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**DIVINITY**

**8041/23**

Paper 2 The Four Gospels

**October/November 2019**

MARK SCHEME

Maximum Mark: 100

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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.

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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.

**Mark Bands**

The overall mark (for a question allotted 25 marks) should reflect the descriptions below, which are common to all Cambridge International's Religious Studies examinations at this level:

- 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 Too 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 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 comprehensive 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><b>Comment on points of interest or difficulty in <u>four</u> of the following passages (wherever possible answers should refer to the context of the passage but should not retell the story from which the passage is taken):</b></p>	<b>25</b>
1(a)	<p><b>Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead. (Matthew 2:20)</b></p> <p><u>Context:</u> the angel speaking to Joseph in a dream following the death of Herod whilst Joseph, Mary and Jesus were in exile in Egypt.</p> <p><u>Points of interest:</u></p> <p>‘the child and his mother’ is a reference to Jesus and Mary  ‘those who sought the child's life,’ is reference to King Herod's command to kill all the baby boys in order to destroy the baby Jesus  found only in Matthew  part of Matthew's unique birth narrative  ‘the land of Israel,’ – the significance of Israel to the Jews, the Promised Land.</p>	
1(b)	<p><b>But Jesus came and touched them, saying, ‘Rise, and have no fear.’ And when they lifted up their eyes, they saw no one but Jesus only. (Matthew 17:7–8)</b></p> <p><u>Context:</u> during the Transfiguration account a voice came from the cloud. The disciples present fell to the ground terrified.</p> <p><u>Points of interest:</u></p> <p>the disciples present were the ‘inner circle’ Peter, James and John  ‘they saw no one but Jesus only’ – Jesus had been stood with Moses and Elijah representing the Law and the Prophets but then they disappeared  turning point in Matthew's Gospel, the second instance when God referred to Jesus as his son  ‘Jesus came and touched them’ – showing the humanity of Jesus  did the disciples show weakness? – fearful of what was happening.</p>	
1(c)	<p><b>And they were all amazed, so that they questioned among themselves, saying, ‘What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him.’ (Mark 1:27)</b></p> <p><u>Context:</u> Jesus is teaching in the synagogue in Capernaum on the Sabbath day when he is approached by a man possessed by an evil spirit. He heals the man and the crowd are amazed.</p> <p><u>Points of interest:</u></p> <p>‘they’ refers to people who were in the synagogue  Jesus acting / teaching with authority  one of several instances of Jesus exorcising someone with an evil spirit.</p>	

Question	Answer	Marks
1(d)	<p><b>And he said to her, ‘Let the children first be fed, for it is not right to take the children’s bread and throw it to the dogs.’ (Mark 7:27)</b></p> <p><u>Context:</u> Jesus speaking to the Syro-Phoenician woman.</p> <p><u>Points of interest:</u></p> <p>Syro-Phoenician woman was a gentile woman she asked Jesus to drive the evil spirit out of her daughter Jesus’ response uses harsh imagery – ‘throw it to the dogs’ the ‘dogs’ refers to the Gentiles the ‘children’ refers to the Jews.</p>	
1(e)	<p><b>But the angel said to him, ‘Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John.’ (Luke 1:13)</b></p> <p><u>Context:</u> the birth of John the Baptist announced by an angel to Zechariah.</p> <p><u>Points of interest:</u></p> <p>‘the Angel’ messenger from God Zechariah – married to Elizabeth, both elderly, with no children, priest serving in the Temple when the angel visited ‘your prayer’ – prayer for children, children seen as a blessing from God Elizabeth – would face shame at being childless, kinswoman to Mary, Jesus’ mother John – John the Baptist only in Luke.</p>	
1(f)	<p><b>And Jesus said to him, ‘Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost.’ (Luke 19:9–10)</b></p> <p><u>Context:</u> Jesus goes to the house of Zacchaeus, a Tax collector.</p> <p><u>Points of Interest:</u></p> <p>Zacchaeus - tax collector who wanted to see Jesus as he passes by tax collectors were looked upon as ‘outcasts’ because they worked for the Romans and were dishonest. They took more money than necessary Jesus goes to Zacchaeus’ house – ‘salvation has come to your house’ i.e. Zacchaeus has heard the teaching of Jesus and responded by giving half of his money away to the poor Zacchaeus referred to as ‘lost’ – Jesus came to save the lost only in Luke – shows Luke’s interest in the outcast.</p>	

Question	Answer	Marks
1(g)	<p><b>He came to his own home, and his own people received him not. (John 1:11)</b></p> <p><u>Context:</u> part of the Prologue of John's Gospel setting out the main themes of it.</p> <p><u>Points of Interest:</u></p> <p>found only in John  'he' refers to Jesus  'came to his own home' – came to the Israelite nation, born a Jew, 'but his own people received him not' – setting out the rejection of Jesus by the Jews  foretelling the end result of Jesus' life.</p>	
1(h)	<p><b>Thus he spoke, and then he said to them, 'Our friend Laz'arus has fallen asleep, but I go to awake him out of sleep.' (John 11:11)</b></p> <p><u>Context:</u> Jesus speaking to the disciples – having received the news of Laz'arus being unwell – is heading to Bethany. Part of the story when Jesus raises Laz'arus from the dead.</p> <p><u>Points of interest:</u></p> <p>'he' is Jesus. 'Them' is the disciples  Laz'arus – brother to Mary and Martha, known friends of Jesus. Jesus had visited their home before  'fallen asleep' – refers to Laz'arus being unwell / dead, but Jesus sees this as sleeping  Jesus is going with the purpose of 'waking him' – bringing him back to life only in John.</p>	

Question	Answer	Marks
2	<p><b>Assess the significance of the five discourses in Matthew's Gospel.</b></p> <p>What are the five discourses? The Sermon on the Mount chapter 5–7, the Missionary Discourse chapter 10, the Parabolic Discourse chapter 13, the Discourse on the Church chapter 18, and the Discourse on End Times chapters 23–25.</p> <p>Five blocks of teaching which begin and end in a similar fashion Used to structure and frame Matthew's Gospel.</p> <p>Drawing a parallel with the Old Testament and the Pentateuch, retelling the entirety of Old Testament and showing Christ as fulfilment of all that was promised there.</p> <p>E.g. Jesus presented as fulfilling the OT expectation as 5 discourses:</p> <ol style="list-style-type: none"> <li>1. Sermon on Mount – Jesus as Moses on the mountain receiving the law from God.</li> <li>2. Sending out the 12 disciples into the area to preach – mirrors Joshua going out to take the Promised Land.</li> <li>3. The parables of Jesus – a period of wisdom mirrored in the Old Testament. The word wisdom used 3 times in Matthew and this section ends with people questioning where Jesus got his wisdom from.</li> <li>4. This section thought to mirror the prophet Elijah, contains the Transfiguration with Elijah present there ... death predictions like Elijah and Elisha.</li> <li>5. Final discourse Jesus thought to be like Jeremiah and Ezekiel speaking out about the evil and hypocrisy of the people.</li> </ol> <p>The significance of the 5 discourses can be largely symbolic. Matthew designed to be used for Early Christian Church therefore – written in a way which suggests familiarity of Old Testament writing – easily structured for use by early church – identifiable format. How suitable is this structure for Matthew's target audience – Jewish Christians? Continues Matthew's pro-Jewish approach. Practical significance – is content easily remembered and read aloud because of structure?</p>	25

Question	Answer	Marks
3	<p><b>‘Woe to you, scribes and Pharisees, hypocrites!’ To what extent is this an exaggerated view of Jesus’ opponents in Matthew?</b></p> <p>Identify the ‘opponents’ of Jesus. Religious groups of the time – Pharisees, scribes, Teachers of the Law, Pharisees. Matthew’s Gospel – ambiguous in the way it views the Jewish authorities. Thought to be written for Jewish Christians, it is underpinned by an understanding of Judaism but reflects the increasing struggle early Christians had with the Jewish restrictions of the Law. References to ‘their synagogues’ or ‘your synagogues’, chapters 4:23, 12:9, 13:54: suggests a distance between Jesus’ followers and the established religion. The interpretation of the Law given by the scribes and Pharisees seen as inadequate; e.g. on the question of divorce chapter 19:3–11 or on the place of the oral Torah chapter 15:1–20. Jesus is presented as the New Moses, the Law giver therefore challenging the role of the Pharisees who saw themselves as guardians of the Law. The idea of ‘better righteousness’ – not only keeps Torah, but follows Jesus’ interpretation and way of discipleship chapter 5:2. Note the use of negative language, found in Matthew, used by Jesus for the Pharisees and religious groups – repeatedly refers to them as hypocrites throughout Gospel. Chapter 5:29: ‘unless your righteousness surpasses that of Pharisees and Teachers of the Law you will not enter the Kingdom of Heaven’ – direct attack on religious authorities. Chapter 6:1–21: Jesus speaks against those who are hypocrites and do things proudly before men – suggestion that he is referring to the religious groups ... later he refers to Pharisees as hypocrites in the woes. Note incidents where Jesus and religious authorities come into contact. Chapter 12:1–8: question of Sabbath; chapter 12:9–14 healing on Sabbath; chapter 12:22ff healing of the demoniac; Beelzebul’s power chapter 12:38ff; Pharisees ask for a miraculous sign, Jesus responds by saying that only a wicked and adulterous generation ask for a sign. Chapter 15:1–3: Pharisees and teachers of the Law ask Jesus a question about washing of hands. Jesus talks about the tradition of men not God’s Law. Chapter 15:14: They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch. Chapter 16:1–4: Pharisees demand for a sign – chapter 16:5–12 Jesus warns to be on their guard against the yeast of the Pharisees and Sadducees. Chapter 21:23ff: Jesus in the Temple and has his authority questioned by Jewish authorities.</p>	25



Question	Answer	Marks
	<p>Chapter 22:15ff: the Pharisees went out and laid plans to trap Jesus in his word – question about paying taxes – again Jesus calls them hypocrites – question about marriage at the resurrection – Jesus tells them that they are in error and do not know the scriptures or God’s power.</p> <p>Chapter 23: the woes of hypocrisy – a list of criticisms by Jesus against scribes and Pharisees using harsh language and images which suggest shame and disgust.</p> <p>Chapter 23:3: they say, and do not do, hypocrisy.</p> <p>Chapter 23:5: but all their works they do to be seen by men.</p> <p>Chapter 23:25–26: the Pharisees clean the outside of the cup and dish, the inside remains dirty. Chapter 23:27–29: calls them whitewashed tombs, disguising their inner corruption.</p> <p>Any examples of more positive interaction of Jesus and the religious groups found in Matthew.</p> <p>Discussion around whether there is a negative view or just certain areas where Jesus and Pharisees disagreed and the level of negativity.</p>	

4	<p><b>To what extent does Mark’s Gospel portray Jesus’ disciples as failures?</b></p> <p>Mark depict Jesus’ disciples as fearful, unfaithful, and uncomprehending. The disciples’ faithlessness is developed in Mark progressively. Why does Mark depict them in this light?</p> <p>The disciples do not grasp who Jesus is. They hear his word and witness his mighty acts, but they do not realize that he is the authoritative Son of God, nor do they understand much of what he says to them. This is illustrated in three successive boat scenes:</p> <ol style="list-style-type: none"> <li>1. The calming of the storm in chapter 4 – four of the disciples were fishermen and therefore used to stormy seas yet Mark shows them fearing for their lives during the storm, ‘don’t you care if we drown’ – there is a harshness about these words. Jesus challenges them about their fear and lack of faith when he calms the storm but the disciples respond with questions about who Jesus is.</li> <li>2. Jesus walks on water chapter 6:45ff. After feeding the five thousand, Jesus comes to his disciples, walking on the water, and he stills another storm. Mark says that the disciples thought he was a ghost and they cried out because they were terrified. They fail to recognise him. Jesus responds by telling them not to be afraid.</li> <li>3. Chapter 6:52 – Mark records ‘they were completely amazed for they had not understood about the loaves, their hearts were hardened’. Failed to recognise Jesus even though seeing him do miracles.</li> </ol> <p>Further references to disciples misunderstanding:</p> <p>Chapter 8:14–21 – when the disciples worry about not having enough bread, Jesus reminds them of the miraculous feedings that he has performed and asks, ‘Do you still not see or understand? Are your hearts hardened? Do you have eyes but fail to see and ears but fail to hear?’ Further in the Gospel the disciples come to a better understanding of who Jesus is, but they draw all the wrong conclusions from this. They realize that he is the Son of God, but they think that this means glory and honour for him and themselves. The best examples are their reactions to his three passion predictions:</p> <ol style="list-style-type: none"> <li>1. Chapter 8:29, 8:31–33 – after Jesus predicts his passion the first time, Peter, who now realizes that Jesus is the Christ, rebukes him, prompting Jesus to say, ‘Get behind me, Satan! For you are not on the side of God, but of humans’.</li> <li>2. Chapter 9:32–34 – Jesus predicts his passion a second time, the disciples remain completely oblivious to what he has said and go on to discuss which of them is the greatest. Jesus responds by saying, ‘Whoever wants to be first must be last of all and servant of all’.</li> <li>3. Chapter 10:35–41 – Jesus predicts his passion a third time, two of his disciples ask him if they can be guaranteed seats at his right and his left in his glory misunderstanding the nature of Jesus’ mission.</li> <li>4. When the disciples do come to understand the nature of Jesus’ mission, they betray, deny, and forsake him.</li> </ol> <p>Judas betrays Jesus, as Jesus predicted chapter 14:10–11, 17–21, 44–45.</p> <p>Peter denies Jesus, just as Jesus predicted chapter 14:29–31, 66–72.</p> <p>All of the other disciples run away, as Jesus predicted chapter 14:26–28, 50.</p> <p>The faithlessness of Jesus’ disciples in Mark’s passion narrative is the final stage of what has been developing all along. In some sense, the disciples appear to get worse, not better, as the story progresses.</p>	25
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Question	Answer	Marks
5	<p><b>Why did Mark write his gospel?</b></p> <p>What audience did Mark write this gospel for and what was his purpose? The common man on the street at that time because of the simplicity of style and language.</p> <p>Sometimes called the gospel of Peter because of his closeness to Peter's eyewitness account.</p> <p>Peter was a fisherman by trade and was part of the local fishing trade.</p> <p>To get the story of Jesus written down quickly ... thoughts of Jesus returning soon. To present an historical account of Peter's encounter with Christ so that people would read it and would believe.</p> <p>There is some evidence that this gospel was written in Rome for Roman Christians.</p> <p>The Gospel of Mark contains fewer Jewish customs and prophecies and so it is more easily understood indicating that it is intended to be the gospel for the Gentiles.</p> <p>Presents Jesus as a suffering Messiah to encourage early Christians facing persecution.</p> <p>Mark concentrates his gospel on the last three weeks of Jesus' life to show that he was the Son of God and not an anti-Roman rebel who intended to assume political power over an earthly Israel.</p> <p>It is the shortest of all the gospels which would have suited the simple, straightforward approach the Romans favoured.</p> <p>Mark gives reference to the Old Testament only once, again this would have suited his readership knowing that they had little or no knowledge of the Old Testament.</p> <p>Jesus is shown as a man of actions whilst the disciples are shown as men of weakness and failure – ordinary people.</p> <p>Main themes in Mark: Messianic secret, Jesus as miracle worker, failure of disciples, suffering, the kingdom of God, sense of urgency due to fast pace of the Gospel.</p> <p>Teaching of Jesus / parables.</p> <p>Actions of Jesus / miracles.</p> <p>Questions about the end of the Gospel.</p>	25

Question	Answer	Marks
6	<p><b>Luke's Gospel shows that Jesus' main concern was to defend the poor.'</b> <b>Assess this claim.</b></p> <p>Luke referred to as the 'Gospel for the Poor'. The Magnificat – Mary's song in chapter 1:46–55 refers to her lowly status – clear indication through Mary's song that the poor are chosen of God and are promised his rewards. Jesus' birth – shepherds visiting representing poor, humble folk. Chapter 4:18–21 Jesus reads from the scroll in Nazareth at the start of his ministry. Reads Isaiah 61:1–2 – 'The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor.' Jesus states this is fulfilled in him. Relevant references:</p> <ol style="list-style-type: none"> <li>Chapter 6:17–26 – part of the Sermon on the Plain; the Beattitudes where Jesus says 'Blessed are the poor for theirs is the Kingdom of God'. Matthew uses 'Poor in Spirit' which gives a different meaning to poor.</li> <li>Chapter 7:22 – John the Baptist's disciples came to ask if Jesus was the expected one – they are to report back to John what Jesus says about the blind and lame being healed and the good news being preached to the poor. This was how the expected Messiah was to be so Jesus evidences this.</li> <li>Chapter 14:13–14 – Jesus is eating at a Pharisees house and tells this story – when you give a banquet invite the poor and the lame, etc.</li> <li>Chapter 14:21 – the parable of the great banquet – go into the streets and invite the poor, etc.</li> <li>Chapter 16:19–31 – the parable of the rich man and Lazarus.</li> <li>Chapter 18:22 – story of the rich young ruler whom Jesus tells to sell everything and give to the poor and then he will have treasure in heaven.</li> <li>Chapter 19:8 – story of Zacchaeus – giving half his wealth to the poor to make amends for cheating people.</li> <li>Chapter 21:1–4 – the widow's offering.</li> </ol> <p>Who are the poor in Luke's Gospel? Does Luke display any other passions in his Gospel? The Spirit, the Gentile ministry, the joy of the Kingdom, etc. The Kingdom of God is for those who are needy not those who have plenty – Luke's social gospel.</p>	25

Question	Answer	Marks
7	<p><b>‘The Gospel of Luke becomes a story of Jesus’ meals’. Discuss the significance of ‘table fellowship’ within Luke.</b></p> <p>There are ten meal stories in Luke which suggests Luke can be described as a story of Jesus’ meals.</p> <p>Jesus is frequently recorded going to a meal, being at a meal, or leaving a meal.</p> <p>Meal scenes provide the setting for much of Jesus’ ministry.</p> <p>Meals become ways of crossing social boundaries.</p> <p>Chapter 5:27–32 banquet at Levi’s house with sinners and tax collectors.</p> <p>Chapter 7:36–50 dinner at Simon’s house with Pharisees, guests and a sinful woman.</p> <p>Chapter 9:10–17 feeding of the 5000 with disciples and crowd.</p> <p>Chapter 10–38–42 hospitality with Mary and Martha at their house.</p> <p>Chapter 11:37–52 dinner at Pharisees house with Pharisees and lawyers.</p> <p>Chapter 14:1–24 Sabbath meal at Pharisees house with Pharisees, lawyers and guests.</p> <p>Chapter 19:1–20 at home of Zacchaeus.</p> <p>Chapter 22:14–28 the Last Supper with the 12 disciples.</p> <p>Chapter 24:28–32 breaking bread at Emmaus with two followers.</p> <p>Chapter 24:36–43 Jesus eats in presence of disciples.</p> <p>Meals in Luke 10, 11, 14, 19 and 24 are unique to Luke, others are paralleled in other Gospels.</p> <p>What role does the table play in the Gospel of Luke? It possibly serves as an organising structure for the Gospel, it is clear that Luke uses these meals as teaching occasions, providing lessons on mission, justice and the Kingdom.</p> <p>Meals said to reflect the social values of the culture, revealing the importance of social class, prominence and rank. For this reason, they provide the perfect occasion to illustrate the counter-cultural message of the Kingdom of God.</p>	25

Question	Answer	Marks
8	<p><b>Examine the theme of light versus darkness in John's Gospel.</b></p> <p>The Prologue introduces this theme. A lot about light from John 1. Light does battle with darkness and is not defeated chapter 1:5. The story of Nicodemus, chapter 3 – Nicodemus visits Jesus by night – night imagery suggests he comes in secret because of him being a Pharisee.</p> <p>Chapter 3:19–21 discusses how men love darkness but light has come into the world. Men love to do evil. Those who love to do evil hate the light.</p> <p>The story of Jesus healing a man born blind – ‘as long as it is day, we must do the work of him who sent me’ chapter 9:4; chapter 9:5 ‘I am the light of the world’.</p> <p>Jesus predicts his death chapter 12:35 – Jesus explains they will have the light for just a while longer so to walk in the light before darkness overtakes you.</p> <p>The man who walks in darkness does not know where he is going so put your trust in the light chapter 12:36.</p> <p>Mary Magdalene comes to the tomb whilst it was still dark, suggesting that her lack of understanding about what is going to happen chapter 20:1.</p> <p>Peter denies knowing Jesus at night whilst he’s warming his hands by the fire (a source of light). Peter has rejected the light even though it is right there in front of him providing him with warmth and security chapter 18:25.</p> <p>Physical light – spiritual light.</p> <p>Spiritual light describes the process of coming to believe in Jesus, Jesus brings / guides people from their place of darkness into light ... into spiritual understanding as Nicodemus was brought and others Jesus came into contact with.</p>	<b>25</b>

9	<p><b>Assess the significance of the 'I am' sayings in John's Gospel.</b></p> <p>They are often viewed as proof of the divinity of Jesus.          Jesus and God uniquely linked through the use of 'I am' – reference to Exodus 3:14 the call of Moses and God revealing himself as 'I am' – the origin of this title.          Jesus using 'I am' refers back to this disclosure to Moses.          The various 'I am' titles each give a different role to Jesus – disclose his divine nature.</p> <p>'I am the bread of life' chapter 6:35. Following the feeding of the multitude – link with the Jewish expectation of Messiah who would provide their physical needs as they had been a people often oppressed and enslaved – time of plenty – link with Moses and the feeding of the Israelites with manna in the wilderness. In John, this has a spiritual dimension – bread of life.</p> <p>'I am the light of the world' chapter 8:12. Following on from the light theme in the Prologue here Jesus declares himself as the light of the world – Jesus is being further linked with God, his divine origin. This section is set within Jesus' presence at the Feast of Tabernacles therefore his declaration comes with force and amazement at its universal nature, not just the light of the Jews but of the world.</p> <p>'I am the door' chapter 10:8. Jesus describes himself as the door to the sheep pen, those who do not enter by the door are described as thieves and robbers – those who enter by the door are saved to a fullness of life – Jesus goes on to say that he has come to bring life abundantly – entry into the Kingdom.</p> <p>'I am the good shepherd' – chapter 10:11. Jesus predicts his sacrificial nature. The shepherd lays down his life for his sheep – he knows his sheep and the sheep know him. This gives the close bond Jesus sees he has with his followers and the length to which he will go. He is the one who protects, leads, guides and nourishes the sheep. In turn, the sheep are utterly defensive and totally dependent upon the shepherd. Link with Psalm 23.</p> <p>'I am the resurrection and the life' – chapter 11:25–26. At the time of the raising of Lazarus. Overcoming death. The power of Jesus = divine nature, death has no hold over him. Jesus is not simply stating that he imparts resurrection and life, but that he himself is resurrection and life. As John said in his Prologue Jesus, (the Word), was life (chapter 1:4). He is the resurrection means death, which appears so final, is not, and that he is the life means that the quality of life that he imparts here and now never ceases (verse 15). This claim of Jesus is verified in the raising of Lazarus from the dead (verse 44).</p> <p>'I am the way and the truth and the life' – chapter 14:6. At the last supper when Jesus speaks of his coming death, he also talks of being the way, the truth and the life – linked with the Prologue when he is declared as one with God. Jesus is the way to God, no one comes to the Father except through Jesus, they are inexplicably linked and are one ... close relationship – divinity confirmed again.</p> <p>'I am the true vine' chapter 15:1. Use of image of Jesus as the vine and God as the gardener who tends to the needs of the vine. 15:21 – relationship between Jesus and his followers, Jesus is the vine and they are the branches. Shows Jesus bridging the link between God and man. Link also with the Old Testament image of Israel as the vineyard: Jesus is the true vine through whose purpose and mission Israel may be fulfilled.</p>	25
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Question	Answer	Marks
10	<p><b>Consider why Matthew, Mark and Luke are referred to as the ‘synoptic’ gospels.</b></p> <p>Definition of ‘synoptic’ – the term <i>synoptic</i> comes via Latin from the Greek <i>synopsis</i>, i.e. ‘seeing all together, synopsis’ – of ‘giving an account of the events from the same point of view’.</p> <p>Because they include many of the same stories, often in a similar sequence and in similar wording.</p> <p>76% of Mark is reproduced in Matthew and Luke collectively: 46% in Matthew and 41% in Luke.</p> <p>Parallelism among the three gospels in content, arrangement, and specific language which suggests literary dependence.</p> <p>The precise nature of their literary relationship is known as the ‘synoptic problem’.</p> <p>The material included by all three synoptic gospels, includes many stories and teachings, possible references to: John the Baptist, baptism and temptation of Jesus, first disciples of Jesus, hometown rejection of Jesus, healing of Peter’s mother-in-law, demoniacs, a leper, and a paralytic, call of the tax collector, new wine into old wineskins, man with withered hand, commissioning the twelve apostles, the Beelzebul controversy, teachings on the parable of the strong man, eternal sin, his true relatives, the parable of the sower, the lamp under a bushel, and the parable of the mustard seed, calming the storm, the Gerasene demoniac, the daughter of Jairus and the bleeding woman, feeding the 5000, confession of Peter, Transfiguration, the demoniac boy, the little children, the rich young man, Jesus predicts his death, blind man near Jericho, entry into Jerusalem, casting out the money changers, render unto Caesar, woes of the Pharisees, second coming prophecy, the Last Supper, passion, crucifixion, and entombment, the empty tomb and resurrected Jesus, great commission.</p> <p>Many of the stories in all three gospels follow the same order.</p> <p>How do Matthew, Mark and Luke differ from John?</p> <p>The synoptic gospels are similar to John: all are written in Greek, have a similar length, and were completed within a century of Jesus’ death. They are a collection of not only Jesus’ teachings, but recounting in an orderly way his origins, his ministry and miracles, and his passion and resurrection.</p> <p>In content and in wording, the synoptics differ widely from John but have a great deal in common with each other. Though each gospel includes some unique material, the majority of Mark and roughly half of Matthew and Luke coincide in content, in much the same sequence, often nearly verbatim. This common material is termed the <i>triple tradition</i>.</p>	25



Question	Answer	Marks
11	<p><b>Examine Jesus' teaching in the gospels about the cost of being one of his followers.</b></p> <p>Matthew 16:24; Mark 8:37; Luke 9:23; talk of those who follow Jesus are called to 'deny himself and take up his cross and follow me' – what does 'deny himself' mean? Leave home, family, work, etc. and follow Jesus literally?</p> <p>Matthew 10:38; Luke 14:27; taking up the cross – what does this mean for a follower? Is it, suffering that comes as a result of following Jesus? Being homeless?</p> <p>Matthew 8:19-20; Luke 9:57–58; Jesus tells a scribe, who says he will follow Jesus wherever he goes, that 'foxes have holes, birds have their nests but the Son of Man has nowhere to lay his head' – wandering, itinerant, homeless?</p> <p>Luke 14:26 – speaks of hating brothers, sisters, mother and father and life itself – what does this mean? Literal hate or prioritising following Jesus above all else?</p> <p>Jesus teaches the standard of following him in the Sermon on the Mount and Sermon on the Plain – loving others is a big part of this. The code to live by.</p> <p>Luke 14:27 – refers to the follower carrying his own cross – suggests the hardship of following Jesus, suffering, etc. Does it mean that disciples should expect crucifixion literally? Early disciples met terrible deaths at the hands of the Romans.</p>	25

Question	Answer	Marks
12	<p><b>Assess the evidence for the existence of Q.</b></p> <p>What is 'Q'? From the German 'Quelle' is a <u>hypothetical</u> written collection of <u>Jesus'</u> sayings (<u>logia</u>) which is part of the common material found in the <u>Gospels of Matthew</u> and <u>Luke</u> not in Mark.</p> <p>According to this hypothesis, this material was drawn from the early Church's <u>oral tradition</u>.</p> <p>It is likely to have been a written document because if drawn from oral tradition then the written similarities in Luke and Matthew would not be accounted for.</p> <p>The verbal agreement between Matthew and Luke is so close in some parts that the most reasonable explanation for this is common dependence on a written source or sources.</p> <p>Both Luke and Matthew include a genealogy for Jesus and a birth story of Jesus with their own tweaking.</p> <p>Striking similarity of wording – Matthew 6:24 = Luke 16:13; Matthew 7:7–8 = Luke 11:9–10.</p> <p>Common order between the two gospels e.g. Sermon on the Mount and Sermon on the Plain.</p> <p>The presence of doublets, where Matthew and Luke sometimes each present two versions of a similar saying but in different context, only one of those versions appearing in Mark. Doublets may be considered a sign of two written sources, i.e. Mark and Q.</p> <p>Give examples of the same material used by Matthew and Luke.</p> <p>Luke mentions that he knows of other written sources of Jesus' life, and that he has investigated in order to gather the most information.</p> <p>There is no written document in existence today, but this is not necessarily an argument for it never existing. If it was incorporated into Matthew and Luke then possibly it is no longer needed.</p> <p>However how could such an important source be allowed to disappear in existence? It would have been highly treasured by the early church.</p> <p>No evidence whatsoever has ever been found for the existence of a Q gospel. Not even a single manuscript fragment of Q.</p>	25

Question	Answer	Marks
13	<p><b>'The post-resurrection appearances of Jesus prove his resurrection and his identity as Messiah.' Discuss.</b></p> <p>Post-resurrection appearances:</p> <ol style="list-style-type: none"> <li>1. The first appearance of Jesus was to Mary Magdalene. John 20:14–16.</li> <li>2. Mary, the mother of James, Salome, and Joanna. Jesus also appeared to these three women. This happened after the appearance to Mary Magdalene. After an angel told them Jesus had risen, they were on their way to tell Jesus' disciples when they met the risen Christ. Matthew 28:9.</li> <li>3. Peter is the first person mentioned in Paul's list of witnesses and is the first of the apostles to see the risen Christ. This was a private appearance to reassure him, since he had just denied his Lord. The gospels are completely silent as to the details of this meeting. Luke 24:34.</li> <li>4. Later on Easter Sunday, Jesus appeared to two disciples on the road to Emmaus. Luke 24:13–16.</li> <li>5. Visit to the disciples without Thomas – took place in the evening, probably in the upper room in which Jesus had instituted the Lord's Supper. It is recorded in both Luke's and John's Gospel, giving us two independent accounts as to what happened. John 20:19–24.</li> <li>6. Eight days later he appeared again – this time with Thomas present. John 20:26–28.</li> <li>7. Another appearance was to seven disciples on the Sea of Galilee. John 20:1–2.</li> <li>8. There is also the account of Jesus appearing before his eleven disciples in Galilee on a mountain. Matthew 28:16–17.</li> </ol> <p>It is of significance that Jesus chose to appear first to a woman in the male dominated Jewish society. In first century Palestine no religious writer would have chosen a woman to prove the authenticity of the resurrection if this was not the case.</p> <p>Mary's account gives a physical recognition to the resurrection of Jesus as she saw him and heard his voice. Mary's familiarity with Jesus' voice is evidence of the identity of the resurrected Christ.</p> <p>Mary bears witness to the fact that the tomb was empty, and the stone was rolled away. She tells the other disciples about this.</p> <p>Jesus' appearance to those on the Emmaus road suggests that he stopped and ate with them. Physical proof of his resurrection.</p> <p>When he appeared to the disciples with Thomas present, he invites him to touch him.</p> <p>The resurrection suggests that Jesus was the Messiah as he had conquered death – the ultimate miracle.</p> <p>God's plan for salvation was completed with the resurrection as it makes the way open for Jesus to ascend to heaven to return to his Father.</p> <p>Fulfilment of messianic prophesy.</p> <p>Arguments against the resurrection of Jesus: he did not die but just swooned; that the resurrection appearances were hallucinations.</p>	25

Question	Answer	Marks
14	<p><b>Examine what the four gospels show about Jewish religious practices at that time.</b></p> <p>Jesus is shown as an observant Jew in all the Gospels, but he is seen to challenge some of the more practical teachings of the religious authorities.</p> <p>Matthew – is seen as a pro-Jewish Gospel writing primarily for Jewish-Christians. He includes the fulfilment prophecies from the Old Testament to confirm Jesus' true identity as the Jewish Messiah. This gives insight into the Jewish religious messianic expectation of the time.</p> <p>The Sermon on the Mount – Matthew highlights the importance of the Torah and shows a community that keeps the law believing it is only possible to be a Christian if one adheres to it (chapter 5:17–20). In chapter 23, Matthew is not critical of those who carefully tithe the smallest herbs from their garden; but he is concerned more with the neglect of those values – 'justice and mercy and faithfulness' – that lie at the heart of the law (Matthew 23:23). Matthew demonstrates a love of the law that incorporates the small things as well as the great.</p> <p>Mark – Mark's narrative shows Jesus interacting with a number of different groups within Judaism of the time:  Herodians: chapters 3:6; 8:15; 12:13ff (also by inference 6:14–29).  Pharisees: chapters 2:16; 2:2–4; 3:6; 7:1; 8:15.  Sadducees: chapter 12: 8–27.  Scribes: chapters 1:22; 2:6; 2:16; 3:22; 9:14; 12:28–34; 12:38–40.  Elders: chapter 8:31.  Chief Priests: chapters 10:32; 11:8; 11:27; 14:1,53–65; 15:31,32a.</p> <p>Mark presents Jesus as a rabbi among rabbis from the start of his Gospel, chapter 1:22–23. Jesus visits the synagogue in Capernaum and began to teach with authority. Mark does not appear anti-Jewish but instead looks at presenting a new approach to the Torah through Jesus.</p> <p>This includes fasting (chapter 2:18), patterns of Sabbath observance ( chapters 2:23–27; 3:1–5), ritual washing and offerings (chapter 7:1–23), grounds for divorce (chapter 10:1–12), Roman taxes (chapter 12:13–17), resurrection (chapter 12:18–27), 'the greatest commandment' (chapter 12:28–31), the Messiah (chapter 12:37), robe length and synagogue seat (chapter 12:38–40), the relative value of offerings from rich and poor (chapter 12:41–44), and the Temple (chapters 11:15–18; 13:2). While Jesus' total pattern of teaching may be distinctive, there is no single teaching or practice that is not found in any other form of contemporary Judaism therefore this gives us an insight into the Jewish rituals of the time.</p>	25

Question	Answer	Marks
	<p>Mark does not present Jesus in conflict with Judaism. Rather, the conflicts that exist are between Jesus and various other Pharisaic traditions. Mostly these groups are in conflict with Jesus. Sometimes they are in agreement with Jesus but in conflict with one another.</p> <p>Luke – Jesus is in conflict with the religious authorities when his actions challenge their teachings in a similar way as recorded in Mark. The Sermon on the Plain extends the teaching in a way which embraces the Gentile reader, unlike in Matthew ... Jesus teaches about humanitarian issues such as hunger, poverty, persecution rather than the religious concepts found in Matthew's sermon.</p> <p>The story of the Pharisee and the tax collector praying chapter 18:9ff. The parable of the good Samaritan teaches about the religious observance of the priest and Levite who passed the man by without helping chapter 10:25ff. Luke's observance of the law when Jesus heals ten lepers chapter 17:11ff.</p> <p>John – Jewish festivals mentioned in John: chapter 7:1ff the Feast of the Tabernacles; Feast of Dedication chapter 10:22ff; the Passover, the sacrificial / paschal lamb.</p>	