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Paper 2 The Four Gospels

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MARK SCHEME

Maximum Mark: 100

Published

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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.

Question	Answer	Marks
1	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):	25
1(a)	<p>And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them.</p> <p style="text-align: right;">(Matthew 4:21)</p> <p><u>Context:</u> This happened at the start of Jesus’ ministry, following the temptations. It is part of the call of the first disciples. Jesus had just called Simon and Andrew to follow him as he was walking by the Sea of Galilee.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> • ‘other brothers’ – refers back to the call of Simon and Andrew. James and John were the second pair of brothers to be called. • James and John – they were part of the inner circle of Jesus’ disciples. They went on to accompany Jesus in some of his more personal encounters. • Known as ‘the sons of Zebedee’ – their father Zebedee was a fisherman who had taught his skills to his sons. Thought to be a man of ‘wealth’ owning his own fishing business. • James and John were mending their nets – working. • ‘he called them’ – the authority of Jesus, they left their family and followed Jesus without hesitation. 	
1(b)	<p>And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.”</p> <p style="text-align: right;">(Matthew 13:11)</p> <p><u>Context:</u> This comes after Jesus had taught a large crowd from a boat. It follows the teaching of the parable of the sower. It comes in immediate response to the disciples’ question asking why Jesus speaks to the people in parables.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> • ‘He’ is Jesus, and he is talking to his disciples. • The ‘kingdom of heaven’ – Matthew uses ‘heaven’ whilst the other gospels use the term ‘kingdom of God’. Shows the Jewishness of Matthew who therefore will not mention the word ‘God’ because of its sacredness to the Jews. • The kingdom of heaven is a common phrase used by Jesus to depict the spiritual realm over which God reigns as King. This can be thought of as the fulfilment of God’s will on earth. • The ‘secrets of the kingdom’ suggests that it is not yet apparent or revealed for all to understand. • It suggests the specialness of the relationship Jesus has with his disciples – the secrets have been given to them now. 	

Question	Answer	Marks
1(c)	<p>So he gave them leave. And the unclean spirits came out, and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea.</p> <p style="text-align: right;">(Mark 5:13)</p> <p><u>Context:</u> Following the calming of the storm incident on the lake, Jesus and the disciples encounter a ‘demon possessed’ man in the Gerasene region. He has a conversation with the demons who refer to themselves as Legion.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> • ‘unclean spirits’ – the spirits refer to themselves as ‘Legion’ meaning many. • Demon possession at that time was the usual way to refer to people who today would be described as having some form of mental illness. • Jesus spoke to the demons which possessed the man. He held a conversation with them as they had identified Jesus as the ‘Son of the Most High God’. • Representative of the spiritual battle Jesus is in. • Here Jesus’ authority is seen – he gives the demons the right to inhabit a herd of pigs. • Pigs were unclean creatures by Jewish Law therefore the presence of a herd of pigs suggests being in a gentile region. • The pigs drowned in the lake – links with creation story when water is representative of an abyss. 	
1(d)	<p>And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him.</p> <p style="text-align: right;">(Mark 16:1)</p> <p><u>Context:</u> Following the burial of Jesus. The women visit the tomb of Jesus, but he is not there. The start of the resurrection account in Mark.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> • The sabbath – the Jewish Shabbat – the day of rest. No work was to be done therefore it is significant that the women go to anoint the body of Jesus at the first opportunity after the sabbath day. • Anointing Jesus’ body after death – Jewish tradition. • Mary Magdalene – as a follower of Jesus – in Mark’s Gospel she is not mentioned until Jesus’ death, but other gospel stories record her as a prostitute whom Jesus encountered and forgave her past actions. • Mary the mother of James – mentioned only as one of the women who went to the tomb in Mark. A follower of Jesus. • Salome – present at the crucifixion of Jesus and at the discovery of the empty tomb. A follower of Jesus. 	

Question	Answer	Marks
1(e)	<p>And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. (Luke 4:20)</p> <p><u>Context:</u> Jesus visits the town of Nazareth where he was brought up and goes into the synagogue. He stood up and read from the scroll of Isaiah. This text proved inflammatory so that Jesus was nearly stoned.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> • The scroll contained part of the Jewish scriptures. • They were in the synagogue – a place of Jewish learning and worship. • Jesus sat down – this is the normal position the Jewish Rabbi would take when they were going to speak/teach about the scriptures. • The eyes of everyone in the synagogue were fastened on him. This suggests that Jesus commanded authority. • The people present are aware of who he was, Jesus from Nazareth, Joseph’s son. Isaiah’s prophecy is an introduction to Jesus’ own ministry to the outsiders, especially in this Gospel. • Jesus is seen as blasphemous here because of the identification he makes with this passage. • This incident can suggest the divinity of Jesus. 	
1(f)	<p>And the master said to the servant, ‘Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet.’ (Luke 14:23–24)</p> <p><u>Context:</u> Jesus is eating a meal at the house of a prominent Pharisee on the sabbath. He healed a man with dropsy and questioned the Pharisees and law experts present about the lawfulness of healing on the sabbath. Jesus went on to tell the parable of the great banquet to the guests present.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> • Part of the parable of the great banquet – this was directed at the Pharisees and Lawyers who were present who had taken the places of honour at the table. • The parable teaches about ignoring the ‘invitation’ of God to come to him because they are too busy doing their own thing – a message to the religious authorities who went on to ignore the teaching of Jesus. • Jesus’ message indicates a complete upheaval in religious understanding because not all who are invited will take up a place with God. This is a direct challenge to the religious authorities’ lifestyle. • ‘Go out to the highways and hedges’ – direction to the place where you would least expect people to be invited from – Jesus’ message is for all – not just those who are found in a religious setting. • Luke is a gospel which embraces the ‘outcast’ – this is a further endorsement of this. 	

Question	Answer	Marks
1(g)	<p>So the woman left her water jar, and went away into the city, and said to the people, “Come, see a man who told me all that I ever did. Can this be the Christ?”</p> <p style="text-align: right;">(John 4:28–29)</p> <p><u>Context:</u> Jesus was travelling through Samaria when he stopped at Jacob’s Well. He met a Samaritan woman drawing water there. This verse comes after Jesus’ encounter with the Samaritan woman at the well.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> • The relationship between the Jews and Samaritans was culturally difficult. • It is surprising (even to the disciples) that Jesus asked the woman for a drink of water, when she was considered unclean as both a Samaritan and a woman. • The position of women within Jewish society. • Jesus’ encounter can be described as supernatural. • The woman recognises Jesus’ special status in verse 25. • The woman’s enthusiasm for Jesus – she invites others to meet Jesus. • The significance of the ‘water jar’ and ‘water’ within John’s Gospel. 	
1(h)	<p>Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup which the Father has given me?”</p> <p style="text-align: right;">(John 18:11)</p> <p><u>Context:</u> The arrest of Jesus following the betrayal by Judas Iscariot. Simon Peter drew his sword and cut off the ear of the high priest’s servant to defend Jesus.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> • Peter – the most prominent disciple of Jesus. This shows him to be hot-headed and reacts immediately to situations without a thought. Suggests his loyalty to his master but also his misunderstanding of Jesus’ ministry and mission. This is not the only instance of Peter’s misunderstanding. • ‘shall I not drink the cup’ – the cup of suffering. • Jesus has accepted the way of suffering and rejection. • ‘which the Father has given me’ – Jesus acknowledging the father/son relationship he has with God. His mission was referred to in John’s Prologue. <p>Any relevant information will be credited for all passages.</p>	

Question	Answer	Marks
2	<p>‘... store up for yourself treasure in heaven ... for where your treasure is, there your heart will be also.’ (Matthew 6:20a–21) How far does Matthew’s Gospel provide guidance for this command?</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • The quotation is not about material possessions but one of right attitude. • The Sermon on the Mount gives teaching and guidance – The Beatitudes give guidance for the right attitude to life. <ol style="list-style-type: none"> 1. 6:33 Seeking God’s Kingdom first and his righteousness. All else will be added. 2. Do not worry about material possessions – 6:25–32 – this is what the ‘pagans’ do. 3. 6:1–4 Giving to the needy – do not broadcast your good actions but do things quietly then God will see in secret and reward the act. • Jesus’ choice of disciples gives an example of this. Not wealthy men but ordinary people who left their lifestyles and followed Jesus. • The cost of discipleship – 8:18–22 People came to follow Jesus but had other things to consider first – ‘let the dead bury their own dead.’ • Matthew 19:16–21 The rich young man who came to Jesus and asked what he must do to gain eternal life. Jesus’ response was to follow the commandments which he said he had done. Jesus’ further advice was then to go and sell his possessions and give his money to the poor. The rich man went away disheartened. • Jesus’ teaching on wealth – it is harder for a rich man to enter the kingdom of God than for a camel to go through the eye of a needle – 19:23–24. • Jesus talks about the reward for those who had followed him as being in Heaven – 19:28–30. • The parables which teach about wealth and right attitude: <ol style="list-style-type: none"> 1. Hidden treasure 13:44; the pearl of greatest price 13:45–46 here the kingdom of God is reiterated as the desirable treasure to store up. 2. Matthew 18:23–35 the unforgiving servant – forgiveness as a right attitude of the Kingdom. 3. The workers in the vineyard 20:1–16 – the last shall be first and the first will be last in the Kingdom. • There are other examples to show the importance of being Kingdom focused and not materially so. Jesus’ whole life serves to promote this ideal. • There are also other commands which Matthew gives guidance for – especially as Matthew presents guidance for the ‘Greatest Command’ 22:37–40 ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ And ‘Love your neighbour as yourself.’ <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
3	<p>Discuss the date, context, purpose and authorship of Matthews' Gospel.</p> <p><u>Points to consider</u></p> <p>Date and authorship</p> <ul style="list-style-type: none"> • Many thought that Matthew was the oldest of the four gospels because it appears first in the canon. • Certainly, written after the destruction of the Temple of Jerusalem in AD 70 (22:7 and 24:15–16 refer to this destruction). • The main reference for Matthew is the Old Testament. There are other sources which include Mark's Gospel, the Q document and other oral or written material peculiar to Matthew known as 'M'. • Thought to be probably finalised in late 70's or 80's of the first century. • The attributed author thought to be Matthew the tax collector, one of the twelve apostles (9:9; 10:3; Mark 3:18; Luke 6:15). • Tax collectors were able to read and write to keep records of taxation. • Matthew the apostle may have written an early collection of Jesus' sayings in Aramaic or Hebrew. Some scholars think this may have been the basis for the gospel which was written in Greek. This is known as the 'M' source. • Some think an anonymous second-generation Jewish-Christian teacher used various sources to create what is known as Matthew's Gospel. This author was a trained 'scribe' (13:52) who was familiar with the Jewish scriptures and fluent in Hebrew, Aramaic and Greek. Scholars feel that the title, 'Gospel according to Matthew' was not added to the text until the second century. <p>Context and purpose</p> <ul style="list-style-type: none"> • The place of writing is thought to be around the city of Antioch, the capital of the Roman province of Syria. • In Antioch was an influential early Christian community – it was there that the disciples were first called 'Christians.' • Bishop Ignatius of Antioch quoted passages from Matthew's Gospel. He died in c.110 AD. • Written for Jewish Christians to show Jesus as the expected Jewish Messiah – this shows the fulfilment of prophecy. • Matthew quotes a lot from the Jewish scriptures therefore this supports the view that he is wanting to show it is a fulfilment gospel. He does not abandon his Jewish heritage (5:17–20). • Jesus' continuity with the law as well his insistence that he was reinterpreting it, alongside the conviction that his interpretation was for all, not only Jews. • Matthew shows the opposition and hostility from the Jewish leaders, i.e. the Pharisees, because of their lack of understanding of who Jesus was. <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
4	<p>Examine Mark’s use of sources in the writing of his gospel.</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • It is thought that Mark was the first of the gospel accounts to be written. This is known as the priority of Mark. If this is the case, then the writings of Matthew and Luke were not in existence at this time therefore Mark could not have used these as sources despite similarities in content in places. • Most scholars since the late nineteenth century have accepted Markan priority. • The Old Testament is one of the sources of reference used by Mark – 150 citations, quotations/references to Old Testament found in Mark. • It is thought by some, that Old Testament material is used as a structural aid to the Gospel – the stories of Elijah and Elisha, Daniel 6. • The writer preserves some Aramaic words in his Gospel, and there is Hebrew in Mark 12:10. The use of Psalm 110 in Mark 12:36, the Book of Esther appears in Mark 6:14–29. • Some thought Mark was originally written in Aramaic and then translated into Greek which may explain Mark’s poor, ‘rough’ Greek language. • Some scholars argue that Peter was a main source used by Mark. Eusebius, a Jewish historian, refers to a quotation by Papias – “Mark, who had been Peter’s interpreter, wrote down carefully, but not in order, all that he remembered of the Lord’s sayings and doings” – Peter may have influenced Mark’s writing less directly. • The use of Q by Mark when writing his Gospel. Scholars are divided on this point. Some argue for the existence of a document that contained the sayings of Jesus, which is referred to as Q, others would argue against this. The sayings may have come from the eyewitness, Peter. • Oral tradition is a chief source – stories were passed down by word of mouth for some time before the written accounts were produced. This allows then for some discrepancies etc. • Jewish lore – some think it is possible for Mark to have picked up some thoughts and ideas from Jewish folklore. Mark may have picked up some ideas from rabbinic traditions. <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
5	<p>Examine how Mark's Gospel portrays Jesus as one who serves rather than one who rules.</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • In Mark 10:45, Jesus is described as coming to serve – "For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many." • Other references to 'service', 'servanthood' and being last and not first to substantiate this idea of Jesus as a 'Servant King.' • Jewish expectation of the Messiah – a warrior king who will defeat their enemies: set them free from oppression; raise them up to be a mighty, wealthy nation. • The Jews looked to the Messiah as a 'Davidic ruler'. • The first half of Mark deals with the identity of Jesus, the second half deals with his mission. • His mission is one of suffering and rejection. • In Mark there are echoes of the Suffering Servant image found in Second Isaiah. • Mark covers exhaustively the suffering of Christ, with the climax being his death on the cross as a propitiation for sin. His Gospel is often referred to as the Gospel of the Passion of Christ. • Mark also concentrates on revealing the authority of Jesus. Mark repeatedly makes it clear that Jesus is the king and thus has authority over all – exorcisms, healings, etc. • The Temptation story deals with Jesus' struggle to determine the type of Messiah/King he will be. <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
6	<p>‘There is more history than theology in Luke’s Gospel.’ Discuss.</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • History is the study of the past. It includes past events, memories, actions, and interpretation of information about events. • Theology is the study of the divine and studies the nature of religious belief. • Luke emphasises the historical context to support his presentation of ‘an orderly account’. This includes a consideration of names and places, historical events in chronological order. • Luke makes every effort to present Jesus in an historical context – 1:5, 2:1, 3:1, 13:4. • Luke is part of a two-volume work by Luke, Acts being the other volume. They are considered a history of God’s dealing with mankind. • All history is told 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. • 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. • 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. • Luke as ‘Salvation History’ – both theology and history linked. • Luke is better described as a theological historian. <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
7	<p>‘In Luke’s Gospel Jesus’ teachings are for everyone.’ How far do you agree?</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • Luke is a gospel for all, for Jews and gentiles. Gentiles meaning anyone who is non-Jewish. • Addressed to Theophilus – ‘lover of God’ – actual person or honorary title to suggest anyone and everyone who is a ‘lover of God. A universal title. But written to Theophilus for all to ‘know the certainty of the things you have been taught.’ This, perhaps, suggests the universal nature of Jesus’ teaching. • Song of Simeon – 2:30–32 – salvation is of a universal nature. ‘...a light for revelation to the Gentiles and for the glory to your people Israel.’ • Jesus’ sermon in Nazareth teaches gentile spiritual inclusion (4:14–30). • Jesus’ encounters several women – he shows that his message is accessible by all. • Jesus’ parables are inclusive of different people to show the universal nature of Jesus’ teaching e.g. the good Samaritan, the Pharisee and the tax collector. • 14:1–14 Jesus’ visit to a Pharisee’s house – suggests harshness of Jewish practices – fair treatment for those who are disadvantaged – the outcasts from Judaism. Jesus includes everyone – even those who are considered as outcasts. • Jesus’ Sermon on the Plain – 6:17ff the symbolic action of teaching on a level ground rather than the elevated position of the Sermon on the Mount in Matthew. Jesus is accessible to all. • The sending out of the twelve and the seventy-two – no mention of limitations on their area of mission but to go to where they are welcome. Jesus’ teaching is for all people. • Consider alternate view – give other examples of Jesus’ teaching being Jewish in nature. • Raise the question of non-universal features – Jesus was Jewish therefore his teaching has a Jewish flavour – method and imagery used. <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
8	<p>‘John’s Gospel portrays women as active participants in the ministry of Jesus.’ Evaluate this claim.</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • Nowhere in John does Jesus explicitly teach about the roles and nature of women. • Indirectly Jesus’ attitude towards women in John is revealed by his words and actions – it is how Jesus treats them which is significant. This stands in contradiction to the expected way women were treated at that time. • Women in Jewish culture – not accorded public roles, were not formally educated but were defined by their roles as mother and wife. <p>Encounters with women in John.</p> <ol style="list-style-type: none"> 1. The Samaritan woman (4:1–26) – Jesus speaks with someone who is considered outcast by Jewish culture. Here Jesus crosses both social and religious barriers. The woman is surprised that a Jewish man, would speak to her. The disciples are surprised that Jesus would speak with her. As a result of the encounter the woman goes off to spread the news of Jesus. She is an early evangelist of his message; active in spreading his message so others would come and hear him (4:39–41). She has insight far beyond that of some of the religious leaders (4:42). She is described as leaving her water jar and going off to tell others of her meeting – compare to the accounts of Jesus calling the fishermen who left their nets and followed him. 2. Martha and Mary at Bethany (11:1–44) – the raising of Lazarus. John gives prominence to the part played by Mary and Martha. Martha tells Jesus that if he had been there her brother would not have died. Martha’s response to Jesus’ assurance that her brother will rise again (verse 23) gives evidence of her theological awareness, Jewish end expectation. Jesus addresses one of his “I am” sayings to Martha, 11:25 “I am the Resurrection and the Life.” Martha acknowledges who Jesus is in verse 27 as the Christ, the Son of God. This confession and recognition are comparable to that of Peter at Caesarea Philippi in Matthew 16:15ff. This has often been viewed as related to Peter’s position of leadership. Therefore, Martha can be viewed as a leader in her own right. Mary presents a different role – faith and obedience. 3. Mary Magdalene – mentioned twice by John, firstly at the foot of the cross when Jesus was crucified and secondly at the empty tomb. She comes to the tomb of Jesus in the early morning. Having discovered the empty tomb, she runs to tell Peter and the beloved disciple. On seeing the empty tomb, the beloved disciple believed. Women were not considered reliable witnesses for legal matters therefore their opinion was nullified. John places the important news of Jesus’ resurrection on the lips of a woman. 4. Mary the mother of Jesus – the wedding at Cana – this is the first sign John gives of Jesus’ divinity. Mary provides the backdrop for Jesus to begin his ministry and shows obedience to his calling. She is also present at the crucifixion. 	25

Question	Answer	Marks
8	<ul style="list-style-type: none"><li data-bbox="308 253 1294 454">• In John, Jesus treats women as unique and valuable individuals. Nowhere does he condescend to flatter women, but rather he demands as much from them as from men. Jesus' approach to women is revolutionary considering the cultural norms of his day. The women approach Jesus, make demands of Jesus, question and react to his instruction. They are actively involved.<li data-bbox="308 454 1225 521">• A candidate may mention male participants in Jesus' ministry as a comparison. <p data-bbox="308 555 836 589">Any relevant information will be credited.</p>	

Question	Answer	Marks
9	<p>Consider the arguments for and against the theory that the author of the Gospel of John was an apostle.</p> <p>This essay should have a degree of balance as it asks to consider arguments both for and against apostolic authorship.</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • Three pieces of evidence to consider: title; internal evidence and external evidence. • The Gospel of John provides no explicit internal evidence concerning its author. John, the disciple, is nowhere identified by name. <p>Arguments for the theory</p> <p>Internal evidence from the Gospel includes:</p> <ul style="list-style-type: none"> • The enigmatic figure of the ‘beloved disciple’ (John 13:23: John 19:26: John 20:2: John 21:7John 20:20: John 21:24) - an ideal disciple, but this could be based on an actual person. Lazarus is the only person Jesus is said to have loved. John Mark, an associate of Peter. Thomas, a person of leadership and appears in the Gospel. John, son of Zebedee, the disciple who was part of the inner circle of Jesus’ followers. • The origin of the Gospel must in some way be connected to this person — the Gospel of John may be a record of his eyewitness account of Jesus’ life. <p>External evidence from the early church includes:</p> <ul style="list-style-type: none"> • Irenaeus, writing at about AD 200, says that the beloved disciple was John, the disciple of Jesus, and that John originated the Gospel at Ephesus. • Irenaeus writes that when he himself was young, he knew another teacher, Polycarp, Bishop of Smyrna (c. AD 69–155), who claimed to have been tutored by John. • The church historian Eusebius (c. AD 300) records this John/Polycarp/Irenaeus connection in the same way. • Polycrates, Bishop of Ephesus (AD 189–198), refers to John’s association with the Gospel in his letter to Victor the Bishop of Rome. • It is also asserted by Clement of Alexandria (c. AD 200) and the Latin Muratorian Canon (AD 180–200). <p>Arguments against the theory</p> <ul style="list-style-type: none"> • In the 1900s some critics pointed to inaccurate geographical details as evidence that the author was not an apostle. Others believe that further historical and archaeological study have shown John’s reliability. • If the author was an apostle: <ul style="list-style-type: none"> • Could a fisherman write the Gospel? • Could a Galilean be acquainted with Greek thought? • The problem of language – Gnostic language? High Christology? (Recent study of Palestinian Judaism has shown a remarkable degree of Greek cultural penetration at all levels of society.) 	25

Question	Answer	Marks
9	<p>Other points to consider</p> <ul style="list-style-type: none">• The New Testament affirms that John the apostle was a ‘commoner’ (Acts 4:13), but who can predict what John could or could not do.• The final edition of the Gospel may have been edited by John’s disciples, an amanuensis (professional scribe), or John’s community.• Some may say that the Gospel was not readily accepted in the early church and that it was only really becoming recognised in the 3rd century. From the beginning of the 4th century the Gospel was strongly attached to the apostle John. <p>Any relevant information will be credited.</p>	

Question	Answer	Marks
10	<p>Assess the role of John the Baptist in the gospel traditions.</p> <p><u>Points to consider</u></p> <p>It is not necessary for candidates to identify the gospel tradition they are commenting on although it is helpful if they do.</p> <ul style="list-style-type: none"> • Synoptic traditions differ from Johannine tradition. • John as the herald of the messianic age. Preparing the way for the Messiah. Fulfilling prophecy. • John as the last prophet continuing Elijah’s mission. John as the new Elijah because of his nomadic lifestyle and rugged appearance. • Some mention of the physical ties as Jesus and John are related through their mothers. Comparison of birth stories. • Baptism accounts – crucial for understanding of Christ’s equal divinity and humanity. • Possible hidden tensions found between them which reflected the early church views between the followers of Jesus and of John. The question the followers of John ask of Jesus. • Imprisonment of John and subsequent death. John’s death prefigured Christ’s in that both ‘spoke truth unto power’. • ‘I must decrease, and he must increase.’ Stepping aside for the messianic age to start. • Jesus speaks about John the Baptist in John 5. • The way John’s Gospel differs in the presentation of John the Baptist. <p>Any relevant information will be credited in the above answers.</p>	25

Question	Answer	Marks
11	<p>‘The Jewish title ‘Rabbi’ adequately reflects the role of Jesus.’ Discuss.</p> <p><u>Points to consider</u></p> <p>What ‘Rabbi’ means in Jewish culture.</p> <ul style="list-style-type: none"> • Rabbi – literally means ‘my master’ – is a member of the religious leaders in Judaism. • The Rabbi provides instruction in the Hebrew Scriptures and traditions – a teacher in the synagogue. • They often preached sermons; they interpreted the Jewish scriptures. • It is used to signify a person who has a reputation as a wise teacher or sage. • John the Baptist was addressed by this title “They came to John and said to him, “Rabbi, that man who was with you on the side of Jordan—the one you testified about – look, he is baptizing, and everyone is going to him.”” (John 3:26) <p>Jesus as a Rabbi/teacher.</p> <ul style="list-style-type: none"> • Jesus was referred to as ‘Rabbi’, and had a reputation as a Jewish Rabbi (Mark 14:45, John 1:38). • Peter refers to Jesus as Rabbi (Mark 9:5). • Mary Magdalene refers to Jesus as ‘Rabboni’ similar to Rabbi ‘master,’ ‘teacher’ (John 20:16). • Nicodemus thought that this was an appropriate title for Jesus – ‘Rabbi, we know that you are a teacher who came from God. For no one could perform the signs you are doing if God were not with him.’ (John 3:2) • Jesus referred to as ‘teacher’ in Mark 5:35. In John 1:38, Rabbi and teacher are synonymous titles. • A large part of Jesus’ ministry was spent teaching – teaching the disciples just as a Rabbi would do in the synagogue. He taught in the synagogue in Nazareth in Mark’s Gospel. He taught outside – the sermon on the mount/plain. He taught in parables. • Examples of parables – the parable of the sower appears in all the Gospels and is a good example which demonstrates Jesus’ rabbinic skills. • Jesus’ other titles may be mentioned by candidates. <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
12	<p>Examine the significance of Peter, James and John being set apart from the other disciples.</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • Out of the twelve disciples there are three who are referred to as his ‘inner circle’ because they are recorded as accompanying Jesus on several occasions of significance. • Peter, James, and John were among the earliest of Jesus’ disciples – Luke 5:4–11. • The gospels do not say why Jesus chose Peter, James, and John as his inner circle. • They were present with Jesus during special events: <ol style="list-style-type: none"> 1. being eyewitnesses of Jesus’ transfiguration Mark 9:2–3. 2. witnessing Jesus raise Jairus’ daughter from the dead Luke 8:49–56. 3. and accompanying him while he prayed in the Garden of Gethsemane Matthew 26:36–38. • These three witnessed Jesus’ greatest moments of glory and his darkest trials. They appear to be his closest friends. • Possible reason for the inner circle could be that Jesus was making a special effort to prepare these three for the leadership roles they would later occupy in the early church. • Peter, whose name meant “the rock”, was the first of the disciples to express faith in Jesus as the Messiah and Son of God (Matthew 16:16). After his failure and denial, Jesus restored him, and Peter went on to be a leader in the early church (John 21:15–19). • James and John were nicknamed “Sons of Thunder” because of their boldness (Mark 3:17 and Luke 9:54). • Friendship – another possible reason for the inner circle is that it is a normal, natural human need to have a small number of close/intimate friends with whom you can feel at ease and show your emotions. Jesus’ ‘inner circle’ was the fulfilment of this need and emphasises his humanity (Matthew 26:36–39). • Although the three disciples form the inner circle, they too are individuals with certain roles to play: <ol style="list-style-type: none"> 1. Mark 10:35–45. The incident when James and John ask for special places within the Kingdom gives Jesus the opportunity to show that even though they may be in the inner circle this does not warrant any additional privileges but rather it carries a great responsibility. 2. Peter is often seen as the leader/spokesperson for the disciples – again his humanity is seen when he loses faith when walking towards Jesus on water. He denies Jesus; and he uses his sword to try to protect Jesus when being arrested. <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
13	<p>‘The Roman authorities were solely responsible for the death of Jesus.’ Discuss.</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • Pilate had a harsh reputation for his treatment of the Jews and later he was recalled to Rome for this reason. • Other people who may carry responsibility include – Judas Iscariot – crowd – the religious authorities. • Judas carries some responsibility for handing Jesus over to the authorities for money. • The people of Jerusalem made up the crowd who ultimately called for Jesus’ crucifixion and the release of Barabbas. • The religious authorities. The arrest and trial of Jesus before the Sanhedrin. Their desire to procure a death sentence on the grounds of treason therefore sending Jesus to be tried by Herod. • The reluctance of the Roman authorities to get involved: <ul style="list-style-type: none"> • Jesus’ trial by Herod and his handing him back to Pilate. • Pontius Pilate’s reluctance to condemn Jesus but eventually forced to give in when the crowd became unruly. Pilate feared a revolt, offered to release a prisoner for the celebration of the Jewish Passover festival. Pilate’s wife had a dream whereby she warns him to have nothing to do with Jesus’ death. Pilate publicly washes his hands of Jesus’ fate, had Jesus flogged and handed over to the people’s choice when the Jewish leaders reminded him that Jesus’ claim to be king was a challenge to Roman rule. <p>Any relevant information will be credited.</p>	25

Question	Answer	Marks
14	<p>‘The mission of Jesus was to the Jewish people only.’ In response to this, consider the teaching found in the Gospels of Matthew and Luke.</p> <p><u>Points to consider</u></p> <ul style="list-style-type: none"> • Matthew’s target audience was Jewish Christians, and the emphasis on showing Jesus as the Jews expected Messiah can suggest that the author was primarily limiting Jesus’ mission to the Jews. • Examples in Matthew’s Gospel: Old Testament references and emphasis on the Law. • Much of Matthew’s teaching was directed to the Jews because he was reinterpreting the Law radically. • Matthew 10:5b-6 Jesus sends out the disciples on a mission which was to ‘the lost sheep of the house of Israel.’ They were explicitly told to, ‘Go nowhere among the gentiles, and enter no town of the Samaritans.’ Specific instructions to go to the Jewish people with the message of Jesus. • At the end of Matthew is the ‘Great Commission’ (28:18–19). Jesus commissions the disciples to go into all the world and make disciples of all nations. Matthew’s universal nature is shown. • Specific mention of Samaritan towns by Matthew suggests no general mission to the gentiles. • Candidates might mention the Canaanite woman (15:21–8) and the centurions (8:5ff and 27:54). Jesus commends the faith of a Centurion/Roman. • Luke’s Gospel has a universal flavour right from the beginning e.g. birth story, genealogy, inclusion of the outcasts and poor. • Luke includes Jesus’ mission: Luke 9:1–6, sending out the twelve & Luke 10:1–17 – sending out 72 followers to preach the gospel with no territorial restrictions, ‘go to every town and place.’ • In Luke Jesus tells the story of ‘the good Samaritan.’ • There are stories of Jesus ministering to non-Jews in Matthew such as the visit of the Magi is interpreted as the manifestation of Christ to the gentiles. • Luke’s Gospel is distinctive about the outcasts, but this is not always the same as non-Jews. • Candidates may consider if the two gospels are compatible or in opposition. <p>Any relevant information will be credited.</p>	25