



Cambridge O Level

RELIGIOUS STUDIES (BIBLE KNOWLEDGE)

2048/12

Paper 1 The portrayal of the life and teaching of Jesus

May/June 2023

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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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>Give an account of Joseph and his family's escape to Egypt, including their return to Nazareth.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matthew 2:13–23</p> <p>The escape to Egypt</p> <p>When they had gone, an angel of the Lord appeared to Joseph in a dream. 'Get up,' he said, 'take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.' So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: 'Out of Egypt I called my son.'</p> <p>When Herod realised that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. Then what was said through the prophet Jeremiah was fulfilled: 'A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more.'</p> <p>After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, 'Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead.'</p> <p>So he got up, took the child and his mother and went to the land of Israel. Having been warned in a dream, he withdrew to the district of Galilee, and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets, that he would be called a Nazarene.</p>	6

Question	Answer	Marks
1(b)	<p>Explain why it is thought that Matthew might have been writing his gospel for Jewish Christians.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>It is generally thought that Matthew’s Gospel was written by an unknown Jewish Christian author who used Mark, Q and his own sources of information. One of these sources may have been the original writings of Matthew the Apostle. The main aim of the gospel appears to be to show Jewish Christians in the early church that Jesus was the long-awaited Jewish Messiah. They would have had many questions.</p> <p>Matthew makes constant use of the Jewish scriptures and the title Son of David and shows Jesus only working among his own people, the Jews. He emphasises that Jesus was a descendant of David: he acknowledged and interpreted the Laws and traditions of Moses, and his life and ministry was a fulfilment of Old Testament prophecies.</p> <p>Also, a distinctive feature of the Gospel is the arrangement of the contents. Jesus’ teaching is arranged into five books or groups, similar to the five books of instructions which comprised the Law of Moses. It is probable that Matthew’s Gospel was intended as a sort of handbook of instruction for Jewish Christians. Some of the teachings e.g. the Sermon on the Mount, are in verse, a method commonly employed by Rabbis.</p>	6
1(c)	<p>‘It is essential to have an understanding of the political background to Matthew’s Gospel.’ 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>To agree: responses might argue that a knowledge of the political background helps a person to understand the context/setting of the gospel story and use examples from the text to illustrate this. The political context e.g. Roman rule is important because it explains the Jewish Messianic hope of the time (to free/deliver the Jews from Roman rule). It is also important to understand why the main political and religious Jewish groups were a source of conflict for Jesus, throughout his ministry.</p> <p>To disagree: an opposing view might be that the political context is unimportant to some Christians because belief in the events of the life and ministry of Jesus as presented in the Gospel is a matter of faith and the historical/political setting of First Century Palestine is irrelevant or simply the background.</p> <p>Another view might differentiate between different types of reader and whether they need an understanding of the political background to Matthew.</p>	8

Question	Answer	Marks
2(a)	<p>Describe the teaching in the Sermon on the Mount about revenge and love for enemies.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matthew 5:38–42</p> <p>Revenge: ‘You have heard that it was said, “Eye for eye, and tooth for tooth.” But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.’</p> <p>Matthew 5:43–48</p> <p>Love for enemies: ‘You have heard that it was said, “Love your neighbour and hate your enemy.” But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect.’</p>	6
2(b)	<p>Explain ways in which Christians today might follow this teaching.</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 offer examples of Christian attitudes and behaviour from personal experience, or on a broader spectrum, that illustrate ways in which the teaching might be followed.</p> <p>Examples such as not being provoked to return violence with violence, looking for peaceful solutions. Some candidates might explain that the teaching is to be interpreted (rather than taken literally) as meaning to seek ways of appeasement and understanding, not offering resistance or violence. Being generous in thought and action towards others.</p> <p>This might be done by following the example of Jesus and responses might give instances of this and how they might be applied in life.</p> <p>All valid responses should be credited according to the levels of response descriptors.</p>	6

Question	Answer	Marks
2(c)	<p>'Jesus' teaching about loving your enemies is too difficult.' 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>To agree: responses are likely to provide arguments and evidence from personal experience and/or the world at large, to show that often the actions of enemies/acts of aggression by others are often too terrible for people to show love and forgiveness in response. It might be argued that the natural response to enmity from others is to defend oneself or to retaliate. Showing love, or even just being passive or accepting, is not guaranteed to stop or change the behaviour of enemies. It also requires superhuman effort.</p> <p>To disagree: another point of view is that Christians should 'aspire' to the same perfection as Jesus. Being human they will fall short, but it is the journey that is important. Even if the teaching is difficult to follow Christians should strive to follow it. Candidates are likely to have a variety of views to discuss on this question.</p> <p>Another view: some candidates might explore the idea that there are different types of enemies who might be responded to differently.</p> <p>All relevant answers should be credited appropriately.</p>	8

Question	Answer	Marks
3(a)	<p>Give an account of:</p> <p>(i) Jesus' reply to the question sent by John the Baptist from prison <u>and</u></p> <p>(ii) what Jesus then said about John the Baptist.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matthew 11: 2–15</p> <p>(i) Jesus answered: 'Go back and report to John what you hear and see: the blind receive sight, the lame walk and those who have leprosy are cured, the deaf hear, the dead are raised and the good news is preached to the poor. Blessed is the man who does not fall away on account of me.</p> <p>(ii) Jesus said about John:</p> <ul style="list-style-type: none"> - a prophet - no one is greater than John the Baptist - yet he who is the least in the kingdom of heaven is greater than he - the Elijah that was to come. 	6
3(b)	<p>Explain what Jesus' answer to John the Baptist might teach about the person and work 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>Matthew's account of this event seems to show that John is uncertain whether Jesus is the Messiah he (John) has been preaching about. Jesus' answer was to tell the messengers to go back to John and report what they had witnessed.</p> <p>Responses might explain that Jesus' answer shows that he was all things expected of a Messiah, as prophesied by Isaiah in the Old Testament. The blind receive sight, the lame walk and those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. The true identity of Jesus is seen through the deeds he performs.</p> <p>Jesus has miraculous/supernatural powers, but he also has compassion for the suffering and teaches the good news of forgiveness and redemption.</p> <p>There is also a warning against the danger of finding fault with someone without knowing the full facts and this seems to be a rebuke to John or others about doubting Jesus.</p>	6

Question	Answer	Marks
3(c)	<p>‘The work of Jesus and John the Baptist was completely different.’ 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>To agree: responses might offer arguments that Jesus was the Messiah (John was the forerunner). Jesus had supernatural powers that John did not possess – Jesus was mightier. There was a difference in the baptism offered by Jesus and John. John’s baptism was one of repentance for sins and preparation for the one to come. Jesus offered forgiveness and redemption. Jesus’ death and resurrection was his preordained fate. John was imprisoned and executed without trial.</p> <p>To disagree: another view might be that there were some intended similarities as John prepared the way for Jesus. Both spoke of the coming kingdom, both baptised people. They were in fact related as cousins. They knew of each other’s existence and mission and referred to each other. They both spoke out against the religious authorities. They both spoke about repentance. They were both executed because they criticised their enemies.</p>	8

Question	Answer	Marks
4(a)	<p>Describe the healing of a demon–possessed (<u>RSV</u> epileptic) boy.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might describe some of the following:</p> <p>Matthew 17:14–18</p> <p>When they came to the crowd, a man approached Jesus and knelt before him. “Lord, have mercy on my son,” he said. “He has seizures and is suffering greatly. He often falls into the fire or into the water. I brought him to your disciples, but they could not heal him.”</p> <p>“You unbelieving and perverse generation,” Jesus replied, “how long shall I stay with you? How long shall I put up with you? Bring the boy here to me.” Jesus rebuked the demon, and it came out of the boy, and he was healed at that moment.</p> <p>Then the disciples came to Jesus in private and asked, “Why couldn’t we drive it out?”</p> <p>He replied, “Because you have so little faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”</p>	6
4(b)	<p>Explain the significance of Jesus being able to cast out demons.</p> <p>Mark according to the level descriptors of Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Epilepsy was attributed to demon possession. The curing of anyone with this sort of illness or a mental illness was said to need exorcism of the demon or evil spirits thought to be in possession of the mind of the sick person.</p> <p>Exorcisms were regarded as a physical act and that is why in the account Jesus is said to speak to/rebuke the demon and it was said to come out of the boy immediately.</p> <p>In First Century Jewish thought the world was a battle ground between good and evil and sickness was seen as a sign that evil was winning. In incidents where Jesus heals and exorcises the evil spirits they are seen to cringe and be afraid of him as he banishes them.</p> <p>The purpose of the exorcism miracles is to show Jesus' power over the spirit world. Such miracles were regarded as signs that the power of God was at work in the world. They were a sign that Jesus was the Messiah (the Son of God).</p>	6

Question	Answer	Marks
4(c)	<p>'Miracles happen only because of faith.' 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' responses might be based upon consideration of arguments and evidence, including Christian views and/or their own observations or convictions supported with reasons.</p> <p>To agree: responses might use examples from the study of Matthew's account of Jesus' ministry to show instances where Jesus stresses the need for faith before healing can be accomplished or where he rebukes people for their lack of faith. Or they may draw upon Christian views/examples of faith healing in the church today.</p> <p>To disagree: arguments/evidence might be presented that faith healing and other miraculous acts might have natural or psychological origins rather than divine ones. Or another argument might be to give examples of what are referred to as 'miracles' of modern medicine or surgery bring about cures that would have been unthinkable in earlier times. People can also be healed in (as yet) unexplained ways.</p> <p>Another view: some candidates may explore the nature of miracles and whether <i>all</i> miracles happen because of faith or whether God sometimes could be said to respond in different ways.</p>	8

Question	Answer	Marks
5(a)	<p>Give an account of the parable about a wedding banquet (RSV marriage feast).</p> <p>Mark according to the level descriptors of Assessment Objective 1.</p> <p>Responses might include some of the following:</p> <p>Matthew 22:1–14</p> <p>Jesus spoke to them again in parables, saying: ‘The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.</p> <p>‘Then he sent some more servants and said, “Tell those who have been invited that I have prepared my dinner: my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.”</p> <p>‘But they paid no attention and went off – one to his field, another to his business. The rest seized his servants, ill-treated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city.</p> <p>‘Then he said to his servants, “The wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find.” So, the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.’</p> <p>When the king came in to see the guests, he saw a man without wedding clothing and asked him about this. The man had no answer and the king had him thrown into the darkness where there is weeping and grinding of teeth. ‘Many are called, but few chosen.’</p>	6

Question	Answer	Marks
5(b)	<p>Explain Jesus' 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>In the parable the kingdom of heaven is compared to a wedding banquet the king (God) prepared for his son. In the first instance, he invited all the righteous people (the religious leaders) to the banquet. But they refused to come. To refuse the first call would be serious but they again refused the second time, which was a grave insult and not only did they refuse to attend the banquet but made excuses of better things to do and some resorted to violence and killed the messengers. This perhaps refers to the way God's prophets were treated.</p> <p>The king then instructed that those who were considered the outcasts, the poor – both the good and the bad in society – should be brought into the feast to replace the religious leaders and hypocrites who were undeserving.</p> <p>As at the King's banquet, many are called by God (to the kingdom of heaven) but only the deserving are chosen – and they might be found anywhere.</p> <p>The first Christians would have seen this as a warning to be ready for the second coming of Christ and also an understanding that the church should be open to all.</p>	6

Question	Answer	Marks
5(c)	<p>'The teaching in Jesus' parables was not meant for everyone.' 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>To agree: some of the parables appear to be a deliberate attempt to confuse the hearers or to hide the truth and Jesus himself said that the knowledge in the parables was not for everyone. It might have been because Jesus wished to hide some of the teaching from his enemies and only those ready for the message would hear and understand it.</p> <p>The parables were unlike other methods that Jesus used in his teaching. It was because he spoke in plain terms that could be understood that people preferred his teaching and listened to him. However, despite Jesus plain teaching there would always be the people who would not make the least effort to understand, and these are the ones Jesus said would not pay enough attention/or understand his parables.</p> <p>To disagree: however, parables were a common Jewish way of teaching and could be short comparisons or stories using events and terms familiar to a society of fishermen and farmers or referring to cultural practices and all those prepared to make the effort would be able to understand them, so they were not coded teachings for a chosen few.</p> <p>Also, in Christian tradition, they are seen as timeless and can be interpreted and applied to any age and situation, so parables are teachings for everyone.</p>	8

Question	Answer	Marks
6(a)	<p>Give an account of what happened when Peter said that he did not know 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 26:69–75</p> <p>Now Peter was sitting out in the courtyard, and a servant–girl came to him. ‘You also were with Jesus of Galilee,’ she said. But he denied it before them all. ‘I don’t know what you’re talking about,’ he said.</p> <p>Then he went out to the gateway, where another servant–girl saw him and said to the people there, ‘This fellow was with Jesus of Nazareth.’ He denied it again, with an oath: ‘I don’t know the man!’</p> <p>After a little while, those standing there went up to Peter and said, ‘Surely you are one of them; your accent gives you away.’ Then he began to call down curses, and he swore to them, ‘I don’t know the man!’</p> <p>Immediately a cock crowed. Then Peter remembered the word Jesus had spoken: ‘Before the cock crows, you will disown me three times.’ And he went outside and wept bitterly.</p>	6
6(b)	<p>Explain how the character of Peter is shown in Matthew’s Gospel.</p> <p>Mark according to the level descriptors for Assessment Objective 1.</p> <p>Responses might explain some of the following:</p> <p>Throughout the Gospel Matthew draws attention to Peter, the disciple. The portrayal of Peter in the Gospel shows him to be impetuous and brave. He made a brave attempt to follow Jesus on the water, but his faith turned to fear and Jesus had to help him.</p> <p>Candidates might use material from part (a) and other parts of the Gospel to show other instances of this pattern of Peter’s character as shown in his behaviour. He was the first to make the memorable declaration that Jesus was the Messiah and was praised for having faith and the qualities to lead the future church. At the Mount of Olives, he rashly declares to Jesus: ‘Even if I have to die with you I will never disown you,’ which is a promise that he breaks the very same night when he betrays Jesus by claiming not to know him.</p> <p>Peter is portrayed as all too human, with human weaknesses and at times he fails in faith and loyalty, but he is singled out (by Jesus) as ‘a rock’ on which the church will be built. Other example(s) might be used.</p>	6

Question	Answer	Marks
6(c)	<p>'The disciples followed Jesus but failed to understand him.' 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>To agree: some arguments might be that the disciples 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'. Candidates might argue that the disciples showed loyalty to Jesus and did their best to learn and understand his teaching. After Jesus' death they preached the good news.</p> <p>To disagree: it might be argued that they showed weakness in faith and a failure to understand. They did not fully understand Jesus and in spite of the miracles he performed, the events they witnessed and his teaching, they did not guess at his true identity.</p> <p>However, it might also be argued that Jesus' destiny was preordained. So, therefore, the role of the disciples was preordained: to desert him in his hour of need, as Jesus predicted.</p>	8