



## Cambridge International AS Level

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DIVINITY

8041/23

Paper 2 The Four Gospels

October/November 2020

MARK SCHEME

Maximum Mark: 100

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**Published**

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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This document consists of **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 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	<p><b>Comment on points of interest or difficulty in <u>four</u> of the following passages (wherever possible answers should refer to the context of the passage but should not retell the story from which the passage is taken):</b></p>	25
1(a)	<p><b>... and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: “He will be called a Nazarene.”</b> <b>(Matthew 2:23)</b></p> <p><u>Context:</u> Part of the birth narrative of Jesus. Following a period of exodus in Egypt to escape Herod’s wrath, Joseph returns to his homeland of Israel, to Nazareth with his family.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> <li>• the first ‘he’ refers to Joseph, the second ‘He’ refers to Jesus</li> <li>• Nazareth is known as the place of Jesus’ boyhood. Luke has Nazareth as the place of Mary’s annunciation, but Matthew has Nazareth as the place Jesus and his family settled in after their time in Egypt</li> <li>• some scholars feel this refers to a messianic prophesy found in Isaiah, ‘Nazarene’</li> <li>• characteristic of Matthew’s account – using references to OT to give credence to Jesus as Messiah</li> <li>• possible links to Nazarite vow</li> <li>• any reference to the understanding of ‘Nazarene’ as more than just an inhabitant of Nazareth</li> </ul>	
1(b)	<p><b>He answered, “I was sent only to the lost sheep of Israel.”</b> <b>The woman came and knelt before him. “Lord, help me!” she said.</b> <b>(Matthew 15:24–25)</b></p> <p><u>Context:</u> The healing of the Canaanite woman’s daughter which comes during Jesus’ teaching ministry and shortly after his healings at Gennesaret.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> <li>• Jesus is speaking after being approached by a Canaanite woman and being asked to heal her daughter</li> <li>• ‘lost sheep of Israel’ – Jesus states his ministry is to the Jewish nation</li> <li>• Canaanite woman is a Gentile</li> <li>• the lady kneels before Jesus – shows respect, recognises her lowly state</li> <li>• her answer shows great faith in Jesus – Jesus responds to this faith</li> <li>• Jesus’ response to the woman appears harsh and insulting – unique to Matthew as it displays a pro-Jewish feel to the gospel</li> <li>• only in Matthew - her response shows humility and faith</li> </ul>	

Question	Answer	Marks
1(c)	<p><b>When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.”</b></p> <p style="text-align: right;"><b>(Mark 2:5)</b></p> <p><u>Context:</u> The healing of the paralytic man who was brought to Jesus by his friends and lowered through the roof down to Jesus’ feet. Shortly after the start of Jesus’ healing ministry.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> <li>• man brought by his friends to Jesus – determination to see Jesus</li> <li>• Jesus responding to the faith shown by the friends</li> <li>• ‘Son, your sins are forgiven’ – Jesus’ ability to forgive sins</li> <li>• sin seen as related to sickness etc.</li> <li>• Jesus’ forgiveness later leads to religious groups accusing him of blasphemy as God only can forgive sins</li> <li>• Jesus inviting conflict</li> </ul>	
1(d)	<p><b>And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck.</b></p> <p style="text-align: right;"><b>(Mark 9:42)</b></p> <p><u>Context:</u> Jesus teaching the disciples in Capernaum. Having taken a child in his arms and spoken of welcoming them in his name, he now gives this warning.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> <li>• ‘little ones’ refers to children ... Jesus had taken a child in his arms when explaining about welcoming a child is welcoming himself</li> <li>• reference to ‘sin’ – ‘wrongdoing’ – penalty for this is to be thrown into hell</li> <li>• N.B. the severity of the punishment – the harshness of Jesus’ words</li> <li>• ‘millstone’ – large stone used in grinding grain. Suggestion of there being no return from an act of this severity</li> <li>• also found in Luke’s Gospel</li> </ul>	

Question	Answer	Marks
1(e)	<p><b>And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their proper time.</b></p> <p style="text-align: right;"><b>(Luke 1:20)</b></p> <p><u>Context:</u> The birth of John the Baptist announced by an angel to Zechariah.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> <li>• ‘the angel’ messenger from God</li> <li>• speaking to Zechariah – married to Elizabeth, both elderly, with no children, priest serving in the Temple when the angel visited</li> <li>• Zechariah is struck dumb until after the birth of John because he doubted the message that the angel brought</li> <li>• dumbness = his religious insight has gone</li> <li>• only in Luke</li> <li>• ‘their proper time’ – the appointed time by God, at the time of John’s birth</li> </ul>	
1(f)	<p><b>One of them, when he saw he was healed, came back, praising God in a loud voice. He threw himself at Jesus’ feet and thanked him-and he was a Samaritan.</b></p> <p style="text-align: right;"><b>(Luke 17:15–16)</b></p> <p><u>Context:</u> Jesus healed ten lepers as he passed through Samaria on his way to Jerusalem. Jesus sent them to show themselves to the priest and as they set off to go they were healed. One returns to Jesus to thank him.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> <li>• Luke’s interest in the outcast – lepers classed as outcasts. Not part of the normal community</li> <li>• some comment on the treatment of lepers</li> <li>• Mosaic Law gives instruction on pronouncing a leper ‘clean’</li> <li>• Jesus’ observation of this religious law</li> <li>• Samaritans relationship with the Jews – seen as both gentiles and outcasts</li> <li>• Jesus travelling through Samaria – gentile territory</li> <li>• faith of the lepers</li> <li>• gratitude of the one leper out of the ten</li> <li>• found only in Luke</li> </ul>	

Question	Answer	Marks
1(g)	<p><b>This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’</b></p> <p style="text-align: right;"><b>(John 1:30)</b></p> <p><u>Context:</u> Jesus approaches John to be baptised – John recognises him as the Messiah. The acknowledgment of the pre-existence of Jesus.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> <li>• found only in John</li> <li>• John is speaking about Jesus – recognises him as the Messiah</li> <li>• John recognises his own position – he is to be surpassed – Jesus is greater than John</li> <li>• John’s role as the Baptist – the significance of John baptising Jesus</li> <li>• internal reference to John 1:15</li> <li>• Jesus surpasses John even though he is younger in age</li> </ul>	
1(h)	<p><b>But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.</b></p> <p style="text-align: right;"><b>(John 14:26)</b></p> <p><u>Context:</u> Part of John’s farewell discourse. Jesus promises the Holy Spirit will come to help his disciples after he has gone.</p> <p><u>Points of interest and difficulty:</u></p> <ul style="list-style-type: none"> <li>• the term ‘Counsellor’ – ‘Paraclete’ – ‘Comforter’ – links with Isaiah 9:6</li> <li>• the role of the Holy Spirit within John’s Gospel – a theme within this gospel</li> <li>• ‘the Father’ – role of Jesus and God</li> <li>• passage which shows ‘the Trinity’ – ‘send in my name’ – shows relationship</li> <li>• peculiar to John’s Gospel</li> <li>• the Spirit is to teach and prompt recall</li> </ul>	

Question	Answer	Marks
2	<p><b>‘Matthew saw Jesus as the fulfilment of the Law.’ Discuss.</b></p> <p><u>Points of interest:</u></p> <p>There is a lot of material to support an essay of this nature. Discussion should include a section on whether Jesus is ‘the fulfilment of’, ‘an enhancement of’, or a ‘further development of’ the Law. Is Matthew offering a total re-vamp/new Law approach?</p> <ul style="list-style-type: none"> <li>• Matthew writes specifically to convince his Jewish audience that Jesus was their Messiah. He achieves his purpose by showing how Jesus fulfilled the Old Testament (OT) Law and prophecies</li> <li>• Matthew uses more OT scriptures than any other writer; he notes that Jesus demanded behaviour that was far superior to the demands of Moses</li> <li>• Jesus says he has not come to abolish the Law but fulfil it – the Sermon on the Mount shows what is meant by its fulfilment. Is this an enhanced interpretation of the Law? (Matthew 5–6)</li> <li>• OT parallels - Jesus chose twelve disciples as representatives of Israel's twelve tribes then sent them as his witnesses to Israel as God had sent the tribes as his witnesses to the nations</li> <li>• Jesus is seen as the sign to Israel that Jonah foreshadowed</li> <li>• he re-instates God's word in Israel where the leaders had exalted tradition and he supersedes Moses and Elijah as God's spokesman to the world (Matthew 17:1–8)</li> <li>• Matthew saw Jesus as the fulfilment of the Law by emphasizing God's original purpose for marriage (Matthew 19:1–12)</li> <li>• he stresses self-denial, not obedience to rules, as the basis of discipleship (Matthew 16:24–28; 19:16–26)</li> <li>• Jesus did overhaul the legalism of the Pharisees</li> <li>• Matthew depicts Jesus as the fulfilment of the Law by predicting God's rejection of Israel while including gentiles (Matthew 21:33–46)</li> <li>• Jesus is shown to have authority over all the Law's human leaders (Matthew 23:1–39)</li> </ul>	25

Question	Answer	Marks
3	<p><b>To what extent is the Great Commission (28:16–20) a summary of Matthew’s purpose?</b></p> <p><u>Points of interest:</u></p> <ul style="list-style-type: none"> <li>• the Great Commission is the instruction of the resurrected Jesus Christ to his disciples to spread his teachings to all the nations of the world</li> <li>• is Matthew writing a gospel for the Jews or for gentiles also?</li> <li>• some discussion of the inclusive nature of Matthew’s Gospel</li> <li>• Matthew links Jesus to Abraham in the first chapter – father of all nations</li> <li>• reference to disciples as ‘the salt of the earth’ and ‘the light of the world’ – universal mission of disciples</li> <li>• Jesus’ healing of gentiles – centurion’s servant (8:5–13), the Gerasene demoniacs (8:28–34), the woman in Syro-Phoenicia (15:21–28)</li> <li>• Jesus praising the gentiles for their faith on these occasions</li> <li>• in the parable of the wedding (22:1–10), the invitation of substitute guests has often been interpreted in terms of the universal mission of the church</li> <li>• the sending out of the Twelve on a mission, chapter 10 – tells them not to go to the gentiles but to the lost sheep of Israel: is this an exclusive view of mission?</li> <li>• a discussion on the Jewishness of Matthew as opposed to its universal nature</li> </ul>	25



Question	Answer	Marks
4	<p><b>‘Nothing can be known about the authorship of Mark’s Gospel.’ Discuss.</b></p> <p><u>Points of interest:</u></p> <p>Authorship:</p> <ul style="list-style-type: none"> <li>• early Christian writers attribute the authorship to Mark, an associate of Peter. Papias, Irenaeus, Clement of Alexandria, Jerome etc.</li> <li>• Papias wrote – “Mark, having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings.”</li> <li>• Mark – thought to be the ‘John Mark’ as mentioned in Acts 12:12, 12:25, 13:5, 13:13, 15:36</li> <li>• Mark’s Gospel is based on Peter’s preaching, which was written to address the needs of various Christian communities and therefore not in narrative form</li> <li>• unlikely the early church would attribute the authorship of the Gospel to a minor figure unless he was the actual author, so Mark generally accepted</li> <li>• Papias notes that Mark did not write down the events of Jesus’ life “in exact order”</li> <li>• stories which suggest eye-witness account when Peter was present e.g. the Transfiguration</li> <li>• generally accepted that Mark puts himself into the gospel story as the man who flees from the Garden of Gethsemane at the arrest of Jesus</li> </ul> <p>Date of writing:</p> <ul style="list-style-type: none"> <li>• most scholars date the Gospel of Mark to sometime between 60 AD and 80 AD</li> <li>• it is thought to have been used by Luke and Matthew because of the similarities they contain therefore the priority of Mark is generally accepted. Therefore must have been written by 80 AD</li> <li>• written reflecting the persecution of the early church hence its theme of Jesus as suffering servant, discipleship as costly and including suffering. Could be reflective of the persecutions by Nero – 64–67 AD</li> <li>• Peter died around 65 AD so possible Mark was written after this date</li> <li>• Mark 13 could reflect the Jewish War and the destruction of the temple in 70 AD. Many scholars conclude from this that Mark had to have been written after 70 AD</li> </ul> <p>Place of writing:</p> <ul style="list-style-type: none"> <li>• Mark often explains Jewish customs and translates Aramaic words therefore was probably writing for a gentile audience</li> <li>• likely that it was intended for Rome and occasioned by Nero’s persecutions of 64–67 AD. Suffering and radical discipleship are major themes in Mark’s Gospel</li> </ul>	25

Question	Answer	Marks
4	<ul style="list-style-type: none"> <li>generally thought to have been written in Rome - the intended audience is gentile, as Mark often explains Jewish terms and customs (e.g. 7:3ff., 11:13, 12:42)</li> <li>the intended audience seems to have been experiencing persecution (8:34–38, 10:38f., 13:9–13)</li> <li>Peter is believed to have spent the last part of his life in Rome</li> <li>other New Testament books place John Mark in Rome at the same time (e.g. 2 Timothy 4:11)</li> <li>the author of Mark apparently had no first-hand knowledge of Palestine (7:31 and 11:1 are geographical errors)</li> <li>association with the Roman Church would explain its authoritative position in the early church</li> </ul>	

Question	Answer	Marks
5	<p><b>'In Mark's Gospel, Jesus' miracles prove his divinity.' Discuss.</b></p> <p><u>Points of interest:</u></p> <ul style="list-style-type: none"> <li>much information can be used from Mark relating to the purpose of his Gospel and who he was writing for – persecuted Christians in need of faith in the supernatural/divine nature of Jesus. Does this conflict with the need to show Jesus' human side?</li> <li>Mark includes more miracle stories than any other gospel</li> <li>Mark is concerned not just with the divinity of Jesus but humanity as well. Mark 6:4–5 states that Jesus was unable to do any miracles in his hometown – a prophet is without honour in his hometown. The people of Nazareth were unbelieving in who Jesus was</li> <li>a miracle is a supernatural event therefore it testifies to Jesus' divinity</li> <li>types of miracles – healing, exorcisms and nature miracles</li> <li>discussion of specific miracles in Mark</li> <li>other proofs to Jesus' 'divine' nature – baptism 1:9–13; Peter's confession 8:27–33; and Transfiguration 9:2–13</li> <li>divinity – is it compatible with the 'suffering servant' theme in Mark?</li> <li>Jesus' reason for doing miracles – to expose his divinity? To reward faith of individuals?</li> <li>how does this work with the theme of the Messianic secret if miracles are pointers to Jesus' divine nature?</li> </ul>	<b>25</b>

Question	Answer	Marks
6	<p><b>Examine what the birth and infancy narratives in Luke’s Gospel show about the author’s interests.</b></p> <p><u>Points of interest:</u></p> <ul style="list-style-type: none"> <li>• these narratives have been referred to as the ‘keys to the gospel’</li> <li>• Luke wanting to show continuity with Jesus and Judaism – links to fulfilment of OT prophesies</li> <li>• OT includes things such as: angels, miraculous births and minor characters therefore Luke adopts this style</li> <li>• Mary’s ‘Magnificat’ parallels 1 Samuel 2:1–19; Hannah’s song</li> <li>• Elizabeth and Zechariah, elderly and pious Jews, paralleled by Abraham and Sarah in Genesis and Hannah and Elkanah in 1 Samuel</li> <li>• Simeon’s ‘Nunc Dimittis’ quotes Isaiah 49:6 – says that God has sent a ‘light to the Gentiles’</li> <li>• Luke uses Elijah typology – the birth and the ministry of John the Baptist</li> <li>• relationship between Jesus and John developed throughout the Gospel</li> <li>• themes found in birth and infancy narratives – universal, women, the poor/outcast, joy, prayer, fulfilment of OT prophecy, Jesus’ Messiahship; all developed further in the Gospel</li> <li>• who is Luke writing for? Luke’s intended audience</li> <li>• relevant discussion on who Luke was and why he wrote his Gospel</li> </ul>	25

Question	Answer	Marks
7	<p><b>Examine why Luke’s Gospel is a synoptic gospel.</b></p> <p><u>Points of interest:</u></p> <ul style="list-style-type: none"> <li>• Matthew, Mark, and Luke are very similar: they record many of the same miracle stories, parables, and sermons therefore they are called ‘synoptic’ – same eye, parallel view</li> <li>• priority of Mark theory – Matthew and Luke drew from Mark</li> <li>• two sources hypothesis – the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q</li> <li>• four source hypothesis – at least four sources to the Gospel of Matthew and the Gospel of Luke: the Gospel of Mark, and three lost sources Q, M source and L source</li> <li>• how does Luke relate to Matthew and Mark?</li> <li>• what is Luke’s unique material – the ‘L’ source? – the unique account of the birth narratives</li> <li>• Luke’s purpose in writing – to provide an ‘orderly account’ – Luke 1:1–4 states he has carefully investigated everything from the beginning and so produces an ‘orderly account’</li> <li>• differences between John and Luke – John is not considered a synoptic gospel</li> </ul>	25

Question	Answer	Marks
8	<p><b>‘John presents his gospel as a spiritual one with a deeper meaning hidden beneath the surface.’ Assess the accuracy of this view.</b></p> <p><u>Points of interest:</u></p> <ul style="list-style-type: none"> <li>• language used – especially in the Prologue – <i>logos</i>/word – pre-existence of the word – before the world was – suggests a depth of meaning far greater than that of chance</li> <li>• links with the idea that the Gospel is to be viewed in a sacramental way because of the closeness of the Gospel with the sacraments in the early church</li> <li>• the depth of teaching in John and how the lengthy discourses emanate out of an act (e.g. the signs)</li> <li>• the specific discussions with Nicodemus and the Samaritan woman about re-birth and living water</li> <li>• changing water into wine</li> <li>• the washing of the disciples’ feet</li> <li>• the feeding of the multitude with bread and fishes – the discourse on the bread of life</li> <li>• the allegory of the true vine</li> <li>• the blood and water issuing from Jesus’ side on the cross</li> <li>• the post-resurrection meal of bread and fish</li> </ul>	25

Question	Answer	Marks
9	<p><b>Consider what the Prologue of John's Gospel tells us about Jesus.</b></p> <p><u>Points of interest:</u></p> <p>The opening chapter of each Gospel sets the tone of the writers' message. John's opening chapter is unique as it is the only one which speaks of the pre-existence of Jesus as the word/<i>logos</i> and provides a poetic prologue.</p> <ul style="list-style-type: none"> <li>• scholars' opinions vary regarding the exact nature of the Prologue – some think it originated as an early church hymn</li> <li>• it is a mixture of poetry and prose. Some feel it is reflective of the gnostic philosophy of that time</li> <li>• <i>logos</i>/word – identify Jesus as the <i>logos</i> – is this reflected anywhere else within the Gospel?</li> <li>• the Prologue introduces several Johannine terms which are developed throughout the Gospel <ul style="list-style-type: none"> <li>– 'life', 'light', 1:5 – Jesus says; I am the light of the world; I am the resurrection and the life etc. story of Lazarus etc.</li> <li>– 'believe', 1:7 – 3:16,18</li> <li>– 'world', 1:9</li> <li>– 'children of God', 1:12</li> <li>– 'flesh', 1:1–14</li> <li>– 'truth', 1:14 18:38, what is truth? The way, the truth and the life?</li> </ul> </li> <li>• do the seven signs reflect these themes?</li> <li>• the Prologue introduces John the Baptist, 1:6 – how is John developed within the Gospel?</li> <li>• are there any themes which are not reflected in the Prologue? Sacrifice? Sacrificial lamb? Eternal life?</li> </ul>	25

Question	Answer	Marks
10	<p><b>‘Jesus’ main purpose in life was to suffer.’ Assess this view.</b></p> <p><u>Points of interest:</u></p> <p>This essay gives candidates the opportunity to write about the purpose of Jesus’ mission and why he had to be crucified and what was hoped to be achieved by it. It is an assessment of the sufferings of Christ.</p> <ul style="list-style-type: none"> <li>• some background to Isaiah 53 – some scholars view this passage as a prophesy of the nature of the future Messiah</li> <li>• contemporary scholars propose that the servant in Isaiah 53 could represent the nation of Israel or the prophets. Others identify the servant as an individual: Isaiah himself, the Persian king, Cyrus or the future Messiah</li> <li>• was it likely Jesus was familiar with these traditions?</li> <li>• Mark 10:45 – ‘For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.’</li> <li>• examination of the passages in the Gospels where Jesus looks at his mission and its purpose especially when the concept of suffering is involved ... the last supper, passion predictions, Gethsemane, the crucifixion</li> <li>• Jesus’ emotional, mental and physical suffering during last week of his life: rejection, betrayal, isolation etc.</li> <li>• could Jesus have had other intentions behind his mission?</li> <li>• is the servant Christology the creation of the early church and gospel writers to reflect the persecution of the early Christians?</li> <li>• How far did Jesus lead his followers to this identification?</li> </ul>	25

Question	Answer	Marks
11	<p><b>‘Jesus was mainly a teacher.’ How far do you agree?</b></p> <p><u>Points of interest:</u></p> <p>Jesus as a rabbi/teacher:</p> <ul style="list-style-type: none"> <li>• rabbi - literally means ‘my master’ – is a member of the religious leaders of Judaism</li> <li>• rabbis provide instruction in the Hebrew scriptures and traditions – teacher in the synagogue</li> <li>• they often preach sermons, interpret the OT</li> <li>• signifies a person who has a reputation as a wise teacher or sage</li> <li>• John the Baptist was addressed by this title – John 3:26 ‘They came to John and said to him, “Rabbi, that man who was with you on the other side of Jordan – the one you testified about”</li> <li>• Jesus was referred to as rabbi and had a reputation as a Jewish rabbi – Mark 14:45; John 1:38</li> <li>• Peter refers to Jesus as rabbi – Mark 9:5</li> <li>• Mary Magdalene refers to Jesus as rabbi – John 20:6</li> <li>• Nicodemus thought that this was an appropriate title for Jesus – John 3:2 – ‘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’</li> <li>• Jesus referred to as ‘teacher’ in Mark 5:35. In John 1:38, rabbi and teacher are synonymous titles</li> <li>• a large part of Jesus’ ministry was spent teaching – often teaching disciples, sermons on the mount and plain, teaching in the synagogue, parables</li> </ul> <p>Other titles of Jesus:</p> <ul style="list-style-type: none"> <li>• Messiah, Christ, Son of Man, Son of God, Lord, new Moses, prophet, and how the gospel writers use them</li> <li>• Jesus’ ministry was more than teaching: <ul style="list-style-type: none"> <li>– healing miracles</li> <li>– nature miracles</li> <li>– suffering</li> <li>– sacrifice</li> </ul> </li> </ul>	25

Question	Answer	Marks
12	<p><b>Examine the extent of Roman influence on Jesus' birth, death and ministry.</b></p> <p><u>Points of interest:</u></p> <ul style="list-style-type: none"> <li>• geographical information and political situation – Roman occupation of Palestine – governors put in place to rule there. Messianic hopes and Zealot activity</li> <li>• the birth stories – particularly Luke. Information regarding the Roman occupation of Palestine, Caesar Augustus, census taken at that time. Jews having to return to their place of birth for census: Joseph returning to Bethlehem for census</li> <li>• Messianic hope – Jesus as the Messiah</li> <li>• Roman taxation – Jesus' contact with tax collectors; call of Matthew/Levi, Zacchaeus, the story of the Pharisee and the tax collector. Tax collectors considered as working for the Romans, often corrupt, hated by Jews. Jesus and the Pharisees conversation about paying taxes. 'Render to Caesar what is Caesar's and to God what is God's. Miracle of the coin in the fish's mouth to pay taxes</li> <li>• Jesus' encounter with Roman official/centurion – healing of his servant. Jesus praises faith of the man. Heals from afar. Miracle shows universal nature of Jesus' ministry</li> <li>• trial of Jesus before Pilate and Herod. Only Roman trial can give death sentence. Jewish authorities did not have this power therefore Sanhedrin needed the trial before Pilate to secure death penalty for treason</li> <li>• Zealots – Jewish patriots who actively fought Roman rule. Barabbas was a Zealot, a murderer against the Roman state</li> <li>• crucifixion as a form of Roman punishment</li> <li>• release of Barabbas; flogging and crucifixion of Jesus</li> <li>• soldiers drawing lots for Jesus' robe</li> <li>• the crucifixion of Jesus; crucified with two thieves. Centurion's statement at the foot of the cross. The act of piercing the side and breaking legs of person on cross</li> </ul>	25



Question	Answer	Marks
13	<p><b>‘The gospels present John the Baptist as the forerunner to Jesus.’</b> <b>Discuss.</b></p> <p><u>Points of interest:</u></p> <p>Most answers are likely to focus upon how John is shown to prepare the way for the Messiah and credit will be given for a good knowledge and discussion of the texts. However, the best answers may develop deeper issues in the relationship between them and consider whether the gospels are hiding a tension that existed in the early church between the followers of Jesus and the followers of John.</p> <ul style="list-style-type: none"> <li>• Isaiah 40:3 quoted at the start of Mark’s Gospel about John the Baptist – fulfilment of prophecy – Mark 1:2ff – “as it is written in Isaiah the prophet: ‘Behold, I will send My messenger ahead of You, who will prepare Your way...’”</li> <li>• also found in Matthew 3, Luke 3 and John 1</li> <li>• John’s birth announced in Luke only, immediately before Jesus’ birth announced – an extraordinary event with divine authorisation. The role of Elizabeth and Zechariah. Shows he is set apart for a God-ordained mission</li> <li>• Mark and Matthew link John the Baptist to Elijah the prophet. John has his own followers and disciples</li> <li>• all four of the gospels agree that John declared publicly, and in strong terms, his own inferiority to the coming Messiah</li> <li>• John’s knowledge of Jesus varies across gospels. In the Gospel of Mark, John preaches of a coming leader, but shows no signs of recognizing that Jesus is this leader. In Matthew, John immediately recognizes Jesus and John questions his own worthiness to baptize Jesus. In both Matthew and Luke, John later sends disciples to question Jesus about his status, asking “Are you he who is to come, or shall we look for another?” In Luke, John is a relative of Jesus whose birth was foretold by Gabriel. In the Gospel of John, John the Baptist himself sees the spirit descend like a dove and he explicitly preaches that Jesus is the Son of God</li> <li>• the baptism stories recorded in each gospel</li> <li>• Matthew 11:11 Jesus describes John – “Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.”</li> <li>• John’s imprisonment and death. The messengers sent to Jesus regarding John</li> <li>• John’s Gospel has different perspective from synoptics. John to decrease and Jesus to increase. Suggestion that John’s role is complete, and he can withdraw – some tension with the misunderstanding of later when John’s disciples come to Jesus with a question</li> <li>• Jewish expectation surrounding the Messiah and his arrival been heralded by the prophets. Malachi 4:5 – the Jews were to look for Elijah, who would come before the Messiah: John the Baptist bore the spirit of Elijah; note his lifestyle and message of repentance. John seen as this forerunner</li> <li>• the followers of John the Baptist were an organised and independent sect, now known as the Mandaeans. They believe John was the last and greatest of the prophets. Tensions existed between Jesus’ disciples and John’s disciples</li> </ul>	25

Question	Answer	Marks
14	<p><b>How far does the ethical teaching of Jesus come into conflict with Jewish teaching of the time?</b></p> <p><u>Points of interest:</u></p> <ul style="list-style-type: none"> <li>• the main areas of ethical discussion are: non-violence; non-retaliation; renunciation of possessions; wealth; family; divorce; adultery; lust; altruism; humility; ‘good samaritanism’</li> <li>• reference to Jesus’ teaching in the Sermon on the Mount/Plain, the Beatitudes</li> <li>• Jesus’ healing miracles were often followed by an opportunity for Jesus to teach an important point</li> <li>• Jesus’ seven ‘woes’ to the Pharisees’ attitudes and behaviour</li> <li>• Teaching in the parables – Pharisee and tax collector</li> <li>• Jesus’ conflict stories with the religious authorities re working on the Sabbath, healing the sick, forgiveness of sin belonging to God only, wealth, paying taxes. Jesus throwing out the money changers from the Temple – part of the established and accepted Temple way of life regarding sacrifice purchase</li> <li>• Jesus advocated ethical purity. He demanded complete devotion to God, putting it ahead of devotion to self and even to family (Mark 3:31–35; Matthew 10:35–37), and taught that people should give up everything in order to obtain what was most precious (Matthew 13:44–46)</li> <li>• according to Matthew 5:21–26 and 5:27–30, Jesus also held that observance of the law should be not only external but internal showing ethical purity: hatred and lust, as well as murder and adultery, are wrong</li> <li>• Jewish emphasis on law – Pharisaic Law – Jesus’ mission not to abolish the Law but to fulfil it</li> </ul>	25