
DIVINITY

9011/23

Paper 2 The Four Gospels

October/November 2017

MARK SCHEME

Maximum Mark: 100

Published

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

| Question | Answer | Marks |
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| 1 | <p>Only the RSV text is used in the mark scheme</p> <p>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):</p> | 25 |
| 1(a) | <p>And every one who hears these words of mine and does not do them will be like a foolish man who built his house on sand. (Matthew 7:26)</p> <p><u>Context:</u> The conclusion to the Sermon on the Mount. After this, Jesus came down the mountainside followed by a large crowd.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> only found in Matthew. ‘these words’ referring to the sermon on the mount – Jesus’ ethical teaching the beginning of the parable about the wise and foolish builder comment on ‘the foolish man who built his house on sand’ importance of ‘hearing’ and ‘doing’ | |
| 1(b) | <p>“Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat.” (Matthew 15:2)</p> <p><u>Context:</u> Jesus was approached by some Pharisees and teachers of the Law from Jerusalem who asked this question. The start of one of the conflict stories of Jesus and the religious leaders. Immediately after Jesus had walked on water towards his disciples.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> this is looking at the question of clean and unclean rituals conflict story, one of several to follow comment on who the Pharisees were meaning of the ‘tradition of the elders’ Pharisaic laws | |
| 1(c) | <p>“... the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight.” (Mark 1:3)</p> <p><u>Context:</u> At the start of Mark’s gospel heralding the coming of John the Baptist. Just before the baptism of Jesus.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> Comment on ‘a voice of one calling’ – quotation from Isaiah which Mark uses at the start of his gospel Prophetic words the coming of John the Baptist the role of John the Baptist as a proclaimer of the coming of the messiah the significance of the start of Mark’s gospel with this story | |

| Question | Answer | Marks |
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| 1(d) | <p>Moved with pity, he stretched out his hand and touched him, and said to him, “I will; be clean.” (Mark 1:41)</p> <p><u>Context:</u> Jesus heals the man with leprosy during his preaching ministry in Galilee.</p> <p><u>Points:</u> ‘Filled with compassion’ shows the humanity of Jesus touching a leper made Jesus ritually unclean in the eyes of the Jewish law Jesus’ ‘willingness’ suggesting his servant approach</p> | |
| 1(e) | <p>As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. (Luke 7:12)</p> <p><u>Context:</u> The start of the account of the raising of the Widow’s son. Following Jesus entry into the town of Nain. Comes after the healing of the Centurion’s servant.</p> <p><u>Points:</u> Who is ‘he’ referring to? Jesus? comment on the funeral practice at that time – street funeral procession Probably supporting the woman because she was a widow. story only found in Luke this is the only mention of Nain in any gospel the mother, being a widow, had no prospect of any more children. This was her only child. a widow with no children had no support for her old age this verse opens the way for Jesus’ humanity to show through and do an act based on compassion for her status and her loss</p> | |
| 1(f) | <p>The master commended the dishonest steward for his prudence; for the sons of this world are wiser in their own generation than the sons of light. (Luke 16:8)</p> <p><u>Context:</u> This verse comes at the end of the parable Jesus tells about a shrewd manager. It is in a chapter where Jesus looks at stewardship and money.</p> <p><u>Points:</u> What is meant by ‘acted shrewdly’? Who are ‘the people of the world’? Who are ‘the people of the light’ referring to? this verse highlights the complexity of meaning of this parable</p> | |

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| 1(g) | <p>When Jesus saw him and knew that he had been lying there for a long time, he said to him, “Do you want to be healed?” (John 5:6)</p> <p><u>Context:</u> From the account of the healing of the man near the pool at Bethesda. Crippled for 38 years.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> comment on the helpless condition of the man – ‘when Jesus saw him lying there’ been in this condition for a long time ... suggests he is an old man Jewish tradition would suggest that his illness was a result of sin comment on the question Jesus asks the man ... was it asked to question the man’s purpose for being there or to raise his expectation of being made well? | |
| 1(h) | <p>“Why was this ointment not sold for three hundred denarii and given to the poor?” (John 12:5)</p> <p><u>Context:</u> At Bethany in the house of Mary, Martha and Lazarus. Jesus had his feet washed in perfume by Mary and wiped dry by her hair. Judas Iscariot objected to this waste of resources.</p> <p><u>Points:</u></p> <ul style="list-style-type: none"> the objection of Judas Iscariot. the role of Judas within the disciples as the one in charge of the finances this verse already begins to prepare the way for Judas’ betrayal of Jesus Judas complaining about giving honour to his master the notion of giving to the ‘poor’ | |

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| 2 | <p>Discuss the importance of both righteousness and the Law in Matthew's Gospel.</p> <p>Matthew's Gospel has a lot of references to the Jewish law and practices within it. Matthew writing with a Jewish audience in mind, considers the Law of Moses as the revelation from God – it expresses the divine will for human life; it is the pathway to righteousness. This way of thinking underpins a lot of his Gospel – to have Jesus as the fulfilment of this law and righteousness there needs to be a close link between his actions and teaching in order to show this. Candidates should display knowledge of the Jewish understanding of Law and use the various instances when Jesus was challenged by the Jewish religious leaders about his practise and observation of the Torah. The areas of conflict give insight into their view of righteousness. Jesus' miracles on the Sabbath and other appropriate passages serve to give his view of the Torah – he came to fulfil the law not to do away with it. He teaches a different understanding of righteousness – one based on love not on strict observance of the law. Righteousness is the right standing before God as the Judge of all – for Jews this right standing came from detailed observation of the 613 Old Testament laws and the many Pharisaic rules – for Jesus there is no way of earning this right standing this comes from faith and love of God.</p> <p>A lot of material may come from the Sermon on the Mount - to show that Jesus' teaching shows a 'new law' delivered on the side of a mountain in the same way the Ten Commandments were given to Moses on Mount Sinai.</p> <p>Jesus gets at the deeper meaning and implications of the Law of Moses (5:21–48) Teaching on forgiveness. Teaching on retaliation, Teaching on Loving enemies</p> <p>All of this is to drive the hearer to a new reappraisal of what God wills over against the interpretive traditions that had obscured the meaning of the law.</p> | 25 |

| Question | Answer | Marks |
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| 3 | <p>Examine how Matthew portrays the human side of Jesus' nature.</p> <p>There is a lot of information that can be looked at for this question. The below points are not exhaustive.</p> <p style="padding-left: 40px;">A discussion of Matthew's birth narrative. A discussion of Matthew's use of emotions to show Jesus' humanity.</p> <p>The humanity of Jesus shows how Jesus identifies fully with the people of the time therefore his humanity can be seen through his emotions he expresses and the stories and images he uses to communicate on a level with the disciples and the people he met.</p> <p style="padding-left: 40px;">Matthew's birth narrative clearly points to the fact that Jesus was human in every way – he had a mother, a family, and an upbringing with his family before his ministry started. Jesus was joyful and happy and enjoyed celebrations – Matthew 9:9–10 he attended Matthew/Levi's house after he called him to follow him. He felt pity for the 5000+ crowd when they were tired and hungry but had stayed with him to hear his words. He was tired and hungry but he provided their physical need – he wanted the pity to be satisfied and content on a physical level.</p> <p>In 9:15 he spoke about the time being for eating not for fasting. That time will come later.</p> <p>The community celebrations he enjoyed with his followers were a foretaste of the heavenly banquet to come.</p> <p>Matthew portrays Jesus as being angry in a number of passages. Jesus never uses anger to do violence against a person but it was expressed to speak out against a wrong doing and it was properly directed and correctly expressed. Matthew 11: 20–24; 21:12–13; 23:13–36.</p> <p>Jesus takes pity and then helps. Matthew 14:13–14; 15: 32–39; 20:29–34.</p> <p>He gives encouragement when people need it. 'Take comfort', Matt 9:2 'Courage, my daughter', Matt 9:22.</p> <p>Jesus showed fear in the Garden of Gethsemane Matt 26:36–46; Here Jesus expresses fear, distress, anguish and sorrow.</p> <p>Jesus shows his human need of companionship – he calls his disciples and he takes his inner circle with him on special occasions – Raising the little girl, the transfiguration, in the Garden to pray.</p> <p>Jesus was tired; he slept in the boat on the Lake when the storm came up. Here we have both his human and divine sides shown (Matt 8:24).</p> | 25 |

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| 3 | <p>Jesus was close to nature and he used nature in his teachings. He talks about worry in the Sermon on the Mount and illustrates this with reference to birds, lilies of the field.</p> <p>Matthew gives Jesus roots and refers to Capernaum as where Jesus settled after leaving Nazareth, Matt 4:13. Matt 8:20 indicates that Capernaum was not Jesus' permanent residence.</p> <p>The final act showing his humanity is his death. Again Matthew gives detail about his pain and death to show that he was born as a man and he died as a man. His divinity is shown in the act of resurrection.</p> | |

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| 4 | <p>'Mark's Gospel shows the ministry of Jesus as a progression of events leading to the crucifixion.' Discuss.</p> <p>There is a speed and focus in Mark's Gospel which is thought to move the story of Jesus speedily on to its climax which is found in the suffering and death of Jesus. The constant emphasis on the suffering of Christ is part of the road to Jerusalem and Calvary.</p> <p>The volume of the work given over to the death of Jesus. The whole point of the Messianic Secret is because he had to die and the road to his death was clearly marked. The disciples misunderstand that his mission included his death The emphasis that the 'time has come' or that the 'time has not yet come' suggests that the Gospel is given over to this event. The sequence of events that lead to Jesus' crucifixion.</p> <p>There is a lot of material that is available to answer this question:</p> <p>the timing of his life and death the messianic secret the events of the last week and the fulfilment of Jesus' work on earth Mark's Gospel is the first one that gives the passion narrative in such detail the way Mark tells the story of the death of Jesus is as a lonely figure that goes to his death abandoned by all his followers and supporters and even abandoned by his God Jesus' death is seen as the fulfilment of his life's mission.</p> | 25 |

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| 5 | <p>Examine the role of Peter in Mark's Gospel.</p> <p>Peter is the first and last named disciple in Mark's Gospel – 1:16, 16:7. He is mentioned more than any other in the Gospel.</p> <p>He is part of the inner-circle of Jesus' disciples who attended more intimate moments of Jesus' ministry.</p> <p>He appears in some of the most important scenes in Mark</p> <ul style="list-style-type: none"> the calling of the first disciples 1:16–20 the confession of Jesus as the Messiah 8:27–30 the transfiguration 9:2–8 the prayer in Gethsemane 14:32–42 the concluding scenes alluding to the future appearances of Jesus 16:7 <p>Candidates may give some detail on these incidents and retell part of the stories.</p> <p>Mark has more references to boats, the Sea of Galilee and fishing than the other gospels. Peter was a fisherman who worked on the Sea of Galilee. It is considered that Peter provided the many eye witness reports for mark to use in the writing of his account.</p> <p>Peter's mother-in-law 1:29–31 is mentioned as Jesus healed her. This is a peculiar piece of personal detail about Peter</p> <p>Why does Peter play such a significant role in the Gospel? Some say that he was one of the main sources used in its composition.</p> <p>However, Mark portrays Peter in a negative light at times and candidates should consider when and why Peter is portrayed in this way.</p> <p>He can be described as the prototypical disciple, someone who does not correctly perceive Jesus from a pre-crucifixion perspective. It is suggested that Peter sometimes doubted Jesus' messianic status during his earthly ministry. It was only after his death and resurrection that he came to view him more confidently.</p> | 25 |

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| 6 | <p>Assess the claim that Luke’s only purpose was to show Christianity’s universal nature and appeal.</p> <p>This essay looks at the idea that the writer of Luke’s Gospel had a universal gospel in mind; one which was for the gentile nations and not just the Jews.</p> <p>He dedicate his gospel to a Gentile – Theophilus – (Luke 1:1–4) He traced Christ’s ancestry to the first man, Adam (Luke 3:23–37) He included Christ’s sermon in Nazareth that guaranteed for gentiles spiritual inclusion He spoke positively of Samaritans (Luke 9:51–55;10:30–37;17:11–19) He included women as valuable followers Certain benefits were denied the Jews (Luke 4 :14–30) The Gospel is heard by those who the Jews despised from the shepherds at the birth to the Roman Centurion Jesus is described as a light to all nations The 72 are sent out to preach to all people</p> <p>To make an assessment of this claim, candidates should look at other possible themes in Luke which may give further purpose to the Gospel i.e. Prayer, the Lost, forgiveness of sinners, the poor, wealth and possessions, discipleship etc.</p> | 25 |

| Question | Answer | Marks |
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| 7 | <p>Explain Luke’s use of sources in the writing of his gospel.</p> <p>Luke makes his purpose obvious at the start of his Gospel – he is to write an accurate and orderly account – he has an editorial approach. It is clear that Luke uses both Mark and Matthew in his account hence Luke’s approach forms part of the synoptic problem.</p> <p>Approximately 50% of Luke is peculiar to himself. He also records that he is providing eye witness accounts therefore there may be many other sources in this peculiar 50%.</p> <p>Luke talks of ‘many previous attempts’ to write an account therefore it is likely that he had access to these previous attempts. Luke’s own material is referred to as the L source.</p> <p>L is everything that is found in Luke which is not detected in Q or Mark. L is thought to be a pre-existent source which Luke drew upon from other accounts.</p> <p>The L source includes stories of tax collectors, widows and lepers. The first half of the material seems to be concerned with stories of love, hospitality and watchfulness. The second half deals with honour and shame, finding the lost and the children of Abraham.</p> <p>Luke is known to have used Mark’s Gospel as the main single source for information about the life and mission of Jesus. He then builds on this base. Whenever Luke agrees with Mark the Greek is almost identical.</p> <p>It is also accepted that Luke used the Quelle source. The Q document is a source of sayings attributed to Jesus. Luke provides his own context for the sayings to go into. This is most evident in the parable writings.</p> <p>Luke is made up of:</p> <ul style="list-style-type: none"> Luke’s own material – eyewitness accounts Mark base source Quelle shared source between Luke and Matthew <p>Candidates may make mention of the synoptic diagrams which show the relationship between the three gospels. Scholarly mention may be referred to (the work of Wrede and the Synoptic problem).</p> | 25 |

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| 8 | <p>How far does the first chapter of John’s Gospel offer a summary of the main themes in the following chapters?</p> <p>It has been long thought that St John’s Prologue is a later addition to the gospel used by the author to enhance the appeal of his work to a Hellenistic audience.</p> <p>Themes for comment:</p> <ul style="list-style-type: none"> Jesus as the Logos/word Jesus placed in a cosmic setting of his relationship to the Father – pre-existence before the world began the Divinity of Jesus is declared from the onset – no messianic secret or hidden identity Jesus as the source of eternal life light enters and dispelling darkness faith and belief glory and glorification grace and truth. Israel’s unbelief inferiority of the Jewish Law <p>The prologue serves as a trailer, the preview which engages the reader’s interest from the beginning.</p> | 25 |

| Question | Answer | Marks |
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| 9 | <p>‘John’s Gospel was written to interpret and to improve upon the Synoptic Gospels.’ Discuss.</p> <p>Although this is not a question requiring a comparison between John and the Synoptics, both in terms of individual stories and of overall theology, this is an acceptable approach as long as the candidate makes an effort to deal with the way John has/hasn’t used synoptic material.</p> <p>There is the opportunity to develop the idea that John is the more ‘spiritual’ of the Gospels. There are similarities between John and the Synoptics which suggest he may have used, developed and interpreted them (or one of them). However, if John did use the Synoptics, why did he omit/change so much material? This is the heart of what has been known as the ‘Johannine problem’.</p> <p>John may have used the Synoptics, with the aim to interpret them, but he certainly made good use of other material as well. He also has other aims as well.</p> <p>The basic story of Jesus is the same but John adds explanation, comment and spiritual significance ... But, there are a number of important events which John has and seems to take much further in terms of explanation and significance e.g. feeding of the 5000, the walking on the water.</p> <p>John is distinct in many places: the order of events is also different. Prologue provides a full explanation as to Jesus’ identity from the outset.</p> <p>Parallels and differences in the Passion Narrative: Jesus seems to be crucified on the day of Preparation; Jesus bears his own cross; there is further discussion between the Jews and Pilate over the title on the cross; there is the reference to Jesus’ mother and the Beloved Disciple and different words again at his death; the piercing of Jesus’ side is also only found in John. John does not emphasise the agony on the cross, but its glory ... the whole Gospel has led to this moment; Jesus is to be ‘lifted up’.</p> | 25 |

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| 10 | <p>Discuss the reasons why Jesus' parables were often misunderstood.</p> <p>Some argue that the parables are to illustrate a point a common form of teaching in Judaism easy to remember easy to understand familiar imagery which the listener can identify with in need of an explanation for them to be thoroughly understood e.g. the parable of the sower and the different seeds</p> <p>Jesus frequently uses parables as a means of illustrating profound, divine truths. They are easily remembered as the characters are bold and the symbolism rich in meaning. Jesus chose images that were part of everyday life for the people of the time therefore they were easy to listen to, to relate to, to repeat and to remember.</p> <p>Parables were a common form of teaching in Judaism therefore they were not new to the listener. Jesus used images and analogies such as salt, sheep and yeast and their meaning were fairly clear in the context of his teaching. Parables required more explanation and Jesus began to use them exclusively as his ministry progressed.</p> <p>At times Jesus let the people wonder about the meaning of the parables and with the Parable of the Sower and the seeds he drew the disciples away so he could give them the explanation.</p> <p>Those who had continually rejected his message were left in spiritual blindness regarding the truth. Jesus knew that the truth was not going to be welcomed by some ears but to those who genuinely were hungry for God's words the parables were effective and memorable vehicles to teach the divine truths.</p> <p>To some, the stories are instruments of judgement as they show the divine truths which their actions are measured against.</p> <p>Why they were easily misunderstood? To hide Jesus' true identity – to disclose Jesus role before the time was right.</p> <p>There are plenty of parables to draw examples from in this essay – parables of insight and development; parables of growth; parables of judgement; parables of the lost and the joy of being found by God. The message each gives is vital to understanding the divine.</p> | 25 |

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| 11 | <p>Analyse what the miracles of Jesus show about the culture of that time.</p> <p>Candidates can choose whichever miracles they want for this essay. The aim is for them to produce an essay which gives a general overview on what the miracle stories teach about the culture of the time and then to use a selection of miracle stories to illustrate these points.</p> <p>Each miracle reveals a lot about the culture of the time. Examples include</p> <p>The story of the raising of Jairus' daughter draws our attention to the practices of the time surrounding a death in the family. The hired mourners outside the house give an insight into how death was handled.</p> <p>Similarly the miracle of the widow of Nain's son being raised from the dead whilst the funeral procession was taking place highlights this further. The coffin was being carried whilst a large crowd was following. It was explained that the young man was the only son of a widow therefore the woman would have no other family. The whole town came out to support her at the time of the funeral.</p> <p>The feeding of the 5000 teaches about teaching, rabbinic practice, the food at the time, the counting of men only, the whole experience on a mountainside which would be a clear reminder to his audience of the giving of the Mosaic Law.</p> <p>Miracles which happened on the Sabbath give a lot of detail about the Sabbath customs and practices at that time. Eating, working, washing, ritual cleanliness etc.</p> <p>We can learn a lot from the stories involving Jesus healing lepers, about the treatment of lepers, what they must do if they are cured i.e. show themselves to the priest, how they live in colonies away from the town or village.</p> <p>Miracles relating to the catch of fish, the storm on the lake etc. which reveal something of the life of the fisherman.</p> | 25 |

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| 12 | <p>Examine the reasons why Jesus encountered opposition during his ministry.</p> <p>The reasons behind the opposition Jesus encountered during his ministry are closely linked to the religious, cultural and political tensions in Palestine at the time of Jesus. It is also linked to the religious influences among the Jews of his day.</p> <p>Although there were a number of different religious bodies in Palestine, the main source of conflict Jesus encountered were from the Pharisees and Sadducees, each had differing views of Judaism.</p> <p>The political and cultural position – Palestine was under was quite intense. It had a strong Hellenistic culture brought in by the Greeks. This was compounded when the new superpower was the Romans and the Jews were coming under further political and cultural oppression of a different nature. The Jewish people had some freedom under the Roman law, although the Sadducees ‘because of their political involvement, were more open to Hellenistic influence than the Pharisees. The Pharisees wanted the Messiah to come who would deliver them from their foreign oppressors.</p> <p>There was already a lot of tension in the first century – before Jesus came on the scene. Consequently Jesus came into much conflict with these religious groups, not only because of what he said and did, but because of his claim to be the Messiah of the Old Testament Scriptures. Jesus rebuked the Pharisees for upholding their traditions equal or higher than the written law, and they attacked Jesus for mixing with sinners and tax collectors.</p> <p>The Pharisees were the most prominent group within first century Judaism. They were driven by a vision of the whole people of Israel as a kingdom of priests. This resulted in them becoming very religious when it came to ritual purity, tithing of all the produce and keeping the Sabbath according to their interpretation of work. Jesus came into conflict over this issue on more than one occasion e.g. Disciples picking corn, healing on the Sabbath, not fasting, mixing/touching the ritually unclean etc.</p> <p>The Pharisees own interpretation for everything – they believed in a literal understanding of the Law of Moses. The Pharisees had a list of rules of what people should not do on the Sabbath. They wanted to apply Torah to everyday living therefore they did this by ‘building a fence around the Law’ to protect it from people not following it hence a number of rules to assist with this process.</p> <p>This caused much opposition with Jesus. Jesus accused them of nullifying the commandments of the Torah with their rules and regulations. They were holding to human traditions and becoming legalistic.</p> <p>The Pharisees considered the authority of scripture to be equal with their traditions, rules etc. and for this reason Jesus called them hypocrites.</p> <p>The Pharisees attacked Jesus for mixing with sinners and tax collectors. They saw Jesus as a threat to their leadership and thought he might influence people.</p> | 25 |

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| 12 | <p>The Pharisees had lost sight of why they were obeying God's law. Jesus represented the kingdom of God but they failed to realise this. The Pharisees were awaiting a messiah who would lead them to a glorious future reign they were not looking for someone who would highlight their shortcomings. They were proud of their religion and not willing to change.</p> <p>The Sadducees were the second major group and they joined forces with the Pharisees even though they did not see eye to eye with each other over certain theologies. They joined to oppose Jesus as they saw him as a threat to their deep rooted legalistic ways. Both groups together have massive political and social influence and they could put an extreme amount of pressure on the Romans.</p> | |

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| 13 | <p>Outline the main purpose behind the Gospels of Mark and John and identify their audiences.</p> <p>The two Gospels provide the reader with a more complete picture of Christ. Each of the Gospel authors had a distinct purpose behind his gospel and in carrying out those purposes, each emphasized aspects of the person and ministry of Jesus Christ.</p> <p>Mark was considered an eyewitness to the events in the life of Christ as well as being a companion of Peter.</p> <p>Mark wrote for a Gentile audience, he writes for those who are persecuted in the early days after Jesus' death.</p> <p>He writes to encourage and inspire them on in their early faith as they were persecuted and faced suffering.</p> <p>Jesus' life paves the way for this as he is depicted as the suffering servant who came to give his life as a ransom for them.</p> <p>Examples of this can be given from Jesus' life. The speed of the Gospel and the pace it sets suggests that there is urgency to the sharing of the gospel.</p> <p>John's Gospel is usually attributed to the apostle of John and contains much theological content in regard to the person of Christ and the meaning of faith. John's Gospel is often referred to as the most spiritual of them all; it looks at showing Christ in his glory and looks at him as the logos/word which pre-existed alongside God. John also emphasises the humanity of Jesus which was against the teaching of the Gnostics at the time. The miracles are seen as signs which point to the divine nature of Jesus and the need to believe in Christ. It is written. The audience of John's Gospel is for those who are scholarly and seeking the truth through the gnostic teaching and other teaching of the time etc. It is there to show that access to the glorified Christ is open to all through rebirth and not through the practise of religious ritual.</p> <p>Essays should include reference to relevant passages from the Gospels to show their distinct purpose and distinct material.</p> | 25 |

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| 14 | <p>How far do the birth narratives in the Gospels of Matthew and Luke agree with each other?</p> <p>This question is looking at the similarities between the two gospel accounts and the reason for the differences.</p> <p>It will be useful if the answer also looks at the writer's purpose in writing their accounts to explain the differences.</p> <p>Matthew is looking to present Jesus as the Jewish Messiah, the one prophesied throughout their history and the fulfilment of the scriptures whilst Luke is looking to present Jesus as the Saviour of the world. Luke emphasises the universalism of Jesus' message and it extends to the gentile nations not just Israel.</p> <p>Similarities Mary and Joseph, Conception by Spirit of God, Herod the Great is mentioned, Birth in Bethlehem.</p> <p>Differences: Matthew – Main Characters: Joseph, Angel, Magi, Herod the Great</p> <p>Luke – Main Characters: Zechariah, Gabriel, Elizabeth, Mary, Angels, Shepherds, Simeon, Anna</p> <p>Matthew – Secondary Characters: Mary, Chief Priests and Scribes, Archelaus</p> <p>Luke – Secondary Characters: Herod the Great, Joseph, Caesar Augustus, Quirinius</p> <p>Matthew – Location of Conception: Bethlehem Location of Conception: Nazareth (they go to Bethlehem only for a census)</p> <p>Luke - Location of Birth: House (2:11) Location of Birth: Stable (2:7)</p> <p>Matthew – Adoration: Magi – no mention of how many. Luke – Adoration: Shepherds – no mention of how many.</p> <p>Matthew – Star Luke – No Star</p> <p>Matthew – No angels in night sky Luke – Angels in night sky</p> <p>Matthew – Murder of the innocents and trip to Egypt Luke – No murder of the innocents and no trip to Egypt</p> | 25 |

| Question | Answer | Marks |
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| 14 | <p>Matthew – Move to Nazareth instead of back to Bethlehem for fear of Archelaus (2:19–23) Luke – Return to Nazareth since they live there already (2:39–40)</p> <p>Genealogies are different Matthew – Dating the Story: Includes Herod the Great who died in 4BCE</p> <p>Luke – Dating the Story: Mentions Herod the Great who died in 4BCE (vs. 1:5) but it also mentions a census under Quirinius who does not come to power until 6CE (vss. 2:1–2)</p> <p>Matthew – Themes of the Book Conflict of Kingdoms (i.e. the Kingdom of God / Heaven vs. the kingdoms of this age / Caesar / Satan / etc.)</p> <p>Jesus is the new Moses who brings the ‘new law’.</p> <p>The Church / Community (Matthew is the only Gospel with the word ecclesia – i.e. Church / assembly in Greek)</p> <p>How to continue now that there is separation between Judaism and Christianity</p> <p>Discipleship.</p> <p>Luke – Themes of the Book</p> <p>God’s redemptive purposes.</p> <p>Salvation for all alike. Luke’s perception that Jesus announced salvation for all people, sinners, Samaritans, tax collectors, women etc.</p> <p>The blessings of poverty and the dangers of wealth... Popular theology held that the rich were blessed by God, but Jesus turned that popular theology on its head, maintaining that God would lift up the poor and cast out the rich.</p> <p>Table fellowship.</p> <p>The Role of a Disciple</p> | 25 |