

# Cambridge O Level

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**BIBLICAL STUDIES****2035/22**

Paper 2 The Portrayal of Jesus in the Synoptic Gospels

**October/November 2024**

MARK SCHEME

Maximum Mark: 60

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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.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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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 descriptions 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.

**Guidance on using levels-based mark schemes**

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

**Annotation:**

- Ticks have no defined meaning for levels of response marking.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

**Level descriptions for AO1 Knowledge and understanding**

- Demonstrate knowledge of specified texts and corresponding Christian teachings, beliefs and practices.
- Demonstrate understanding of these texts, teachings, beliefs and practices in both biblical and modern contexts, including areas where there are different views within Christianity.

These level descriptions are used for part **(a)** questions in **Questions 3, 4 and 5** and all part **(b)** questions.

Level	Description	Marks
Level 3	<p><b>Accurate and relevant knowledge and understanding</b></p> <ul style="list-style-type: none"> <li>• Answers the question, using detailed, accurate and relevant knowledge.</li> <li>• Demonstrates clear understanding through a well-developed and substantial response.</li> <li>• A well-structured format.</li> </ul>	5–6
Level 2	<p><b>Some accurate and relevant knowledge and understanding</b></p> <ul style="list-style-type: none"> <li>• Partially answers the question, using some accurate and relevant knowledge.</li> <li>• Demonstrates some understanding through a partially developed response, covering some of the points.</li> <li>• Responds in a mostly structured format.</li> </ul>	3–4
Level 1	<p><b>Limited accurate and relevant knowledge and understanding</b></p> <ul style="list-style-type: none"> <li>• Attempts to answer the question, using limited accurate and relevant knowledge.</li> <li>• Demonstrates limited understanding through an underdeveloped response through limited coverage of the points or a response in general terms.</li> <li>• Attempts to present the information in a structured format.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

**Level descriptions for AO2 Evaluation**

- Use evidence and reasoned discussion of a range of points of view to make judgements about issues within Christianity arising from the texts.

These level descriptions are used for all part (c) questions.

<b>Level</b>	<b>Description</b>	<b>Marks</b>
Level 4	<p><b>Clear and well-reasoned evaluation in response to the question</b></p> <ul style="list-style-type: none"> <li>• Considers more than one point of view in detail.</li> <li>• Fully answers the question, using relevant evidence to support a well-structured discussion.</li> <li>• Concludes with a clear and well-reasoned judgement.</li> </ul>	7–8
Level 3	<p><b>Clear evaluation in response to the question</b></p> <ul style="list-style-type: none"> <li>• Considers more than one point of view.</li> <li>• Answers the question, using some relevant evidence to support a well-structured discussion.</li> <li>• Concludes with a clear judgement.</li> </ul>	5–6
Level 2	<p><b>An evaluation in response to the question</b></p> <ul style="list-style-type: none"> <li>• Considers one point of view; any other attempts to state a point of view are descriptive.</li> <li>• Partially answers the question, using partially relevant evidence to support a structured discussion.</li> <li>• Concludes with a judgement.</li> </ul>	3–4
Level 1	<p><b>Limited evaluation in response to the question</b></p> <ul style="list-style-type: none"> <li>• Descriptive response with an attempt to state a point of view, describing material linked to the question or topic.</li> <li>• Attempts to answer the question, using limited relevant evidence to support a discussion.</li> <li>• Limited or no judgement present.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

Question	Answer	Marks
1(a)(i)	<p><b>State which festival Jesus and his parents had attended in Jerusalem.</b></p> <ul style="list-style-type: none"> <li>• Passover</li> </ul> <p>One mark for correct answer.</p>	<b>1</b>
1(a)(ii)	<p><b>State why Jesus' parents were searching for him.</b></p> <p>Any <b>one</b> from:</p> <ul style="list-style-type: none"> <li>• When his parents returned, Jesus stayed behind in Jerusalem.</li> <li>• Jesus was lost.</li> <li>• Jesus' parents thought that he would be with the group.</li> </ul>	<b>1</b>
1(a)(iii)	<p><b>Describe what happened after Jesus' parents found him.</b></p> <p>Any <b>four</b> from:</p> <ul style="list-style-type: none"> <li>• His mother said to him 'Child why have you treated us like this?'</li> <li>• 'Look, your father and I have been searching for you in great anxiety.'</li> <li>• Jesus said to them, 'Why were you searching for me?'</li> <li>• 'Did you not know that I must be in my Father's house?'</li> <li>• They did not understand what he said to them</li> <li>• His mother treasured all these things in her heart.</li> </ul>	<b>4</b>
1(b)	<p><b>Explain the importance of the temple in first century Judaism.</b></p> <p>Use the level descriptors for Assessment Objective 1 Knowledge and Understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>The Temple in Jerusalem was considered the dwelling place of God and the only place to offer sacrifices. It was held in great respect by most Jews and formed the centre for their religious devotions. At festival times, such as Passover, pilgrims would flock to Jerusalem to offer their sacrificial lambs. The buildings were thought to have immense religious significance. All were welcome in the Court of the Gentiles but only Jews could enter the Court of Women and the Court of Israel: only priests could enter the Court of Priests where sacrifices were offered and the Holy of Holies was so sacred that only the High Priest could enter once a year, on the Day of Atonement.</p> <p>The Temple had political significance, it was the power base of the High Priest and the Jewish court or council, the Sanhedrin, met within its walls. The Fort of Antonia was originally Herod's palace and during the time of Jesus it was the residence of the Roman Procurator.</p> <p>It also had economic functions: it provided work and income for Jerusalem as the Jews on pilgrimage to the Temple would spend a proportion of their income in the holy city. Jews throughout the world paid an annual tax for the upkeep of the Temple. There was a provision for the rich to give money to the Temple, which would be distributed to the poor.</p>	<b>6</b>

Question	Answer	Marks
1(c)	<p><b>Assess the view that this event from the boyhood of Jesus shows him to be the Son of God.</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Arguments in favour of this incident showing the divinity of Jesus might include that it is possible that this event shows that Jesus, at the age of twelve, was conscious of his special relationship with God. He realised that God was his Father in a unique way and shows the possible dawning realisation that he had a unique mission. The incident seems to demonstrate that Jesus' spiritual knowledge was beyond his years because the religious teachers were amazed at his wisdom and knowledge.</p> <p>Other arguments might be that the event is not necessarily evidence. Jesus may just have been expressing surprise that Mary and Joseph had not looked for him at the Temple, the most important place in Jerusalem and a place he had visited with them. Jesus realised he was lost and sensibly stayed in one place, until he was found. Also, it was usual for Jews to refer to speak of God as 'Father' and a devout Jew might call the Temple 'my Father's house.'</p> <p>Another view might be that other aspects of Jesus' life and ministry are better evidence to show Jesus as the Son of God e.g. the miracles.</p>	8

Question	Answer	Marks
2(a)(i)	<p><b>State the types of ground on which the other seeds fell.</b></p> <ul style="list-style-type: none"> <li>• rocky ground</li> <li>• among thorns</li> <li>• (good) soil</li> </ul> <p>One mark for each correct response up to three marks.</p>	<b>3</b>
2(a)(ii)	<p><b>State what the seed represents in the parable of the sower.</b></p> <ul style="list-style-type: none"> <li>• The Word/The Word of God.</li> </ul> <p>One mark for correct answer.</p>	<b>1</b>
2(a)(iii)	<p><b>What did Jesus tell the disciples about the purpose of parables?</b></p> <p>The response might be a quotation or a paraphrase:</p> <p>Any <b>two</b> from:</p> <ul style="list-style-type: none"> <li>• Jesus said: ‘To you has been given the secret of the kingdom of God, but for those outside, everything comes in parables; in order that they may indeed look, but not perceive’</li> <li>• those open to the idea of the kingdom of God/Jesus’ teaching will understand the parables</li> <li>• those who are opposed will not be able to do so</li> <li>• and may indeed listen but not understand</li> <li>• so they may not turn again and be forgiven</li> <li>• and may indeed listen, but not understand;</li> <li>• so that they may not turn again and be forgiven.</li> </ul> <p>Award one mark for each correct response up to a maximum of two marks.</p>	<b>2</b>



Question	Answer	Marks
2(b)	<p><b>Explain the meaning of the parable of the sower.</b></p> <p>Use the level descriptors for AO1 Knowledge and Understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Jesus explained the parable in the following way:</p> <p>The seed represents the Word (the Word of God) which is preached. The seeds that fall on the path are like those who listen to/hear the Word but as soon as they have heard it Satan (earthly temptations), like the birds come along and take it away (cancel it out).</p> <p>The ones sown on the rocky ground represent the Word being heard with joy but the people involved are shallow and the message does not take root and only endures for a while. As soon as challenges such as persecution or trouble arise they immediately fall away (give up).</p> <p>Those that are sown among the thorns represent the Word being heard but the cares of the world, the desire for riches and wealth choke it (like weeds) and nothing comes of it.</p> <p>Those who listen and take heed are like the seed in the good soil that will flourish in the future.</p> <p>Candidates are likely to offer their own explanations in their own words as part of their answers.</p>	<b>6</b>

Question	Answer	Marks
2(c)	<p><b>To what extent is Jesus' explanation needed to understand the parable of the sower?</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' answers to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>In support of the view that the parable of the sower can be easily understood without the need for the extra verses explaining it, responses might argue that the imagery in the parable is very descriptive and quite clear. The use of a seed to represent the beginning of an idea or a message (which eventually will grow) can be easily understood. The path, the inhospitable soil and the thorns are also clearly understood images of the obstacles to growth.</p> <p>However, people with a religious background or those more familiar with teaching through metaphors and allegories will more readily understand the parable (without explanation) than others. Jesus is shown giving an explanation to the disciples perhaps as the gospel writer's way of teaching the early Christians the meaning of the parable.</p> <p>Another argument might be that the images used in the parable - of rural and agricultural life in the first century - are not as common today so the comparisons are less easily understood and need explanation. Candidates may also use modern applications of the parable to illustrate their arguments.</p>	8

Question	Answer	Marks
3(a)	<p><b>Give an account of the death of Jesus on the cross at three in the afternoon.</b></p> <p>Use the level descriptors for AO1 knowledge and understanding to mark candidates' response to this question.</p> <p>Responses might include some of the following in quotation or paraphrase, but all valid material must be credited.</p> <p><u>Mark 15: 34–39</u></p> <p>Darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'</p> <p>Candidates may receive credit for material from the other gospels.</p>	<b>6</b>

Question	Answer	Marks
3(b)	<p><b>Explain the significance of the events that happened when Jesus died on the cross.</b></p> <p>Use the level descriptors for AO1 Knowledge and Understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Darkness: the darkness lasted three hours. It emphasises the terrible event and the sense of abandonment by God.</p> <p>Jesus' cry of despair, quoted in Hebrew, 'Eloi Eloi lema sabachthani' shows that his suffering was human: it is a cry of desolation, and he may have thought, momentarily, that God had forsaken him.</p> <p>When Jesus cried out a second time, he gave up his spirit willingly – Jesus accepted his fate.</p> <p>The curtain in the temple: formed a barrier between the Holy of Holies (which only priests could enter) and the Holy Place. The curtain being torn in two from top to bottom symbolised that direct access to God for everyone was made possible by Jesus' death.</p> <p>The earth shook: earth tremors were not uncommon in that part of the world and tombs might break open. However, this might be seen as a prediction of the resurrection.</p> <p>Finally, it is the Roman centurion and guards, who are gentiles, who bear witness (recognise) that Jesus is the Son of God, showing him to be a universal saviour.</p>	6

Question	Answer	Marks
3(c)	<p><b>Discuss the view that, for Christians, Jesus' resurrection is more important than his death.</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>To agree: Christians believe God entered the world himself as Jesus, then death cannot be stronger than God and the climax of the gospel is the evidence in Mark of the empty tomb and possibly the longer ending which depicts a resurrection appearance and the ascension of Jesus.</p> <p>Another view is that the crucifixion is just as important as the resurrection. The crucifixion's significance is that it was the culmination of Jesus' life and ministry. The whole point of the good news is the sacrifice/death of Jesus as an expression of God's purpose and promise of salvation.</p> <p>It could be argued that the death was necessary for the resurrection to take place. The resurrection is symbolic of good triumphing over evil and it is the central theme of Christian teaching that this salvation is available for all who believe.</p> <p>A balanced view might be that the whole of the gospel story (as reported by Mark and the other writers) is the basis of Christian belief.</p>	<b>8</b>

Question	Answer	Marks
4(a)	<p><b>Describe the healing of a crippled woman on the Sabbath <u>and</u> the controversy it caused.</b></p> <p>Use the level descriptors for AO1 Knowledge and Understanding to mark candidates' response to this question.</p> <p>Reponses might include some of the following in quotation or paraphrase, but all valid material must be credited.</p> <p><u>Luke 13:10–17</u></p> <p><b>The healing</b></p> <p>Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he laid his hands on her, immediately she stood up straight and began praising God.</p> <p><b>The controversy</b></p> <p>But the leader of the synagogue, indignant because Jesus had cured on the Sabbath, kept saying to the crowd, 'There are six days on which work ought to be done; come on those days and be cured, and not on the Sabbath day.' But the Lord answered him and said, 'You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the Sabbath day?' When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.</p>	6

Question	Answer	Marks
4(b)	<p><b>Explain why there was conflict between Jesus and the Jewish religious leaders about the Sabbath laws.</b></p> <p>Use the level descriptors for AO1 Knowledge and Understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Candidates are likely to show an understanding of Jesus' teaching about the Sabbath in this and other incidents.</p> <p>On this occasion, the synagogue ruler was indignant that Jesus had healed on the Sabbath. Candidates might mention one or more of the occasions (from the passages studied) when Jesus condemned the religious leaders for their over-strict interpretation of the Sabbath laws, which showed their lack of compassion and understanding.</p> <p>Jesus taught that the Sabbath laws were for the benefit of man and not the other way round. They could be the cause of hardship and suffering if too strictly observed. Candidates might give examples of the uncompromising attitude of the Pharisees and synagogue leaders and why Jesus criticised them.</p> <p>Candidates might explain one or more of the reasons why Jesus referred to his opponents as 'hypocrites' and how his criticism humiliated them because he taught a more correct interpretation of the true spirit of the Sabbath.</p>	6
4(c)	<p><b>'The Christian Sabbath (Sunday) has no relevance for Christians today.'</b> <b>Discuss.</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>To agree with the statement: responses might offer views about the pace of modern-day life and the types of occupations that people follow which make observing a traditional Sabbath, Christian Sunday, impossible, inconvenient or irrelevant. Some might also comment about the time and expense of travelling to Sunday services.</p> <p>To disagree with the statement: a true religious believer will make every effort to follow the Ten Commandments. Observing the Sabbath day (Sunday) is a commandment, and the matter of convenience or practicality should not come into it. Also, the benefits, spiritual and physical, from having one special day each week in which to rest and praise God outweigh all other considerations. Allowances can/should be made for those involved in life saving occupations.</p> <p>Some candidates may suggest that having a Sabbath is important but that it can be taken on a day of the week to suit routines.</p>	8

Question	Answer	Marks
5(a)	<p><b>Outline Jesus' teaching in Luke's Gospel about perseverance in prayer.</b></p> <p>Use the level descriptors for AO1 Knowledge and Understanding to mark candidates' response to this question.</p> <p>Responses might include some of the following in quotation or paraphrase, but all valid material must be credited.</p> <p><u>Luke 11:5–13</u></p> <p>Candidates are likely to select material for their answer from the following:</p> <p>And he said to them, 'Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him.' And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.</p> <p>'So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!'</p>	6



Question	Answer	Marks
5(b)	<p><b>Explain why this teaching might encourage Christians to believe in the power of prayer.</b></p> <p>Use the level descriptors for AO1 Knowledge and Understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>The teaching might encourage Christians to recognise that prayer is effective. The story of the friend at midnight seems to indicate that prayer has the power to move God to provide an individual with the spiritual support or sustenance that they need. Continually petitioning (asking/pleading to) God will bring response.</p> <p>In Middle Eastern culture, the laws of hospitality were strict. If a person requested hospitality there was an obligation to provide it, no matter the inconvenience. In a house, such as the one in the story, a knock on the door at midnight would mean that the whole house was woken up. Because his need is genuine (and because if the situation was reversed the man would do the same for his friend) the man persists and through his persistence, he is granted what he asks. The teaching is about persistence in praying to God.</p> <p>Prayer is powerful because it is like the friend knocking on the door or a child asking a parent for what they need. If it is continued or persistent or constant and is genuine, God, the heavenly Father, like the friend, will respond, just as children are given what they need.</p>	6

Question	Answer	Marks
5(c)	<p><b>Discuss the view that prayers are more sincere when said in private.</b></p> <p>Use the level descriptors for AO1 Knowledge and Understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>To agree with the statement: responses might argue that it is only in private that prayers/requests to God can be absolutely sincere (especially in asking for help for oneself). It is only in quiet and solitude that believers can pray for help and intercession in personal matters and for others such as sickness or unhappiness and about other issues such as confession of sin or asking God for forgiveness.</p> <p>There might be some embarrassment about praying about such matters, or even making any kind of request. So, people prefer to do this in private rather than in public prayer. Some believers might regard communal prayer as the means to praise God in public and private prayer as the best way to ask God for help.</p> <p>Another view might be that communal prayer includes matters such as forgiveness of sins and requests for strength. There is sincerity in the act of taking part in communal worship with other believers in both praising and petitioning God. Congregations/communities pray and make requests for sick people by name. Other examples might be given.</p> <p>It might also be helpful for a person to pray about personal matters with a religious leader, a fellow believer, or friend(s) who share the same beliefs.</p> <p>A balanced view might be that praying in private has many benefits and doing the act in solitude encourages sincerity but also, it is believed by some that praying in communities/congregations makes the pleas to God stronger and he hears them. Both forms of prayer are sincere, and it is the sincerity that matters.</p>	<b>8</b>