
DIVINITY

8041/22

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>When Herod the king heard this, he was troubled, and all Jerusalem with him ... (Matthew 2:3)</p> <p><u>Context:</u> The birth narrative of Jesus – the visit of the Magi to Herod's court to ask where the king of the Jews is born.</p> <p><u>Points:</u> Peculiar to Matthew's Gospel. Comment on King Herod – who is Herod? Known as Herod the Great and was a Roman client king of Judea at the time of Jesus' birth. Herod's rule marked a new beginning in the history of Judea. Herod was granted the title of 'King of Judea' by the Roman Senate. Why was Herod disturbed? Fear of opposition, threat to his kingdom and his position. Herod was known for his violent acts but also for his vast building projects. The significance of Jerusalem; the home of King Herod. Jerusalem being synonymous with religious authorities, and the power seat of Judea.</p>	
1(b)	<p>At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck ears of grain and to eat. (Matthew 12:1)</p> <p><u>Context:</u> This is the start of a dialogue regarding the observance of Sabbath with the religious authorities. The Jewish religious authorities (Pharisees) make accusations about Jesus' lack of compliance with the laws. Jesus and his Disciples are walking through a cornfield on the Sabbath day.</p> <p><u>Points:</u> The significance of Sabbath day observance. Comment on Sabbath Laws – e.g. not working on the Sabbath, not going on a journey. A lot of regulations laid down by the Pharisees stating what can and cannot be done on the Sabbath. The actions of the disciples and the consequences of these actions within the Jewish Law ... working on the Sabbath, considered threshing corn. The prompted response of Jesus. The opposition of the Pharisees to Jesus.</p>	

Question	Answer	Marks
1(c)	<p>John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. (Mark 1:4)</p> <p><u>Context:</u> John the Baptist prepares the way for the Messiah. The start of the Gospel of Mark and the lead up to the baptism of Jesus.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Comments on John the Baptist – who is he? The start of John’s ministry – comments on his ministry of baptism. The preparation of the way for Jesus – prophetic fulfilment. Comments on the desert region – the Negev. Comments on repentance and forgiveness – John’s message. The start of Mark’s Gospel – no birth narrative but begins immediately with the work of John the Baptist. 	
1(d)	<p>But when Jesus saw it he was indignant, and said to them, “Let the children come to me, do not hinder them; for to such belongs the kingdom of God.” (Mark 10:14)</p> <p><u>Context:</u> Jesus is preaching in Judea and people brought children to Jesus to have him touch them but they were rebuked by the disciples.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Shows the humanity of Jesus – he was indignant. Refers to the disciples turning the mothers and children away. The importance of not hindering another’s access to Jesus. Jesus teaches about the kingdom of God and access to it. Comments about the kingdom of God. What does this refer to? 	
1(e)	<p>And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. (Luke 1:6)</p> <p><u>Context:</u> The birth of John the Baptist foretold. This is referring to Elizabeth and Zechariah.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Only in Luke. Background information to Zechariah and Elizabeth: an elderly couple, no children, Zechariah was a priest of the division of Abijah serving in the temple. Significance of ‘upright in the sight of God’. Observance of the laws and commandments. Chosen by God to parent John the Baptist – shows God’s favour. 	

Question	Answer	Marks
1(f)	<p>But he looked at them and said, “What then is this that is written: ‘The very stone which the builders rejected has become the head of the corner?’” (Luke 20:17)</p> <p><u>Context:</u> After Jesus had cleansed the Temple during the last week of Jesus’ life. It immediately follows the telling of the parable of the Tenants by Jesus.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Jesus foretelling his own rejection by the Jews and his followers not believing it will happen. Who are ‘them’? Part of Jesus’ predictive narratives. Part of the dialogues in Jesus last week which provokes the Pharisees and authorities to seek to arrest Jesus. The foundation stone of the Christian faith which lasts forever. 	
1(g)	<p>And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the prophet?” And he answered, “No.” (John 1:21)</p> <p><u>Context:</u> The Priests and Levites ask John the Baptist who he is.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Who are ‘they’? Significance of Elijah – Jewish expectation of Elijah’s return – Elijah never had a physical death – important Jewish prophet. Who are ‘they’ speaking to? – John the Baptist. Emphatic answer of John – clear on his ministry. 	
1(h)	<p>Jesus said, “Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me.” (John 12:7–8)</p> <p><u>Context:</u> Jesus is anointed with perfume by Mary whilst at the house of Lazarus at Bethany. Judas questions this act and says that the perfume should have been sold and the money given to the poor.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Who is Jesus referring to as ‘her’? Mary the sister of Lazarus who had poured expensive perfume over Jesus’ feet. Significance of anointing a body ready for burial. Jesus’ prediction of his own death and burial – ‘you will not always have me’. Comments on reference to the poor. Jesus speaking to Judas. The role of Judas the disciple may be linked to this verse. Comments on Judas Iscariot as the would-be betrayer of Jesus. 	

Question	Answer	Marks
2	<p>'Teachings in Matthew's Gospel shaped the early church.' Discuss.</p> <p>Candidates have access to a wealth of information within the Gospel of Matthew which can be used in the discussion about the shaping of the early church; marks can be awarded for any attempt by the candidate to show a detailed discussion of this question.</p> <p>The Gospel of Matthew is often called the 'ecclesiastical gospel'. It is the only one in which the word 'church' appears.</p> <p>Much of the instruction recorded in Matthew is especially appropriate for particular situations that arose in the Christian churches of the first century.</p> <p>Full of practical teaching for the early church.</p> <p>It teaches the baptismal formula found in ch 28:19 – The Great Commission – Go and make disciples of all nations, baptising them in the name of the Father, and of the Son and of the Holy Spirit.</p> <p>Jesus teaches about mission and sends out his disciples to take the mission into the world.</p> <p>It teaches about prayer – The Lord's Prayer ch 6:9–13.</p> <p>The Sermon on the Mount as the basis of ethical and moral guidance for the early church.</p> <p>Teaching on wealth and possessions.</p> <p>Teaching on the watchful nature needed for the Church i.e. the second coming of Jesus. The seven woes and the signs of the end times.</p> <p>Matthew's emphasis on the 'love ethic' – the double commandment of love is the prime ethical teaching of the gospel. The Golden Rule in 7:12 – Matthew emphasises that this is to be played out within the community of the disciples - the early church.</p> <p>The Parables of Jesus teaches about behaviour, attitude found in the Kingdom of Heaven.</p>	25

Question	Answer	Marks
3	<p>How far does Matthew's Gospel portray Jesus as showing a deeper meaning to the Law of Moses?</p> <p>In the Gospel of Matthew it is clear that the Law is the expression of God's will.</p> <p>Matthew presents Jesus as the 'New Moses' – he delivers his teaching in the Sermon of the Mount.</p> <p>The longevity of the Law of Moses – it will remain until all is accomplished 5:18.</p> <p>Detailed comment on the sermon where Jesus qualifies what is meant by certain Jewish Laws and takes them to a deeper meaning – teaching on murder/anger, adultery/lust, divorce/unfaithfulness, oaths/yes be 'yes'. Teaching on 'eye for an eye' (5:38–42).</p> <p>Love your enemies, 5:43–48 – a deeper meaning and understanding of what this involves.</p> <p>The Law of Moses is still in force (23:3).</p> <p>Jesus assumed for the Matthean community a stance parallel and equal to Moses for the Jews. Moses, the giver of the law, is a figure of great importance for Matthew.</p> <p>Many parallels are explicitly drawn by Matthew between Moses and Jesus; danger from death at the hand of Pharaoh and Jesus from Herod, both live in exile in Egypt, Israel's forty years in the desert is compared to Jesus' forty days of temptation and both Moses and Jesus ascend the mountain in order to proclaim the law. Five discourses in Matthew in contrast to five books of the Law.</p> <p>Matthew appears to be preaching to those believing in Jewish law and custom – scholars differ regarding who Matthew is writing for – Jewish Christian community or Gentile community.</p> <p>Jesus said that he came to perfect the Law (Matthew 5:17).</p> <p>Perfecting the Law is not replacing it but is bringing it up to date or completing it or simply giving people the power to obey it better for a change by clarifying it and giving grace to keep it.</p> <p>Discussion suggesting that Jesus may not be giving a deeper meaning or perfection but reaffirming what already exists or giving a completely new teaching (Ch. 22:40)</p>	25

Question	Answer	Marks
4	<p>'The Messianic Secret is considered to be one of the most prominent themes of Mark's Gospel.' Discuss.</p> <p>How prominent is this theme in Mark? Other themes – discipleship? Jesus' suffering? Jesus' death?</p> <p>Jesus as suffering servant is an important theme.</p> <p>Mark's Jesus is a secretive and mysterious figure. He teaches his disciples in secret, he commands those he has healed not to tell anyone, he commands demons to be quiet when they begin to announce his identity, and his disciples seem to rarely understand what Jesus is talking about.</p> <p>Jesus commands the demons to be silent regarding his identity. Even the demons acknowledge his power: 1.34; 3.12.</p> <p>Instructions not to make his healing-miracles public: 1.43–45; 5.43; 7.36; 8.26.</p> <p>Teaching to the disciples in private: 4.34; 7.17–23; 9.28; 8.31; 9.31; 10.32–34; 13.3.</p> <p>Commands to silence addressed to the disciples: 8.30 and 9.9.</p> <p>The parable-theory, 4.10–13, by which the parables are said to be intended to obscure the message so that outsiders may not understand.</p> <p>Why did Mark want to emphasise this theme? To correct current misunderstandings about Jesus, especially in the light of the Jewish revolt 66–70AD and the destruction of the Temple? Why was Jerusalem destroyed? Mark tells the story in such a way as to make sense of this.</p> <p>Mark could have emphasised this theme to demonstrate that the Messiah had to suffer and die, contrary to popular Jewish expectation.</p> <p>To prevent an early conclusion to Jesus' ministry by being arrested before his time?</p> <p>Disciples fail to truly identify Jesus' mission as they are unable to accept predictions of his death.</p> <p>Discussion on Mark's purpose in writing his Gospel – the political situation at the time.</p>	25

Question	Answer	Marks
5	<p>Examine how far Mark is seen as the interpreter of Peter.</p> <p>How Mark portrays Peter in his Gospel. Some information about the character and role of Peter as a prominent disciple of Jesus. First to be called, part of the 'inner circle', present at key events in Jesus' ministry. Mark isn't mentioned as an eyewitness in any of the gospel accounts. How did Mark get his information about Jesus?</p> <p>Any reference made to scholarly thought e.g. Eusebius.</p> <p>Note that Irenaeus had read Papias, and thus Irenaeus doesn't provide any independent confirmation of the statement made by the earlier author.</p> <p>Several references made by external sources confirm that Peter is connected to the writing of Mark.</p> <p>One of the purposes of Mark's Gospel may have actually been to present Peter's account of the life and sayings of Jesus as an instructional tool for early church practice. Another reason why Mark would have constructed his Gospel may have been to encourage the Christians in Rome who would have been under persecution instigated by Caesar Nero.</p> <p>Peter is linked to Rome and it is generally thought that Mark wrote his Gospel in Rome under Peter's supervision.</p> <p>The stories recorded in Mark which suggest an eye witness account- miracle accounts, Jesus' teaching.</p> <p>Other views on authorship.</p>	25

Question	Answer	Marks
6	<p>'Luke's interest in history is there only to strengthen his theology.' How far is this a fair assessment of his Gospel?</p> <p>Some discussion of sources used by Luke and the structure of the gospel. The gospel is seen as the first part of a two volume work that contains the history of God's dealings with humanity and showing that God's promise of a messiah is fulfilled in Jesus and available to both Jews and Gentiles</p> <p>Luke states in the prologue to his Gospel to Theophilus that his purpose is to provide an orderly account.</p> <p>Luke gives names of religious leaders and Roman rulers to set the gospel in an historical context e.g. details given in birth narratives, trial etc.</p> <p>Luke uses other sources – Mark's Gospel and a collection of sayings referred to as 'Q' – is it a selective use of their material to enhance his historical purpose?</p> <p>All history is recalled with a bias therefore Luke selected relevant material to suit his purpose which was to teach about the life of Jesus and to show that through history God has offered all people the chance of salvation.</p> <p>Discussion of the main themes of Luke – the poor; prayer, discipleship, love, women, sin and forgiveness.</p> <p>The historical detail in Luke can be seen as an aid to the overall aim of Luke: salvation for all mankind: history is used so that the audience can be certain what they are reading is a 'true' account.</p> <p>Scholars such as Dibelius say that the history of Luke's Gospel is inaccurate to the extent that he makes up stories to fit his theological purpose.</p> <p>Luke as a theological historian – history and theology are linked.</p> <p>History is not the same as chronology.</p> <p>Luke has times, dates and places changed in his gospel but is his Gospel still described as an accurate, orderly account?</p>	25

Question	Answer	Marks
7	<p>Assess the importance of forgiveness in Luke’s Gospel.</p> <p>Teaching on forgiveness includes parables about forgiveness Teaching in 17:3–4 The Prodigal Son (Ch. 15) tells of the forgiving Father and the unforgiving older brother. Teaches about the forgiveness of God revealing the character of God. This shows the quality of God’s forgiveness: affectionately, graciously, mercifully, giving gifts and celebrating the return of a sinner. The Two Debtors parable (7:41–43) Jesus encounters and forgives social outcasts in Luke 7 when Jesus is anointed by a sinful woman and 5:17 healing of the paralytic. Key verse 7:47. Teaching of forgiveness in prayer (Ch. 11) – The Lord’s Prayer. The penitent thief at the crucifixion – Jesus forgives the penitent thief and promised him a place in paradise. He prays (23:34) ‘Father, forgive them ...’ Forgiveness is one theme – other themes include: outcasts; women; discipleship; poverty and wealth; repentance and prayer – how important is forgiveness in relation to these? Is forgiveness a theme on its own or does it receive its importance when linked with other themes such as repentance?</p>	25

Question	Answer	Marks
8	<p>Examine how John understands eternal life in his Gospel.</p> <p>Can be considered a central theme in John. The purpose of John's gospel (20:31). Life as synonymous with 'eternal life' (17:3) Finding this life and this relationship with God is seen as the driving force behind John's purpose (1:4). Life is to know God and death is to not have fellowship with him. Some scholars see John's use of eternal life replacing the Synoptics' use of the Kingdom of Heaven/God. John presents salvation/eternal life in the present tense (5:24–26). Jesus has come that man can have life and life in its fullness – it is understood as sharing in the life of God. Requirements for Eternal Life – Jesus' meeting with Nicodemus – cannot see the kingdom of God without rebirth - to start a new life (marks the start of Eternal life/fellowship with God). This conveys the idea that people are without life until they receive the divine gift. The gift can be received and experienced in the present. Eternal life does not come with death. Jesus conquers death on two occasions – raising of Lazarus – his own resurrection. Possible passages for comment: 3:16, 6:33, 12:50, 11:25. John contains many sayings on Life and Eternal Life. Life for John is a spiritual life which begins in the present and continues after death – death is now powerless. Synoptics talk about entry into the Kingdom of God through faith in Jesus, repentance and salvation. There is an eschatological character of John's usage of eternal (12:25).</p>	25

Question	Answer	Marks
9	<p>How far does John’s Gospel show Jesus as the sacrificial lamb of God?</p> <p>The concept of the Lamb of God fits well within John’s ‘Christology’, in which sacrifice is made.</p> <p>It appears at 1:29, where John the Baptist sees Jesus</p> <p>‘Lamb of God’ refers in Christian teachings to Jesus Christ in his role of the perfect sacrificial offering.</p> <p>The Salvation theme – in Johannine Christology the proclamation ‘who takes away the sin of the world’ begins the unfolding of the salvation theme of the redemptive and sacrificial death of Jesus followed by his resurrection which is built upon in other proclamations such as ‘this is indeed the Saviour of the world’ uttered by the Samaritans in John 4:42.</p> <p>The role of the sacrifice of lambs in the Jewish religious life and sacrificial system – when John the Baptist referred to Jesus as the ‘Lamb of God who takes away the sin of the world’ (1:29), the Jews who heard him might have immediately thought of any one of several important sacrifices.</p> <p>The link between the Passover feast and the sacrifice of lambs.</p> <p>Temple sacrifice – another important sacrifice involving lambs was the daily sacrifice at the temple in Jerusalem.</p> <p>Old Testament Prophecy – the Jews at that time would have also been familiar with the Old Testament prophets Jeremiah and Isaiah, who foretold the coming of One who would be brought ‘like a lamb led to the slaughter’ (Jeremiah 11:19; Isaiah 53:7) and whose sufferings and sacrifice would provide redemption for Israel.’ John uses this idea.</p> <p>John says that Jesus died on the day of preparation of Passover Week, just before a special Sabbath (John 19:14, 31). The other three gospels seem to say that Jesus was arrested on the first day of Passover and crucified the following day. How can this apparent contradiction be resolved, and on what day of the week was Jesus crucified? It is often thought that this is so John has Jesus’ crucifixion in line with the Passover festival.</p> <p>Consideration of other themes in John to evaluate the significance of sacrifice. Themes include: Logos (word), Eternal Life, Signs, ‘I am’ sayings, the Comforter/Paraclete.</p>	25

Question	Answer	Marks
10	<p>Analyse how Jesus' concept of Messiahship differed from Jewish expectations.</p> <p>Jewish Eschatology – the term <i>mashiach</i>, or 'Messiah', came to refer to a future Jewish King from the Davidic line, who is expected to be anointed with holy anointing oil and rule the Jewish people during the Messianic Age. The Messiah is often referred to as 'King Messiah'. Orthodox views – held that the Messiah will be descended from his father through the line of King David, and will gather the Jews back into the Land of Israel, usher in an era of peace, build the Third Temple, father a male heir, re-institute the Sanhedrin, and so on.</p> <p>The idea that the Messiah could be 'the Son of God' was extremely radical and abhorrent to Jews at that time.</p> <p>Reign of Messiah – many of the scriptural requirements concerning the Messiah, what he will do, and what will be done during his reign are located in the Book of Isaiah, although requirements are mentioned by other prophets as well.</p> <p>Restoration – The Jewish people looked to the coming of the messiah as a time when their land would be restored to them, they will no longer be oppressed by foreign rulers, they will experience prosperity and plenty and be recognised as a great nation.</p> <p>God's judgment will be executed on earth.</p> <p>Jesus as the 'Suffering Servant' – not as expected.</p> <p>Jesus pronounces that God's kingdom is not of this world – opposites to the Jewish understanding of this. The first will be last and the last first. The Servant King who came to serve and not be served.</p> <p>Jesus' life was not as a warrior king who came to defeat the opposition. The messianic secret as seen in Mark's Gospel.</p> <p>The significance of the Temptation stories where Jesus reflects on the type of messiahship he will pursue.</p> <p>The baptism and the transfiguration of Jesus giving divine authenticity to Jesus' ministry.</p> <p>Ministry for those who are 'outcasts', 'sinners', the despised of the community.</p> <p>Jesus' death as a common criminal – not as expected by the Jews for the messiah.</p>	25

Question	Answer	Marks
11	<p>Assess the part played by women in the ministry of Jesus.</p> <p>Although the gospel texts contain no special sayings repudiating the view of the day about women, their uniform testimony to the presence of women among the followers of Jesus and to his serious teaching of them constitutes a break with tradition.</p> <p>As Schreiner says, 'Jesus treated women with dignity and respect and he elevated them in a world where they were often mistreated'.</p> <p>Hurley writes that Jesus did not perceive women 'primarily in terms of their sex, age or marital status; he seems to have considered them in terms of their relation (or lack of one) to God'.</p> <p>Numerous healings and the casting out of demons from women display Jesus' care and concern for women.</p> <p>Several such incidents are only briefly recorded. Jesus healed Peter's mother-in-law and allowed her in return to minister to Him (Mark 1:30–31; Matthew 8:14–15; Luke 4:38–39).</p> <p>Jesus also was concerned for a widow in Nain (Luke 7:11–15). Jesus responds with humanity and shows compassion for the plight of the woman who would be without a male heir, protector and provider for her wellbeing</p> <p>Women in the gospels evoke the humanity of Jesus: he shows compassion, a sense of forgiveness to the woman caught in the act of adultery who faced stoning by the Jewish authorities.</p> <p>He commends the woman who touched his garment for healing for her faith which is exemplary.</p> <p>Women provide hospitality – at the house of Mary and Martha, the woman who washed Jesus' feet at the home of Simon the Pharisee.</p> <p>Women were present at the crucifixion and went to anoint His body at burial. They were the first to the tomb on the resurrection morning.</p> <p>Women mentioned in the parables, the woman who was persistent in asking the unjust judge.</p> <p>Women brought their children to Jesus for blessing.</p> <p>Jesus, unlike the men of his generation and culture, taught that women were equal to men in the sight of God. Women could receive God's forgiveness and grace.</p> <p>Women, as well as men, could be among Christ's personal followers. Women could be full participants in the kingdom of God. These were revolutionary ideas. Many of his contemporaries, including his disciples, were shocked.</p>	25

Question	Answer	Marks
12	<p>How do the parables reveal the purposes of the gospel writers?</p> <p>All the gospels include parables told by Jesus. There are similarities between the three synoptic gospels, Matthew, Mark and Luke and some parables appear in all three Gospels: The Parable of the Sower, The Parable of the Mustard Seed, The Parable of the Tenants, The Parable of the Budding Fig Tree, The Parable of the Faithful Servant. How do the different gospels portray these parables? What are their key points? Matthew's unique parables: the Unmerciful Servant, the Labourers in the Vineyard, the Two Sons, the Ten Virgins, the Talents, the Wheat and Tares, the Hidden Treasure, the Pearl, the Net. The above parables indicate Matthew's message – forgiveness, justice, repentance, watchfulness, the kingdom etc. Luke's unique parables: the Two Debtors, the Good Samaritan the Rich Fool, the Lost Coin, the Prodigal Son, the Unjust Steward, the Rich Man and the Beggar Lazarus. The above parables indicate Luke's main interests – forgiveness; the lost; repentance; joy; justice etc.</p>	25

Question	Answer	Marks
13	<p>‘Pontius Pilate was solely responsible for the crucifixion of Jesus.’ Assess this claim.</p> <p>In all four gospel accounts Pilate lobbies for Jesus to be spared his eventual fate of execution, and acquiesces only when the crowd refuses to relent.</p> <p>In Matthew, Pilate washes his hands to show that he is not responsible for the execution of Jesus and reluctantly sends him to his death.</p> <p>The Gospel of Mark, depicting Jesus as innocent of plotting against the Roman Empire, portrays Pilate as reluctant to execute him.</p> <p>In Luke, Pilate not only agrees that Jesus did not conspire against Rome, but Herod Antipas, the tetrarch of Galilee, also finds nothing treasonable in Jesus' actions.</p> <p>In John, Pilate asks the Jews if Jesus should be released from custody. Pilate ultimately sentenced Jesus to death.</p> <p>Other authorities who played a part in the death of Jesus – why did they oppose Jesus' ministry?</p> <p>Pharisees and Sadducees were criticised by Jesus on occasions.</p> <p>Claims of blasphemy by Sanhedrin. Blasphemy or treason?</p> <p>Judas as betrayer.</p> <p>Luke records that members of the Sanhedrin then took Jesus before Pilate where they accused him of sedition against Rome by opposing the payment of taxes to Caesar and calling himself a king.</p> <p>Fomenting tax resistance was a capital offense. Pilate was responsible for imperial tax collections in Judaea. What evidence was there for this claim? Jesus' association with tax collectors.</p> <p>Pilate's main question to Jesus was whether he considered himself to be the King of the Jews in an attempt to assess him as a potential political threat.</p> <p>Pilate appears to have been reluctant to allow the crucifixion of Jesus, finding no fault with him.</p> <p>According to Matthew 27:19, even Pilate's wife spoke to him on Jesus' behalf.</p> <p>The crowd demanded the release of Barabbas and said of Jesus, 'Crucify him!'</p> <p>Pilate ordered a sign posted above Jesus on the cross stating 'Jesus of Nazareth, The King of the Jews' to give public notice of the legal charge against him for his crucifixion.</p>	25

Question	Answer	Marks
14	<p>Critically examine how scholars explain the similarities and differences between the synoptic gospels through their use of sources.</p> <p>When Matthew, Mark, and Luke are compared, it is unmistakable that the accounts are very similar to one another in content and expression. The similarities among the Synoptic Gospels have led some to wonder if the Gospel authors had a common source.</p> <p>The question of how to explain the similarities and differences among the Synoptic Gospels is called the Synoptic Problem.</p> <p>This supposed 'source' has been given the title 'Q' from the German word <i>quelle</i>, which means 'source.' Is there any evidence for a 'Q' document?</p> <p>No portion or fragment of a 'Q' document has ever been discovered. None of the early church fathers ever mentioned a Gospel 'source' in their writings.</p> <p>'Markan Priority' – For most of Christian history, people thought that Matthew was the first and oldest Gospel, and that Mark was a later, shorter version of the same basic message. From the mid-nineteenth century until today, however, most scholars are convinced that Mark is the first and oldest gospel (at least in the final version, as we have it today), and that Matthew and Luke are later expansions of Mark.</p> <p>Mark's Gospel contains several grammatical, literary, historical, and geographical difficulties that are not found in Matthew and/or Luke. If Matthew was first, it is harder to understand how Mark could have introduced these errors; but if Mark was first, it is easy to see how Matthew and/or Luke wanted to and were able to correct Mark's minor mistakes.</p> <p>Mark's Gospel contains several episodes that are obscure (4:26–29; 14:51–52) or make Jesus look crazy (3:19–21), magical (7:32–37), or weak (8:22–26). If Matthew was first, it is harder to explain why Mark added these strange episodes; but if Mark was first, it is easy to understand why both Matthew and Luke omitted them.</p> <p>If Matthew was first and Mark second, it is hard to understand why Luke would have kept the same order for all the material found in both Matthew and Mark, but substantially rearranged all the other material found in Matthew but not in Mark. If Mark was first, however, then it is easy to explain how Matthew and Luke inserted the extra material they have in common (from the Q source?) into Mark's overall outline, although in significantly different ways.</p> <p>Two-source hypothesis.</p> <p>Four-source hypothesis.</p> <p>Matthew and Luke use Mark and the Q document but still have material which is peculiar to each ... L material in Luke and M material in Matthew.</p>	25