

MARK SCHEME for the October/November 2015 series

8041 DIVINITY

8041/23

Paper 2 (The Four Gospels), maximum raw mark 100

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.

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2015 series for most Cambridge IGCSE[®], Cambridge International A and AS Level components and some Cambridge O Level components.

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

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

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

ASSESSMENT OBJECTIVES

The examination will assess the candidate’s ability:

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

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

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

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

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

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

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

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

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

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Question 1

- (a) **... and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. (Matthew 1:19)**

Context: Matthean birth narrative, just after the genealogy. Mary was found to be with a child by the Holy Spirit.

Points:

- Differs from Luke, no annunciation.
- Joseph (being a just man) and Mary are both worth a comment.
- Divorce in Judaism at the time. Why 'quietly'?
- Brief discussion as to the law concerning an illegitimate pregnancy.

- (b) **Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. (Matthew 23:23)**

Context: Matthean denunciation of the scribes and Pharisees. Jesus has condemned them for their religious ostentation, but recognised the importance of their office: they sit in Moses' seat. This is the 'fourth woe'.

Points:

- Largely Matthean construction though this is a Q saying, also found in Luke 11:42.
- Reference here to the importance of justice, mercy and faith reflects Micah 6:8.
- Some brief comment on scribes and Pharisees.
- Explanation of the meaning of this saying.
- Some brief comment upon the connection between this saying and Jesus' teaching in the Sermon on the Mount (Mtt 6).

- (c) **Again he entered the synagogue, and a man was there who had a withered hand. And they watched him, to see whether he would heal him on the Sabbath, so that they might accuse him. (Mark 3:1–2)**

Context: Galilean conflict stories: the healing of the man with a withered hand on the Sabbath.

Points:

- Who is 'he' and 'they' referring to?
- The significance of the Sabbath – the Sabbath laws restricting the activities of the Jews on this day.
- Healing miracle as evidence of Messiahship.
- What were 'they' wanting to accuse him of?
- Part of the conflict stories – mention may be made of other conflict stories between the religious authorities and Jesus.

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- (d) **For the Son of man also came not to be served but to serve, and to give his life as a ransom for many. (Mark 10:45)**

Context: Jesus speaking after the request of James and John to sit at his right and left side; Jesus speaks about suffering and humility.

Points:

- Only in Mark.
- Son of man Christology.
- Markan context of 'suffering' Son of man.
- The 'humility' of Jesus in his ministry.
- 'ransom for many' ... vicarious suffering ... atonement, etc.?

- (e) **And Jesus answered him, "It is said, You shall not tempt the Lord your God." And when the devil had ended every temptation, he departed from him until an opportune time. (Luke 4:12–13)**

Context: The end of the story of the temptations in the wilderness.

Points:

- Only in Luke and Matthew, although the reference to 'an opportune time' is only found in Luke.
- The 'opportune time' being 'Satan entering into Judas' (22:3), marking the period of Jesus' ministry as 'Satan free'.
- What Luke understands by 'the devil'.
- 'You shall not tempt the Lord your God'. An explanation as to why Jesus said this. Quotation from Deut 16:12

- (f) **And the twelve were with him, and also some women who had been healed of evil spirits and infirmities ... (Luke 8:1–2)**

Context: After the incident in the house of Simon the Pharisee: the anointing by and the forgiveness of the woman 'who was a sinner', Jesus has gone out through cities and villages preaching the good news of the kingdom.

Points:

- Only in Luke.
- Luke's interest in women as objects of forgiveness and salvation.
- Which women were these: they are named in verse 3?
- Comment on the twelve and why women are mentioned as well.
- Possible points made mentioning a De Vinci Code cover-up: no marks for anything too elaborate, but a case could be made for the importance of woman for Jesus, especially in Luke. Reference may be made to The Holy Blood and The Holy Grail.

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- (g) **And Jesus said to her, “O woman, what have you to do with me? My hour has not yet come.” (John 2:4)**

Context: From the Wedding at Cana in Galilee; Jesus’ mother has gone up to Jesus to inform him that the wine run out.

Points:

- Only in John, the first sign.
- ‘woman’ the address causes a problem but does not denote any insult on the part of Jesus:
- ‘what have you to do with me?’ is a Semitism (lit. *‘what to me and to you? i.e. this is not our concern’*) and is therefore difficult to translate (hence the variations) – seen in this way, it is again not necessarily a rebuke of Mary.

- (h) **Jesus said to them, “I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.” (John 6:35)**

Context: Approaching the second Passover in John, and following the feeding of the 5000, Jesus is giving a sermon on the bread of life.

Points:

- Only in John.
- Short discussion on the significance of the ‘I am’ sayings in John.
- Importance of ‘bread’: Passover significance.
- Meaning of what Jesus says here with connection to other parts of the gospel.
- Eucharistic significance?

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Essay Questions on specific gospels.

2 Examine Matthew’s use of the Old Testament in writing his Gospel.

Candidates will reproduce references to the birth narratives and the ‘formula’ quotes with some knowledge of OT traditions in the Sermon on the Mount (e.g. the Beatitudes). Some answers will merely contain a list of OT references in Matthew, with some comment, but there ought to be an attempt to deal with his purpose in using the OT passages. Good answers will demonstrate that the OT doesn’t account for everything in the gospel.

- Matthean theology generally: Jesus the goal of the OT revelation; new Moses ... some essays may be built entirely around this theme and if they are good then this may adequately answer the question.
- Systematic and stylised use of the OT in formula quotes ... again a good essay on this will cover the question adequately.
- The overall Jewish flavour of the gospel.
- Matthew’s use of Mark.
- Matthew may be defending Christianity against the claim that it had abandoned the Jewish Scriptures.

3 When, where and by whom was Matthew’s Gospel written?

All three aspects of when, where and whom should be addressed in the essay – this provides a guide for the candidate’s answer. This is a direct question on the authorship of Matthew and has been asked many times before.

- When: after Mark – evidence for this; probably after the fall of Jerusalem (AD70), Matt 22:7
- Where: Greek speaking Jewish environment, Antioch; unlikely to be in Palestine.
- By whom: Papias tradition; connections with the tax collector of the gospels. In the end we can only be sure that he was a Greek-speaking Jewish Christian.

4 Comment on the significance of the title ‘Son of Man’ in Mark’s Gospel.

In this question about the title ‘Son of Man’ most of the material will run across the three Synoptics. The best answers will try to concentrate on the Markan tradition, ideally making note of Mark’s preoccupation with suffering; this is after all firmly rooted in the Markan Gospel. There should be a good textual knowledge, but credit should be given for those who develop theological/Christological ideas and Markan themes. The following points should be included in a good essay:

- Different types of son of man sayings: present, future, and suffering with examples of each and discussion as to meaning and authenticity.
- Some background discussion concerning the term, i.e. origins in Jewish apocalyptic.
- Identity of the Son of Man.
- Discussion as to why Jesus used the term – did he prefer it to Christ/Messiah? What might he have meant? Messianic secret?

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5 How far do you agree that the parables in Mark obscure the teaching of Jesus?

This question of allegorical interpretation has been asked before. Mark doesn't have very many parables compared with other gospels but there is enough material for this essay. Credit should only be given for comment on the parables of Mark. Candidates may use references to other gospels as comparisons only. They should concentrate their efforts on commenting on meaning and importance of the individual parables opposed to the mere narrating of them.

- Mark 4, the parables of the kingdom.
- Mark 12:1–11, the Wicked Tenants: Markan interest in Jesus' rejection and suffering comes out here.
- Mark 13, the Fig tree and the Doorkeeper: Mark's eschatology.

6 On what basis was Luke able to claim to write an account that would convey 'the truth'?

They should cover the concept of 'the truth' – Luke's historical-theological truth is probably different from what we understand by historical truth today.

- Luke's background, who he was, physician, author of Acts etc. Information to establish who he was.
- Why would he want to know the 'truth'? What does this suggest about what he had heard or read previously?
- Demonstration of how Luke places Jesus's ministry in historical context (1:5, 2:1, 3:1, 13:1 etc.)

7 'Luke believed Jesus' ministry hailed the coming of the Kingdom of God'. Discuss.

It is hoped that this will give the candidate the opportunity to look deeper into gospel eschatology. Their answers should be confined to commenting on only Lukan material rather than *drifting* generally about the Kingdom. The specific point of issue is that of the closeness or immediacy. Although the future element remains there are many passages in Luke which refer to the kingdom 'having arrived', the miracles providing the demonstration of its power.

- The Magnificat, the Benedictus and the Nunc Dimittis in chapters 1 & 2.
- 7:22 to the disciples of John the Baptist.
- The time longed for by the prophets and kings (10:23), looked for by the crowds (11:29) – all present in the work of Jesus; Satan falling like lightning (10:17); but the *signs of the time* were not being recognised (11:29–32, 12:54–56).
- Realised eschatology.

8 Assess the teachings of John's Gospel about the sacraments.

This question allows candidates to explore the material in John surrounding the sacraments. Some of the key material will be taken from

- Ch 1 – the baptism of Jesus
- Ch 2 – the marriage at Cana
- Ch 3 – meeting with Nicodemus
- Ch 6 – the feeding of the five thousand and Jesus as the Bread of Life
- The blood and wine – chapter 13

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9 Examine the main teachings of the Farewell Discourses in John 14–17.

Candidates must stick to material within the Farewell discourses and will not be credited for material from other areas. There must be a genuine attempt to consider these in the light of the Johannine message in particular and the gospel message in general. The main teaching is as follows:

- The relationship between Jesus and his disciples in view of his imminent departure (14:3, 13:33–35) the emphasis being on ‘love’ ...
- The connection between ‘love’ and keeping the commandment (14:21–24) and thus, being united with the Father; ‘love’ is clearly the key to the relationship.
- The Spirit/Paraclete – the link in the relationship between Jesus and the disciples after his departure. There is a lot about the Spirit in this section.
- The forthcoming death, a time of rejoicing not trouble, something from which the disciples will benefit, part of God’s plan as revealed in the scriptures.
- The True Vine; extending the OT analogy of Israel as the vineyard;
- The relationship between Jesus and the Father; Jesus and the Father are united, with the Father ‘dwelling in’ Jesus and yet he is still to return to the Father, confident that he has carried out the Father’s will.

10 Discuss Jesus’ relationship with the Jewish and Roman authorities in Jerusalem.

The focus of this question is the relationship with the authorities in Jerusalem. This is more about his relationship with the Romans and the Sadducees and the Pharisees. Candidates may be led in to the discussion of why these groups were instrumental in Jesus’s death but there are a lot more examples which can be drawn upon from the gospels:

- The triumphal entry – how this was viewed
- The cleansing of the Temple
- The questions about rising from the dead
- The part played in using Judas
- The trials ... both before Pilate and Herod
- How the Romans would have viewed him.
- The words of the centurion at the cross.

11 How far did Jesus fulfil the role of the suffering servant?

This essay gives the opportunity to candidates to write about the life and purpose of Jesus – why he was crucified and what he hoped to achieve in allowing it to happen? There should be some background to the Servant and reference to Isaiah 53.

- Reference to the contemporary understanding of the Servant.
- Was it likely that Jesus was familiar with this tradition?
- Examination of the passages in the gospels where Jesus looks at his mission and its purpose especially when those introduce the concept of suffering e.g. the Last Supper, passion predictions, Gethsemane.
- Is the Servant Christology the creation of the Early Church? could Jesus have had other intentions? Did he lead his followers to this identification?

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12 Discuss Jesus' teaching about retaliation and violence.

Answers should not merely list the appropriate passages and material but should attempt to interpret and appraise, as well as giving the material in historical context. Main passages include: Mtt 5:38–48; Mtt 26:47–56; Mtt 7:1–5. In addition questions must be asked about the practicality of Jesus' teaching, can it be transferred into situations today and can it be applied to warfare? Did Jesus mention soldiers in his teaching? Was Jesus a Zealot? Is it possible that the Gospels were written for apologetic motives in order to disassociate Jesus from violence? He was charged with treason (Luke 23:1–5).

13 Outline the 'Synoptic Problem' and assess possible solutions.

They will include diagrams and line drawings to show the relationship between the sources. Better candidates will attempt to assess the material offered in the light of the question. Answers should certainly be more than a list of points and diagrams. Candidates are expected to show that they understand what is meant by the 'synoptic problem'. The reading of (one or more) commentaries are expected. The material they use however will be behind the UK and their access to text books will not necessarily include contemporary writers. Good essays will be detailed and have a depth that addresses the main solutions with some evidence of assessment.

14 Why did Jesus use parables as a method of teaching the people?

Although Q5 is asking about parables in Mark this is an opportunity for candidates to look at the whole spectrum of parables throughout the gospel writings. It gives candidates the opportunity to show their knowledge of the different types of parables and comment on meaning and importance to the ministry of Jesus.

- Parables as an effective method of teaching? Reflective of the time and community?
- Contrast between how the different writers used the parables.
- Parables with a distinct allegorical interpretation.

Parables to unveil the truth – to some, to all who hear?