



Examiners' Report

June 2022

GCE Religious Studies 9RS0 03

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June 2022

Publications Code 9RS0_03_2206_ER

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Introduction

The 2022 sitting of the GCE Religious Studies 9RS0_03 specification is unique in its claim to fame as the first post pandemic examination to return to summer examinations. Centres were also given Advance Notice headlining topics expected to appear on the 2022 paper because the cohort suffered disruption from school closures imposed by the impact of Covid. Candidates and centres have risen to the challenge of in-depth preparation and despite pandemic disruption have still produced some very high-quality responses clearly based on the preparation that had taken place. It was good to see some excellent responses which clearly demonstrate the academic grasp of the subject and the focused preparation facilitated by the Advance Notice information. This focus is clearly meaningful because candidates could engage with the subject matter at a deeper level. The standard of responses was very high overall and centres across the country are to be congratulated for the clear success of their candidates.

Areas suggested for development in 2019 have been acted upon because it appears that there is a great improvement in examination technique and time management. Candidates show greater awareness of how much each question is worth, used their time appropriately and there were very few unfinished or 'not attempted' responses overall. However, this does seem to go hand in hand with more 'out of clip' responses because candidates are planning the next question on the space intended for the previous question.

There was a great improvement in the handling of the demands for Q4 – the synoptic element of the question was done to a very high standard and there were some very good responses that drew on a range of detailed and carefully selected knowledge to deconstruct the issues in the question before offering a fully justified conclusion based on review and analysis of material. Some excellent examples of well-crafted and pertinent links made with other components studied, demonstrated that this aspect of the question can be done without a 'bolt-on' paragraph approach. This is not an optional part of the question and the full range of marks cannot be accessed if this is omitted. There was much higher awareness of this aspect of the paper this year.

Given that future examination sessions will likely return to 'normal' without Advance Notice next year some key approaches worth remembering would include the following:

Firstly, centres are expected to teach the whole specification and should not make assumptions about what may or may not be tested on the exam paper or in what combination. There is no relationship between this paper and AS Religious Studies apart from the possibility of co-teaching similar content between AS and AL in Year 12. There should be no assumption that a 'co-taught' topic will appear on an A Level paper although it is likely that in some sittings this might be the case. Candidates can be asked a question from anywhere in the specification and are best advised to ensure that revision covers the whole course because there are no 'options' or 'choices' of questions available.

Secondly, both the two-part essay question 3a/b and the extended essay question 4 represent a significant proportion of the marks for the whole paper and should be given sufficient time and attention. Candidates who spend too much time on Q1 and/or Q2 would be better advised to answer the essay questions first, whilst keeping an eye on timings, as cumulatively these add up to 60 out of 80 marks.

Thirdly, there is no substitute for accurate knowledge. Questions 1 and 2 could not be answered through guess work – given that Q1, an ‘Explore’ question attracts 8 marks solely for A01 it can be expected that factual information is required for full marks because there is no requirement to discuss or analyse. In Q2 it was clear that some candidates did not know the topic and used other information instead that could not be credited. It is important to note that candidates who gave general responses to a topic rather than addressing the question tend to be less successful as they do not answer the question fully. It remains the case that candidates invariably perform better when they are able to apply information they have carefully learnt to the specific demands of a question, rather than just reproducing a previous essay with no reference to the question.

Fourthly, candidates continue to misuse the answer booklet by not writing their answers in the correct sections; this can cause serious complications in the marking process and is best avoided. It is imperative that centres explain to candidates where to write their answers ahead of the exam and encourage them to read the instructions page on the front of the paper in the exam room carefully. This practice also includes advising them to write their plan in the correct question space. It is not good practice to encourage unnecessary attached paper when there was already sufficient space in the booklet to write the answer. Some candidates did this with every question and ultimately this wastes time turning backwards and forwards. Great care is taken to ensure candidates’ work is marked wherever it appears on the paper although this process is much lengthier when candidates answer one question in a variety of sections of the booklet, or indeed answer two or three of their questions in a section reserved for one. It does not necessarily follow that these papers will be marked by senior examiners because the alternative system used for scanning papers with attachments can be allocated to any available examiner. Since 2019 no hard copy papers were posted to examiners because developments in scanning now cover what were formerly called ‘unscannables’. The official statement by Pearson on this issue is thus: *‘Both ePen items and scripts with attachments are directed to all examiners. There is no advantage whatsoever in needlessly attaching additional pages when there is space available for the item in the answer book’.*

Finally, one more general comment: centres must ensure their students have accurate awareness of just what is in Luke and John. For example, the ‘I am’ sayings are only in John. The Good Samaritan parable is core ethical teaching, but NOT found in all four Gospels. The Walking on Water sign is not found in Luke’s gospel.

Overall, the most successful candidates produced impressive responses that evidenced sound learning, engagement with the subject matter and accurate knowledge of the textual content and relevant scholarship.

Question 1

The best responses understood the intended target of the question and were able to relate specific, detailed knowledge of Matthew's proof texts in their exploration of these texts to prove Jesus is the Messiah. Precise chapter and verse related to this topic was very impressive and clearly laid out in most responses. There were some excellent full, yet concise, structured responses to this question where key ideas about the proof texts incorporated into Matthew's birth narrative supported the candidate's exploration. Most candidates understood that the proof texts contained references to the Old Testament that set out to prove Jesus is the Messiah. Strong responses engaged with this topic fluently and extrapolated from each text an account of Matthew's attempt to prove Jesus was the Messiah.

Responses that failed to achieve the highest levels were mostly off topic because they just did not know the material and some responses offered up the messianic secret instead. This did not work for a question with a specific focus on a different topic.

Poor and weak responses could account for one proof text and thus presented a narrow range of knowledge.

The main lesson to learn is that this question should be answered succinctly without any discussion or analysis. Personal opinion does not gain credit.

This exemplar demonstrates a valid approach to this question. Whilst many candidates presented different material this candidate summarised succinctly a full range of proof texts used in Matthew's gospel to prove Jesus is the Messiah.

1 Explore key ideas used in Matthew's proof texts to prove Jesus is the Messiah.

(8)

One of the key ideas used by Matthew to prove that Jesus was the Messiah was in Matthew 1:1 where he made reference to 'the Messiah, the Son of David and the Son of Abraham'. By showing Jesus genealogy this shows how he was prophesied in the Old Testament to come from the line of David and to be part of the promise which God gave to Abraham. Matthew also makes reference to Jesus coming from the line of David. King David was the greatest King of Israel who ever lived and is a significant figure in Jewish history because he brought about the Golden Age. It was prophesied in the Old Testament that the Messiah would come from his line even though there was the event during the Babylonian exile to remove King David's line. Matthew also makes reference to Jesus' birth narrative being similar to the childhood of Moses who is also a significant figure in Jewish history. For example, King Herod ordered the slaughter of the innocent ^{just} ~~like~~ like the Pharaoh gave order to kill all Jewish baby boys in Egypt. Moses was given divine authority by God to lead the people of Israel out of Egypt just like Jesus was given divine authority as the Son of God to be the new 'Moses' for all nations, not just the people of Israel.



The candidate has solid knowledge of the content and covers with precision a comprehensive range of relevant proof texts.



This response earned full marks and demonstrated that the question can be answered in the space provided. Legibility is also very helpful.

This is an example of a response that did not have the same control over the material. The structure is helpful for setting out different proof texts. Some attempt to refer to different proof texts but the importance of the genealogy of Jesus traced through the line of Joseph is completely missed. Another link with the third dream of Joseph (inaccurately stated as the second dream) resulting in the warning 'to take baby Jesus to Nazareth' is not linked to 'he shall be called a Nazarene' (inaccurately stated as 'he is "chosen one" by God').

In Matthew's proof texts to prove Jesus is the Messiah as the passage of ^{first} ~~second~~ dream of Joseph where he had dream from God to ^{encourage} ~~warn~~ Joseph to marry and take care of Virgin Mary so the baby can be safe and when baby Jesus born, Joseph have to raise Jesus up, this shows that Jesus is important and Joseph realised that Jesus is Messiah as God contact Joseph to stay with Mary and Jesus.

Then second dream of Joseph from Matthew's proof texts to prove Jesus is the Messiah as God came to Joseph's second dream to warn Joseph to take baby Jesus to Nazareth from getting killed by Herod. This proves that Jesus is Messiah as he is "chosen one" by God where God is trying warns Joseph to protect Jesus.

~~Magi people~~ Another key idea in Matthew's proof texts to prove Jesus is the Messiah as the passage shows the Magi who were on journey to find the chosen one and they follow the star where it takes them 5-mile trip to baby Jesus, who magi believes is chosen one, a Messiah.



The candidate writes out the question in each paragraph and this adds nothing to the overall achievement.



The highest levels can only be accessed through presenting accurate material – including important details increases the quality of the response.

Question 2

This was also a well-received question with many excellent answers that assessed effectively the eschatological themes presented by Jesus in the two parables: the Great Banquet and the Narrow Door. Relevant scholarship was evident and approaches to eschatology were rehearsed accurately. Candidates were very much in control of the material and assessed effectively the importance of the themes.

Weaker responses gave a brief account of the parables or offered a series of definitions about eschatology. Such responses were often characterised by either a lack of detailed knowledge of the specification or an overly simplistic interpretation of each parable.

Overall, this was a clearly well taught and well prepared for topic.

This answer on the parables of the Great Banquet and the Narrow Door in Luke's Gospel focuses on the question and presents more than just a brief narrative of two parables. The full range of elements in the question is assessed and enough is done to score 12 marks.

Study of end times

Righteousness
Kingdom of God
for everyone
(12)

2 Assess the importance of eschatological themes presented by Jesus in the parables of the Great Banquet and the Narrow Door.

revised for everyone
People don't want to
listen - Pharisees
automatic entry
Salvation history

Apocalyptic tone -
consistent eschatology.
'Langhau.'

Within passages in Luke, ideas regarding the Kingdom of God have been debated around whether they are presenting a Past Kingdom (Salvation history - a second coming of Christ to come), a present Kingdom (revised eschatology - Kingdom of God made available now through teachings of Jesus) or future Kingdom (Schweizer (Kingdom will be made available through second coming of Christ) - ~~revised~~ consistent eschatology). The parable of the Great Banquet and Narrow door both evoke different ideas regarding the eschatological themes by Jesus, and their importance is depicted within their messages.

To begin, the parable of the Great Banquet links to ideas regarding Salvation history's second stage & the eschatological theme that the Kingdom of God was for everyone. For instance, the passage involves the host of the great banquet sending his servant out to bring in the "poor", "lame", "sick" etc. This is important because it demonstrates how the

Kingdom of God at end times would be something for everyone, as the disabled and poor people were traditionally seen as sinners/ outcasts of society that would not be accepted into the Kingdom. It is especially important to the eschatological themes as the notion is something other Gospels leave out of the parable as the servant is killed in other Gospel writers accounts. Therefore the notion of the servant bringing in the outcasts is important as it is something unique to Luke in order to challenge the view that the outcasts in society would not be able to enter Kingdom, and really the Kingdom was available to everyone.

Furthermore, the parable of the narrow door is ~~sig~~ important when considering the eschatological themes of righteousness within a future Kingdom. The passage has said to be apocalyptic in tone, with the ~~mess~~ parousia being unpredictable just as "a flash of lightning." The narrow door disassembles something that will come, but not necessarily imminently which links to ideas regarding consistent eschatology and a future Kingdom. The passage is important when considering eschatological themes such as righteousness as the parable pushes the focus from "how many people will enter the Kingdom of God?"

to "how do you enter the kingdom of God?". The passage emphasizes that the door to the kingdom is narrow and the path to hell is wide - therefore ^{it's important as it expresses} the way to enter the kingdom is through genuine belief in God, rather than following rules (as the pharisees did) whilst awaiting the ~~second~~ for the (Parusia) kingdom.

Finally, the Great Banquet also is important when considering themes of righteousness over who will enter the kingdom at end times. The passage depicts three people who came up with excuses ^{e.g. to go see land, or spend time with} not to attend the banquet. This may represent Jewish leaders who felt as though they did not need to ~~enter the way~~ listen to Jesus as they already had access to the kingdom through their religious positions. However, Jesus challenges their attitudes as though salvation history, Jesus' ministry has ushered in a new era than that from the old testament, and the focus is now on belief rather than just following Jewish laws. Therefore the parable is ^{important} ~~significant~~ as it openly challenges the pharisees views that they had automatic entry into the kingdom at end times.

(Total for Question 2 = 12 marks)



Comprehensive accurate coverage of the required textual material and identification of the significance of appropriate eschatological themes makes this a very clear accurate answer.



Solid learning pays off. Stay on topic. If the question asks for a specific topic then a comprehensive assessment of the right material will achieve a high outcome.

This answer hits the brief for half of the question. One parable and not two is assessed and the whole response is self-limiting in that respect to a maximum of Level 2 as stated in the Mark Scheme. There is no requirement to cover each parable equally, but BOTH must be addressed.

The response indicates that the candidate did not know the other parable or might have misread the question. It is a shame that the question was not fully addressed.

2 Assess the importance of eschatological themes presented by Jesus in the parables of the Great Banquet and the Narrow Door.

(12)

The parables within the gospel of Luke are key for understanding the eschatological themes surrounding the Kingdom of God as they incorporate all of his views on those who listen, the rich, the kingdom's access and etc.

For example the Narrow Door is a device used to indicate the restrictions on those who can enter the Kingdom of God. Although the door is narrow, everyone from different backgrounds is allowed into the Kingdom of God. This is important because it illustrates how it's not only Jewish people for example, which encourages people from all backgrounds, rich, poor, black, white, brown to acquire faith to be regarded as worthy enough to enter the Kingdom of God.

However, the eschatological theme of the Narrow Door is that upon entry to the Kingdom of God, this door can close and will close depending on the display of faith from that who is trying to enter; they must be a firm believer of God and be willing to enter paradise else the Narrow Door would forbid them from entering, showing why the door is narrow and doesn't let just anybody enter. Therefore, it's very important because it also encourages people to reaffirm their faith and hope.

Stronger faith with God which makes it real and not believing for the sake of believing or believing out of fear but because they believe in God and agree to his will.

In conclusion the narrow door is quite an important eschatological theme presented by Jesus in the gospel of Luke as it presents its inclusiveness for God but also its requirements as Jesus would only present such an idea if it required strong faith from his followers.



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Examiner Comments

Be careful to address the whole question and all of its elements.



ResultsPlus
Examiner Tip

Read the question carefully. Marks cannot be awarded if the material is not there.

Question 3

The strongest responses to Question 3a recognised both the demand of the question in regard to its focus on AO1 and the need to 'clarify key ideas' rather than regurgitate the text. Some excellent responses explored the breadth of interpretations that have been made in regard to the 'I am' saying itself and some candidates also did well to add the overall *midrash* context of the 'I am the bread of life' saying and discussed how Jews linked the Torah and bread and noted that both were life giving. Some candidates saved the detail for part b so that they could discuss a range of *I am* sayings and compare their meanings. The best candidates were able to give a full clarification of the extract and also add new material in part b without repeating aspects of part a.

Unfortunately, the major failure for some candidates on this question was the inability to focus on 'clarifying' and what they offered instead was a regurgitation of the passage itself with some attempting to add a sermon along the lines that this demonstrated how Christians should attend the Eucharist. Important relevant detail and context were lost in a 'translated' narrative as we were exhorted to follow Jesus and the basic response is not enriched by salient further detail/comment/scholarship. The weakest responses often retold the 'I am' saying with little or no clarification of the text itself. It was this failure to clarify elements of the text that led to some responses getting 'stuck' in level 2.

Moving on to Question 3b

Question 3b about the person of Jesus could be answered using the titles of Jesus in the synoptic gospels or selected 'I am' sayings from the Fourth Gospel. The choice of material often influenced the style of the response – for example, essays about the titles of Jesus tended to go into much more depth about the three titles in the specification whilst responses focused on the I am sayings tended to have more breadth if candidates attempted to include all seven 'I am' sayings. Generally, some very good responses limited their choice of 'I am' sayings to three or four sayings. All approaches were valid and credited accordingly. The best responses offered a wide range of knowledge that was carefully selected and used appropriately.

The quality of responses to this question indicate that this is an area that the students both enjoy studying and centres deliver to an impressive standard. Many responses accessed level 5 or high level 4, and these answers were characterised by a detailed grasp of key texts within the topic such as the 'I am' sayings or the titles of Jesus. Most candidates were clearly able to quote directly from the Gospel and describe the various sayings that related to the question. These candidates were then able to identify the significance of these sayings or titles for understanding the person of Jesus. Scholarly input was utilised well and drew upon a wide range of prominent contributors. Many candidates focused on the word 'significance' in the question and managed to offer some sustained critical analysis. Other high-quality responses took a 'wider lensed' approach, using the unit specific texts to explore the wider theology surrounding the person of Jesus and his message.

Those responses that remained in and around the bottom of level 4 or level 3 did not analyse the significance of the material for understanding Jesus. This lack of analytic focus impaired their progress. The weaker responses were either very short (suggesting perhaps this question was left until last) or that the candidates struggled to add new material to part b) and instead were over reliant on part a) material thus risking repetition. This lack of clarity in regard to the knowledge of some candidates resulted in a struggle to make valid and helpful analytic comment. Others got tied up in repeated narrative from part a) and failed to note anything of significance for understanding the person of Jesus. Finally: much time was wasted by discussing a link to another paper that is the specific requirement for Q4. This is evidence of pre-learning a topic from Q4 without the skill for adapting elements of the topic for another question.

This is an example of a fluent clarification of the 'I am the bread of life' saying from John's gospel. The candidate works carefully through the extract as a whole without giving a blow by blow account of each verse. The saying is immediately contextualised with reference to the tetragrammaton where the Hebrew name of God is transliterated in 4 letters as YHWH and the words God spoke to Moses are linked to Jesus' own 'I am' claim through an accurate reference to Exodus 3:14 when God says to Moses 'I AM WHO I AM'.

The response moves on to the meaning of *bread* with reference to a Jewish teaching: 'without the bread there is no Torah, and without the Torah there is no bread' and then explains this in relationship to the idea that without belief in Jesus there is no eternal life. There is a full discussion of the meaning of bread and the difference between the manna given to the Hebrews wandering in the desert and the bread that Jesus gives which will never decay. The rest of the response continues with the same standard of clarification and overall deserves full marks.

Whilst many candidates who achieved full marks wrote three sides, this candidate gets the job done effectively in 2¼ pages.

3 (a) Clarify the ideas illustrated in this passage.

You must refer to the passage in your response.

(10)

In this extract Jesus declares that he is the 'bread of life' the phrase 'I AM' had many connotations to God in the ~~Old~~ Old Testament as in the in Exodus God says to Moses 'I am who I am'; Jesus claims to be ~~the~~ the bread of life which ~~suggests~~ is to Jews, bread and the Torah were normally associated with each other. The Jews had a teaching stating 'without the bread there is no Torah, and without the Torah there is no bread', this altogether symbolises that without belief in Jesus there is no eternal life. By Jesus referring to himself as 'the bread' many Jews are reminded of the Old Testament and Moses ~~and~~. As when the Jews escaped Egypt and were in the desert living like nomads for 40 years, God sent them ~~down~~ down 'manna' (unleavened bread).

to, as they were starving. Through this passage it clarifies the idea that unlike manna which after eaten didn't stop their hunger or them dying, Jesus is bread that once eaten will 'never go hungry' and with belief in him and God will also 'never be thirsty'. Jesus links himself to the idea that unlike manna he ~~is~~ will give eternal life.

Another idea in the passage is the idea that bread had links to the Temple, as consecrated bread was kept in the Temple. Jesus calls God 'my' Father symbolising the idea that he is the Son of God, he clarifies his relationship with God, saying belief in him will bring about eternal life.

Jesus also clarifies the idea that it was God in the Old Testament that gave the Jews 'manna' not Moses, so it therefore compares himself to God and not Moses.

Moreover, one more idea in this passage is the idea that the Jews and Pharisees have seen Jesus but 'still ~~do not~~ ... do not believe' the idea that the Pharisees and Jews are blind and can't recognise the Messiah and Son of God.

There is also the idea that ~~the~~ ^{the} Pharisees and Jews believe they have an automatic entry into the Kingdom of God, but Jesus dismisses this idea when they don't recognise him, Jesus shows the idea of a universal Kingdom

of God instead where instead of the Pharisees entering, it can be anyone who recognizes Jesus as the ~~messiah~~ bread, as well ~~as~~ the ones who believe and have faith in Jesus as ~~the~~ the source into the Kingdom of God, altogether meaning the Kingdom of God can be for Gentiles which was an idea about the Kingdom of God in the Old Testament. The idea that it will be for everyone.

The Old Testament were very common and significant in ~~the Bible~~ ^{the Old Testament} as they were long had branches and covered Palestine. Wine also had several connections to Romans, as they had a God of wine (Bacchus). The Vine could ~~symbolize~~ have a sacramental connotations to the Eucharistic wine as well as the idea that the branches could revive belief once again to be able to enter ^{the} Kingdom of God. It also has the idea of fruitfulness symbolizing love and Jesus shows this love through dying for our sins and giving up his life. All in all ~~symbolizing~~ ^{signifying} the Person Jesus is in the Gospel.



This answer focuses on the question and the in-depth clarification indicates excellent subject knowledge. There is no need to hammer out the extract verse by verse in this instance. A very good example of what is meant by 'clarification'.



Fluency in the topic really does achieve high marks. Have confidence in expressing subject knowledge.

This is an example of 0 response. The candidate has written out the extract in full in beautiful handwriting. Whilst there is nothing to gain from this activity as such – it is being included here to talk about exam preparation and time management and to offer some alternative pointers. The Advance Notice sent out to centres would already highlight that the topic was on the paper. 10 marks have been thrown away – it must be pointed out that the response in part b) from the same candidate indicated some knowledge and maybe the candidate did not understand how to address the demand in Part a).

Copying out the extract accurately is plagiarism and does not count as creditworthy because the extract is already on the paper. This activity does not address the '*Clarify*' aspect of the question.

The candidate does not know the topic and does not attempt to add anything to the material that is already on the page.

Bread & wine

³⁵Then Jesus declared, 'I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. ³⁶But as I told you, you have seen me and still you do not believe. ³⁷All those the Father gives me will come to me, and whoever comes to me I will never drive away. ³⁸For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. ⁴⁰For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.' The true vine

(Source: extract adapted from the Holy Bible, New International Version, John 6:35–40, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage.

You must refer to the passage in your response.

(10)

Then Jesus declared, 'I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe. All those the Father gives me will come to me, and whoever comes to me I will never drive away. And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.'



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Examiner Comments

The available excerpt has not been exploited in any way by the candidate. Valuable time has been wasted that could have been spent on another question.



An excerpt printed on the paper is a gift that can be used to gain valuable marks because the verses are there in front of you. Learn how to analyse material and draw out from it the essential concepts .

This is an example of a Level 5 answer that demonstrated a wide range of knowledge with accurate use of relevant scholarship. Specialist language and terminology are carefully selected and used appropriately, accurately and the candidate clearly had control over the material which was sustained throughout. The interesting aspect of this response is the broad knowledge of the topic – the extract was on the 'I am' sayings and the candidate chooses to use the titles of Jesus for part b).

This material was effectively applied to drill down into its significance for understanding the Person of Jesus in the gospels. Scholarly interpretations were deployed to answer the question. The response was awarded full marks to acknowledge the quality of religious thinking that made this response effective.

3 (a) Clarify the ideas illustrated in this passage.

You must refer to the passage in your response.

(10)

One significant idea illustrated by the author of John's Gospel in this passage is the noticeable typology in Jesus' discourse ~~concerning~~ concerning how Jesus is the "bread of life". It is possible that this was intentional by the author of John to signify Jesus as mirroring the figures in the desert in Exodus 16 of the manna falling from the sky, which Raymond E. Brown comments signifies how Jesus has come to give more than just physical food but also spiritual food. This notion of Jesus signifying scripture as the central theme within this discourse in John demonstrates the fundamental exegetical elements of this passage. As Brown asserts, the Gospel

as John does that contain the story of the Last Supper unlike the Synoptics, therefore the allusion to sustenance is clear through how Jesus says "whoever comes to me will never go hungry". This signifies how John has used the sign of the feeding of the 5000 to not only show Jesus' divinity but also his humanity through the notion of hunger.

Furthermore, another significant idea contained in Jesus' discourse from the Gospel of John is the notion of Jesus, as the incarnate Son of God, therefore the only person who can "come down from heaven" to do the "will" of "the Father". The author of John's Gospel is clarifying the veracity of Jesus' purpose within his ministry for people to "believe" in Christ and therefore the Father. John also demonstrates Jesus' selflessness within this discourse due to the fact that Jesus demonstrates that his ministry and his mission is not "I wish I could but to do the will of him who sent I Jesus". The author of John is demonstrating how Jesus' selflessness and unwavering submission to the Father's purpose is what will grant people the

opportunities for salvation.

Another key concept within the discourse of Jesus as the Bread of life is the concept of "eternal life" through the aforementioned concept of salvation through Jesus and the Father's will. Jesus asserts that he has "come from heaven" so that he can "raise humanity" up at the last day, reflecting the apocalyptic imagery also seen in revelation which was believed to be written also by the author of John's Gospel. The notion that the author of John is demonstrating is that through Jesus, everyone should "look to the Son and believe in him" in order that they can receive eternal life. John claims that only through Jesus can salvation be achieved through Christ and the Father's will so that humanity will "never drive away". This is signified no less through the ~~ego~~ ~~temi~~ saying that Jesus calls himself the "Bread of life".

(b) Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels:

- The titles of Jesus
- The 'I am' sayings.

(20)

It is utterly and abundantly clear that through the titles of Jesus, predominantly seen in the synoptic Gospels of Matthew, Mark and Luke, there are a key and deeply significant way for which individuals can come close to fully understanding the person of Jesus. ~~Unlike the 'I am' sayings, such as the "bread of life",~~ the titles of Jesus, which are intrinsically linked to the Old Testament prophecy concerning the Messiah, are a fundamental way in which individuals can fully understand Jesus' nature and purpose throughout his ministry. For example, the title of the Messiah as the anointed one is significant as despite William Arnold's assertion of the Messianic Secret which posits that Jesus wanted people to not know him as the Messiah, Emma Nocker completely disputes this and as a result demonstrated how the Person of Jesus is meant to be perceived as a divine figure who was believed to have been sent by God. Nocker asserts that due to the fact that

Jesus was crucified precisely because there was a claim that he was a Messianic pretender, that Mark's assertion to Jesus being a man of being a Messianic figure secret is in complete contradiction to what Scripture tells us. Due to Mark's assertion, the figure and person of Jesus in Mark's Gospel can be better understood through the notion that Jesus died because people saw him to be a Messiah, while Mark's ~~intention~~ ~~observed~~ and Mark's claims that Jesus wanted to keep his identity undisclosed.

Despite the fact some individuals may assert that the title Son of God does ~~not~~ not accurately represent a true incarnation by the person of Jesus, these individuals fail to recognise the fact that Jesus as the Son of God is one of the most significant titles that can be ascribed to him insofar as there is ~~no~~ scriptural precedent to assert that this title directs to Jesus' claim to Messiahship. The term Son of God was used as not necessarily a term that was used to describe the literal child of God, as Ruler

~~claim~~ believes, but to symbolise a people that has a deep and ~~strong~~ intimate connection with God. As a result, the title Son of God can be viewed as one that has deep conviction with the power and the name of Jesus. Despite the fact that some may argue this is an insignificant title insofar as Jesus himself never refers to himself as the Son of God, notably that it is a common title, there is still deep significance to the title when applied to Jesus. It is clearly ~~clearly~~ obvious that the term Son of God, as a direct link to old Testament prophets, priests and kings, demonstrate a fairly well-known typology which reinforces Jesus' claim as Messiahship. For example, King David was referred to as the Son of God, signifying how as a deeply important figure at the time of Israel's Golden Age, David shared a close and intimate relationship with God. As a consequence, when pagans and unbelievers, individuals will find it wholly absurd to not recognise the especially clear correlation between the Davidic line which leads to Jesus in

been Matthew's and Luke's Gospels, but also how a contemporary Jewish population would apply the title Son of God to Jesus to demonstrate his divinity and even more intimate relations with God as Jesus claims that he was sent to do his ~~father's~~ Father's will. Thus, it is abundantly clear that the title ~~son of God~~ Son of God allows individuals to ~~understand~~ understand the person of Jesus in a ~~meaningful~~ meaningful way in both contemporary and modern contexts.

Furthermore, despite the fact that some may assert that the term Son of Man solely refers to Jesus' humanity as being born of the Blessed Virgin Mary, it is far more logical and consistent to subscribe to the view that the title son of man is not insignificant as ~~some~~ some may assert due to the fact that it directs individuals to Jesus' humanity, but the most significant title that is ~~as~~ attributed to Jesus. Due to the inescapable fact that Jesus himself ~~was~~ called himself the Son of Man, signifying deep

importance as a statement spoken ~~by~~ Jesus
Verber, the title Son of Man is a clear
and direct link between Jesus' humanity
and his divinity. Jesus Christ refers to
himself as the Son of Man numerous times
throughout the synoptic gospels - it is the
phrase that he would use to most to
describe his name. As a result, this signifies
that the title Son of Man is the most
significant way for which to understand the
person of Jesus. There is a remarkable
typological link between the term the Son of
Man and the divinity of Jesus through
the imagery of the Perfect Sacrifice.
For example, the term Son of Man is
referred to only twice in the old testament,
in the Book of Daniel and the Book
of Ezekiel. Both refer to a man at
the right hand side of God. As a
result, this makes it overwhelmingly
clear that due to the explicit link between
an individual and God as being
acutely intimate, Jesus as a Jew and
knowingly compels that the term
he is using to describe himself is
deeply meaningful, it is thus logical

to believe that the title Son of Man can help to understand the Person of Jesus to a significant degree.

In conclusion, it is abundantly clear and overwhelmingly convincing that the titles of Jesus are fundamental terms in which individuals are able to access in order to understand the person of Jesus. Due to the fact that the term Messiah and Son of God were used to describe Jesus both during his ministry and retrospectively after his ascension, it demonstrates how a contemporary Jew in Jesus' ministry as divine as well as the most significant title being the Son of Man. It is an inescapable fact that Jesus used this term *Thronos Verba* and maybe has deep significance to describe the Person of Jesus. As a result, there is no dispute that the person of Jesus can be understood through the titles of Jesus, both ascribed to him and uttered by Jesus himself.



This response demonstrates a well thought-out response with accurate scholarship and relevant subject knowledge.



A wide range of knowledge effectively deployed will support coherent and reasoned judgments if such selected evidence is appraised fully. Knowing the topic and practising essential skills ultimately leads to access to high levels of achievement.

This is clearly a short script that had potential for development if the candidate could offer more material or had planned their time more carefully as it is highly likely that time had just ran out.

The response contains a reference to the extract in 3a and the comments made on this are coherent. Part b) is about the titles of Jesus and begins well but clearly goes off topic in the third paragraph and ends with a point about the Logos which cannot be credited. The very brief narrative leaves us with not enough material on the page to award more marks. There is no evidence of any further knowledge on the titles beyond that first page in Part b).

3 (a) Clarify the ideas illustrated in this passage.

You must refer to the passage in your response.

(10)

In this passage, Jesus speaks of who he is and what God does, he states "I am the bread of life" which suggests his role as Son of God because the "bread" signifies the Eucharist, the body of Christ. Jesus speaks of hunger and thirst, and says "whoever comes to me will never go hungry, and whoever believes in me will never be thirsty." This idea portrays the idea that Jesus will serve spiritual hunger or thirst, he suggests the people are spiritually hungry but Jesus will satisfy that.

"My Father's will" demonstrates Jesus' close relationship with God, as well as his title as Son of God. He also states that it is he who is doing his father's work, he is spreading the word of God, the 'Logos'.

(b) Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels:

- The titles of Jesus
- The 'I am' sayings.

(20)

The titles of Jesus are: ~~the~~ Son of God, Son of Man and the Messiah. Jesus does not refer to himself as the Son of God but does refer to himself as the Son of Man. The Son of God title shows Jesus' close relationship with God and also shows his divinity. The Son of Man title shows Jesus' humanity and how he was born on Earth as a human, of ~~the~~ a human mother. Jesus associates himself with the Son of Man title because it doesn't suggest blasphemy or treason like 'Son of God' does.

Although Jesus doesn't refer to himself as Son of God, he doesn't deny it either. This further suggests Jesus doesn't want to stray from doing God's work. ~~Also~~ He doesn't want to draw unnecessary attention to himself that will take him away from spreading God's word.

Jesus also associates himself with the title Logos, which means 'the word', "in the beginning was the word and the word was with God". Jesus is the Logos because he has always been a part of

God and he spreads the word of God to humans.



ResultsPlus
Examiner Comments

The candidate may have ran out of time and the lesson to be learned is that of time management. It is also possible that this topic was not known despite the Advance Notice given.



ResultsPlus
Examiner Tip

Practise time management under examination conditions. Examiners cannot award marks if the material is not there on the page.

Question 4

Candidates clearly enjoyed getting their teeth into this question.

Overall Q4 was answered well, and the lack of very short responses suggested that centres have worked with students on how best to divide their time as they attempt the paper. The question was handled very well and candidates presented a very wide range of possibilities for the responsibility of the death of Jesus showing great insight into the influence of various religious and political factions of that time. A wide range of options were discussed in addition to the idea that Jesus himself is responsible for his own death because of all the controversy that surrounded his ministry and the possibility that it was all part of God's plan. All the options were discussed sensitively, and the objective information was evaluated with great skill and final conclusions were mostly very convincing. Level 5 was accessed through the demonstration of a wide range of accurate knowledge that was used appropriately. Religious information was critically deconstructed and connections between the full range of elements in the question was clearly apparent. Candidates understood the question and offered convincing conclusions about the responsibility for the death of Jesus which fully and logically drew together all the ideas that were discussed and in the end their judgements were fully justified. The best candidates made effective connections to their other areas of study and this year marked a great improvement in how this element was addressed.

Weaker responses were incomplete or dealt with general knowledge about the events leading up to the death of Jesus and the general context within which Jesus carried out his ministry. Such responses were few and it is a shame that the potential of this question was missed by some candidates who did not know, or could not distinguish between, the influence of different groups that existed in the first century. Such responses lacked the element of debate that higher achievers set up in response to the question. Some glimpses of the theological significance of Jesus' death emerged if *any* of the scholarship was understood. Typically lower level responses outlined some elements of the question before rambling on to an unjustified conclusion. Some tried to stretch out the essay with an unbalanced rendition of the synoptic element of the question by appealing to more than one other area of study rather than focusing on the actual question.

Centres are to be congratulated for the very high standard of responses to Q4. This was a very good year in this respect.

There has been evidence of very high-quality work this year and many essays that were awarded full marks did not necessarily fill 8 pages but they all have an academic purity about them whereby the non-expert could learn about the subject by reading these. The hallmark of such essays is the clarity with which the different arguments and counter arguments are juxtaposed and an awareness of the question which takes you all the way to a fully justified conclusion that can be accepted on the merit of how well it was argued and justified. It does not matter which position is arrived at, what matters is how the candidate gets there.

This is an example of a response that earned full marks for a balanced debate which answered the question. Even the synoptic link was integrated very intelligently into a line of argument that made full use of the link to support the thrust of the argument as opposed to being a 'bolt-on' affair. This whole section was also used to support the candidate's own point of view about God but not in a way that detracted from the answer. Scholarship is included and could have been broadened to include more but, in this response, enough has been done to achieve the marks awarded.

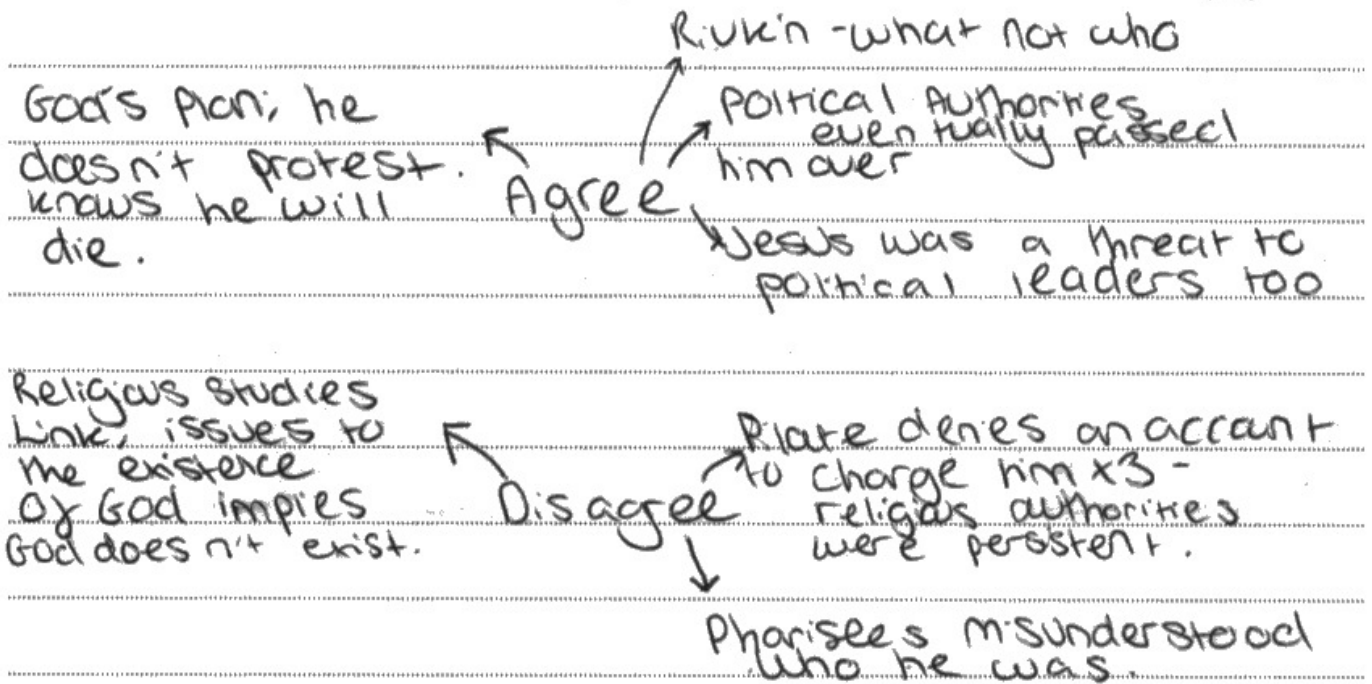
4 'The Jewish authorities were not the only ones responsible for the death of Jesus'

Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.

In your response to this question, you must include how developments in New Testament Studies have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- Study of a Religion (excluding Christianity).

(30)



Since the death of Jesus Christ, it has been widely debated by scholars who was to blame for his death. Traditionally, it has been the view of many that it was the Jewish authorities who were to blame for the death of Jesus due to their persistence against the political / Roman authorities to put Jesus to death.

However, it has since been argued that the Religious Jewish authorities were not the only one to blame for Jesus' death, as John's Gospel suggests that the political authorities and the fact it was God's plan play a role in the death of Jesus.

This essay will argue that it wasn't just the Jewish authorities who were responsible for the death of Christ.

To begin, readers of John's Gospel would suggest that it had a significant contribution in the death of Jesus Christ. This can be seen most notably in the chapter: Jesus' arrest in John. This is because John's Gospel depicts Jesus as having a sense of control in his death, for example, John's Gospel leaves out the prayer of anguish (where Jesus asks God to be spared) which the Synoptic ~~Gospels~~ Gospels all include. Additionally, Jesus willfully gives himself up for arrest and throughout John's Gospel he seems ~~away~~ aware that he will die in the future; "My hour has not yet come." Therefore, this leads some scholars to argue

it was not just the Jewish authorities that were to blame for the death of Christ because John's Gospel depicts Jesus' death as being part of God's ultimate plan rather than just a sentencing from the Jewish.

However, this view can be ~~centered~~^{countered} when considering the view from philosophy of religion. Sir Philosophers such as Mackie and Dawkins have argued that the evil in our world and the inconsistent triad (God's omnibenevolence, God's omnipotence & evil existing) is sufficient evidence to suggest that God exists. It has even been argued that the death of Jesus expresses the non-existence of God, as it is not an omnibenevolent act to ~~even~~ allow one's only son to die such a painful, sufferable death. In this case, the problem of evil ~~face faces~~ ~~is~~ presents difficulties for the previous argument, as philosophers have argued the empirical proof of evil around us demonstrates how God cannot possibly exist. Therefore, it can be argued it was only the Jewish

authorities that were responsible for the death of Christ, because the problem of evil provides sufficient evidence to suggest God had no role in his death because he doesn't exist.

However, even if ~~in~~ God's responsibility is defeated by the problem of evil, it's still possible to suggest it wasn't just the Jews who were responsible for Jesus' death as we can suggest the political authorities had a role in the death too.

For instance, many of the passages where Jesus comes into conflict with the authorities in Judea happen at a time of Jewish festivals. For example, the cleaning of the Temple when Jesus becomes angry and physical regarding the corruption within the temple, happens during the Festival of the Tabernacle. This is significant because this was one of the three Jewish festivals when Jewish people were expected to travel into Jerusalem & visit the temple. As a result, at the time where Jesus became outspoken and angry about the corruption in the temple,

there would have been many pilgrims within Jerusalem. Jesus' outburst would have therefore worried political figures as they were happening at a time where Jesus could have potentially started a revolt due to the amount of people in the temple. This could therefore support the view that Jesus' death was a result of political expediency, as the Romans were willing to kill him in order to prevent any uprising or threat to the throne. This therefore supports the view that it wasn't just the Jewish authorities who ~~saw~~ ^{were responsible,} Jesus as the political authorities would have felt a threat to their power too.

However, the political contributions to the death of Jesus can be countered by Pilate's unwillingness to press charges against Jesus in his trial. During the arrest & trial of Jesus, Pilate finds 'no reason to charge' Jesus three times when the ~~present~~ religious authorities present ^{Jesus} ~~him~~ to him, because blasphemy was not a crime in Roman law. For instance, when Jesus claims "my kingdom is not

of this earth" (which he does during his trial), Pilate finds no reason to punish him because it does not pose a threat to the Roman earthly kingdom. The fact that Jesus Pilate is so dismissive in terms of sentencing Jesus would suggest that it wasn't just necessarily the political authorities fault Jesus was arrested, as it is clear in these passages that Jesus Pilate did not want to sentence him, yet it was the Jewish authorities who persistently tried to convince ~~that~~ Pilate to condemn him. By looking at it from this view, it seems likely to suggest it was just the ~~same~~ religious authorities who were responsible.

~~However~~ ^{Contrastingly}, by looking at the question from scholar Rivkin's point of view, he seems to be implying it was not just the fault of the religious authorities why Jesus was put to death. This is because Rivkin proposes that we address the question: "what, not who is responsible for the death of Jesus?" Rivkin has argued that the reason Jesus

was sentenced to death was due to the Roman Imperial System; which arguably demonstrates how it was the Jewish and Political authorities' responsibility. This is because of how interlinked religion and politics were. For example, the high priest Caiaphas had been deliberately appointed by the Romans because they knew he would co-operate with them. As well as this the Sanhedrin (council within the Jewish temple) has in hindsight been regarded as a ~~deeply~~ ~~religious~~ political council who worked to prevent any threat to Jewish or Political power. Finally, Ruck pointed out how "Jesus' kingdom in was the Romans' kingdom out". Therefore it is possible to argue that Jesus' claim that "my kingdom is not of this world" was in fact a significant threat to Pilate, however the author of John chooses to leave this out due to his anti-semitism which modern scholars have pointed out John's Gospel as being. Overall, Ruck, and this essay would conclude that the death of Jesus cannot just be regarded the fault of one group i.e the Jewish authorities

because the Roman Imperial system and how everyone was so linked would suggest the death of Jesus was not just the fault of the Jewish authorities, but also the political leaders.

Therefore, I would conclude that Jesus' death was not only the responsibility of the Jewish authorities. What I do

think the problem of evil is sufficient evidence to suggest God was not responsible (as he doesn't exist in my opinion). I do regard the Jewish and political authorities as being closely linked and seeing Jesus as a threat to both their Jewish and political rule. This is because Jesus' kingdom & behaviour in the temple around times of Jewish festivals would have posed a significant threat to the political leaders such as Pilate who did not want his power to be taken away from him for being unproductive in terms of squashing threats to power. Therefore, this idea of political responsibility may have been tainted by John's anti-Semitism.

(Total for Question 4 = 30 marks)

Thus, it was not just the religious authorities to blame.

TOTAL FOR SECTION C = 30 MARKS

TOTAL FOR PAPER = 80 MARKS



The candidate covers the topic comprehensively and clearly answers the question.



Know why you are selecting your material and keep the question in mind in the same way as this exemplar. Consider the inclusion of relevant scholarship.

This is an example of another answer that demonstrated a wide range of knowledge with accurate use of relevant scholarship. Specialist language and terminology are carefully selected and used appropriately, accurately and the candidate clearly had control over the material which was sustained throughout 6¼ pages. The interesting aspect of this response is the more extensive use of relevant scholarship and the candidate also deploys a different approach to the synoptic link. The choice of utilitarianism was very clever because it achieved its purpose of commenting on what is going on when Pilate put it to the people to decide whether to release Jesus or Barabbas – the influence of the majority is clear in this situation and the candidate goes on to argue that it was the people's choice that resulted in Jesus' death. This second exemplar has a different style to the first exemplar and achieved its goal overall.

"Pharisees avoid Politics" - Rivkin Jews: "live & let live" - X
 SECTION C Put on trial
 No - Jewish Auth
 (VIP - P.P in face of God + judged - chose Jews vs P.S)
 - seek pol. stability
 Mess. upris.

Write your answer in the space provided.

4 'The Jewish authorities were not the only ones responsible for the death of Jesus.'

Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.

In your response to this question, you must include how developments in New Testament Studies have been influenced by one of the following:

- Philosophy of Religion
- Religion and Ethics
- Study of a Religion (excluding Christianity).

The Jews
 Yes they were
 → religious group conflict
 eg. clearing temple
 Cupepper for rel. reasons
 (30) blasp. x Christ
 (BRAIN) + 1 am.s + new path saw.
 X.O. Prologue for eg.
 Sadducees in charge of divisions
 - Threat Power temple
 UTL - Bentham & 'free barabus'
 - BUT Mill beyond harm principle

In John's Gospel the lead up to Jesus' trial, and resurrection shows the conflict he encountered with both religious groups such as the pharisees and Sadducees along with the Romans who sought peace which Jesus threatened. On one hand the Jewish authorities were the only ones responsible for the death of Jesus because they threatened them from a religious perspective through what they saw as blasphemy and leading people astray, along with political reasons such as threatening the peace the Romans trusted them keeping. But on the other hand the Jewish authorities are not solely responsible because alone they did not hold the power to condemn someone to crucifixion. Therefore, as Rivkin argues it was due to political expediency as well that the Romans persecuted Jesus in order to keep the peace and avoid a Messianic uprising.

firstly, the Jewish authorities were the

only ones responsible for Jesus' death and this is from a religious perspective. The conflict of Jesus' ministry with religious authority stemmed from Jesus' teachings of Christology which Jews interpreted as blasphemy. Culpepper comments on the fact John wrote of Jesus clearing the temple courts at the beginning of his gospel as thematic. This is because it sets out from the start of Jesus' conflict with 'The Jews' as John calls them, due to religious misunderstanding. In the clearing of the temple courts Jesus says "you are using my father's house" which is blasphemous because Jesus makes a claim to be son of God and while doing it disrupts the sacrifices being made at the temple. This sets up how throughout Jesus' ministry in John's gospel he seeks to show the spiritual importance of faith and using the Passover festival and temple as a way of making money is wrong. Jesus also says "I will raise it again in three days". The christological symbolism of this is that it is prophetic of Jesus' resurrection as Dodd recognises and this shows it was all part of the divine plan. To the Jews the claim was blasphemous because Jesus claimed to hold power over the temple but to believers it showed Jesus' divinity. So the anger showed God as fully human, expressing emotion but the power showed Jesus' divinity. The idea of

Jesus claiming to be God incarnate was not understandable for Jewish authority thus leading to his trial and death. For Jews such as the pharisees who were respected among people as being in charge of the law, by saying it wasn't enough challenges the foundation of their belief and is contrary to their faith, which explains the conflict.

Following on from this, another extract of John's gospel showing the conflict Jesus' ministry had with the Jews is from a political sense. The Sanhedrin was a group described by Rivkin as "political over religious" and they were a small governing body with high priest (Caiphas at the time of Jesus) appointed by the Romans to keep the peace. At the healing at Bethesda Jesus healed a Roman authorities son on the sabbath. This acted a threat to Jewish authority power as working on the sabbath ~~was~~ is not allowed. Jesus just claimed "my father is always working", from a Christological sense this shows Jesus' pre-existence and part in the creation process but to Jews it seems blasphemous. In relation to political instability Jesus through this sign of healing shows his divinity which subsequently leads to more followers and a risk to the stability Caiphas was in charge of keeping, thus enough of a threat to provide a good reason for Jesus' death. This relates to the 'divisions'

division
"divided"
to
believe.

Brown
John
cryptic

and how "more and more people began to believe... does our law condemn?". This ~~shows~~ links back to the prologue as described by Hooker "the groundwork key to unlocking the gospel", meaning through the gospel we can understand the rest of John as the key things are set out. In terms of division in believe there is a theme of light and dark with light representing believe and dark misunderstanding. The division reflect the choice that John sets out - choosing the "light of God" - Jesus or darkness. Raymond Brown comments on through the trial and Jesus' condemnation John is writing to cryptic Christians and the Johnainne community in reassurance that the Jewish authorities responsibility for Jesus' death and conflict was part of the divine plan, as Jesus set out "the new path of salvation" ("I am the true vine") in his ministry. Finally, another evidence of Jesus' threat to power leading to his death is again at the temple. The saducees are in charge of the temple and the pharisees passover and so Jesus directly undermined two of the most prominent Jewish authority groups.

But, on the other hand the Jewish authorities are not the only ones responsible for Jesus death, but the political authority of the Romans also played a part. The Romans tolerated

the Jewish religion as their two focuses were on tax and peace. Jesus threatened both of these eg. by refusing tax "I only serve God" and threatening stability by his large following and resulting in the risk of conflicts and riots. Rivkin argued that Jews had a "live and let live" outlook and so would not have been responsible for Jesus' death in terms of religious outlook. Moreover, one couldn't be persecuted for blasphemy. Despite in John the pharisees being made out as the 'enemy' they were respected by Jews and came into conflict with Jesus because his spiritual interpretation was contrary to their foundation of believe. But this does not mean they were responsible because as Rivkin states "the pharisees avoided political affairs". So, it was not Jewish authorities alone. Jesus' arrest happened at night (link to the prologue theme) and there was debate among the political authority as to Jesus' guilt "does our law condemn?" as said by Annas. The trial in front of Caiphas was short and in John in front of Pontious Pilate long. Showing restoring political stability was the motive for Jesus' death. Culpepper writes that Pilate was the one on trial as his chose was really between the Jews - adhering to their demand of persecution to keep the peace or saving Jesus. This shows the conflict with the Jews created

political unrest and so the real issue was not blasphemy but political expediency. Culpepper describes how "in the face of God" Pilate ~~is~~ seems confused for choice which is out of his usual character. When Pilate puts the decision down to people they say "free Barabbus" (which is ironic as they are persecuting the son of God over a real criminal showing misunderstanding of Jesus' ministry). The fact that Pilate does this shows the Romans part in Jesus' death as they held the deciding power. When Pilate puts it up to people to decide it links to ethics and utilitarianism which is the greatest good for the greatest number of people (Bentham). This shows Jesus' death was down to the Roman political authority because Pilate choose to let the people choose so the outcome keeps the most people happy in order to regain peace and an orderly society. However, arguably it does not fit Mill's utilitarianism because of the harm principle - the people's choice resulted in Jesus' death. So, in agreement with the statement Jesus' death was beyond the responsibility of the Jews because as Rinkin argues it was for political over religious reasons.

To conclude, in his ministry Jesus had conflicts with the Jewish authorities by challenging their

fixed mindset to open their minds to the true meaning of faith. This is shown in John's gospel through Jesus' bold divine and messianic claims while preaching God's love and gift of salvation through Christ. But persecution cannot occur on religious grounds despite Culpeppers' argument and so it came down to the Romans who put Jesus to death due to his ministry causing unrest between people thus risking political instability.



ResultsPlus
Examiner Comments

The candidate is really in control of the topic and selects relevant scholarship and detail to support the debate.



ResultsPlus
Examiner Tip

There is no substitute for knowledge of the material, and it is sensible to select a link which inevitably adds to the quality of the answer because of its aptness.

Paper Summary

A very good year's work has been done by centres and candidates, in general equipping candidates to respond well to the demands of this paper. Candidates appear to enjoy the material they study and are able to respond with enthusiasm.

Based on their performance on this paper, candidates are offered the following advice:

- Respond to the specific demands of the question by tailoring relevant information.
- Practice writing to timed practise questions using the exam timing.
- Use the answer booklet correctly and avoid unnecessary attachments.
- Support points made with examples and relevant textual detail.
- Express your viewpoint clearly where AO2 is required.
- Continue to develop a good range of scholarship.
- Take care with subject specific spellings (terminology and scholars).

Grade boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<https://qualifications.pearson.com/en/support/support-topics/results-certification/grade-boundaries.html>

