



Cambridge International AS & A Level

BIBLICAL STUDIES

9484/01

Paper 1 The Four Gospels

For examination from 2023

MARK SCHEME

Maximum Mark: 50

Specimen

This document has **20** pages. Any blank pages are indicated.

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.

Guidance on using levels-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:

- For levels of response marking, the level awarded should be annotated on the script.
- 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.

Assessment objectives**AO1 Knowledge and understanding**

Demonstrate knowledge and understanding of specified texts and Christian teachings, beliefs and practices as recorded in the Bible.

AO2 Analysis and evaluation

Analyse, evaluate and discuss evidence, points of view and issues in Christianity.

Table A: AO1 Knowledge and understanding (5 marks)

Use this table to give marks for each candidate response for **Questions 1, 2, 3 and 4.**

Level	Description	Marks
Level 3	<p>Accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the context, if relevant. 	5
Level 2	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Addresses some aspects of the question. • Attempts to engage with the context, if relevant. 	3–4
Level 1	<p>Limited knowledge and basic understanding</p> <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no reference to the context, if relevant. 	1–2
Level 0	No relevant material to credit.	0

Table B: AO1 Knowledge and understanding (10 marks)

Use this table to give marks for each candidate response for **Questions 6(a)** and **7(a)**.

Level	Description	Marks
Level 4	<p>Detailed accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the context, if relevant. 	9–10
Level 3	<p>Mostly accurate knowledge with some understanding</p> <ul style="list-style-type: none"> • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the context, if relevant. 	6–8
Level 2	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Attempts to address the question. • Attempts to engage with the context, if relevant. 	3–5
Level 1	<p>Limited knowledge and basic understanding</p> <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no reference to the context, if relevant. 	1–2
Level 0	No relevant material to credit.	0

Table C: AO2 Analysis and evaluation (10 marks)

Use this table to give marks for each candidate response for **Question 5**.

Level	Description	Marks
Level 5	<p>Effective conclusion with analysis of points of view</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view in detail. Uses accurate evidence to support a sustained and well-structured discussion. Effective conclusion to the question which evaluates knowledge and points of view. 	9–10
Level 4	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> Discusses different points of view in some detail. Uses accurate evidence to support a well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view. 	7–8
Level 3	<p>Satisfactory conclusion with different points of view</p> <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate evidence to support discussion. Satisfactory conclusion to the question which is linked to a range of knowledge and points of view. 	5–6
Level 2	<p>Basic conclusion with a supported point of view</p> <ul style="list-style-type: none"> Discusses one point of view. Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. Attempted conclusion to the question which is linked to knowledge and/or a point of view. 	3–4
Level 1	<p>Limited interpretation with a point of view</p> <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. Attempted interpretation which may not directly address the question. 	1–2
Level 0	No relevant material to credit.	0

Table D: AO2 Analysis and evaluation (15 marks)

Use this table to give marks for each candidate response for **Questions 6(b) and 7(b)**.

Level	Description	Marks
Level 5	<p>Effective conclusion with analysis of points of view</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different points of view in detail. Uses accurate evidence to support a sustained and well-structured discussion. Effective conclusion to the question which evaluates knowledge. 	13–15
Level 4	<p>Coherent conclusion supported by evidenced points of view</p> <ul style="list-style-type: none"> Discusses different points of view in some detail. Uses accurate evidence to support a well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view. 	10–12
Level 3	<p>Satisfactory conclusion with different points of view</p> <ul style="list-style-type: none"> Recognises different points of view and discusses at least one in some detail. Uses accurate evidence to support discussion. Satisfactory conclusion to the question which is linked to a range of knowledge and points of view. 	7–9
Level 2	<p>Basic conclusion with a supported point of view</p> <ul style="list-style-type: none"> Discusses one point of view. Uses supporting evidence for one or more relevant points. The support may not be wholly relevant or accurate. Attempted conclusion to the question which is linked to knowledge and/or a point of view. 	4–6
Level 1	<p>Limited interpretation with a point of view</p> <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. Attempted interpretation which may not directly address the question. 	1–3
Level 0	No relevant material to credit.	0

Section A

Answer three questions.

Question	Answer	Marks
1	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>Matthew 1:22–23, NRSVA</u></p> <p>All this took place to fulfil what had been spoken by the Lord through the prophet:</p> <p>‘Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel’,</p> <p>which means, ‘God is with us.’</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> This comes in the Matthean cycle of the birth stories of Jesus. This text is part of the narrative that describes Joseph’s concerns about Mary’s pregnancy and the message given to him by an angel in a dream. As a result of the dream, Joseph took Mary as his wife, but had no sexual relationship with her until after the birth of Jesus. <p>The content:</p> <ul style="list-style-type: none"> Joseph was concerned about Mary’s pregnancy, as they were not married. The angel’s message (reassuring Joseph that Mary’s conception was through the Holy Spirit) parallels Luke’s account of the annunciation, in which Mary was given the same reassurance. The use of proof texts is a typical feature of Matthew’s Gospel. Its purpose was to show Jewish Christians that Jesus was the fulfilment of Old Testament teaching. The source of the prophecy quoted is Isaiah. In that prophecy the Hebrew word for ‘virgin’ means a young woman of a marriageable age, but the Septuagint (the Greek translation of the Hebrew scriptures) uses a word that specifically means ‘virgin’, and this text was therefore taken by Christians as a prediction of the virgin birth. Candidates may discuss whether this is a legitimate interpretation of the prophecy or whether it has been taken out of context by Matthew. The term ‘Emmanuel’ means ‘God is with us’ and points to the divinity of Jesus. 	5

Question	Answer	Marks
2	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>Matthew 5:39–41, NRSVA</u></p> <p>But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile.</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> • This comes from the Sermon on the Mount, which was a collection of Jesus' teaching and presented Jesus as a new Moses. Some think that in his teaching, Jesus was bringing out the full meaning of the Mosaic Law; others think that he was giving a radical reinterpretation of it. <p>The content:</p> <ul style="list-style-type: none"> • Jesus was here commenting on the Old Testament law of 'an eye for an eye', which in its day showed progress from the practice of unlimited vengeance. • Jesus used three illustrations taken from everyday life to show that retaliation was incompatible with discipleship. In the examples given, the right response was to respond positively. • Striking on the right cheek was not an act of violence but a very great insult that deserved punishment. Candidates might discuss what the passage may say about whether Christians should be pacifists. • Suing and taking the coat referred to legal proceedings. In Mosaic Law, the cloak was an inalienable possession. • Being forced to go one mile referred to the right of the government or army to force a civilian to do something. The same Greek verb was used in Matthew's account of Simon of Cyrene being made to carry Jesus' cross. 	5

Question	Answer	Marks
3	<p data-bbox="197 1070 228 1939">Outline points of interest or difficulty in the following passage.</p> <p data-bbox="264 1671 295 1939"><u>Mark 9:7–8, NRSVA</u></p> <p data-bbox="336 376 400 1939">Then a cloud overshadowed them, and from the cloud there came a voice, ‘This is my Son, the Beloved; listen to him!’ Suddenly when they looked around, they saw no one with them any more, but only Jesus.</p> <p data-bbox="440 577 470 1939">Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p data-bbox="510 1664 541 1939">Award up to 5 marks.</p> <p data-bbox="580 1686 611 1939">Indicative content</p> <p data-bbox="651 752 681 1939">Answers may include some of the following ideas, but all relevant material must be credited.</p> <p data-bbox="721 1778 751 1939">The context:</p> <ul data-bbox="756 353 820 1939" style="list-style-type: none"> • This comes from the account of the transfiguration. Precise time references are rare in Mark’s Gospel, and some think that by starting the account with ‘Six days later’, Mark was linking its significance to the Caesarea Philippi narrative. <p data-bbox="860 1778 890 1939">The content:</p> <ul data-bbox="895 338 1166 1939" style="list-style-type: none"> • The cloud was a sign of God’s presence. There are similarities in this narrative to the cloud in the baptismal vision of Jesus and at the ascension. • As at Jesus’ baptism, the voice identifies Jesus as the Son of God, so Mark was pointing to the divine status of Jesus. • Unlike Mark’s account of the baptism, however, where the words were spoken to Jesus alone, the words at the transfiguration were addressed to Peter, James and John. Some think that the instruction ‘listen to him’ referred to hearing Jesus’ passion prediction, as made by Jesus in the Caesarea Philippi conversation. • The statement that ‘they saw no one with them any more, but only Jesus’ referred back to the disciples’ vision of Moses and Elijah at the start of the experience. 	5

Question	Answer	Marks
4	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>Luke 19:8–9, NRSVA</u></p> <p>Zacchaeus stood there and said to the Lord, ‘Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.’ Then Jesus said to him, ‘Today salvation has come to this house, because he too is a son of Abraham.</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context:</p> <ul style="list-style-type: none"> • This forms the conclusion of Jesus’ encounter with Zacchaeus as Jesus entered Jericho. Jesus saw him in the tree, which Zacchaeus, a small man, had climbed to get a view of Jesus. Jesus called Zacchaeus down and ate at Zacchaeus’ house. <p>The content:</p> <ul style="list-style-type: none"> • Zacchaeus was a senior tax-collector in an area where the potential income would have been considerable. • Most Jews hated tax-collectors for a number of reasons: they were dishonest, their employment by the Romans was seen as collaboration with the enemy, and they did not observe the requirements of the Mosaic Law. • Jesus voluntarily incurred ritual defilement by asking to eat with Zacchaeus. • Candidates might discuss whether the promises made by Zacchaeus were things he did as a rule of life or whether they were promises of things he would do in the future. • Candidates might also highlight that repentance is not mentioned in this text, though some argue that Zacchaeus’ repentance was implied in his response. • 20% of income was seen as a reasonable proportion of income to give as alms to the poor. Fourfold compensation was required by Roman law for admitted fraud and it was also referred to in the Book of the Covenant in Exodus. • The phrase ‘he too is a son of Abraham’ meant that Zacchaeus was no longer an outsider but a full member of the chosen people of God. 	5

Section B

Question	Answer	Marks
5	<p data-bbox="263 1030 295 1937">Read the following passage and then answer the question below:</p> <p data-bbox="343 1635 375 1926"><u>Mark 4:2–11, NRSVA</u></p> <p data-bbox="414 347 622 1926">He began to teach them many things in parables, and in his teaching he said to them: ‘Listen! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. And when the sun rose, it was scorched; and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.’ And he said, ‘Let anyone with ears to hear listen!’</p> <p data-bbox="662 347 758 1926">When he was alone, those who were around him along with the twelve asked him about the parables. And he said to them, ‘To you has been given the secret of the kingdom of God, but for those outside, everything comes in parables;’</p> <p data-bbox="805 425 869 1937">Discuss whether or not parables were the best way for Jesus to teach. Refer to the passage above and other passages you have studied in your answer.</p> <p data-bbox="909 649 941 1937">Use Table C: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question.</p> <p data-bbox="981 1646 1013 1937">Award up to 10 marks.</p> <p data-bbox="1045 1691 1077 1937">Indicative content</p> <p data-bbox="1117 716 1149 1937">Answers may include some of the following ideas, but all relevant arguments must be credited.</p> <ul data-bbox="1189 313 1460 1937" style="list-style-type: none"> • First-century Jewish teachers often used stories and parables in their teaching so Jesus was using a form that his listeners would have been familiar with. • Parables related to everyday life, such as farming in this parable, and they would have seized people’s attention. People would have immediately related to them from their own experience. Many people in 1st century Israel were farmers and they would have been very familiar with the experience of the sower in this parable. Much of the seed that was sown was unproductive, but some did germinate and produce grain. • Jesus often used exaggeration, e.g. the amazing yield of some of the seed, which made the story more vivid and dramatic, and reinforced the point. This would both have made people listen and think about what he was saying. 	10

Question	Answer	Marks
5	<ul style="list-style-type: none"> • The term ‘kingdom of God’, which is what this parable relates to, is an abstract concept so is not immediately accessible. Many of Jesus’ listeners would have had a limited education, so explanation in the form of parables would have made it easier for them to understand the idea and what Jesus meant by it. Using parables would have gained their attention, aroused their interest and drawn them in. • However, Mark stated that the disciples did not always understand the point of Jesus’ parables. On this occasion, they had to ask him for explanation. If they did not understand, then others would have found it very difficult. • Not all Jesus’ listeners were farmers. Those living in an urban environment might have found the details of this parable confusing. • Candidates might discuss whether not understanding was the purpose or the result of speaking in parables. Jesus appeared to imply here that the kingdom of God was a secret that only the disciples could understand, and that parables were intended to confuse other people. But the Aramaic word behind ‘parable’ can also mean riddle, so perhaps that would be a better translation, in which case parables were not intended to confuse. • One problem with the parables of the kingdom is that they do not make it clear whether Jesus believed that the kingdom had arrived, or whether it lay in the future. Direct statements relating to the kingdom were clearer. 	

Section C

Question	Answer	Marks
EITHER 6(a)	<p>Examine the different beliefs about the identity of Jesus expressed in Mark’s account of the conversation on the way to Caesarea Philippi, ending with Jesus’ rebuke of Peter.</p> <p>Use Table B: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <ul style="list-style-type: none"> • People generally thought Jesus was John the Baptist (who had been executed by order of Herod Antipas), Elijah or one of the prophets; in other words, he was a herald of the Messiah or the mouthpiece of God in the style of the Old Testament prophets. • Peter may have been acting as the spokesman for the other disciples, in which case he was already emerging as the leader of the group. • He asserted that Jesus was the Messiah. This title meant ‘anointed one’ and it was used of kings to indicate their special relationship with God. They were chosen by him. In the later pre-exilic period, the term came to be used for a future leader who would embody qualities such as those referred to by Isaiah (justice etc.). In the first century, the title was popularly associated with wealth and power, and Zealots (nationalists committed to the overthrow of Rome) thought of the Messiah as a revolutionary figure. • Jesus continued by referring to his future rejection, death and resurrection. This was the first of several Passion predictions. In referring to this, he used the title Son of Man of himself. This title was used in the Old Testament, often referring to human frailty in contrast with God’s transcendence and as a synonym for ‘human’ (Psalm 8). Here Jesus linked this term to suffering, and some think he was thinking of himself as the ‘suffering servant’ in the fourth Servant Song in Isaiah 53. • Peter’s objection to what Jesus said may imply that he thought of the Messiah in terms of power, which could account for Jesus’ harsh rebuke. Or maybe Peter’s words provided a real temptation for Jesus to take a different path in his ministry; hence the reference to Peter as Satan, the evil tempter. 	10

Question	Answer	Marks
6(b)	<p>‘Son of Man was a better title for Jesus than Messiah.’ Evaluate this statement.</p> <p>Use Table D: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question.</p> <p>Award up to 15 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> • In support of this statement, it could be argued that since Jesus himself used ‘Son of Man’ of himself, it must have been a better title. Jesus discouraged people from referring to him as Messiah, perhaps wanting to prevent misunderstanding or trouble with the authorities. • Son of Man could be seen as a safer title, and its various connotations in Jewish thought meant that Jesus could use it of various roles that he fulfilled. Here he used it in relation to his future suffering, but on other occasions it pointed to his unique authority as Lord of the Sabbath and as having been given the right to exercise God’s role in forgiveness. • However, it could be argued that Jesus did not rebuke Bartimaeus for his public acclamation of Jesus as the Son of David, which was an alternative to the term Messiah and clearly implied kingly power. This might seem surprising, since on other occasions, Jesus made it clear that his understanding of Messiahship differed from popular expectation. • In their birth narratives both Matthew and Luke emphasised Jesus’ Davidic descent, claiming that he fulfilled Old Testament expectations. • Some people would prefer Messiah to the title Son of Man that was so often related to vulnerability and weakness. • It could be claimed that the application of both Messiah and Son of Man to Jesus originated with Mark or the early Church, in which case neither title could be claimed as better on the grounds that Jesus preferred it. • In the trial before the Sanhedrin (the Council), Jesus was asked by Caiaphas if he was the Messiah. According to Mark, Jesus responded with a direct affirmative: ‘I am’, which some would interpret as a claim that he had divine status. • He went on to refer to himself as the Son of Man who would be seated at the right hand of God, administering judgement. Some would point to this as the reason for his conviction for blasphemy, being seen by the high priest as a supernatural claim, in which case Son of Man was a dangerous title to have used. • Jesus’ linking of both these titles to himself at this point could suggest that both were equally appropriate for him. 	15

Question	Answer	Marks
OR 7(a)	<p data-bbox="247 519 279 1937">Examine similarities and differences between Mark’s and John’s accounts of Jesus’ trial before Pilate.</p> <p data-bbox="316 560 347 1937">Use Table B: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p data-bbox="386 1646 418 1937">Award up to 10 marks.</p> <p data-bbox="454 1684 486 1937">Indicative content</p> <p data-bbox="523 750 555 1937">Answers may include some of the following ideas, but all relevant material must be credited.</p> <p data-bbox="593 1787 625 1937">Similarities:</p> <ul data-bbox="630 313 1109 1937" style="list-style-type: none"> • The trial followed on from the one before the Sanhedrin (the Council). Both evangelists recognised that in accordance with Roman practice, Pilate alone could pronounce and carry out the death sentence in this and almost all other situations. • The charge was identical: ‘Are you the king of the Jews?’ This was a political charge. • Jesus’ reply was ambiguous, perhaps because his understanding of his kingship was not that of the secular world. • Pilate made several attempts to have Jesus released. Both evangelists also mentioned the custom of prisoner release at Passover time and the crowd’s choice of the revolutionary Barabbas, although there is no other evidence for this custom. If, as John stated, Pilate offered it, it might have been an attempt by him to improve relationships with the Jewish authorities, as there had been complaints of mismanagement of his power. Pilate could not afford to have an adverse report going back to Rome. • The crowd repeatedly and with increasing intensity shouted, ‘Crucify him!’ There was danger of a riot breaking out, so Pilate therefore gave into the demand and handed Jesus over for crucifixion. The reason for this apparent act of weakness was more explicitly explained by John. As already stated, Pilate was worried about adverse reports going back to Rome. <p data-bbox="1152 1780 1184 1937">Differences:</p> <ul data-bbox="1189 353 1388 1937" style="list-style-type: none"> • Theological concerns may explain the differences found in timing. John placed the trial before the Passover. This may reflect a different source or it may have been required in order to present Jesus as the paschal lamb at the crucifixion. Mark’s placing of the trial may have been due to his desire to link the Last Supper with the Passover. The timing of the flogging and mockery also differs. They occur at an earlier point in John’s Gospel, perhaps to reinforce the theological point underlying Pilate’s declaration, ‘Here is the man!’ Mark’s placing of them seems more likely; the flogging immediately preceded the crucifixion. 	10

Question	Answer	Marks
7(a)	<ul style="list-style-type: none"> • There are a number of conversations between Pilate and Jesus in John’s account which serve to highlight the person of Jesus. According to Mark, after Jesus’ initial response to Pilate, he remained silent. Some scholars link this silence to the role of the ‘suffering servant’ in the fourth Servant Song in Isaiah 53. • John’s reference to the crowd’s statement of having no king but the emperor might seem surprising, but it may have been intended to demonstrate loyalty and dissociate themselves with the idea of a king rivalling the emperor. 	

Question	Answer	Marks
7(b)	<p>‘John’s account of the trial before Pilate shows that Jesus was the one in control of what happened.’ Evaluate this statement.</p> <p>Use Table D: AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question.</p> <p>Award up to 15 marks.</p> <p>Indicative content</p> <p>Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <ul style="list-style-type: none"> • In support of the statement, many would argue that Pilate was the one who dictated the course of events. He had the ultimate authority as governor of Judaea with the right to administer the death penalty. In contrast, Jesus was a Galilean peasant brought for trial on the charge of treason so on the face of it, it could be claimed that Jesus had no authority. • In the course of the trial, the flogging and the mockery occurred. The flogging would have left Jesus considerably injured and weakened and his treatment as a mock king would have had an emotional impact. Pilate’s ‘Here is the man!’ was intended to humiliate; Jesus was a weak specimen of humanity. What was being done to him was seemingly beyond his control so Pilate could be seen as the one dictating events. • From his seat of secular authority, Pilate officially handed Jesus over for crucifixion. Although Pilate clearly knew that Jesus had not committed any politically subversive act, Jesus was not set free, so many would say that Pilate, and not Jesus, was the one with authority. • However, despite his official position, it could be argued that Pilate appeared insecure throughout. • It could be claimed that the Jews present at the trial were the ones who controlled what happened. They pressurised Pilate to convict Jesus throughout. His offer to release a prisoner backfired on him and he could do nothing about it. The Sanhedrin’s veiled threat to report him to Rome frightened him into giving them what they wanted. • Some would claim that Pilate’s insecurity was also seen in his questioning of Jesus, and that Jesus’ answers to his questions made him uncomfortable. They would argue that he replied sarcastically to Jesus’ response to the charge made, that he evaded Jesus’ reference to truth with a rhetorical and dismissive question, and that the discussion about the nature of power discomfited him further. • It could be argued that John’s portrayal of Jesus contrasted with both the Jews and Pilate. Unlike the Jews, Jesus remained self-controlled and calm throughout and he answered Pilate’s questions authoritatively. It might be said that Jesus’ claim that his kingdom was of a different kind and that he came to testify to the truth showed a divine status that could not be threatened by any earthly authority; this therefore invalidated Pilate’s threat that he had power over life and death. • John pointed out that the whole incident was necessary to fulfil Jesus’ earlier prediction about his mode of death. This could be seen as a pointer to Jesus’ absolute authority and control over events, which had its source in his relationship with God, who was the one in ultimate control over what happened. 	15

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