

# Cambridge O Level

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**BIBLICAL STUDIES****2035/22**

Paper 2 The Portrayal of Jesus in the Synoptic Gospels

**May/June 2024****MARK SCHEME**

Maximum Mark: 60

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**Published**

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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 International will not enter into discussions about these mark schemes.

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This document consists of **18** printed pages.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions 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.

**Guidance on using level-based mark schemes.**

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

**Annotation:**

- Ticks have no defined meaning for levels of response marking.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

**Level descriptions for AO1 Knowledge and understanding**

- Demonstrate knowledge of specified texts and corresponding Christian teachings, beliefs and practices.
- Demonstrate understanding of these texts, teachings, beliefs and practices in both biblical and modern contexts, including areas where there are different views within Christianity.

These level descriptions are used for part **(a)** questions in Questions 3, 4 and 5 and all part **(b)** questions.

Level	Description	Marks
Level 3	<b>Accurate and relevant knowledge and understanding</b> <ul style="list-style-type: none"> <li>• Answers the question, using detailed, accurate and relevant knowledge.</li> <li>• Demonstrates clear understanding through a well-developed and substantial response.</li> <li>• A well-structured format.</li> </ul>	5–6
Level 2	<b>Some accurate and relevant knowledge and understanding</b> <ul style="list-style-type: none"> <li>• Partially answers the question, using some accurate and relevant knowledge.</li> <li>• Demonstrates some understanding through a partially developed response, covering some of the points.</li> <li>• Responds in a mostly structured format.</li> </ul>	3–4
Level 1	<b>Limited accurate and relevant knowledge and understanding</b> <ul style="list-style-type: none"> <li>• Attempts to answer the question, using limited accurate and relevant knowledge.</li> <li>• Demonstrates limited understanding through an underdeveloped response through limited coverage of the points or a response in general terms.</li> <li>• Attempts to present the information in a structured format.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

**Level descriptions for AO2 Evaluation**

Use evidence and reasoned discussion of a range of points of view to make judgements about issues within Christianity arising from the texts.

These level descriptions are used for all part (c) questions.

Level	Description	Marks
Level 4	<b>Clear and well-reasoned evaluation in response to the question</b> <ul style="list-style-type: none"> <li>• Considers more than one point of view in detail.</li> <li>• Fully answers the question, using relevant evidence to support a well-structured discussion.</li> <li>• Concludes with a clear and well-reasoned judgement.</li> </ul>	7–8
Level 3	<b>Clear evaluation in response to the question</b> <ul style="list-style-type: none"> <li>• Considers more than one point of view.</li> <li>• Answers the question, using some relevant evidence to support a well-structured discussion.</li> <li>• Concludes with a clear judgement.</li> </ul>	5–6
Level 2	<b>An evaluation in response to the question</b> <ul style="list-style-type: none"> <li>• Considers one point of view; any other attempts to state a point of view are descriptive.</li> <li>• Partially answers the question, using partially relevant evidence to support a structured discussion.</li> <li>• Concludes with a judgement.</li> </ul>	3–4
Level 1	<b>Limited evaluation in response to the question</b> <ul style="list-style-type: none"> <li>• Descriptive response with an attempt to state a point of view, describing material linked to the question or topic.</li> <li>• Attempts to answer the question, using limited relevant evidence to support a discussion.</li> <li>• Limited or no judgement present.</li> </ul>	1–2
Level 0	No relevant material to credit.	0

**SECTION A**

Question	Answer	Marks
1(a)(i)	<p><b><u>Matthew 17:4, NRSVA</u></b></p> <p><b>Then Peter said to Jesus, ‘Lord it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.’</b></p> <p><b>State what had happened to Jesus before Peter made this statement.</b></p> <p>Any <b>two</b> from:</p> <ul style="list-style-type: none"> <li>• He was transfigured before them,</li> <li>• his face shone like the sun,</li> <li>• his clothes became dazzling white.</li> <li>• Suddenly there appeared to them Moses and Elijah talking with him.</li> </ul> <p>Award one mark for each response.</p> <p>Accept any other valid points.</p>	2
1(a)(ii)	<p><b>Describe what happened while Peter was speaking <u>and</u> the disciples' reaction to this.</b></p> <p>Any <b>four</b> relevant points from the below.</p> <p>Candidates must cover both parts of the question:</p> <ul style="list-style-type: none"> <li>• suddenly a bright cloud overshadowed them</li> <li>• and a voice said, ‘This is my Son, the Beloved, with him I am well pleased; listen to him!’</li> <li>• when the disciples heard this they fell to the ground</li> <li>• they were overcome by fear.</li> <li>• Jesus came and touched them and saying, “Get up and do not be afraid.”</li> <li>• when they looked up, they saw no one except Jesus himself.</li> </ul> <p>Award one mark for each valid response.</p> <p>Accept any other valid points.</p>	4

Question	Answer	Marks
1(b)	<p><b>Explain the teaching of Jesus about Elijah, as they were coming down the mountain.</b></p> <p>Use the level descriptors for AO1 Knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>As they were coming down the mountain, Jesus ordered them, 'Tell no one about the vision until after the Son of Man has been raised from the dead.'</p> <p>And the disciples asked, 'Why, then, do the scribes say that Elijah must come first? Jesus' words about being raised from the dead puzzled the disciples and they asked Jesus about the predicted re-appearance of Elijah before the coming of the Messiah.</p> <p>He replied 'Elijah is indeed coming and will restore all things; but I tell you that Elijah has already come, and they did not recognise him but they did to him whatever they pleased. Then the disciples understood that he was speaking to them about John the Baptist.</p> <p>John the Baptist had been ill-treated and killed: he had not been recognized as the forerunner so the Son of Man (Jesus) will suffer and die at the hands of the same people.</p>	6

Question	Answer	Marks
1(c)	<p><b>Discuss the claim that these events show that Jesus was the promised Messiah.</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p><b>To support</b> the claim that this event shows Jesus to be the promised Messiah responses might argue that when Jesus is transfigured Moses and Elijah appear. The significance of this was that Moses represented the Law or the Torah and Elijah the prophets. The voice also told the disciples to listen to Jesus as the divine authority, meaning he was greater than Moses and Elijah. The reference to John the Baptist as the Elijah, the forerunner to the Messiah, also makes this event relevant evidence of Jesus being the long-awaited Messiah.</p> <p><b>Another view</b> might be that the confused reaction of the disciples shows that they were still uncertain that Jesus was the promised Messiah in spite of Peter's confession previously. They have not fully understood the vision they have seen. In arguing against the statement, the Scriptures did not say that the Son of Man would suffer. Other views might be that Jesus is seen more clearly as the promised Messiah through events in his ministry and his death compared with this passage.</p> <p>Some responses may point out that some scholars think that the transfiguration is really a resurrection appearance recorded in the gospels out of place.</p>	8

Question	Answer	Marks
2(a)(i)	<p><b><u>Mark 6:34, NRSVA</u></b></p> <p><b>As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.</b></p> <p><b>State what the disciples said to Jesus when it was late.</b></p> <p>Any <b>two</b> from:</p> <ul style="list-style-type: none"> <li>• ‘This is a deserted place, and the hour is now very late;</li> <li>• send them away so that they may go into the surrounding country and villages</li> <li>• and buy something for themselves to eat.’</li> </ul> <p>Award one mark for each response.</p> <p>Accept any other valid points.</p>	2
2(a)(ii)	<p><b>Describe what happened when Jesus was given five loaves and two fish.</b></p> <p>Any <b>four</b> relevant points from the below:</p> <ul style="list-style-type: none"> <li>• Jesus ordered them to get all the people to sit down in groups on the green grass.</li> <li>• So they sat down in groups of hundreds and of fifties.</li> <li>• Jesus, he looked up to heaven and blessed and broke the loaves</li> <li>• he divided the two fish among them all</li> <li>• he gave the food to the disciples to distribute</li> <li>• all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish.</li> <li>• those who had eaten numbered five thousand men.</li> </ul> <p>Award one mark for each response.</p> <p>Accept any other valid points.</p>	4

Question	Answer	Marks
2(b)	<p><b>Explain what this event might show about the person and work of Jesus.</b></p> <p>Use the level descriptors for AO1 Knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Candidates might explain the relevance of this event in seeing the actions of Jesus as those of God incarnate, and having purpose in having compassion for those who follow him and providing for their needs/providing for the poor/ offering salvation.</p> <p>Jesus' purpose is to show the disciples that God will take care of those in need.</p> <p>The miracle shows the extent of Jesus' divine power and his power over the laws of nature. Enough food was provided from the meagre loaves and fishes and there were twelve baskets left over.</p> <p>Some responses might comment on the symbolic references to the last supper in looking to heaven, blessing and giving thanks in breaking the bread.</p>	6
2(c)	<p><b>'Miracles were the most important part of Jesus' ministry.' Discuss.</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p><b>To agree</b> with the statement: it might be argued that the supreme miracle in the gospels (and the Christian faith) is that God became a human being. So the miracles in Jesus' ministry show and also prove that God is at work in the world. The miracles are an important part of Jesus' ministry to show Jesus' power over disease, evil spirits and death and to demonstrate Jesus/God's compassion for those who suffer and Jesus/God's command over the laws of nature.</p> <p><b>To disagree:</b> responses might argue that the miracles recorded in the gospels are few and they are described, for the most part, in a matter-of-fact way and it is often the teaching attached to the miracle that is more important than the miraculous event. Examples might be given of the Sabbath healings or the casting out of evil spirits which are used to demonstrate aspects of conflict/criticism of the authorities or the supremacy of Jesus.</p> <p>Another view might be that all aspects of Jesus' ministry: teaching, miracles, parables, conflict with authority, are equally important as evidence of his divinity and true identity.</p>	8

**SECTION B**

Question	Answer	Marks
3(a)	<p><b>In the account of Jesus' triumphal entry into Jerusalem:</b></p> <p><b>(i) state the instructions Jesus gave to the disciples.</b></p> <p><b>(ii) describe how Jesus was greeted as he approached the city.</b></p> <p>Use the level descriptions for AO1 Knowledge and understanding to mark candidates' response to this question.</p> <p>Use the level descriptions for both parts (i) and (ii) together.</p> <p>Responses may include some of the following in quotation or paraphrase, but all valid material must be credited.</p> <p><b>(i) <u>Luke 19:28–31</u></b></p> <p>'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, "Why are you untying it?" just say this: "The Lord (Master) needs it."</p> <p><b>(ii) <u>Luke 19:36–39</u></b></p> <p>People spread their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,            'Blessed is the king who comes in the name of the Lord! Peace in heaven,            and glory in the highest heaven!'</p> <p>Some of the Pharisees in the crowd said to him: 'Teacher order your disciples to stop.'</p>	6

Question	Answer	Marks
3(b)	<p><b>Explain the role of the Pharisees in Jewish religious life in first-century Palestine.</b></p> <p>Use the level descriptors for AO1 Knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>At the time of Jesus, the Pharisees were a large and influential group. Religiously, they were very important – ordinary people had a great respect for them. They were scholars of the Scriptures and they had amassed a whole lot of rules and regulations to explain the laws of the Old Testament and make them relevant to everyday life. The Pharisees had a list of rules to answer questions about the law in practical terms. The Pharisees upheld the oral law, the 'Traditions of the Fathers' intended to make the law impossible to break.</p> <p>Unfortunately, in attempting to prevent people from breaking the law they invented so many rules that obeying the law became a complicated and difficult matter rather than a gift from God. Some candidates might give examples of this as part of their answer or refer to the criticism of the disciples welcoming Jesus as the king/the Messiah.</p> <p>Unlike the Sadducees, the Pharisees did believe in life after death, and they did expect a Messiah to come and right the wrongs inflicted on the Jewish people. They did not take part in revolts against the Romans, but they did probably believe that if the people of Israel strove to be holy that God would intervene and drive out the Romans. They also saw obeying the religious law as a way of enforcing their national identity and opposing Roman rule.</p>	6

Question	Answer	Marks
3(c)	<p><b>To what extent was Jesus' triumphal entry into Jerusalem the reason for Jesus' arrest?</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p><b>To support the view that it was the reason for his arrest:</b> the manner of the entry was planned: the arrangements with the disciples and the colt waiting to be untied. The significance of the colt never having been ridden might be explained as an Old Testament reference for the Messiah. Jesus may have purposefully intended that it should be seen as this, which would be seen as Jesus claiming to be the Messiah, deliberately inviting conflict.</p> <p>Entering Jerusalem as a peaceful leader/Messiah was the complete opposite of the popular messianic expectation of a warrior king. This may have led to some disillusionment among would be followers that he was the leader the Jews expected and therefore led to his arrest.</p> <p>The welcome by the crowds, the cloaks and the joyful shouts of praise indicating kingship (Messiah) would have made the authorities uneasy about Jesus' popularity and presence in the city and could have led to his arrest. The manner of his public entry into the city, would have seemed threatening to the Jewish authorities and possibly contributed to their resolve to bring about his death.</p> <p><b>Other views might be:</b> that the triumphal entry was only one factor that led to the arrest of Jesus, or that events that happened afterwards led to conflict and arrest. Candidates might suggest some alternative factors.</p> <p>There had been constant opposition to Jesus throughout his ministry from the religious and political authorities. Examples might be given.</p> <p>During his time in Jerusalem Jesus appeared to seek out conflict in his criticism of the Jewish religious authorities and question Roman rule. Examples such as cursing the fig tree, cleansing the temple, teachings or parables might be mentioned. All this culminated in a plot to arrest Jesus.</p>	8

Question	Answer	Marks
4(a)	<p><b>Give an account of what happened after the prodigal son left home <u>and</u> how he was greeted by his father when he returned.</b></p> <p>Use the level descriptors for AO1 Knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following in quotation or paraphrase, but all valid responses must be credited.</p> <p><u>Luke 15:13–24</u></p> <p>The son travelled to a distant country and there he squandered his property (wealth) in dissolute living. When he had spent everything, a severe famine took place, and he began to be in need. So he went and hired himself out to one of the citizens of that country who set him to work in the fields to feed the pigs. He was so hungry he would have gladly filled himself with the pods the pigs were eating; and no one gave him anything.</p> <p>He said to himself 'Many of my father's hired hands have bread to spare but here I am dying of hunger.' I will get up and go to my father and say to him 'Father I have sinned against heaven and before you I am no longer worthy to be called your son; treat me like one of your hired hands.' So he set off and went to his father.</p> <p>But while he was still far off his father saw him and was filled with compassion he ran and put his arms around him and kissed him. Then the son said to him 'Father, I have sinned against heaven and before you, I am not worthy to be called your son.' But the father said to his slaves 'Quickly bring out a robe – the best one – and put it on him; put a ring on his finger and sandals on his feet and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.</p>	6

Question	Answer	Marks
4(b)	<p><b>Explain the significance of the role of the elder son in the parable of the prodigal and his brother.</b></p> <p>Use the level descriptors for AO1 Knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>The elder son was out in the fields when his brother came home and his reaction when he learned why they were celebrating was that he flew into a rage and wouldn't go into the celebrations for his brother's return. He complained to his father that he had stayed and worked for him and never had a party but his brother who had been foolish and wasted all his inheritance is welcomed with a feast.</p> <p>In the parable, the elder son is like those who criticise Jesus (the Pharisees) for his compassion and forgiveness for sinners and outcasts. They are so busy complaining/boasting that they, like the brother, have obeyed all the father's commands that they fail to see that God's love is for all.</p> <p>The elder son is self-centred and a grumbler, but the father is generous and loving towards him too and assures him he will get his just reward. Just as the people who are righteous will get their reward in heaven: God's love is for everyone. So he should celebrate that his brother 'was lost and is found'.</p>	6
4(c)	<p><b>'This parable teaches Christians more about behaviour than it does about God.' Discuss.</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p><b>To agree</b> with the statement it might be argued that the parable teaches lessons about human qualities such as greed, selfishness, loyalty, envy, love and forgiveness. and about family relationships and candidates might demonstrate the way it does this. The younger son suffers because of his own deliberate action. Both sons have good qualities and bad, but the father loves both.</p> <p><b>To disagree:</b> the parable is about God's concern for the lost, as in other parables of the lost. The teaching is about Jesus' mission to bring publicans and sinners into the kingdom. In the parable God is seen as the father who forgives and welcomes the lost son (the sinner who repents) and urges everyone to rejoice.</p> <p>A balanced view might be that the parable works on both levels. As a parable about human behaviour and about God.</p>	8

Question	Answer	Marks
5(a)	<p><b>Outline the conversation between Jesus and the two disciples on the walk to Emmaus.</b></p> <p>Use the level descriptors for AO1 Knowledge and understanding to mark candidates' response to this question.</p> <p>Responses might include some of the following in quotation or paraphrase, but all valid material must be credited.</p> <p><u>Luke 24: 17–27</u></p> <p>Jesus asked the disciples: “What are you discussing together as you walk along?” They stood still, their faces downcast. One of them, named Cleopas, asked him, “Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?” “What things?” he asked. “About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel. Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.” He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself.</p> <p>As they approached the village to which they were going, Jesus continued on as if he were going farther. But they urged him strongly, “Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them.</p>	6

Question	Answer	Marks
5(b)	<p><b>Explain the significance of what Jesus said and did on the walk to Emmaus <u>and</u> at supper afterwards.</b></p> <p>Use the level descriptors for AO1 Knowledge and understanding to mark candidates' response to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p>Candidates might explain that in this account Luke's aim is to establish the truth of the resurrection.</p> <p>The disciples on the road to Emmaus are disheartened and puzzled about the events of the death of Jesus and the women's report from the tomb. Such is the disciples' disappointment/disillusionment that they do not recognise Jesus as he is walking beside them, perhaps the importance of this is to show that resurrection is a transformation, an altered bodily state: Jesus has changed in appearance.</p> <p>The event is also significant because Jesus explains to them that his suffering and death had been predicted in the Scriptures - that the Messiah would have to suffer before he came to his glory.</p> <p>When they approached the village, Jesus was going to leave them, but the disciples urged him to stay and have supper with them. When they were at the table, Jesus took the bread, gave thanks and broke it and began to give it to them. The same actions as at the Last Supper/the institution of the Eucharist. The scene at the table is a moment of revelation.</p> <p>When they realised it was Jesus, they asked each other 'were our hearts not burning when he talked with us on the road (about the scriptures)?' They got up and returned at once to Jerusalem to tell the other disciples that they had proof of the resurrection.</p>	6

Question	Answer	Marks
5(c)	<p><b>'The resurrection was a literal, historical event.' Discuss.</b></p> <p>Use the level descriptors for AO2 Evaluation to mark candidates' responses to this question.</p> <p>Answers may include some of the following ideas, but all valid material must be credited.</p> <p><b>To agree</b> that the resurrection can be regarded as a literal, historical event. Something tremendous and life changing happened to change the frightened disciples into disciples ready to preach the good news and face death/martyrdom. The resurrection became the central theme of their teaching.</p> <p>Christians believe God entered the world in the person of Jesus, therefore the resurrection is quite logical, for death cannot be stronger than God. God entering the world was unique, so too is the resurrection.</p> <p>If Jesus did not rise from the dead evil would have triumphed over good and that is harder to believe than the resurrection.</p> <p><b>Other views</b> might be against the resurrection being a literal event: Jesus recovered in the tomb, the women went to the wrong tomb, there are discrepancies in the gospel accounts of the resurrection, the disciples stole the body. Responses might evaluate some of these and discuss their validity.</p>	8