

---

**DIVINITY****9011/22**

Paper 2 The Four Gospels

**October/November 2017**

MARK SCHEME

Maximum Mark: 100

---

**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<sup>®</sup>, Cambridge International A and AS Level components and some Cambridge O Level components.

Question	Answer	Marks
1	<p><b>Only the RSV text is used in the mark scheme</b></p> <p><b>Comment on points of interest or difficulty in <u>four</u> of the following passages (wherever possible answers should refer to the context of the passage but should not retell the story from which the passage is taken):</b></p>	<b>25</b>
1(a)	<p><b>Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. (Matthew 11:4–5)</b></p> <p><u>Context:</u> John the Baptist is in prison and he sends his disciples to Jesus to ask if he is the one who was expected as the messiah. This is Jesus' answer. It comes after the sending out of the Twelve.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> <li>• some comment on the relationship between Jesus and John the Baptist and Jesus' baptism</li> <li>• comment on the miracles of Jesus</li> <li>• miracles as expected signs of the Messiah and shows fulfilment of the prophecy</li> <li>• expected views of Messiah</li> </ul>	
1(b)	<p><b>Then Jesus said to them, “You will all fall away because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ ” (Matthew 26:31)</b></p> <p><u>Context:</u> Following the Last Supper just before Jesus' arrest and the reaction of the disciples to run away. On the way to the Garden at Gethsemane.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> <li>• Jesus predicting his arrest</li> <li>• fulfilment of prophecy</li> <li>• significance of 'This very night'</li> <li>• imagery of the Shepherd and sheep</li> <li>• the place of this in the order of the events of the last week of Jesus' life.</li> <li>• Jesus predicts future events</li> </ul>	
1(c)	<p><b>And they were filled with awe, and said to one another, “Who then is this, that even the wind and sea obey him?” (Mark 4:41)</b></p> <p><u>Context:</u> Following the incident when Jesus calms the storm with Jesus and the disciples in a boat together.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> <li>• some reference to what has just happened to get this response. They were terrified – who is the 'they' referred to here, why are they terrified?</li> <li>• who are they talking about?</li> <li>• significance of the winds and waves being in obedience to Jesus.</li> <li>• this is one of Jesus' 'nature miracles' – what is meant by this?</li> <li>• messianic powers.</li> </ul>	

Question	Answer	Marks
1(d)	<p><b>And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. (Mark 14:35)</b></p> <p><u>Context:</u> Jesus in the Garden of Gethsemane following the last supper. Praying to his father.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> <li>• one incident when Jesus prays to his father</li> <li>• what is meant by ‘the hour might pass’?</li> <li>• shows the humanity of Jesus whilst praying at a time of distress</li> <li>• Jesus praying alone having left the disciples</li> <li>• the inner struggle of Jesus</li> <li>• Jesus knows his immediate destiny ...</li> </ul>	
1(e)	<p><b>For I am a man set under authority, with soldiers under me: and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my slave, ‘Do this,’ and he does it. (Luke 7:8)</b></p> <p><u>Context:</u> Part of the story of Jesus healing the Centurion’s servant as he entered Capernaum. This follows on from Jesus’ sermon on the Plain.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> <li>• some retelling of the story may be necessary for setting the phrase in context</li> <li>• a Centurion sent a message to Jesus to ask him to heal his servant who was sick</li> <li>• the Centurion showed great faith in Jesus and asked him to just say the words that would heal the servant and this would happen</li> <li>• Jesus was impressed by this demonstration of faith. Jesus’ response is important</li> <li>• this miracle is an example of a distance healing</li> <li>• what is a Centurion? Roman rule in Palestine.</li> <li>• this shows Jesus’ concern for Gentiles and Luke’s interest in them</li> </ul>	

Question	Answer	Marks
1(f)	<p><b>The scribes and the chief priests tried to lay hands on him at that very hour, but they feared the people; for they perceived that he had told this parable against them. (Luke 20:19)</b></p> <p><u>Context:</u> Immediately following the Parable of the Tenants. Jesus is in the Temple courts preaching the gospel and the chief priests and teachers on the law questioned his authority asking him who gave him authority to preach.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> <li>• some comment about the role of the religious authorities – the chief priests – the teachers of the Law</li> <li>• identifying the parable this is referring to – the parable of the tenants in the vineyard</li> <li>• how would this parable have upset the religious authorities?</li> <li>• the events of the last week of Jesus’ life</li> <li>• comment on events looking forward to the arrest of Jesus</li> <li>• comment on ‘they were afraid of the people’ – why would they be afraid? Popular support for Jesus at this time? But this is to change when they turned against him</li> </ul>	
1(g)	<p><b>Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am” (John 8:58)</b></p> <p><u>Context:</u> this comes at the end of a discourse with the Jews question Jesus about his authority. Following the story when the Pharisees and teachers of the Law brought a woman caught in the act of adultery and asked Jesus what should be done with her.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> <li>• the significance of Abraham – the ‘Father’ of the Jewish nation – the original Patriarch whom God made his covenant with</li> <li>• discussion on the word ‘truth’ – Jesus’ claim to be ‘the truth’ in John’s Gospel. The ‘Way, the Truth and the Life.’ Pilates question, ‘what is truth?’ when Jesus was brought before him – 18:38. John’s Prologue – ‘grace and truth came through Jesus Christ’.</li> <li>• links with the Prologue – the pre-existence of Jesus – before the world began he was with God.</li> <li>• the title of God in the Jewish history – Yahweh – ‘I am’ – Jesus claiming to be God here ‘before Abraham was born, I am!’ The Jewish listeners to Jesus would be very familiar with this notion and see significance in the way Jesus is playing on the words ‘I am’</li> </ul>	

Question	Answer	Marks
1(h)	<p><b>He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.” (John 21:17)</b></p> <p><u>Context</u> : A resurrection appearance of Jesus to his disciples. This immediately follows the story where Jesus appears to the disciples whilst fishing in the lake of Tiberius. Peter goes to Jesus walking on water.</p> <p><u>Points</u>:</p> <ul style="list-style-type: none"> <li>• only in John’s Gospel</li> <li>• this is referred to as the story where Jesus reinstates Peter</li> <li>• comment on the disciple – Peter. His recent denial of Jesus after being the disciple who was commissioned by Jesus as having the keys to the kingdom. The rock – Petros – on which the Church will be built</li> <li>• significance of asking Peter 3 times – 3 denials followed by 3 confirmations</li> <li>• significance of Jesus asking if Peter loves him</li> <li>• Peter confirms Jesus’ Lordship – Lord you know all things</li> <li>• Feed my sheep – what does this mean? Who are the sheep? Jesus followers are the sheep and they will now be left without a shepherd as John uses the title ‘shepherd’ as one of Jesus’ ‘I am’ sayings</li> </ul>	

Question	Answer	Marks
2	<p><b>Discuss how Matthew shows Jesus fulfilling Old Testament prophecies.</b></p> <ul style="list-style-type: none"> <li>• Frequency of Old Testament references in Matthew: There are 65 references to the Old Testament in Matthew's Gospel; this includes 43 verbal citations which is a lot more than in the other gospels.</li> <li>• Type of citations and references: These quotations fall into two types: (i) those which are said to point out the fulfilment of prophecy; (ii) others which are introduced in the course of the narrative by various persons, particularly Christ Himself.</li> </ul> <p>The first group consists of 11 quotations which are all peculiar to Matthew, as far as the Synoptic Gospels are concerned, and are all introduced with such words as 'that it might be fulfilled which was spoken by the prophet' (1:23; 2:6, 15, 18, 23; 4:15, 16; 8:17; 12: 18–21; 13:35; 21:5; 27: 9, 10).</p> <ul style="list-style-type: none"> <li>• To show Jesus as Messiah: Matthew seeks to align Jesus with the Old Testament promise of a Messiah and so show Jesus to be the Messiah expected by the Jews and spoken of by the prophets.</li> <li>• The genealogy in Matthew: Matthew traces Jesus descent through the kingly line of David in his opening genealogy and stresses this point throughout the gospel in the reiterated use of the title 'Son of David'.</li> <li>• Relationship between Jesus and John the Baptist. He shows Jesus as the fulfilment of OT prophecy and the Jewish Law. The end of the old era and beginning of the new.</li> </ul>	25

Question	Answer	Marks
3	<p><b>Assess the claim that ‘love’ is the main ethical teaching of Matthew’s Gospel.</b></p> <ul style="list-style-type: none"> <li>• The Gospel is structured in a parallel fashion to the first five books of the Jewish scriptures which the gospel material divided into five discourses.               <ol style="list-style-type: none"> <li>(i) Sermon on the Mount</li> <li>(ii) Mission and discipleship</li> <li>(iii) Teaching on the Kingdom of Heaven</li> <li>(iv) Ecclesiastical discourse</li> <li>(v) Farewell Address</li> </ol> </li> <li>• This strengthens the link between Jesus and Jewish Expectation of a Messiah – Jesus as fulfiller of the Law and the prophets. Jesus linked with Moses and presented as the New Moses.</li> <li>• Candidates may comment upon specific incidents where Old Testament quotations are used to show what they suggest as the link between the Old Testament and Jesus.</li> <li>• The purpose of Matthew can be mentioned – to introduce Jesus as the long awaited Messiah. To show how Jesus mission is a continuation of the Old Testament scriptures and not an alternative to it.</li> <li>• Much of Jesus’ ethical teaching comes from the Sermon on the Mount and particularly the beatitudes. Here Jesus presents a new set of ideals to live by and they focus on love and humility rather than force and exaction.</li> <li>• In Matthew 5:43ff Jesus speaks about the importance of not just loving your neighbours but this love should extend to your enemies. ‘Love your enemies and pray for those who persecute you’ – this is a complete transformation from the Jewish understanding of righteousness and justice. Jesus declares to his disciples that the love ethic has to be extended to everyone, even one’s enemies (5:44–45).</li> <li>• Matthew 5:46 Jesus says if you love only those who show love to you, what reward will you get? Even the tax collectors so this ... loving people without prejudice.</li> <li>• Matthew 22:34–40 gives the Double Commandment of Love ending with a line which appears only in the Gospel of Matthew: “All the Law and the Prophets hang on these two commandments” (22:40). The command to love God and the command to love one’s neighbour are the root of all the teaching of the law and prophets.</li> <li>• Matthew 7:12 the Golden Rule: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets”. The love ethic is to be played out within the community of disciples, and so much in this gospel is designed to promote it, such as in regarding the life of another as important as one’s own (22:9), serving one another (20:25–28), not putting one’s own piety on display (6:1–8), and doing acts of reconciliation (18:15–20), and forgiveness (18:21–35). But that love is not to be practiced only in one’s relationship to fellow believers.</li> <li>• Jesus demonstrated this love ethic in his ministry – candidates may use examples of Jesus’ encounter with individuals to illustrate this point.</li> </ul>	25

Question	Answer	Marks
4	<p><b>To what extent did Mark believe that the world was about to end?</b></p> <p>Linked in with this question is the question of why Mark wrote his gospel at all and why is it written with a sense of urgency about it?</p> <ul style="list-style-type: none"> <li>• Some information about the situation in Jerusalem and the surrounding areas is acceptable because it is important that the reader understands the persecution of the Christians, Early Church, at this time.</li> <li>• The Christians were living in fear of persecution and certain death after the death and resurrection of Jesus. It was important to write the story of Jesus down to help them hang on to the reality of what happened when Jesus was with them on earth.</li> <li>• Mark is often ascribed to Peter's eye witness account and therefore the rustic colloquial style of Greek was not the focus of the gospel, it was not a literary work but more a document to show to the Christians that what is happening now is, in fact, what Jesus said would happen and did happen to him. It is written to encourage Christians to stand firm on their faith.</li> <li>• The Gospel moves rapidly, as if no time is to waste – the promise of the end times was what was foremost in Mark's mind. Jesus' return is imminent so there is urgency in the message to hold on to their faith.</li> <li>• Mark uses the word 'immediately' in his accounts thus giving the sense of urgency as things happen quickly.</li> <li>• Mark 4:35–41 the calming of the storm</li> <li>• Mark 5:21–43 Jesus raises the dead girl</li> </ul> <p>Jesus is proclaimed as God's son as early as Chapter 1:9–13 in the Baptism account and straight away his ministry of healing miracles follows on. In 3:7–12 he is identified as the Son of God by the evil spirits.</p> <p>Mark includes chapter 13 in his Gospel ... this is central to the view that Mark felt that the world was going to end soon. Candidates will be expected to include some comment on this chapter. What Jesus says about the end times.</p> <p>Jesus speaks of trouble and persecution:</p> <ul style="list-style-type: none"> <li>• of the things to come 13:3–13</li> <li>• the awful horror 13:14–23</li> <li>• the second coming of the son of man 13:24–27</li> <li>• the stern lesson of the fig tree 3:28–31</li> <li>• no one knows the day or hour 13:32–37</li> </ul> <p>The two endings of Mark can suggest that Mark originally expected an imminent return of Christ and so the gospel comes to an abrupt end with the resurrection appearances being added at a later date when Jesus return had not yet taken place. Candidates may include discussion of the two endings suggestion in Mark 16.</p> <p>Candidates need to include some element of assessment around the exam question – <u>to what extent can it be said that the author of Mark's gospel lived in expectation that the world was about to end?</u></p>	25

Question	Answer	Marks
5	<p><b>Examine the evidence which suggests that Mark's Gospel was the first to be written.</b></p> <p>This question is about the priority of Mark.</p> <p>It is a discussion on the Synoptic problem with the focus on establishing which the first gospel was.</p> <ul style="list-style-type: none"> <li>• Marcan priority is the hypothesis that the Gospel of Mark was the first-written of the three Synoptic Gospels and was used as a source by the other two, Matthew and Luke.</li> <li>• Marcan priority has been accepted by most scholars since the late nineteenth century and forms the foundation for the widely accepted two-source theory, although a number of scholars support different support a different form of Marcan priority or reject it altogether.</li> <li>• Early tradition regarded Matthew as the first gospel written because it appears first in the Bible.</li> <li>• It was noted however that Matthew frequently agreed with Mark against Luke in the order of passages and Luke agreed with Mark against Matthew. Matthew and Luke rarely agreed with each other against Mark.</li> <li>• It was concluded that Mark not only best represented Matthew and Luke's source but also that Mark was Matthew and Luke's source.</li> </ul> <p>Some scholars questioned that Matthew and Luke used Mark itself or some Proto-Mark.</p> <ul style="list-style-type: none"> <li>• In the twentieth century Marcan priority was no longer seen as a hypothesis but as established fact.</li> <li>• Argument from language – Mark's style of Greek is unique amongst the gospels. It is seen as unsophisticated and unrefined, often awkward or improper. Mark's writing is more colloquial rather than literary which begs the question, if Mark was copying Matthew or Luke why would he change the language to a more rustic style?</li> <li>• Where Mark uses an unusual word or expression, Matthew and Luke often substitute it for something more natural. They sometimes added material of substance and make Mark's meaning more concise.</li> <li>• This improving of the language that Mark used suggests that his gospel was written first.</li> <li>• Mark's Gospel is by far the shortest, just over half the length of Luke, and it omits much that is found in Matthew and Luke.</li> </ul> <p>The majority of Mark is found in either of the two other gospels – this suggests that Matthew and Luke built on what Mark wrote and added new material otherwise why would Mark have chosen to omit important teaching which the other two contain.</p> <p>Mark has neither infancy narrative nor any version of the Lord's Prayer.</p>	25

Question	Answer	Marks
5	<p>If Mark was written later it is hard to explain why he adds so little new material. There are very few passages in Mark with no parallel in Matthew or Luke –</p> <ul style="list-style-type: none"> <li>• The parable of the growing seed – Mark 4:26–29</li> <li>• The healing of the deaf mute of Decapolis – Mark 7: 31–37</li> <li>• The healing of the blind man of Bethsaida – Mark 8:22–26</li> <li>• The naked man who ran away – Mark 14:51–52</li> </ul> <p>It is easier to understand why Matthew and Luke would omit these passages rather than why Mark should add them.</p> <p>Every portion of mark used by Matthew or Luke is longer and wordier in Mark e.g. The calming of the storm.</p> <p>Marks unique material tends to be non-essential detail which makes a story longer.</p> <p>Matthew and Luke material nearly always follows the same order as Mark and if one deviates then the other follows Mark. Rarely do Luke and Matthew agree against Mark.</p> <p>Candidate should look at both sides of the argument in their essay.</p>	

Question	Answer	Marks
6	<p><b>'Luke's Gospel is the most historically accurate of all the gospels.'</b> <b>Assess this claim.</b></p> <p>Candidates must look at both sides of the discussion to show a balanced consideration of the claim.</p> <p>Some main points:</p> <ul style="list-style-type: none"> <li>• Luke sets out his purpose very specifically in 1:1–3 to provide an accurate account and an orderly account. Right from the beginning Luke sets his writing in a time frame with mention of the Roman ruler of the period – in those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world</li> <li>• Luke 3:1 – In the fifteenth year of the reign of Tiberius Caesar</li> <li>• Luke fixes the birth of Jesus in the reign of Emperor Augustus, when Herod the Great was King of Judea and Quirinius was governor of Syria</li> <li>• Luke fixed the beginning of the ministry of John the Baptist again by using a series of references to the rulers at that time – 3:1–2</li> </ul> <p>There was no calendar system in those days so the years were marked by the ruler of the time. Luke mentions other historical figures within his gospel – Pontius Pilate; Herod the Great; Annas; Caiaphas; and Herod Antipas.</p> <ul style="list-style-type: none"> <li>• Luke gives a lot of names of places of Ancient history in order to give authenticity to his writings. But some of the people and places were less prominent names and therefore there is no historical evidence that these existed as they are lesser known.</li> <li>• Luke's accuracy is shown in the use and familiarity of the correct titles of all the notable men he mentioned. He correctly describes Herod Antipas as 'tetrarch'.</li> <li>• Luke's description of how the census was taken gives added weight to his accuracy.</li> <li>• Luke also wrote the book of the Acts of the Apostles and scholars have looked at the historical accuracy of this writing. Because they can show that Luke is accurate in Acts it gives the reader confidence also in the accuracy of the Gospel of Luke.</li> <li>• Ramsey concluded that 'Luke is an historian of the first rank; ... his statements of fact are trustworthy'.</li> </ul> <p>Some comparison with the other gospels is needed.</p>	25

Question	Answer	Marks
7	<p><b>Examine Jesus' teaching on discipleship in Luke.</b></p> <ul style="list-style-type: none"> <li>The concept of discipleship in the Gospel of Luke is both implicitly modelled by Jesus and explicitly taught by him in this gospel.</li> <li>Luke views discipleship in broader terms than in Matthew and Mark. In Luke Jesus' disciples include a large amount of followers.</li> </ul> <p>The entire Gospel of Luke is filled with Jesus' teaching on discipleship. There are 3 main passages for consideration.</p> <p>(i) <b>Luke 9: 23–27:</b> Jesus clearly made high demands on those who would be his disciples. They are called to a life of self-denial and taking up one's own cross. In Roman times the cross was a symbol of shame, guilt, suffering and rejection.</p> <p>There was no more despicable way to die. Crucifixion was not mentioned in polite conversation but was shameful and taboo. Jesus talks about taking up the cross daily – in the shadow of explaining his coming death and resurrection he calls all those who follow him to be prepared every day to die for him.</p> <p>Discipleship is not just a one-time thing but demands a daily commitment to follow him even unto death. Whoever wants to save his own life must lose it to follow Jesus' teachings. This portion of Luke also includes a stern warning which is the call not to be ashamed of the Son of Man.</p> <p>(ii) <b>Luke 9:57–62:</b> This gives the disciples three reminders about the requirements of discipleship. Following the rejection of Jesus in Samaria in 9:51–56 the first reminder is to be separate to the world – even as foxes have their holes and birds have their nests, those who follow Christ have no home of their own in this world. Disciples must recognise that they will be distanced from the world by their discipleship and family matters may suffer inattention in comparison to discipleship.</p> <p>This also teaches that the proclamation of the gospel is above everything else in life. Commitment as disciples requires abandonment of personal goals. Jesus himself is the model of discipleship for this.</p> <p>This also teaches that commitment to Christ must not only be first in life but should remain constant throughout life. A true disciple cannot begin his journey and then turn back.</p> <p>(iii) <b>Luke 14:25–35:</b> These are harsh words of discipleship that talks of choosing the gospel over family relations and all relations becoming secondary. The choice is to be a disciple above the choice of life itself. Written at a time of early Christian persecution this gives comfort to those who are suffering for their faith in Christ. Their reward is with Christ.</p>	25

Question	Answer	Marks
7	<p>Jesus gives the two examples of the builder and the king who have to count the cost before embarking on a project. So people must be aware of the cost of being a disciple before they commit to it. They have to be willing to pay the price – and in some cases the ultimate price with their life. Disciples are required to give up everything they have on earth for treasures in heaven.</p> <p>Jesus uses the images of salt and light when referring to disciples. Salt is useful because it provides a service. When it ceases to provide this service it is useless. This warns about being a useless follower and emphasises total commitment.</p> <p>Discipleship is very radical in Luke.</p> <p>There are other references in Luke which candidates may draw on to explain Luke's teaching on discipleship.</p>	

Question	Answer	Marks
8	<p><b>Discuss the nature of the signs in John’s Gospel with particular reference to the wedding at Cana and the feeding of the five thousand.</b></p> <p>Candidates may give a brief retelling of the two signs if they feel it necessary but their focus on the nature of the signs is what will be accredited.</p> <p>Some points may include:</p> <p>The Synoptic Gospels use the word ‘dunamis’ meaning ‘mighty works’ John presents these as ‘signs’ not miracles. He uses the word ‘semeia’ (signs).</p> <ul style="list-style-type: none"> <li>• The nature of the signs is that they point to something in particular – they have a specific purpose. The miracle is not an end in itself.</li> <li>• The seven signs lead to the final sign which is that of the resurrection.</li> <li>• The nature of the writing is Christological as it reveals the nature of Christ.</li> <li>• In the first sign of Jesus changing water into wine – Jesus’ Christology is revealed through the use of the spoken command because Jesus never actually comes into contact with the wine but it is emphasising the logos mentioned in the prologue – the word had become flesh and dwelt here on earth. It is showing the creative command which God is shown to have in Genesis (let there be light, and there was). This is fundamentally linking Jesus with God. This authority is seen again at Jesus’ command at the feeding of the 5000: ‘have them sit down’.</li> <li>• Jesus is purposefully testing his disciples at this point even though ‘he already had in mind what he was going to do’. This draws a parallel with the omniscience equality of the Judeo Christian God and emphasises the peculiar relationship between God and Jesus.</li> <li>• John also uses the Christological nature of the signs to show the humanity of Jesus. At the wedding in Cana, John writes about Jesus’ mother being present. This may compensate for the lack of a nativity in John’s Gospel and so the humanity of Jesus is by the mention of his mother.</li> <li>• The nature of the signs is to show the Christological nature of Christ. His divinity and humanity – God dwelling among mankind.</li> <li>• Wine is symbolic of Judaism. It has run out at the wedding yet Jesus is to provide more wine.</li> <li>• Not only more wine but he provides it in abundance, full to the brim and of better quality than the previous wine.</li> <li>• This shows Jesus as replacing Judaism.</li> <li>• In the same way Jesus provides more than enough food in the feeding of the 5000 and there are baskets left over.</li> <li>• There is a clear link between God providing manna in the Old Testament and the feeding of the 5000, but again Jesus goes over and above the Jewish belief.</li> </ul> <p>Signs show the replacement of Judaism by Christianity – known as Replacement Theology.</p>	25

Question	Answer	Marks
8	<p>These two signs are linked because they both show Jesus providing in abundance. The focus on wine and bread can be seen as Eucharistic in nature.</p> <p>The signs are considered as highly symbolic in nature. Even the numbers used in the stories carry meaning in Jewish tradition.</p> <p>The nature of the signs is also one of discipleship as they show a progression of followers of Jesus where the disciples put their faith in Jesus without question.</p> <p>It also shows Jesus' ministry developing from the closed private group of people at a wedding to becoming a very public ministry in front of 5000+ people. Jesus does not reveal himself at the wedding but by the time of the feeding of the crowds he is leading a very public ministry. The feeding of the 5000 is a very public miracle and contributes to the rising conflict needed to eventually lead to Jesus' death.</p> <p>The nature of these signs is that they offer salvation. Water into wine is linked with Jesus offering living water at the well to the Samaritan woman. This is an offer of salvation.</p> <p>Jesus is here to offer salvation and the nature of the signs is to reveal his nature so people may believe in order to receive the salvation.</p> <p>Faith is an important aspect of the signs and needs commenting upon.</p>	

Question	Answer	Marks
9	<p><b>‘John’s passion narrative contains no historical facts.’ Assess this claim.</b></p> <p>John 18–19 is known as the Passion Narrative in John’s Gospel.</p> <p>When debating the historicity of the passion narrative scholars state that they have to rely on ‘later, sketchy, second-hand accounts’ (Keller) so asking if John’s Gospel alone is enough to go on.</p> <p>Smalley comments on John taking the historical basis for salvation very seriously thus implying that there must be historical accuracy in his claims.</p> <p>If Jesus did not die he could not resurrect therefore Christianity is founded on untruth.</p> <p>Faith as large as Christianity must have some truth: why would followers die for something they knew to be false?</p> <p>Some may argue against the passion narrative being an historical record because it contains a lot of symbolism – there are many references made to the Old Testament to show Christianity as the replacement of Judaism and to portray Jesus as God.</p> <p>John links the two Christologies of Jesus – divine/human nature which conveys the link between Jesus and God and the fact that Jesus is human.</p> <p>John omits the fact that Simon of Cyrene carried Jesus’ cross which is mentioned in the Synoptic Gospels. The fact that Jesus requires no assistance also shows the omnipotence of Christ.</p> <p>There are some questionable events recorded that are not in the Synoptic Gospels which could question their historicity but it could be argued that these may be corrections to the Synoptic Gospels or extra information.</p> <p>John does however include details of timings in his passion – e.g. the 7th hour.</p> <p>He also includes witnesses to the crucifixion such as Mary Magdalene and the soldiers – this suggests historical accuracy.</p> <p>Some comment upon John’s purpose behind his gospel is needed – unlike Luke, John does not set out his purpose to provide an accurate account of what happened but his purpose is more theological as he wants to show the symbolic meaning behind his death and what it means for Christianity.</p>	25

Question	Answer	Marks
9	<p>Outline of the passion – candidates can comment on the differences and similarities of John’s passion with that of the Synoptic Gospels:</p> <ul style="list-style-type: none"> <li>• in John’s Gospel the death of Jesus drives the story in the gospel from start to finish</li> <li>• of all the gospels John gives the most prominence to the strife between Jesus and his opponents</li> <li>• John connects the hour of death with the notion of glory</li> <li>• the agony in Gethsemane</li> <li>• the arrest of Jesus – only in John where Peter is recorded as having cut the ear off Malchus</li> <li>• Jesus taken to Annas</li> <li>• Jesus on trial – theological structure to show the kingship of Jesus</li> <li>• the heightening intensity of the trial is emphasised</li> <li>• Jewish Leaders hand Jesus over to Pilate</li> <li>• Pilate interrogates Jesus</li> <li>• Pilate declares Jesus as innocent</li> <li>• Roman soldiers scourge and mock Jesus</li> <li>• Pilate presents Jesus to the leaders and again declares his innocence</li> <li>• Pilate interrogates Jesus about his origins</li> <li>• Pilate delivers Jesus to be crucified</li> <li>• the Crucifixion of Jesus</li> <li>• burial of Jesus</li> </ul> <p>To assess this claim candidates may look at material which will be contrary to this – e.g. Pilate was an historical figure of which there is evidence.</p>	

Question	Answer	Marks
10	<p><b>Assess the claim that the actions of Jesus towards outcasts were revolutionary for that time.</b></p> <p>Some discussion to the background to society at the time is needed.</p> <p>Who is the outcast?</p> <p>The ‘outcast’ was someone who was pronounced as being ritually unclean by the Jewish law ... unable to participate in Jewish worship.</p> <p>E.g. Foreigners, the sick, those with evil spirits, Gentiles, women who were ritually unclean because of menstrual cycle or illness, lepers, prostitutes, poor etc.</p> <p>Jesus had a special sense of mission to the oppressed and poor – the outcast. Jesus in Nazareth stood up and read from Isaiah proclaiming his mission – Luke 4: 18–19. ‘The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour.’</p> <p>Candidates can choose for a number of miracle stories and stories where Jesus has interaction with outcasts to illustrate this point ...</p> <ul style="list-style-type: none"> <li>• The blind man</li> <li>• The ten lepers</li> <li>• The roman officials servant</li> <li>• The man lowered through the roof</li> <li>• The woman with the issue of blood</li> </ul> <p>Or any other suitable miracles.</p> <p>Jesus was challenged by the religious authorities for his healings, exorcisms and associations with prostitutes, tax collectors.</p> <p>The reaction and challenges are important in this question to underline the way that Jesus’ actions were revolutionary at the time.</p> <p>The account of the cleansing of the Temple was a dramatic act of defiance against the legalistic approach of the Pharisees and other religious leaders. He claimed that their religious legalism had turned the Temple into a ‘den of robbers’. The part of the Temple that Jesus cleansed was the part that was set aside for the use of foreigners and non-Jews. It had become a place of commerce and greed. This turned the politically powerful priests against Jesus and led directly to his death.</p> <p>Jesus’ actions consistently aimed at including the people that religion had left out.</p> <p>Even to the point that Jesus included outlaws and murderers. His disciples included a member of the Zealot activist group as well as a tax collector Jesus</p> <p>Call of his disciples sets the tone of his ministry – ordinary people.</p>	25

Question	Answer	Marks
10	<p>Jesus' parables also underlined his love for the outcast –</p> <p>The Prodigal Son story includes how the young man went away from his upbringing as possible be working amongst the pigs, an unclean animal. The father welcomed him back.</p> <p>There is a lot of material surrounding Jesus' love and compassion for those who are classed as outcast at that time. Any exam answer must try to balance the evidence from Jesus' actions with the expected behaviour of a religious leader of the time.</p> <p>Candidates may want to suggest that these actions were not revolutionary as there was the presence of other groups at the time who were considered revolutionary i.e. the Zealots.</p> <p>There are always two sides to every argument and candidates may wish to offer both sides to show balanced essay.</p>	

Question	Answer	Marks
11	<p><b>Consider the significance of the similarities and differences between the gospel accounts of the Last Supper.</b></p> <ul style="list-style-type: none"> <li>• All four gospels give an account of the final meal Jesus ate with his disciples which is referred to as the Last Supper.</li> <li>• The synoptic gospels roughly follow the same events suggesting that they used a common source or each other.</li> <li>• Matthew, Mark and Luke suggest that Jesus ate a Passover meal with his disciples – they set it in a time frame. Matthew states that it is two days until Passover in his preparation for the meal. Mark mentions the same timing of two days. Luke talks about the Passover drawing close. Then in Matthew 36:17; Mark 14:22; Luke 22:7 they state that the Passover day has arrived.</li> <li>• John says that ‘before the feast of the Passover Jesus knew his hour had come that he should depart the world ...’</li> <li>• John’s Gospel is the only one who has the last Supper before the Passover meal. The common suggestion for this is so the death of Jesus on the cross can coincide with the sacrifice of the Paschal lamb at the Festival.</li> </ul> <p>Candidates should show that they have a good understanding of the significance of the Passover festival in Jewish history/culture.</p> <p>John 13 starts by saying ‘Now before the Feast of the Passover’ – it is written as part of his Passion narrative in preparation for the Passover. Jesus is said to know that his death is imminent.</p> <p>John does not mention the sharing of the bread and wine as the Synoptic Gospels do.</p> <p>His focus is on his preparation for departure.</p> <p>John shows that this supper took place the same night that Judas Iscariot betrayed Jesus.</p> <p>In John 19:14 When Jesus was with Pilate it is said to be the Preparation day of the Passover ‘Behold your king’.</p> <p>On the Preparation Day for Passover John records Jesus as being laid in his tomb so his body was not remaining on the cross on the ‘High day’ – feast day.</p> <p>John’s is the only gospel which records the washing of the disciple’s feet by Jesus at the Last Supper. Why is it important for John to include this event?</p> <p>Walking in sandals on the filthy roads of Palestine made it imperative that feet are washed before hospitality, before a communal meal. When Jesus rose from the table to do this he was doing the work of the lowliest of servants. It was an act of true humility, condescension, that Christ, their lord and master should wash their feet.</p> <p>It underlines the humility and servanthood that is needed to follow Jesus. Jesus came not as King and Conqueror but as the servant destined to suffer.</p>	25

Question	Answer	Marks
11	<p>Jesus followed this by saying something radical – unless he washes their feet they have no part of him. This prompted a request from Peter for a complete washing.</p> <p>Jesus' spiritual tone is emphasised here.</p> <p>The inclusion of the bread and wine in the Synoptic Gospels is significant – unleavened bread and wine was traditionally part of the Passover meal in Jewish culture. Jesus took it and made it a ceremony in which his sacrifice was to be remembered by his followers.</p> <p>The bread is likened to his body broken – the wine is likened to his blood being shed.</p> <p>There is a lot of material to look at and candidates need to show that they have given consideration to both similarities and the differences.</p>	

Question	Answer	Marks
12	<p><b>'Jesus' baptism is the most important event in his ministry.' Assess this statement.</b></p> <p>There is a lot of material which can be used here to show the importance of the baptism. In the assessment of this statement candidates should show they have looked at other significant events in Jesus' life e.g. Transfiguration, ascension, resurrection etc.</p> <p>Candidates may include a little about:</p> <ul style="list-style-type: none"> <li>• the act of baptism and the role John played in this</li> <li>• Baptism as the start of Jesus' ministry/mission.</li> <li>• highlighting the humanity of Jesus</li> <li>• followed by a time of temptations and decisions about his ministry ahead</li> <li>• sealing the end of John's ministry and the beginning of Jesus'</li> <li>• signifying the end of the prophetic era and the commencement of the Messiah's era on earth</li> <li>• God putting his authenticity on the mission of Jesus</li> <li>• Jesus referred to by God as his Son – what would this mean to the Jewish people and to Jesus himself?</li> <li>• links with Jesus' transfiguration</li> <li>• the active start to Jesus ministry which follows</li> </ul> <p>Candidates should acknowledge the other life changing moments of Jesus' life and ministry and look at alternative views:</p> <ul style="list-style-type: none"> <li>• Sermon on the Mount/Plain</li> <li>• the Last Supper</li> <li>• His trial</li> <li>• entry into Jerusalem</li> <li>• the Transfiguration</li> <li>• His Arrest</li> <li>• praying in the Garden of Gethsemane</li> </ul>	25

Question	Answer	Marks
13	<p><b>Examine Jesus' teaching on forgiveness.</b></p> <p>Answers should be more than a list of the appropriate passages and material but should attempt to interpret and appraise.</p> <p>When Jesus performed a variety of healing miracles he sometimes declared that the recipient of the healing was forgiven of their sins.</p> <p>This brought questions and opposition from the Jewish religious authorities because who but God can forgive sins?</p> <p>Linked intricately with the healing miracles goes faith – because the recipient has shown faith in Jesus power and authority they receive healing.</p> <p>Jesus told the paralytic 'your sins are forgiven' (Mark 2:5) when his friends had shown great faith and believed that if they could get him to Jesus despite the many crowds, he then could heal him. Their faith was rewarded.</p> <p>When a sinful woman bathed Jesus' feet with her tears and wiped them with her hair Jesus said 'Your sins are forgiven' (Luke 7:48).</p> <p>A woman caught in adultery was brought to Jesus and he forgave her rather than condemn her (John 8:11).</p> <p>Jesus links faith and forgiveness together in Luke 17:1–10. Jesus teaches his disciples on forgiveness. If a person wrongs you seven times a day you must forgive. The disciples then asked Jesus how they could increase their faith and Jesus gives the illustration as faith as much as a mustard seed.</p> <p>Chapter 17 continues with the story of the healing of the ten lepers and only one returning to show gratitude. Jesus told him to stand up and go as his faith had healed him.</p> <p>Jesus puts a lot of emphasis on forgiveness in the Lord's Prayer – it cannot be received without the person offering forgiveness to those he needs to.</p> <p>The woman with the issue of blood for 12 years showed great faith by believing that if only she could touch the hem of his clothes she will be healed. Jesus remarked on her faith – she was seen as unclean before God but for Jesus it was her faith that brought healing.</p> <p>Jesus speaks of the importance of Christians forgiving or showing mercy towards others. Jesus used the parable of the unmerciful servant (Matthew 18:21–35) to say that we should forgive without limits. Parable of the Prodigal Son is perhaps the best known parable about forgiveness and refers to God's forgiveness for his people.</p> <p>In the Sermon on the Mount, Jesus repeatedly spoke of forgiveness, 'Blessed are the merciful, for they will be shown mercy' (Matthew 5:7).</p>	25

Question	Answer	Marks
13	<p>‘Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.’ (Matthew 5:23–24)</p> <p>‘And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.’ (Mark 11:25)</p> <p>‘But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone strikes you on one cheek, turn to him the other also.’ (Luke 6:27–29)</p> <p>‘Be merciful, just as your Father is merciful.’ (Luke 6:36)</p> <p>‘Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.’ ( Luke 6:37)</p> <p>Forgiveness is central to the relationship between God and man.</p> <p>Jesus gave the example to follow by asking for forgiveness for his enemies whilst on the cross.</p> <p>There is much that the gospels say about forgiveness therefore it is important that candidates discuss the content and its significance for the followers of Christ.</p>	

Question	Answer	Marks
14	<p><b>On some occasions Jesus was tempted to question his ministry and his destiny. Examine how Jesus responded to these temptations.</b></p> <ul style="list-style-type: none"> <li>• The most obvious occasion is the account of Jesus' temptations in the wilderness following his baptism at the start of his ministry.</li> <li>• The candidates should cover these in detail with Jesus' responses assessed.</li> <li>• What is the significance of the use of scripture by Jesus to combat temptations?</li> <li>• What was the purpose of these temptations?</li> <li>• The temptations seen as Jesus' period of self-examination and an assessment of his true nature as verified by God at his baptism.</li> <li>• The expected type of Messiah versus Jesus role as the Messiah as God ordained – is there a difference between them?</li> </ul> <p>Other instances of temptation:</p> <p>Matthew 16:23 – Mark 8:33 both record the incident when Jesus tells Peter to 'Get behind me Satan' in response to Peter's rebuking of Jesus when he spoke about his suffering and death.</p> <p>This shows Peter's lack of understanding of Jesus' ministry. He had not come to establish an earthly kingdom but Peter misunderstood this.</p> <p>Jesus was saying that his mind was on the things of God but Peter was displaying a worldly attitude with a mind set on earthly things.</p> <p>Immediately before this Peter had declared Jesus to be the Christ but now at the thought of losing him Peter looks at the situation from man's perspective.</p> <p>Jesus was being tempted to turn away from his true path.</p> <p>Similarly Jesus felt the human power of temptations momentarily when he prayed in Gethsemane for the cup of suffering to pass from him.</p> <p>Some discussion and explanation of this incident.</p> <p>Jesus was again feeling tempted, he felt fear and anguish as he prayed.</p> <p>Some assessment of this situation needs to be included in a comprehensive answer.</p> <p>Texts showing the temptations of Jesus confirm his humanity, he resorts to handing his will over to his Father.</p>	25