 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. Jesus does have the qualities and power of the Messiah/Son of Man as prophesied in Isaiah, but his ministry is one of healing and forgiveness of sins, spreading the good news to the poor. His teachings are about ‘love your enemies’. 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.	8	

Question	Answer	Marks	Guidance
4(a)(i)	Give an account of Jesus' teaching about paying taxes to Caesar <u>and</u> Candidates might use quotation or paraphrase to describe some of the following: Paying Taxes to Caesar: Matthew 22:15–22. The Pharisees laid plans to trap Jesus. They sent their disciples to him along with the Herodians. They said 'Teacher ... we know you are a man of integrity ... you teach the way of God in accordance with the truth'. Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?' Jesus knew their evil intent and that the hypocrites were trying to trap him. He said, 'Show me a coin used for paying the tax.' When they brought him a denarius, he asked them 'Whose portrait is this ...?' They replied 'Caesar's'. Then he said 'Give to Caesar what is Caesar's and to God what is God's'.	6	
4(a)(ii)	the greatest commandment. The Greatest Commandments: Matthew 22:34–40. One of the Pharisees, an expert in the Law, tested Jesus with a question, 'Teacher which is the greatest commandment in the Law?' Jesus replied 'Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the law and prophets hang on these two commandments.'		

Question	Answer	Marks	Guidance
4(b)	Explain why the Pharisees tried to trap Jesus. Candidates might explain that the question was intended as a trap to give the Pharisees the opportunity to challenge him and criticise his teaching and give them grounds to arrest him. Previously, as reported by Matthew, when the chief priests and the Pharisees heard Jesus teaching with authority and in parables they knew he was criticising them. They felt threatened by him and they looked for ways to arrest him. But they were afraid of the crowds in Jerusalem who were following Jesus and declaring him to be a prophet. Jesus' answer was a summary of all ten commandments. If he had chosen any one he would have been accused of considering the others less important (when all were laws given by God). This would be considered a crime of blasphemy for which they could arrest him and put an end to his teaching. Candidates might use other examples of Jesus' behaviour and teaching which had drawn the attention/enmity of the Pharisees and religious leaders e.g. Jesus at the Temple. Or they might answer generally on the enmity of the Pharisees.	6	

Question	Answer	Marks	Guidance
4(c)	‘Christians should avoid conflict.’ To what extent do you agree? Show in your answer that you have considered different points of view. Responses might consider some of the following: There might be agreement with the statement because Christians are expected to follow the example of Jesus. Some Christians believe that this means putting teachings about peace and pacifism into practice both individually and as a community. Some responses might use the example of Jesus trying to avoid conflict with the Pharisees but remaining persistent in his teaching against people and practices he considered corrupt, especially in religion. Another view might be that conflict often cannot be avoided e.g. it is a Christian duty to fight against unfair prejudice and discrimination in society. Other views might consider whether conflict means Just War and use this argument to either challenge or agree with the statement. All relevant responses should be credited appropriately.	8	

Question	Answer	Marks	Guidance
5(a)	Give an account of The Parable of the Ten Virgins (<u>RSV</u> Ten Bridesmaids). Responses might use quotation or paraphrase to describe the following: The Parable of the Ten Virgins: Matthew 25:1–13. The ten virgins went out to meet the bridegroom at a wedding. The foolish ones took their lamps but did not take any oil with them. The bridegroom was a long time coming. At midnight, when the bridegroom came, the foolish virgins had no oil left for their lamps. The wise ones had taken oil in jars as well as their lamps. The foolish ones had to go out to buy oil, whilst they were away the bridegroom came and the wise virgins went in with him to the wedding banquet. The doors were shut and when the foolish virgins returned they could not get into the banquet.	6	
5(b)	Explain the teaching in this parable about the kingdom of heaven. Responses might explain some of the following: The teaching in this parable comes in the last line. ‘Therefore, keep watch because you do not know the day or the hour.’ The foolish bridesmaids were unprepared and they were shut out of the wedding banquet. In Jewish traditional teaching, the arrival of the kingdom was referred to as a great feast/banquet. 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. There is a prediction in the teaching that perhaps the kingdom is imminent/coming soon.	6	

Question	Answer	Marks	Guidance
5(c)	‘All Christians should know Matthew’s Gospel.’ To what extent do you agree? Show in your answer that you have considered different points of view. Candidates might consider some of the following: Arguments in favour of the statement might be that a Christian might find it impossible to know about the life and ministry of Jesus without knowledge of Matthew’s Gospel, which is acknowledged by some to be the first and most authentic story of the life of Christ and the good news. Reference might be made to examples or stories from the gospel. Other views might be that there are other sources for learning about Jesus and Christianity, e.g. the other gospels, church, Sunday schools, ministers and teachers. Also, that knowing an exact source for a story is unimportant. Some may point out that other gospels have other versions of the same stories or more interesting versions.	8	

Question	Answer	Marks	Guidance
6(a)	Give an account of the role of the guards in the resurrection story in Matthew's Gospel. Candidates might, use quotation or paraphrase to describe some of the following: The guard at the tomb/The Guard's report: Matthew 27:65–66 and 28:11–15. When Jesus was buried in the tomb, the chief priests and the Pharisees persuaded Pilate to put a guard on the tomb in case the disciples should steal the body of Jesus and say that he had resurrected. So Pilate told them to secure the tomb. They sealed it and left guards on it. (Some candidates might mention that the guards were afraid at the rolling back of the stone and the appearance of the angel and 'shook and became like dead men' (fainted?).) After the resurrection, they went into the city and reported to the chief priests all that had happened. The chief priests and elders devised a plan. They gave the soldiers/guards a large sum of money and told them to say that the disciples had come in the night and stolen the body. The soldiers took the money and did as they were instructed. This was a story widely circulated amongst the Jews.	6	

Question	Answer	Marks	Guidance
6(b)	Explain how Matthew's story of the resurrection raises the status of women in the gospel. Responses might explain some of the following: On the day of the resurrection, it is Mary Magdalene and the other Mary who go to the tomb. This is surprising because women were not regarded as of equal status to men. Women had a very low status in society. They were not regarded as reliable witnesses in a court of law in those days. However, women were chosen by God to witness the greatest miracle. This fits in with the theme of the empowerment/ raising the status of the weak and outcast as shown in Jesus' ministry and teaching. Giving women pride of place in the resurrection story raises their status because it is they who have to tell the men (the disciples) the great news that 'He is risen from the dead...' The women were afraid but full of joy (unlike the male guards) and then Jesus himself appears to them and their faith is such that they immediately knew him and worshipped him. This appearance to the women is the only one in Matthew, until the appearance of Jesus to the disciples at the Great Commission and it shows the women in a more favourable light because some of the disciples 'doubted'.	6	

Question	Answer	Marks	Guidance
6(c)	‘Matthew included the guards’ story to emphasise the faith of the women.’ To what extent do you agree? Show in your answer that you have considered different points of view. Responses might consider some of the following: Candidates are likely to evaluate the reasons for the story of the guards being included in the gospel and whether or not the story is an invention or literary device used by Matthew. This story only appears in Matthew. It shows the guards as being frightened at the tomb and as corrupt and liars when bribed by the chief priests and scribes. The women and the guards are the only witnesses to the Resurrection and the contrast between the two groups is a stark one. The women are ‘afraid yet filled with joy’ and they hurry away from the tomb to tell the disciples. They are seen to be superior in character and faith. However, another view is that the story of the guards might have been included/ invented by Matthew to combat the rumours that Jesus’ body had been stolen by the disciples and to reassure his audience of Jewish Christians of the truth of the resurrection.	8	