

# Cambridge International AS & A Level

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**BIBLICAL STUDIES**

**9484/12**

Paper 1 The Four Gospels

**May/June 2024**

MARK SCHEME

Maximum Mark: 50

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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 May/June 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

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This document consists of **20** printed pages.

**PUBLISHED****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:**

- For levels of response marking, the level awarded should be annotated on the script.
- 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.

**Assessment objectives****AO1 Knowledge and understanding**

Demonstrate knowledge and understanding of specified texts and Christian teachings, beliefs and practices as recorded in the Bible.

**AO2 Analysis and evaluation**

Analyse, evaluate and discuss evidence, points of view and issues in Christianity.

**Table A: AO1 Knowledge and understanding (5 marks)**

Use this table to give marks for each candidate response for **Questions 1, 2, 3 and 4.**

<b>Level</b>	<b>Description</b>	<b>Marks</b>
Level 3	<b>Accurate knowledge with good understanding</b> <ul style="list-style-type: none"> <li>• Uses a range of detailed, accurate and relevant knowledge.</li> <li>• Demonstrates understanding through a well-developed response.</li> <li>• Fully addresses the question.</li> <li>• Good understanding of the context, if relevant.</li> </ul>	5
Level 2	<b>Partially accurate knowledge with limited understanding</b> <ul style="list-style-type: none"> <li>• Uses a range of knowledge which may be partially accurate.</li> <li>• Demonstrates limited understanding through a partially developed response.</li> <li>• Addresses some aspects of the question.</li> <li>• Attempts to engage with the context, if relevant.</li> </ul>	3–4
Level 1	<b>Limited knowledge and basic understanding</b> <ul style="list-style-type: none"> <li>• Identifies a limited range of knowledge which may not be accurate.</li> <li>• Demonstrates basic understanding through a limited response.</li> <li>• Response is relevant to the topic, but does not directly address the question.</li> <li>• Little or no reference to the context, if relevant.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

**Table B: AO1 Knowledge and understanding (10 marks)**

Use this table to give marks for each candidate response for **Questions 6(a)** and **7(a)**.

<b>Level</b>	<b>Description</b>	<b>Marks</b>
Level 4	<p><b>Detailed accurate knowledge with good understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of detailed, accurate and relevant knowledge.</li> <li>• Demonstrates understanding through a well-developed response.</li> <li>• Fully addresses the question.</li> <li>• Good understanding of the context, if relevant.</li> </ul>	9–10
Level 3	<p><b>Mostly accurate knowledge with some understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of mostly accurate and relevant knowledge.</li> <li>• Demonstrates understanding through a developed response.</li> <li>• Addresses most aspects of the question.</li> <li>• Some engagement with the context, if relevant.</li> </ul>	6–8
Level 2	<p><b>Partially accurate knowledge with limited understanding</b></p> <ul style="list-style-type: none"> <li>• Uses a range of knowledge which may be partially accurate.</li> <li>• Demonstrates limited understanding through a partially developed response.</li> <li>• Attempts to address the question.</li> <li>• Attempts to engage with the context, if relevant.</li> </ul>	3–5
Level 1	<p><b>Limited knowledge and basic understanding</b></p> <ul style="list-style-type: none"> <li>• Identifies a limited range of knowledge which may not be accurate.</li> <li>• Demonstrates basic understanding through a limited response.</li> <li>• Response is relevant to the topic, but does not directly address the question.</li> <li>• Little or no reference to the context, if relevant.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

**Table C: AO2 Analysis and evaluation (10 marks)**

Use this table to give marks for each candidate response for **Question 5**.

<b>Level</b>	<b>Description</b>	<b>Marks</b>
Level 5	<b>Effective conclusion with analysis of points of view</b> <ul style="list-style-type: none"> <li>Analyses the importance and/or strength of different points of view in detail.</li> <li>Uses accurate evidence to support a sustained and well-structured discussion.</li> <li>Effective conclusion to the question which evaluates knowledge and points of view.</li> </ul>	9–10
Level 4	<b>Coherent conclusion supported by evidenced points of view</b> <ul style="list-style-type: none"> <li>Discusses different points of view in some detail.</li> <li>Uses accurate evidence to support a well-structured discussion.</li> <li>Coherent conclusion to the question which evaluates knowledge and points of view.</li> </ul>	7–8
Level 3	<b>Satisfactory conclusion with different points of view</b> <ul style="list-style-type: none"> <li>Recognises different points of view and discusses at least one in some detail.</li> <li>Uses accurate evidence to support discussion.</li> <li>Satisfactory conclusion to the question which is linked to a range of knowledge and points of view.</li> </ul>	5–6
Level 2	<b>Basic conclusion with a supported point of view</b> <ul style="list-style-type: none"> <li>Discusses one point of view.</li> <li>Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate.</li> <li>Attempted conclusion to the question which is linked to knowledge and/or a point of view.</li> </ul>	3–4
Level 1	<b>Limited interpretation with a point of view</b> <ul style="list-style-type: none"> <li>States a point of view.</li> <li>Little or no supporting evidence.</li> <li>Attempted interpretation which may not directly address the question.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

**Table D: AO2 Analysis and evaluation (15 marks)**

Use this table to give marks for each candidate response for **Questions 6(b)** and **7(b)**.

<b>Level</b>	<b>Description</b>	<b>Marks</b>
Level 5	<b>Effective conclusion with analysis of points of view</b> <ul style="list-style-type: none"> <li>Analyses the importance and/or strength of different points of view in detail.</li> <li>Uses accurate evidence to support a sustained and well-structured discussion.</li> <li>Effective conclusion to the question which evaluates knowledge.</li> </ul>	13–15
Level 4	<b>Coherent conclusion supported by evidenced points of view</b> <ul style="list-style-type: none"> <li>Discusses different points of view in some detail.</li> <li>Uses accurate evidence to support a well-structured discussion.</li> <li>Coherent conclusion to the question which evaluates knowledge and points of view.</li> </ul>	10–12
Level 3	<b>Satisfactory conclusion with different points of view</b> <ul style="list-style-type: none"> <li>Recognises different points of view and discusses at least one in some detail.</li> <li>Uses accurate evidence to support discussion.</li> <li>Satisfactory conclusion to the question which is linked to a range of knowledge and points of view.</li> </ul>	7–9
Level 2	<b>Basic conclusion with a supported point of view</b> <ul style="list-style-type: none"> <li>Discusses one point of view.</li> <li>Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate.</li> <li>Attempted conclusion to the question which is linked to knowledge and/or a point of view.</li> </ul>	4–6
Level 1	<b>Limited interpretation with a point of view</b> <ul style="list-style-type: none"> <li>States a point of view.</li> <li>Little or no supporting evidence.</li> <li>Attempted interpretation which may not directly address the question.</li> </ul>	1–3
Level 0	No relevant material to credit.	0

**Section A**Answer **three** questions.

Question	Answer	Marks
1	<p><b>Outline points of interest or difficulty in the following passage.</b></p> <p><b><u>Matthew 3:13–15, NRSVA</u></b></p> <p><b>Then Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, ‘I need to be baptized by you, and do you come to me?’ But Jesus answered him, ‘Let it be so now; for it is proper for us in this way to fulfil all righteousness.’ Then he consented.</b></p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p><b>Indicative content</b></p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> <li>• This follows the proclamation of John the Baptist by Matthew. John will prepare the way for the one who will follow. This marks the beginning of Jesus’ public life.</li> </ul> <p>The content:</p> <ul style="list-style-type: none"> <li>• Jesus came from Galilee where he had been living with his family.</li> <li>• He came with the purpose of being baptized by John. He endorses the work and authority of John to baptize him.</li> <li>• John’s reluctance to baptize Jesus is evident in this verse as he recognised who Jesus was.</li> <li>• Jesus’ answer reflects his understanding of his need to fulfil ‘righteousness’, that is a right standing in regard to the Torah.</li> <li>• John consented: he was obedient to the request of Jesus.</li> </ul>	5

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Question	Answer	Marks
2	<p><b>Outline points of interest or difficulty in the following passage.</b></p> <p><b><u>Mark 2:23–25, NRSVA</u></b></p> <p><b>One sabbath he was going through the cornfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, ‘Look, why are they doing what is not lawful on the sabbath?’ And he said to them, ‘Have you never read what David did when he and his companions were hungry and in need of food?’</b></p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p><b>Indicative content</b></p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> <li>• This passage comes immediately after Jesus had been challenged by the religious authorities over the healing of the paralytic and pronouncing his sins as forgiven. Jesus was eating with sinners and tax collectors and his disciples failed to observe the laws of fasting.</li> </ul> <p>The content:</p> <ul style="list-style-type: none"> <li>• The Sabbath laws found in Leviticus, in particular Chapter 23:3 were the basis for Jewish living and forbade work. The Pharisees then created rules, defining and explaining the work which was forbidden, which governed the everyday life of the Jews at Jesus’ time.</li> <li>• Plucking corn was seen as ‘threshing’, work which was not permitted by the Pharisees’ rules.</li> <li>• Jesus was brought up as a member of the Jewish faith and would be very aware of these rules and of the religious authorities’ severe interpretation of them. This is evident from his handling of this situation.</li> <li>• Jesus recites an incident from the Jewish scriptures to challenge the view held by the religious authorities and endorse his disciples’ actions. 1 Samuel 21:6 explains how the priest gave David the consecrated bread to eat as there was no other and he was hungry. This was the bread of the Presence.</li> <li>• Jesus’ reply reflects the nature of his message: the needs of humankind are more important than the laws of the Sabbath.</li> </ul>	5

Question	Answer	Marks
3	<p><b>Outline points of interest or difficulty in the following passage.</b></p> <p><b><u>Luke 2:22–24, NRSVA</u></b></p> <p><b>When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, ‘Every firstborn male shall be designated as holy to the Lord’), and they offered a sacrifice according to what is stated in the law of the Lord, ‘a pair of turtle-doves or two young pigeons.’</b></p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p><b>Indicative content</b></p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> <li>• This passage forms part of the birth narrative in Luke’s Gospel. It comes following the birth of Jesus in Bethlehem, its proclamation by angels to shepherds and their subsequent visit to Jesus. The baby is then circumcised and named after eight days, and the purification of his mother follows these events.</li> </ul> <p>The content:</p> <ul style="list-style-type: none"> <li>• The purification ceremony was laid down in the Mosaic Law in Leviticus Chapter 12. It required the cleansing of a woman after forty days from the ritual impurity brought about through childbirth. Here Mary observed this law.</li> <li>• Jesus’ family travelled to Jerusalem to the temple to carry out this ritual. It was seen as significant by the family who abided by Jewish Law and expectations.</li> <li>• The temple played a significant part in Jesus’ life as it was central to the Jewish faith at that time. It was there in his opening stories, later a place of controversy when he threw out the money changers and a focus in his final days.</li> <li>• The ‘first-born male’ has significance within the Jewish faith and family as he was designated as ‘holy to the Lord’, which means he was to be set apart and dedicated to God. His role brought special rights and privileges.</li> <li>• The law of the Lord stipulated that all first-born males were his and should be sacrificed. First-born male animals were sacrificed, animals or birds (as here) were to be sacrificed instead of a first-born son.</li> <li>• A pair of turtle doves or two young pigeons was the usual sacrifice offered by poorer people.</li> </ul>	5

Question	Answer	Marks
4	<p><b>Outline points of interest or difficulty in the following passage.</b></p> <p><b><u>John 12:12–15, NRSVA</u></b></p> <p><b>The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting,</b>  <b>‘Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel!’</b>  <b>Jesus found a young donkey and sat on it; as it is written:</b>  <b>‘Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey’s colt!’</b></p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p><b>Indicative content</b></p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> <li>• This story marks the start of what is often referred to as Holy Week: the last week of Jesus’ life.</li> </ul> <p>The content:</p> <ul style="list-style-type: none"> <li>• Jerusalem city is central to the Jewish religious festivals, and it was the time of the Passover celebration so Jerusalem would be full of people from the surrounding areas to celebrate it.</li> <li>• The crowd heard that Jesus was coming, which indicates his popularity had spread, and they were willing to herald his arrival in a way which mirrored heralding a king returning from battle. The waving of branches and the singing of songs of praise marked the arrival of an important person.</li> <li>• Many Jews expected a messiah who would be a warrior king and free them from the oppression of the Romans.</li> <li>• The reaction of the people is similar to that of heralding a successful king, but Jesus’ entrance is a humble one, on a young donkey not a war horse.</li> <li>• A donkey signifies a beast of burden and humility.</li> <li>• This event is full of messianic symbolism and fulfils the Jewish scriptures.</li> <li>• ‘Hosanna’ – in Hebrew it means ‘save we pray’.</li> <li>• ‘Daughter of Zion’ is a reference to Jerusalem and/or the Jewish people.</li> </ul>	5

**Section B**

Question	Answer	Marks
5	<p><b>Read the following passage and then answer the question below:</b></p> <p><b><u>Mark 9:2-9, NRSVA</u></b></p> <p>Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, ‘Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.’ He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, ‘This is my Son, the Beloved; listen to him!’ Suddenly when they looked around, they saw no one with them any more, but only Jesus. As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.</p> <p>‘The close relationship between Jesus and God is revealed most clearly through the transfiguration.’ Discuss. Refer to the passage above and other passages you have studied.</p> <p>Use Table C: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p><b>Indicative content</b></p> <p>Answers may include some of the following ideas, but all relevant arguments must be credited.</p> <p><b>Agree</b></p> <ul style="list-style-type: none"> <li>• The Transfiguration reveals Jesus as God’s son in an audible way. He is called ‘my Son, the Beloved,’ and the voice is attributed to God.</li> <li>• This shows the closeness between Jesus and God; God proclaims him as his own son and God used the term ‘the Beloved.’ A clear affirmation.</li> <li>• This takes place in the presence of the two key prophets in Jewish history which adds a further significance to this event as it is witnessed by both Jesus’ own followers and prophets. God is proclaiming Jesus as his son for the present and the past.</li> <li>• God exhorts those present to listen to Jesus’ words suggesting they are of great significance.</li> <li>• The location also confirms the closeness of God to Jesus, they are up a mountain.</li> </ul>	10

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Question	Answer	Marks
5	<ul style="list-style-type: none"> <li>• Mountain top experiences are used to show the theophanies of God. This resembles the experience between Moses and God when the Torah was given.</li> </ul> <p><b>Disagree</b></p> <ul style="list-style-type: none"> <li>• Other incidents show Jesus and God to hold a close and unique relationship together.</li> <li>• The baptism of Jesus by John is a similar event. A voice came from heaven to proclaim him as God’s son. This suggests the same unique relationship between God and Jesus therefore it is not only evident in the transfiguration event.</li> <li>• The Prologue to John’s Gospel is at the very start of the account and proclaims that Jesus was ‘with God and was God’ when he was described as ‘the word.’ This also suggests a uniquely close relationship existed between Jesus and God.</li> <li>• The birth narratives in Matthew and Luke both show a unique relationship between Jesus and God through the annunciation of his birth and the actual event.</li> <li>• In some of the miracle stories Jesus is identified by the recipients as being one with God. Mark 1:24 ‘I know who you are, the Holy One of God.’ Although Jesus is not described as the Son of God here, he is described as being in a close relationship with God.</li> <li>• When Jesus was in Gethsemane there is a closeness to God as he prayed for the cup of suffering to pass from him and petitioned God as his ‘Father.’</li> </ul>	

**Section C**

Question	Answer	Marks
<b>EITHER</b>		
6(a)	<p><b>Examine what Mary’s song of praise (Luke 1:46-55) says about the kingdom of God.</b></p> <p>Use Table B: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p><b>Indicative content</b></p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>Mary’s Song of praise gives many of the attributes of God’s kingdom:</p> <ul style="list-style-type: none"> <li>• It talks of salvation, deliverance, forgiveness, mercy, and those who will be shown favour in this kingdom by God.</li> <li>• It shows how the kingdom turns upside down some of the ways of society which were accepted at that time and brings salvation to those who are marginalized.</li> <li>• At the start Mary rejoices in the fact that God has not overlooked her because of her lowly standing in society but rather she rejoices that he has raised her up from her lowliness so future generations will see she was blessed by God. Only the righteous were previously thought of as blessed by God. Mary finds salvation in God’s actions.</li> <li>• God’s kingdom does not rest in the hands and hearts of the wealthy but in the ordinary people, those who have been despised and treated as marginalised in society.</li> </ul> <p>It speaks of those who will receive mercy from God:</p> <ul style="list-style-type: none"> <li>• Those who fear him, not the proud but the lowly will receive mercy. This contradicts the teaching of many of the religious authorities at that time who thought they were the people that will be rewarded in God’s kingdom and welcomed. He is described as bringing down the rulers from their thrones, the proud, and the humble shall be lifted.</li> </ul> <p>The kingdom is not about the rich being rewarded:</p> <ul style="list-style-type: none"> <li>• The rich will receive nothing, and they will be sent away empty but here the song states that the hungry will receive good things. This idea is contrary to how the religious leaders of the time viewed what the kingdom of God would be like. It would raise them to greatness and victory over their enemies.</li> </ul>	<b>10</b>

Question	Answer	Marks
6(a)	<p>The kingdom is a time of transformation:</p> <ul style="list-style-type: none"> <li>Mary is looking forward to a time when God transforms the world through the Messiah, but this is not how the expected messiah was to come and to act.</li> </ul> <p>This shows a revolutionary view of God's kingdom which is contrary to the view held by the religious authorities.</p>	
6(b)	<p><b>Assess the part played by women in Jesus' ministry.</b></p> <p>Use Table D: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question.</p> <p>Award up to 15 marks.</p> <p><b>Indicative content</b></p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> <li>Women were mentioned at the start and end of Jesus' life which may suggest that they play a full and encompassing role in his ministry. Mary's song of praise in welcoming the news of Jesus' birth can be said to be brought to completion when she was present at his death.</li> <li>Mary's role at the wedding at Cana was one of instigator of the first miracle. She recognises Jesus' specialness and calls upon him to meet the needs of those present. The words between Jesus and his mother can be seen to suggest a tension but this disappears when Jesus honours his mother's request.</li> <li>Women are seen to show the importance of faith especially when asking Jesus for a miracle. The Syro-Phoenician woman had faith and came to Jesus to have him cast out demons from her daughter.</li> <li>Women were relevant to Jesus; they were not seen as relevant in the same way in society. Jesus told stories about commendable women in his teaching parables. The story of the lost coins showed how to search for the lost and then rejoice at it being found when the women searched her house in every corner to find her precious coins.</li> <li>Jesus used a situation when a woman was caught as an adulterer to teach an important attitude about God: that of showing mercy and forgiveness.</li> <li>Women were witnesses to the ministry and work of Jesus. This culminated in their witnessing his resurrection.</li> <li>They provided Jesus with friendship and emotional support. Mary and Martha provide Jesus with hospitality, and they showed love and kindness to him as well as a reliance upon his friendship to help them when their brother died.</li> <li>Some women had insight into Jesus' role, for example, when Mary anointed Jesus with expensive perfume.</li> <li>Women were not seen as equal therefore they are not always mentioned. The story of the feeding of the 5,000 mentions that this did not include the women and children present.</li> </ul>	15

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Question	Answer	Marks
<b>OR</b>		
7(a)	<p><b>Consider the part played by the miracles in Jesus' ministry.</b></p> <p>Use Table B: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p><b>Indicative content</b></p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>Miracles can be seen as the fulfilment of prophesy: Candidates may discuss how miracles show Jesus was the expected Messiah. Examples may include:</p> <ul style="list-style-type: none"> <li>• Jesus heals a paralytic in Mark 2:1–12.</li> <li>• Jesus cures the blind man at Bethsaida as recorded in Mark 8:22–26.</li> </ul> <p>It was prophesied in the Jewish writings that when the Son of God, Messiah was to come he would restore sight to the blind and make the lame walk. Here Jesus does this. Jesus read from this prophecy at the synagogue in Nazareth and said that it was fulfilled in him that day. This provoked a reaction from those who heard him and resulted in him being rejected by his own people.</p> <p>Jesus' use of nature miracles to show his power and control over nature: Candidates may wish to comment on Jesus' temptations in the wilderness when the devil promised him power over all the world if he bowed down to him in Matthew 4:8–9. Jesus rejected this as he was able to demonstrate power over all the world in his control of nature. Examples may include:</p> <ul style="list-style-type: none"> <li>• Jesus stilled the storm in Mark 4:35–41.</li> <li>• Jesus walked on water in Mark 6:45–52.</li> </ul> <p>Jesus' miracles show victory over evil forces and glorify God:</p>	<b>10</b>

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Question	Answer	Marks
7(a)	<p>Candidates may wish to consider the exorcisms Jesus performed when he healed those with evil spirits. They glorify God. Examples may include:</p> <ul style="list-style-type: none"> <li>In Mark 1:21-28 Jesus heals the man with the unclean spirit in the Synagogue. In verse 28 it says, 'even the evil spirits obey him.' This serves as a pointer to whom Jesus is and the glory he brings to God through his actions.</li> </ul> <p>Miracles show Jesus' ultimate power over death: In John 11:41–44 Jesus heals Lazarus and raises him from the dead showing the ultimate victory over death is complete in his actions.</p> <p>The miracles reveal the humanity and divinity of Jesus sometimes simultaneously: Candidates may wish to comment on Jesus showing compassion on the multitudes who had followed him and listened to him teach as they were hungry and without food. This is demonstrated in the feeding of the five thousand. Mark 6:30–44. In doing this act Jesus prays to God and gives thanks. He glorifies God in his actions.</p> <p>The miracles are there to bring glory to God: Candidates may wish to show how this is seen at the wedding at Cana when Jesus changes water into wine. In John 2:11 it says, 'Jesus did this the first of his signs, ...and revealed his glory.'</p> <p>Miracles bring faith and are vehicles for faith: The centurion had faith that Jesus could heal his servant even though he was not present. Luke 7:1–10.</p>	

Question	Answer	Marks
7(b)	<p><b>‘The importance of faith is clear in Jesus’ miracles.’ Evaluate this claim.</b></p> <p>Use Table D: AO2 Analysis and evaluation (15 marks) to mark candidate responses to the question.</p> <p>Award up to 15 marks.</p> <p><b>Indicative content</b></p> <p>Agree</p> <ul style="list-style-type: none"> <li>• Several healing miracles result from faith being a part of the reason for Jesus’ response.</li> <li>• Mark 2:1–12 Jesus commends people for their faith when they bring someone to be healed. In Mark 2:5 Jesus saw the faith of the people who had brought the paralytic to him to be healed. Their faith was manifest in the way they were confident in Jesus’ ability to heal their friend if they could get to Jesus. Not deterred by the crowds, the friends went on to the roof to lower him down at Jesus’ feet.</li> <li>• Luke 7:1–10 tells of the healing of the centurion’s servant where Jesus commends the man for his great faith. Even though the centurion was not present himself he knew Jesus could heal his servant. This also depicts humility and obedience as part of the miracle narrative, but it is the faith which Jesus commends.</li> <li>• John 11:1–44 The raising of Lazarus shows some misunderstanding as Mary and Martha had the faith to believe their brother would not have died if Jesus had been there, but they did not consider he would be able to restore their brother to life after he had died. This example is twofold as the sisters had faith in Jesus up to a point. The miracle brought about the glorification of Jesus and served as a pointer to who he was.</li> <li>• Mark 8:22–26 the story of the healing of a blind man in Bethsaida. The blind man was brought to Jesus by some people who begged Jesus to heal him by touching him: they had faith. Some scholars have debated whether the fact that the healing was in stages was due to lack of faith on behalf of the man or not. The desire for Jesus to heal was present in the people but this may not have been enough for the miracle to occur immediately in which case this may also be a reason to say that faith is needed up to a point.</li> </ul> <p>Disagree</p> <ul style="list-style-type: none"> <li>• Mark 4: 35–41 The lack of faith of the disciples did not prevent Jesus from calming the storm whilst in the boat. Jesus responded to a need, but this did not revolve around a display of faith from those with him. This is classed as a ‘nature miracle’ which shows God’s power and gives him glory. The disciples were left asking the question “Who is this? Even the wind and waves obey him!”</li> <li>• The feeding of the five thousand people who had listened to Jesus speak does not depend on the faith of the disciples as they asked how to feed the people with so little food. The disciples were hesitant but then saw the power of Jesus displayed in this way.</li> </ul>	<b>15</b>

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<b>Question</b>	<b>Answer</b>	<b>Marks</b>
7(b)	<ul style="list-style-type: none"> <li>• In John's Gospel the miracles are seen as signs: pointers towards God and are used to show God's glory. Each sign allows for the author to link it to a revelation about Jesus and his ministry: the signs and the 'I am' sayings.</li> <li>• I am the bread of life – 6:35–59; I am the light of the world – John 8:12; I am the gate and I am the good shepherd – John 10:1-18; I am the resurrection and the life – John 11:17–27; I am the truth and the life – John 14:1–7; I am the true vine – John 15:1–17.</li> <li>• The miracles are evidence of Jesus' messiahship, they fulfil prophecy, and may be seen as indicators that his kingdom has arrived.</li> <li>• When Jesus was asked by his mother at the wedding at Cana to sort out the issue of not having any wine left, Jesus stated that his time/hour had not arrived, which suggests that the mighty works were to be indicators of his ministry and messiahship.</li> </ul>	