
DIVINITY

9011/23

Paper 2 The Four Gospels

October/November 2018

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.

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This document consists of **21** 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 descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

the specific content of the mark scheme or the generic level descriptors for the question
the specific skills defined in the mark scheme or in the generic level descriptors for the question
the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
marks are awarded when candidates clearly demonstrate what they know and can do
marks are not deducted for errors
marks are not deducted for omissions
answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Candidates are expected to show ‘ability to organise and present information, ideas, descriptions and arguments clearly and logically’ and to write their answers ‘in continuous prose’. A good essay answers the question holistically; the interpretation and comparison of issues will be demonstrated in the course of explanation and analysis of the relevant material, and thus evidence of the fulfilment of the assessment objectives will be inextricably interwoven. Marks are always awarded for the two assessment objectives which, when combined, produce a mark which is appropriate for the overall grade descriptions.

Note: Any response which is appropriate (i.e. a response to a reasonable interpretation of the question) is assessed according to the extent to which it meets the syllabus requirements and fulfils the objectives, conforming to the mark band descriptions.

The descriptions are cumulative, i.e. a description at one band builds on or improves the description at lower bands. Not all the qualities listed in a band may be demonstrated in an answer for it to fall within that band (some of the qualities are alternatives and therefore mutually exclusive).

ASSESSMENT OBJECTIVES

The examination will assess the candidate’s ability:

1 To demonstrate knowledge and understanding of the main approaches to the aspects of religion specified in their chosen area through the selection, explanation and interpretation of relevant material (60%).

- | | |
|-------|--|
| 0 | none evident |
| 1–2 | very limited/serious inaccuracies and/or relevance/completely unacceptable quality of language |
| 3–4 | some significant omissions/some knowledge but no attempt at explanation of interpretation/very poor quality of language |
| 5 | knowledge and understanding partial and insufficient/any explanation attempted betrays poor understanding/interpretation incorrect/definite evidence of a serious error which outweighs otherwise acceptable demonstration of knowledge and understanding/poor quality of language |
| 6 | some irrelevance but sufficient material present/quality of explanation basic/interpretation limited but attempted/significant error(s) of fact but otherwise promising/quality of language fair |
| 7–8 | mostly accurate and relevant/evidence that knowledge and understanding are wider than merely basic/competent handling of material/reasonable quality of language |
| 9–10 | accurate, comprehensive, apposite, largely coherent/good quality of language |
| 11–12 | selection of material is wide and detailed and is restricted to the relevant/explanation shows full understanding/interpretative skills well evidenced/excellent quality of language |
| 13–15 | sophisticated in explanation and interpretation of scholarship; outstandingly mature in approach. |

2 To analyse and evaluate the issues that arise from a consideration of a mainstream academic study in their chosen area, using an appropriate quality of language (40%)

Evaluative ability will be assessed on the quality of the reasoning and evidence used to arrive at a position rather than the position itself. It is thus impracticable to include likely responses in this area in the outlines

- | | |
|----|---|
| 0 | none evident |
| 1 | only vestigial evidence/largely incoherent/completely unacceptable quality of language |
| 2 | very little evidence/serious misapprehensions and inaccuracies/poorly structured/very poor quality of language |
| 3 | very limited and largely unsuccessful/analysis very restricted/judgement not supported by evidence/poor quality of language |
| 4 | attempted, but limited or only partially successful/a few glimpses of genuine ability/quality of language fair |
| 5 | some evidence of ability/reasonable attempt to analyse and evaluate/fairly well-structured/some skill at communication/reasonable quality of language |
| 6 | having identified them, analyses and evaluates the main relevant opinions competently/logically structured/good quality of language |
| 7 | some well-grounded insights and judgements/coherently and systematically constructed/excellent quality of language |
| 8+ | personal insights and independent thought/sophistication and elegance in expression, construction and quality of language |

3 To organise and present information, ideas, descriptions and arguments clearly and logically, taking into account the use of grammar, punctuation and spelling.

In essay answers, the organisation and presentation is inherent in the quality of the coherence and progression of the exposition; grammar, punctuation and spelling make a slightly less direct contribution to it but must be taken into account.

The overall mark for a question (all are allotted 25 marks) reflects the descriptions below, which are cumulative, with due allowance being made for variation between the levels achieved in the two objectives, and reflecting their weightings:

- 0 answer absent/completely irrelevant
- 1–4 largely irrelevant/very short/in note form making very few significant points/completely unacceptable quality of language
- 5–7 unfinished and without much potential/high level of inaccuracy outweighing accurate material/high level of irrelevance but makes some creditable points/in note form which might have been developed into an acceptable essay of moderate quality/very poor quality of language
- 8–9 short/immature/limited knowledge/unable to create a coherent argument/poor quality of language
- 10–11 basic factual knowledge accurate and sufficient/largely relevant/analysis, critical ability, reasoning limited but occasionally attempted/has seen the main point of the question/a promising start but finished in note form/quality of language fair but limited
- 12–13 accurate factual knowledge slightly wider than just basic/in general sticks to the point/fairly complete coverage of the expected material/competent handling of main technical vocabulary/some evidence of reading/glimpses of analytical ability/fairly well-structured/moderate quality of language
- 14–15 good and accurate factual knowledge/coherently constructed/some telling points made/definite evidence of reading/displays analytical ability/includes all the expected main points/competent handling of technical vocabulary/shows some knowledge of critical scholarship/understands what the question is looking for/reasonable quality of language
- 16–17 evidence of wide reading/quotes scholars' views fairly accurately/addresses the substance of the question confidently/is familiar with different schools of religious thought/good quality of language
- 18–19 up-to-date, accurate and comprehensively demonstrated knowledge of reputable schools of scholarly and religious thought/coherently and systematically constructed/well-informed evaluative judgements/in complete control of the material/excellent quality of language
- 20+ can compare, contrast and evaluate the views of scholars and schools of religious thought/personal insights and independent thought evident/outstanding maturity of thought and approach [for an 18-year-old]/sophistication and elegance in expression, construction and quality of language

Question	Answer	Marks
1	<p>Only the RSV text is used in the mark scheme.</p> <p>Comment on points of interest or difficulty in four 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):</p>	25
1(a)	<p>... and he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him.” (Matthew 2:8)</p> <p><u>Context:</u> King Herod speaking to the Magi about searching for the baby (Jesus) born in Bethlehem. Part of the Birth narrative of Matthew.</p> <p><u>Points:</u> spoken by King Herod – some comment about Herod: known as Herod the Great; answerable to the Roman Government; carried out extensive building projects ... the Magi – known as the wise men are the ones searching for Jesus Herod’s request to them to return – possibly because he wants to do harm to this ‘new king’. Possible threat to his reign Bethlehem as the prophesied birth place of the Messiah known as the ‘City of David’ only mentioned in Matthew</p>	
1(b)	<p>He said to them, “What man of you, if he has one sheep and it falls into a pit on the sabbath, will not lay hold of it and lift it out?” (Matthew 12:11)</p> <p><u>Context:</u> – Jesus’ teaching on the Sabbath following the incident when the Jesus enters the synagogue and a man with a withered hand was there.</p> <p><u>Points:</u> part of the conflict stories between Jesus and the Pharisees ‘them’ = Pharisees Pharisees asked the question – Is it lawful to heal on the Sabbath? Jesus said this in answer to the question about healing on the Sabbath Pharisaic laws prevented work being carried out on the Sabbath Pharisees trying to accuse Jesus of breaking the law Jesus answers a question with another question: a common response by Jesus</p>	

Question	Answer	Marks
1(c)	<p>... and saying, “The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.” (Mark 1:15)</p> <p><u>Context:</u> The start of Jesus’ ministry in Galilee. John has been put in prison and Jesus starts preaching in Galilee.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Comments on ‘the time is fulfilled’ – what is this referring too? – Jesus indirectly claiming that he is the Messiah. The use of the phrase ‘kingdom of God’ – God’s reign on earth – present reality or future reality? Mark suggests present reality of Kingdom here message of Jesus is similar to John the Baptist here – ‘Repent’ – call to repentance – what does this mean? ‘Believe the gospel’ – Gospel = Good News the ‘good news’ here is the presence of God’s Kingdom which Jesus is bringing 	
1(d)	<p>Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time ... (Mark 10:29–30a)</p> <p><u>Context:</u> This is following the comment from Peter about having left everything to follow Jesus, Jesus gives this response. Immediately after the discourse between Jesus and the Rich man who came to Jesus to ask what he needs to do to inherit eternal life.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Shows the ‘cost of discipleship’ – to give up everything to follow Jesus Jesus expects total commitment to His mission Shows the reward for following Jesus Jesus responding to his Peter Shows how Jesus views His disciples who have left everything to be with Him ‘hundredfold’ meaning ‘more than can be imagined’ – ‘abundantly’ 	
1(e)	<p>And there appeared to him an angel of the Lord standing on the right side of the altar of incense. (Luke 1:11)</p> <p><u>Context:</u> The birth of John the Baptist foretold to Zechariah who was serving God in the Temple.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> only in Luke background information to Zechariah who was a priest of the division of Abijah serving in the temple significance of an angel – they are viewed as messengers from God – appear at significant times in the Old Testament the altar of incense – part of the Temple – Zechariah is said to be serving at the altar – attending to his duties as a priest 	

Question	Answer	Marks
1(f)	<p>He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.” (Luke 20:25)</p> <p><u>Context:</u> Jesus is questioned about paying taxes by the Teachers of the Law and the chief priests. This took place within the last week of Jesus’ life.</p> <p><u>Points:</u> ‘He’ refers to Jesus Who is ‘them’? – Teachers of the Law and the chief priests – religious authorities part of the dialogues in Jesus last week which provokes the Pharisees and authorities to seek to arrest Jesus the appointment of Tax collectors from within the Jewish community to collect the payments was considered a hated occupation by the Jews – seen as ‘outcasts’ Caesar – Roman King – this is part of Luke’s way of setting his gospel down as an accurate, historical account by referring to the Caesar of the time and giving information about the life at that time</p>	
1(g)	<p>He said, “I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.” (John 1:23)</p> <p><u>Context:</u> The Priests and Levites ask John the Baptist who he is. John answers by quoting a passage from the prophet Isaiah.</p> <p><u>Points:</u> Passage from Isaiah prophesying the coming of the Messiah John seen as fulfilment of this prophesy ‘the voice of one crying in the wilderness’ – referring to John’s mission comment on ‘the wilderness’, – emptiness, desert, a hard place, synonymous with ‘Israel’ without their messiah fulfilment of prophesy gives an endorsement for the message of John John here to prepare the way for the coming of the Messiah ... to get the people ready for his coming by preaching repentance from their former ways of life and hard heartedness</p>	
1(h)	<p>Then after the morsel, Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” (John 13:27)</p> <p><u>Context:</u> At the Last Supper – here Jesus is speaking to Judas before he leaves then goes to the authorities to betray Jesus.</p> <p><u>Points:</u> Who is Satan? The morsel refers to the piece of bread taken at the Last Supper. Comment on the significance of the occasion. ‘What you are going to do, do quickly’ is referring to Judas’ act of betrayal. This shows Jesus fully aware of what is going to happen to Him. Peculiar to John’s Gospel. Part of John’s Passion writing.</p>	

Question	Answer	Marks
2	<p>Examine how Matthew portrays Jesus as the Davidic Messiah expected by the Jewish people.</p> <p>Jewish expectation of the promised Messiah. In Jewish eschatology, the term 'Messiah', came to refer to a future Jewish King from the Davidic line. Matthew (1:1) Matthew begins his gospel by connecting Jesus' role as the Christ to his identity as the 'son of David.' The genealogy that follows in chapter 1 underlines Jesus' Davidic lineage. Significance of the number 14. Matthew uses the title 'Son of David' to emphasis the link between Jesus and the expected Jewish Messiah. In Matthew (1:6) King David is the only person mentioned in the genealogy to be given the royal title. Matthew records the birth place of Jesus as Bethlehem, known as the 'City of David'. The bringing of the gifts to Jesus by the Magi was an action which linked to the birth of a royal King in the Old Testament. Jesus' baptism can be seen as drawing a parallel with the anointing of royalty in the Old Testament, particularly King David. Matthew (3:15–16) - the account of Jesus' baptism may evoke Davidic and Solomonic traditions, particularly anointing traditions. Jesus' exorcisms and healings seem especially tied to his role as the Davidic Messiah. Matthew (12:23) – All the people were astonished at Jesus' healing of a blind and mute man and they said 'Could this be the Son of David?' Matthew (10:1) – Jesus called his twelve disciples to him and gave them authority to drive out evil spirits and heal the sick. The 12 disciples symbolise the 12 tribes of Israel which would be united together under the Davidic Messiah. The crowds' action of spreading garments on the ground before him (Matt 21:8), mirrors the way the people greet the newly crowned king of Israel in 2 Kings (9:13). In the passion narrative in Matthew's Gospel Jesus' royal identity is especially highlighted.</p>	25

Question	Answer	Marks
3	<p>Examine what the parables in Matthew teach about the character of God.</p> <p>Matthew shares five parables with Mark that teach about the kingdom of God: – The Sower; The Mustard Seed; Tenants; The Fig Tree and the Parable of the Faithful Servant.</p> <p>Responses may draw certain characteristics of God from the parables found in the Synoptic Gospels.</p> <p>Characteristics of God portrayed: God is Just; God is merciful and shows mercy to those who do not deserve it; God treats all fairly and with equality; God rewards those who seek Him; God requires watchfulness and readiness; God is loving and giving; God is forgiving; God is righteous; He gives to those who are undeserving.</p> <p>The parables stress the need for righteousness before God. They often emphasise the Judgment of God.</p> <p>Answers may only use a few examples of parables and draw out the qualities they show. It is not necessary to retell parables but it is necessary to assess what they teach about the nature of God.</p> <p>We can learn about God by knowing more about His Kingdom, His reign therefore it may be that some answers may refer to the parables which are usually referred to as Kingdom Parables.</p>	25

Question	Answer	Marks
4	<p>Assess the significance of the theme of suffering in Mark's Gospel.</p> <p>Mark was writing at a time when the early followers of Jesus were suffering severe persecution at the hands of the Romans.</p> <p>The message of the Gospel of Mark is that suffering is not necessarily a sign of God's displeasure. Sometimes, being faithful to God means suffering for God's sake. Following God faithfully often means being persecuted for the love of God.</p> <p>God can and does work through the faithful suffering of his servants. Furthermore, the self-giving love and suffering of Jesus Christ is the instrument of God's redemption of the whole human race.</p> <p>The theme of suffering in Mark is there to point to Jesus as the awaited Messiah but coupled with the suffering comes the secrecy in Mark. The Messianic secret is thought to be to protect Jesus' true identity until the time is right and His work on earth is completed.</p> <p>The Old Testament prophets said that the Messiah was going to be rejected. Isaiah spoke of him as being despised and rejected, a man of sorrows, acquainted with grief (53:1–3). The prophets also said the Messiah would be a sacrifice. He would be 'wounded for our transgressions, bruised for our iniquities'. This is the Suffering Servant presented in the Gospel of Mark.</p> <p>Jesus' family and closest followers had trouble understanding and believing Jesus' message and mission. But this is the message of Mark's Gospel. He invites everyone to believe in, follow and imitate the Suffering Servant Messiah.</p> <p>Jesus suffers rejection from those who were close to Him and from His home territory.</p> <p>Mark's Gospel has two parts. The first (chapters 1–8) tells who Jesus is – the Servant of God. The second (chapters 9–16) recounts his ultimate act of suffering servanthood.</p> <p>Jesus teaches that it means being willing to die for the sake of the Kingdom of God. It means being willing to sacrifice your wants and your needs to see the glory of God proclaimed in the entire world.</p>	25

Question	Answer	Marks
5	<p>'Mark conveys a sense of urgency in his Gospel.' How far do you agree?</p> <p>Mark was written at the time of Christian persecution by the Romans and therefore it was important to encourage the early Church that the promise of Christ's return was true and imminent ... it could happen at any time therefore there was an urgency to getting the Gospel out there for all to read and be encouraged by.</p> <p>One of Mark's favourite words is 'euthus', which is translated as 'immediately'. Jesus is always going 'immediately' from one action-packed event to another.</p> <p>It is as if Mark is emphasizing the need to follow the gospel now. Jesus was a man of action that demands 'immediate' action in response.</p> <p>Mark does not contain the birth or infancy narratives of Jesus as they are not needed in the message of the gospel. Mark starts with the adult Jesus at the start of His ministry.</p> <p>Mark records Jesus' healing miracles as taking place with immediate effect. They happen in that instance.</p> <p>Mark (13) records the signs of the End of the Age which creates a sense of urgency to the reader that the end time is near.</p> <p>Jesus' ministry seems over all too soon as Mark quickly takes Him to the final week of His life. Jesus' trial and crucifixion form a larger proportion of Mark than they do in the other gospels.</p> <p>The Gospel of Mark ends so abruptly; scholars generally agree that the Gospel of Mark ends with verse 16:8, and that verses 16:9–20 were a later addition to the manuscript.</p> <p>The ending at 16:8 is confusing: Jesus's body is gone, and in his place an angel appears to Mary Magdalene and others, charging them to tell Peter of Jesus's resurrection. The women fail to fulfil this command.</p> <p>This ending is hardly triumphant, and verses 16:9–20 preserve Mark's original message. Jesus appears to his apostles, and victory seems assured.</p> <p>It has been suggested that the abrupt ending corresponds to the rapid nature of the gospel and the need to get to the end.</p>	25

Question	Answer	Marks
6	<p>'In his Gospel, Luke portrays Jesus as a figure with divine authority.' Examine the evidence for this view.</p> <p>The Gospel of Luke underlines Jesus' divine authority from the very start of His ministry.</p> <p>The Baptism of Jesus has Him being given divine authority direct from God. God's spirit rested on Him in the form of a dove.</p> <p>Luke 4 records Jesus beginning His ministry.</p> <p>4:17–21 Jesus reads from the scroll in the Synagogue from the prophesy of Isaiah</p> <p>4:11 Jesus goes on to Capernaum and once again Luke records that the people were 'amazed at his teaching as His message had authority.'</p> <p>4:34 Jesus' divinity is recognised by the man possessed by an evil spirit</p> <p>Luke continues to record incidents of demons recognising Jesus as having divine authority.</p> <p>The miracles in Luke are seen as manifestations of His divinity.</p> <p>Luke (7:18f) records the story of John the Baptist sending his disciples to Jesus to ask if he is the one sent from God. Jesus points them to the miraculous acts that He has done as proof of His divine authority and identity.</p> <p>Luke (9:1) - Jesus sends out the 12 disciples on mission and gives them the power and authority to drive out all demons and to cure diseases.</p> <p>Jesus' authority was frequently challenged by the religious groups.</p> <p>Luke (20) – Jesus' authority is questioned by the Pharisees and Sadducees.</p> <p>The religious authorities must have felt threatened by the ministry of Jesus therefore they plot to have him arrested and killed.</p>	25

Question	Answer	Marks
7	<p>Luke has been known as the ‘evangelist of prayer’. Assess this claim.</p> <p>Jesus devotes much time both in prayer and teaching his disciples to pray.</p> <p>In many of the important ministry points of Jesus’ life, Luke makes sure to record the fact that Jesus prayed.</p> <p>Prior to calling his twelve disciples, Luke states that Jesus prayed all night. When key decisions were to be made Jesus seeks God’s will.</p> <p>Luke (5:16) is the only author to record Jesus retreating to pray subsequent to the healing of the leper and just prior to his first major encounter with the scribes and Pharisees.</p> <p>Luke 9:18 - Jesus prays before he questions the disciples of his identity.</p> <p>Luke 9:28–29 At the Transfiguration – Jesus takes his inner circle of three disciples to the mountain to pray. A significant point in Jesus’ ministry.</p> <p>Luke (22:32) states that Jesus has specifically prayed for Peter to maintain his faith.</p> <p>Prayer at Gethsemane (Luke 22:39–46) - this is the first time that Jesus has prayed a prayer of supplication for himself.</p> <p>Luke (23:34, 46) is the only author to record the prayers of Jesus on the cross.</p> <p>Jesus taught others both about prayer and how to pray. Luke takes notice of this and devotes much of his work to Jesus’ prayer teachings.</p> <p>Luke (11:2–4) - when the disciples asked Jesus to teach them to pray, he responded with what is now labelled, The Lord’s Prayer.</p> <p>Luke (11:5–13) - Jesus uses this parable to teach on the persistence of prayer.</p> <p>Luke (18:1–8) - this parable is another tool that Jesus uses to teach on the persistence of prayer.</p> <p>Luke (21:36) - this verse is an exhortation from Jesus to always be on the watch. Again, this verse points to the idea of persistent prayer with the use of the word ‘always.’</p> <p>Jesus himself displays how important prayer is by offering his own prayer life as a model.</p> <p>There are other prominent themes in Luke which can be as important or considered more important for Luke other than the theme of Prayer.</p> <p>Luke has been known as a Gospel of the Poor – Gospel of Joy – etc.</p>	25

Question	Answer	Marks
8	<p>Consider the significance of the theme of betrayal in John's Gospel.</p> <p>In John's Gospel betrayal is highlighted. Not only does Judas betray Jesus but others disappoint Him and reject Him along the way. Jesus accuses the people in the crowds of only liking Him because they heard He can do amazing acts (John 2:18).</p> <p>John (6:60–66) - here Jesus speaks to His followers in Capernaum. John is the only Gospel to include this passage as he highlights the revolutionary message of Jesus. This opens up the way for Jesus then to challenge the twelve disciples and ask if they too want to desert Him at this point.</p> <p>As early as Ch. 6 Jesus speaks about His 'betrayal'.</p> <p>Every time Judas is mentioned after this event he is referred to as the betrayer of Jesus. When Jesus is anointed at Bethany Judas raises an objection (12:4–6).</p> <p>Judas is with Jesus and the disciples during the first part of the Last Supper, in the place of honour next to Jesus (13:26).</p> <p>At the meal, Jesus indicates that one of the disciples will betray Him and then by means of dipping a piece of bread and handing it to Judas, Jesus indicates that it is Judas who will betray Him (13:21–27).</p> <p>Judas accepts the bread Jesus offers him, after which Satan immediately entered into him (13:27).</p> <p>Jesus dismisses Judas to carry out his deed (13:27–30).</p> <p>The other disciples misunderstand what has been said to Judas – they still remain in the dark about Jesus' mission.</p> <p>Judas leads the soldiers to Jesus, where he identifies Jesus as the one they are to arrest by kissing Him (18:1–9)</p> <p>John's Gospel gives more detail about Judas than the other gospel writers.</p> <p>Jesus was let down by on other occasions e.g. Jesus predicts Peter's denial before the cock crows, Peter denies knowing Jesus – Ch. 18.</p> <p>Could this be viewed as an act of 'betrayal' of their relationship?</p>	25

Question	Answer	Marks
9	<p>Examine the meaning of ‘truth’ in John’s Gospel.</p> <p>John’s Gospel is sometimes referred to as ‘the Gospel of Truth’. The link between Jesus and Truth is immediate in John’s Gospel. Truth and ‘what is true’ is more than just fact in John’s Gospel but it is referring to spiritual understanding. Spiritual truth. Truth is both a theological and a Christological concept. John uses it as a Christological title for Jesus as the Christ ... I am the Truth. From the opening chapter of John it is stated that John the Baptist came to bear witness to the light. John (1:14) – Jesus is filled with truth. John (1:17) – this is the truth that came through Jesus – that He taught and revealed in Himself John (3:20–21) – the Truth allows man to come into the light to show God at work in them. John (5:33) – John the Baptist came to point the way to the truth. John (8:40) - the truth is taught by Jesus but comes from God. John (14:16–17) – The Truth is a spiritual concept portrayed through Jesus as the Word of God and the Spirit which Jesus promises when he is no longer around. John (15:26–27) – The Holy Spirit is ‘of truth’ because he is to testify about Jesus. John (17:17) – Jesus is speaking of himself and what God communicates to man through Jesus The question Pilate poses – ‘what is truth?’ is a significant point in John’s Gospel. In John, ‘truth’ is the truth about Jesus, who he is and why he came to earth. It’s the truth represented by his decision to come to earth, take the form of a man, showing God in the flesh, who dies for man’s sins. John (8:31–32) – In order to know the truth John is stating the importance of following the ethical teaching of Jesus – doing what He said. This will lead to truth which in turn leads to freedom.</p>	25

Question	Answer	Marks
10	<p>Discuss the use of the term 'kingdom of God' in the gospels.</p> <p>The presence and coming of the kingdom of God was the central message of Jesus.</p> <p>Often described as the reign of God. Some discussion around whether it is a present reality or a future expectation. The Gospels include both dimensions.</p> <p>Mark announces that the kingdom of God has come through the ministry of John the Baptist</p> <p>'His teaching was designed to show men how they might enter the Kingdom of God (Matt. 5:20; 7:21).</p> <p>His mighty works were intended to prove that the kingdom of God had come upon them (Matt. 12: 28).</p> <p>His parables illustrated to His disciples the truth about the kingdom of God (Matt. 13:11).</p> <p>He taught His followers to pray, at the heart of their petition were the words, 'Thy kingdom come, thy will be done on earth as it is in heaven' (Matt. 6:10).</p> <p>On the eve of His death, He assured His disciples that He would yet share with them the happiness and the fellowship of the Kingdom (Luke 22:22–30).</p> <p>And He promised that He would appear again (Matt. 25:31, 34).</p> <p>Matthew prefers the term 'Kingdom of heaven' which he uses over 20 times in his gospel but it is clear that these terms are synonymous.</p> <p>Jesus uses parables to teach about the Kingdom. Some discussion of the different parables of the Kingdom used by the different writers.</p> <p>Use of any parables to explain the gospel writers' own views.</p>	25

Question	Answer	Marks
11	<p>Examine the significance of the disciples' role in Jesus' ministry.</p> <p>The disciples play an extraordinary role and accompany Jesus in His ministry.</p> <p>Jesus taught His disciples about the Kingdom through parables.</p> <p>They were present at His miracles and some were eyewitnesses to His intimate moments.</p> <p>The role of the 'inner circle'. Present at pivotal times in Jesus ministry – the Transfiguration.</p> <p>Mark is said to have used eyewitness accounts of events provided by Peter.</p> <p>The 'Call' of the disciples shows their willingness to leave everything and go with Jesus wherever He went. Teaches about the 'cost' of being a disciple.</p> <p>Drawn from ordinary backgrounds showing the accessibility of Jesus' message.</p> <p>The role of Peter – the rock – denied Jesus – acknowledged Him as the Christ – present when Jesus raised Jairus' daughter from the dead.</p> <p>The role of Judas Iscariot – the betrayer – financial interests</p> <p>The sending out of the Twelve on a mission – preaching – healing the sick – etc.</p> <p>Jesus' words to the disciples at the Last Supper – 'remember me' – the washing of the disciples' feet – the prediction of their abandonment of Jesus.</p> <p>Their presence at Jesus' crucifixion – the resurrection appearances – Thomas as doubter of the resurrection.</p> <p>Disciples are more than the twelve named individuals – disciples as 'followers' therefore made up of women also.</p> <p>Disciples maintain the Messianic secret in Mark.</p> <p>Role in the extension of God's Kingdom.</p> <p>Role in continuing Jesus' work.</p> <p>Shows the human failings of Jesus' disciples.</p>	25

Question	Answer	Marks
12	<p>‘Jesus’ greatest opponent was the religious establishment of the day.’ Discuss.</p> <p>The religious life of the Jews in the time of Christ was controlled by: the members of the Jewish priesthood, composed of the high priest and his family; the members of the supreme council, the Sanhedrin; and the local priest or rabbi who presided over the synagogue.</p> <p>Among the religious leaders there were many factions; and these factions had grave and fundamental differences in doctrine and practice.</p> <p>Two prominent factions were the Sadducees and the Pharisees. The gospels refer to them as in frequent conflict with Jesus.</p> <p>The Sadducees preserved the authority of the written word of God but doctrinally they were not always in line with the scriptures.</p> <p>The Pharisees believed God controlled all things, they believed in a spirit world and in afterlife unlike the Sadducees. They were more concerned with religion than politics.</p> <p>The believed in the written word but also in the oral tradition which is said to have existed since the time of Moses. They gave guidance to religious observance by creating many daily regulations and laws which Jews were expected to observe in order to be a committed Jew. It is these laws which Jesus threatened at times in connection with the Sabbath observance.</p> <p>Though the Pharisees were rivals of the Sadducees they managed to set aside their differences on one occasion, the trial of Jesus.</p> <p>The Scribes formed a small and exclusive class, holding absolute spiritual supremacy over the people. The Scribe was seen as the mouthpiece and representative of the people.</p> <p>Reference to the seven woes contained in Matthew 23 directed to the teachers of the law (Scribes) and the Pharisees.</p> <p>Jesus told several parables which referred directly or indirectly to the Pharisees. E.g. The Wedding Banquet, the Pharisee and the Tax collector.</p> <p>Reference to the Conflict stories between Jesus and the Pharisees/Sadducees.</p> <p>Other Opponents of Jesus may be found in the last week of Jesus’ life..</p>	25

Question	Answer	Marks
13	<p>Compare Jesus' teaching about possessions in the synoptic gospels.</p> <p>In Jesus' time, Jewish society saw wealth and riches as a sign of God's blessing and favour and poverty as a punishment.</p> <p>Sixteen of the thirty-eight parables in the gospels were concerned with how to handle money and possessions. Jesus therefore saw this as an important subject.</p> <p>In Matthew 6:19–34 is a section on 'Teaching about money and possessions'. This is part of Jesus' Sermon on the Mount. He talks about a life which does not have money and possessions as the sole focus of life.</p> <p>The importance of seeking God first, above all else.</p> <p>Matthew 6:2ff Jesus teaches about giving to the needy therefore wealth and possessions should be used to help others.</p> <p>Luke is often referred to as the Gospel for the Poor as it gives a focus to the poor and despised members of the Jewish society at that time.</p> <p>Luke (12:13–21) - Jesus tells the parable of the Rich Fool in answer to a question to Jesus about a dispute over an inheritance. Jesus warned against all kinds of greed as a man's life does not consist of his possessions.</p> <p>The Parable warns that wealth and possessions will not be of benefit to a person on death; what matters is being rich towards God.</p> <p>Luke (16:1–9) – Jesus tells the Parable of the Shrewd Manager in order to reinforce the importance of preparing for the future in Heaven just as the Shrewd Manager prepares for his future.</p> <p>Luke (16:19–31) – The Parable of the Rich Man and Lazarus – Jesus tells this parable to show how wealth does not carry any significance in entering Heaven.</p> <p>The story of the Rich Young ruler coming to Jesus in Luke 18:18–30 shows the significance Jesus gives to putting God first.</p> <p>Luke (16:24) – How hard it is for the rich to enter the kingdom of God.</p> <p>The example of the disciples leaving all and following Jesus.</p> <p>Some discussion on the qualities which God's Kingdom expects. The importance of Love, Service and Humility as Jesus taught.</p>	25

Question	Answer	Marks
14	<p>‘Prepare the way of the Lord.’ To what extent did John the Baptist achieve this?</p> <p>John the Baptist sent to ‘prepare the way’ as recorded by the prophet Isaiah.</p> <p>What does it mean to ‘prepare the way’?</p> <p>John’s message was one of repentance and baptism – to turn from their sinful way of life and be baptised as a sign to show this repentance. Preparation for the coming of the Kingdom and entry into it.</p> <p>John’s birth narrative shows fulfilment of prophecy and the way forward for his mission.</p> <p>Background to John the Baptist.</p> <p>His work at proclaiming the Kingdom – preaching about repentance – baptising of Jesus.</p> <p>John’s recognition of Jesus as the Messiah and fulfilment of his role as baptising him for God to make it known that Jesus is the divine figure who was prophesied.</p> <p>John’s death seen as final step to opening the way for Jesus as Messiah or not?</p>	25