

CAMBRIDGE INTERNATIONAL EXAMINATIONS

Cambridge Ordinary Level

MARK SCHEME for the May/June 2015 series

2048 RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/13

Paper 1 (The portrayal of the life of Jesus),
maximum raw mark 80

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 will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the May/June 2015 series for most Cambridge IGCSE®, Cambridge International A and AS Level components and some Cambridge O Level components.

Page 2	Mark Scheme	Syllabus	Paper
	Cambridge O Level – May/June 2015	2048	13

1 (a) (i) Matthew 3:13–17

John tries to deter Jesus being baptised; I need to be baptised by you and do you come to me?; let it be so now; it is proper for us to do this to fulfil all righteousness; John consented; Jesus came up out of water and heaven opened; saw the Spirit of God descending like a dove and lighting on him; voice from heaven – this is my Son, whom I love; with him I am well pleased

(ii) Matthew 11:4–6

go and report to John what you hear and see; blind get sight; lame walk; leprosy cured; deaf hear; dead raised; good news preached to poor; blessed is man who does not fall away on account of me

(b) not gone to desert to see an ordinary sight or look at someone dressed in fine clothes – but to see a prophet who was contemporary of Messiah and bore him personal testimony; John therefore last prophet; divine herald sent to usher in messianic age; John is the Elijah of Malachi 4:5; but John would die before benefits secured through Jesus' death

(c) agree: idea of Messianic kingdom; forerunner of an Elijah figure; anointed by God

disagree: not warrior King establishing kingdom by war victory but by suffering and dying; entry by repentance and faith not by keeping ritual law; entry for all not just Jews; not a kingdom on earth

2 (a) Matthew 12:9–14

Sabbath at synagogue; hand withered; watched to see if he would heal on Sabbath so they could accuse him; they asked – is it lawful to heal on Sabbath?; replied – sheep falls in pit/lift it out; man more valuable than sheep; stretch out hand; restored; plotted

(b) the Pharisees had been over rigid and legalistic in their interpretation of the laws governing Sabbath; good work permissible; not to be observed in legalistic manner; human well-being is more important than Sabbath observance of Sabbath law; Son of Man is Lord over the Sabbath

(c) agree: 24/7 society; multicultural society; secular society

disagree: obedience to commands of God is demanded; Jews regard keeping of Sabbath/rituals as important; observance of Sabbath/day of rest is important to preserve values and community

Page 3	Mark Scheme	Syllabus	Paper
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3 (a) Matthew 13:24–30

Kingdom of heaven like a man who sowed good seed in his field; enemy came while they slept; sowed weeds among the wheat then left; wheat sprouted so did weeds; servants said to owner – didn't you sow good seed, where did weeds come from?; an enemy did this; do you want us to go and pull them up?; no – you may root up wheat with them; let both grow until harvest; then collect weeds and burn; then gather wheat and put in my barn

(b) Matthew 13:36–43

sower is Son of Man; field is world; good seed is sons of the kingdom; weeds are sons of the evil one; enemy is devil; harvest is end of age; harvesters are angels; picture of end of age judgement

(c) **agree**: we cannot be sure of meanings unless given, even if we think we might know – we cannot be sure; the parables have spiritual truths; parables explained are taught to disciples suggesting meaning is not obvious to people; Jesus quotes Isaiah 6 which may suggest they are not meant to understand

disagree: they were meant to be simple stories with obvious meaning to teach people; some parables are obvious in meaning; religious authorities some parables were against them so they clearly understood them; seemed to deliberately choose illustrations people would recognise

4 (a) Matthew 21:1–11

Bethphage on Mount of Olives; sent two disciples; go to village and you will find donkey tied with colt beside; untie and bring; if anyone says anything, tell them the Lord needs them; fulfil prophecy of Zechariah; disciples did this; brought to Jesus and placed their cloaks on them; large crowd spread cloaks on road; others cut branches and spread on road; crowds shouted – Hosanna to the Son of David; blessed is he who comes in name of the Lord; hosanna in the highest; entered city and whole city was stirred; who is this?; crowds answered – this is Jesus the prophet from Nazareth in Galilee

(b) knew future/planned, organised; Messianic – prophesied in Zechariah 9:9; Messiah was about peace not war; humility – not as a king

(c) **agree**: John's questions to Jesus; Caesarea Philippi confession by Peter; claims and non-denials at trial; actions such as triumphal entry showing fulfilling prophecy

disagree: told people to be quiet; avoided clear statements about being Messiah; veiled messiahship as it risked being misunderstood

Page 4	Mark Scheme	Syllabus	Paper
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5 (a) Matthew 23:13–32 (also 15:3–9)

seven woes about Pharisees being hypocrites; kingdom of heaven entry by works rather than repentance and faith so stopping people entering; spreading through Hellenistic world that all converts should submit to full yoke of law; failure to recognise creator God and so differentiating between oaths that are/are not binding; lack of sense of proportion in excessive ritual rather than moral; externals of religion and ignored heart and inward; outward religious conformity which appeared as spiritual life; leaders inherited worst tendencies of predecessors. 15: 3–9 – ignore word of God for the sake of tradition; honour with lips but hearts far away; worship in vain with teachings which are rules by men

(b) Jesus seemed to ignore various laws of Moses; attitude of Sabbath; forgiving sins; claim to be Messiah; misleading the people; critical of Pharisees e.g. accusing them of being hypocrites

(c) agree: persecution at birth; trials and death sentence passed; Roman judgement brought death to Jesus

disagree: Romans merely tried to keep peace and only came into clash when forced by religious authorities; religious authorities cause of charges and opposed all through Jesus' ministry; Pilate tried hard to have Jesus released

6 (a) Matthew 27:11–18

Are you the king of the Jews?; yes it is as you say; when with chief priests and elders he gave no answer; Pilate – don't you hear the testimony they bring against you; Jesus made no reply; amazed Pilate; custom to release prisoner chosen by crowd at feast; crowd gathered; Barabbas or Jesus called the Christ; he knew it was envy that they had handed over Jesus to him

(b) knew it was envy of religious authorities that brought Jesus to trial but still he gave way to them to avoid trouble and possible riots; wife's dream did not even stop Pilate condemning Jesus; weak and feared people and Rome?; tried to free himself of blame by washing hands and leaving it to the people to decide

(c) agree: Gospel understood regardless of understanding historical setting e.g. love your enemies; the Holy Spirit helps people to understand; may help but not crucial to understanding

disagree: helps understanding of events; helps understanding of why people acted as they did; helps understanding of what is said; helps putting accounts into context