

Examiners' Report
June 2018

GCE Religious Studies 8RS0 03

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Introduction

This year was the second sitting of Specification 2016 AS Level Religious Studies and centres across the country are to be congratulated for the academic grasp of the subject possessed by their candidates whose scripts were a privilege to read. These achievements are only possible through the hard work and dedication of centres that drew together a wide range of their own resources to empower their candidates within this subject. New Testament Studies is one of three papers that candidates can choose to demonstrate their knowledge, understanding and skills in Advanced Level Religious Studies. The marks from each individual paper contribute to one overall subject grade.

The paper was set as follows:

Q1 Topic 2.2: Titles of Jesus –Synoptic gospels - ‘Explore’ question

Q2 Topic 2.1bThe influences of Hellenism John’s Gospel ‘Assess’ question

Q3 Topic 3.1a Synoptic problem/priority of Mark ‘Assess’ question

Q4a Topic 3.2Authorship of the Fourth Gospel. Two part essay Part a)

Q4b Topic 3.2 Purpose of the Fourth Gospel.Two part essay Part b)

Key lessons could be learned and applied in terms of tackling the new style questions and although it was good to see less blank responses for questions that were not revised there are a few pointers that will help candidates performance.

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. 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, the 8 mark Explore questions in Q1 and 4a should be answered succinctly without discussion or analysis. Full marks can be obtained by focusing solely on the factual information required to answer the question. These questions are targeted towards the A01 assessment objective which is about demonstrating knowledge and understanding.

Thirdly, the two 9 mark Assess questions can only gain full marks if there is evidence analysis or evaluation. A narrative response that omits to analyse and evaluate aspects of the A01 material will reach a ceiling of marks.

Fourthly, Candidates who spent far too much time on Q1 and/or Q2 would be better advised to answer the two-part essay question in 4a and 4b first, whilst keeping an eye on timings, as cumulatively these add up to 28 out of 54 marks – almost 50% of the mark. The 20 mark extended essay question in 4b represents a significant 37% of the available marks for the whole paper and ultimately a brief and rushed response to this question can impact on an otherwise successful paper. Candidates cannot afford to spend too long on Questions 1-4a and there was evidence in this sitting of time management issues.

Fifthly, candidates continue to misuse the answer booklet by not writing their answers in the correct sections. The official statement by Pearson on this issue is: ‘Both ePen items and scripts with attachments are directed to all examiners. There is no advantage in attaching additional pages when there is space available for the item in the answer book’.

Candidates were expected to answer ALL questions on the paper and this year most candidates attempted all the questions on the paper. Successful candidates managed their time carefully and used a range of scholarship in their answers. There is evidence of some very good work on the New Testament and candidates in this session demonstrated very good knowledge of more modern scholarship in their work alongside the traditional sources. The best answers paid clear attention to the demands and wording of the question and wrote full and detailed responses carefully noting the demands of the questions. It is important to note that candidates who gave general responses to a topic rather than addressing the particular question tended to be less successful as they could 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.

Overall, candidates were very well taught by centres and the most successful candidates produced impressive responses that evidenced sound learning, engagement with the subject matter and accurate knowledge of not only the textual content but also of relevant scholarship.

Question 1

This question asked candidates to explore the key ideas contained in the titles of Jesus in the synoptic gospels. The command word 'explore' required candidates to demonstrate understanding by investigating different reasons, concepts and ideas demanded by the question. Candidates needed to know which titles of Jesus can be found in the synoptic gospels and to understand that the 'I am' sayings from the Fourth Gospel were not required by the question.

On the whole candidates' responses to the question concerning the titles for Jesus within the synoptic gospels were impressive. The best responses showed a detailed understanding of the gospel narratives and key areas for debate and discussion including the messianic secret and debate regarding the eschatological significance of the title Son of Man. Many candidates achieved the highest marks by a systematic review of key titles, offering a concise paragraph on the titles Christ, Son of Man, Son of God and Messiah. Some explored the concepts of teacher or Lord. Most candidates programmatically worked through three titles, the most common being: Son of Man, Son of God and Messiah; the level of detail presented by the majority enabled access to top Level 3. Indeed, most responses were awarded full marks for depth of knowledge rather than breadth.

Some candidates misunderstood the question and discussed at length the 'I am' sayings in the Fourth Gospel. While credit was given for relevant material this did mean that many candidates did not receive reward for impressive subject knowledge. Others in the lower range depressed achievement by irrelevant exploration of miracles

This question highlighted the importance of candidates reading the question carefully and having a grasp of the layout of the specification. There was a clear distinction between those candidates who had gained a thorough understanding of the course content and those who had not.

This is a good example of a script that answered the question succinctly without discussion or analysis. Full marks can be obtained by focusing solely on the factual information required to answer the question.

1 Explore the key ideas contained in the titles of Jesus in the synoptic gospels.

One of the titles that Jesus is called by is the Son of God. This has huge significance for today's Christians and to the Jews at the time of Jesus' life. Jesus is called the Son of God which makes links with the fact that he is a divine power ~~with~~ supporting the main focus of the gospels which is to prove the point that Jesus should be worshipped. This title also links to the idea that Jesus is an incarnation of God.

Another title of Jesus is the Son of man. This means that Jesus is also human as well as being the son of God, the highest divine power, which further alludes to the idea that Jesus is an incarnation of God as he is both human (son of man) and God (son of God). However, this title is not viewed as one of the ~~most~~ important titles of Jesus, as simply claiming to be son of man does not hold much significance.

The final title of Jesus is that he is the Messiah. This holds a huge significance, particularly for the Jews of the time, as him claiming to be the Messiah, as stated in the synoptic gospels, links to the central Jewish belief that one day the true Messiah will return and save the Jews taking them to the Holy Land.



ResultsPlus
Examiner Comments

This candidate was awarded 8 marks.

The candidate has solid knowledge of the content and covers three titles with enough detail to fulfil the criteria for Level 3.

This second response is fuller than the last one that earned full marks. This exemplar offers a full range of factual knowledge and is representative of many scripts that earned full marks.

1 Explore the key ideas contained in the titles of Jesus in the synoptic gospels.

There are many key ~~ideas~~ ~~concepts~~ ^{titles of} Jesus within the synoptic gospels. One key title is the son of God. In Mark, a synoptic Gospel, chapter 1 verse 1 refers to Jesus Christ being the 'son of God'. This instantly reveals Jesus as the son of God as shows his divine identity and a uniquely high christology. Also, the son of Man is used in the synoptics to describe Jesus and it is also Jesus' preferred title. An example of this would be with the healing of the paralysed man in Mark's Gospel by saying to the religious leaders 'the son of man has authority to forgive sins'. This reveals Jesus to be God and part of the Holy Trinity as only God can forgive sins. Also, the Messiah is another title for Jesus as shown in Caesarea Philippi as Peter refers to Jesus as the Messiah. However, religious groups like the zealots expected a warrior Messiah but Jesus shows that he is only here for peace when arriving on a colt into Jerusalem.



The candidate has packed in a full range of material and no time is wasted because each line adds to the overall content.



Keep focused on presenting accurate knowledge within the timeframe.

This is an excellent response that exemplifies the best quality answer that provides a wealth of textual detail as the facts are presented. Three titles of Jesus are explored very fully. The candidate is clearly very well prepared for this topic and manages to write in depth under exam conditions and produces an impressive answer.

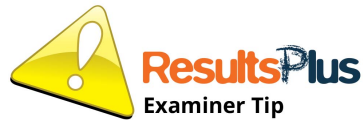
1 Explore the key ideas contained in the titles of Jesus in the synoptic gospels.

In the synoptic gospels Jesus is given names like son of Man, son of God and Messiah, hinting at his divinity and relationship with God. Son of Man is the title Jesus mostly uses for himself - and in fact it's used around 88 times. The Hebrew "son of..." is a common idiomatic idiom to suggest sharing the exact same features and nature of something, so here Jesus is sharing his fully human nature - as son of the virgin Mary. This title was rarely used in the Old Testament so it had no real significant meaning ~~at~~ and no one would be confused when Jesus called himself it. Still, it is mentioned in the apocalyptic and futuristic texts of Daniel, suggesting son of Man was prophesied.

Son of God, like ~~same~~ son of Man, suggests Jesus shares the same nature as something but in this case God. So here Jesus is sharing his fully divine side as son of God and one with God. Jesus used son of God and son of man can be taken together to show Jesus' ~~own~~ metaphysical dualism. Jesus sometimes used the title son of God for himself and often used this idea of father-son relationship to explain his closeness to God. In the Old Testament it was used to refer to Israel, heavenly beings, leading individuals and kings. Jesus was crucified for claiming to be the son of God as it was blasphemous to call yourself a king. Messiah or Mashiach in Hebrew and Christos (meaning Christ) in Greek means 'anointed one' which ~~was~~ suggests the bearer of the title is blessed for a particular role - often ~~to~~ to save Israel which is exactly what Jesus supposedly did. However at the time of Jesus^m it was often associated with ^{political} kings or prophets ~~maybe explaining why it appears that Jesus hid~~ (Total for Question 1 = 8 marks)
~~the fact that he was the Messiah (with many other's Messianic sects) - to prevent confusion with being a political king~~



There is no substitute for accurate detailed knowledge. Hard work pays off.



Practise questions beforehand as time management is crucial.

Question 2

This question asked candidates to assess the view that Hellenistic influences are central to the Prologue. The command word 'assess' required candidates to apply reasoned judgement of factors to reach a judgement regarding their importance/relevance to the question context. The expectation of this question is that AO1 knowledge and understanding of the subject matter will underpin A02 analysis and evaluation and the question demanded that the implications of Hellenism for the Prologue be assessed and to reach a judgement as to how far Hellenism can be considered as a central influence in the Prologue . Once again, there was a clear distinction between those candidates who had gained a thorough understanding of the course content and those who had not. Some less confident candidates wrote about Hellenistic influences in the synoptic gospels and others missed a key element in the question regarding the evidence for the centrality of Hellenism in the Prologue. Marks were missed if the wrong topic focus was pursued or the question itself ignored.

There were some really excellent answers whereby candidates who understood the demands of the question were able to discuss the relevant content and accessed the best marks. The best responses were characterised by the ability to assess and evaluate the implications of Hellenism for the Prologue and the wider world of the Fourth Gospel. Many responses showed a detailed understanding of the key philosophical movements of the time, and were able to articulate beliefs within Stoicism and the respective contact points in the Prologue. Other students took a structured approach, assessing the significance of concepts including the Logos, Light and Life and other examples of dualism in the text. These responses were underpinned with a secure knowledge of the content of the Fourth Gospel and occasional reference to scholarship. Popular scholars referred to included Smalley, Hooker and C.H.Dodd.

At the lower range candidates showed a lack of understanding of the meaning of the terms of the question and so offered vague or generic responses. Some candidates chose to assess key elements of the Prologue in general and so were limited in their ability to access the best marks by a failure to directly answer the question. A few candidates tried to develop their answers by pursuing other elements in the gospel which they considered to be more central e.g. Jewish influences but most candidates who tried this line of reasoning ended up with more diffuse answers which lacked a specific focus on Hellenism. Weaker answers either failed to demonstrate a sufficient knowledge of the course content or completely misunderstood the demands of the question.

This excellent answer assesses two sides of a debate regarding Hellenistic influences in the Prologue and balances the response with sufficient detail to warrant full marks. The response shows clear control over the material plus the ability to construct coherent and reasoned judgements of the full range of elements in the question.

2 Assess the view that Hellenistic influences are central to the Prologue.

Hellenistic influences are central to the prologue as they explain some of the themes of the Gospel. Logos is a key theme of the gospel in the English translation is word but that is not everything that the past readers would have thought the word meant. Logos in Hellenism represents forms. This is where in Hellenistic culture they believed that there was a ~~perfect~~ perfect form that one could reach ~~however~~ however logos in Hellenism also represented a rational concept. Although they believed in ~~the~~ this perfect form they did not believe it was actually possible and instead suggested thought that it helped guide them in how to lead their life. However this is thought to be the plan of John as logos in Hellenism also represented incarnation where Jesus represented the form and brought knowledge and guidance as they expected a form to provide. This means that Hellenistic influence are central to the prologue because to understand these key ~~themes~~ themes you would need to be aware of Hellenistic culture which most readers of the ~~new~~ fourth Gospel did due to the Hellenistic influence that there was.

However arguably Hellenistic influences are not central to the prologue because the most central influences are the Jewish influences. This can be seen as many of the themes have Jewish influence and these themes are key to ~~understanding~~ ^{understanding} the prologue. For example logos is ~~the~~ Jewish

represented light. This is where the ~~year~~ light provided a guidance that no darkness or sin can put out logos in ~~the~~ Judaism also represented creation ~~of~~ of power. This is where God's word created nations 'let there be light'. Another key theme of the ~~the~~ prologue is where logos in Judaism represented incarnation. This is because the idea that ~~and~~ Jesus is God in the human body is absurd to Jews so the idea of logos helped represent this, ~~this~~ this can be seen where He 'word became flesh'. This shows that Jewish influences are key to the prologue and understand what it means.



ResultsPlus
Examiner Comments

This answer focuses nicely on the question and reaches the upper parts of Level 3 in both AO1 and AO2, it scored 9 overall. An obviously comprehensive piece.



ResultsPlus
Examiner Tip

Solid learning pays off. Stay on topic.

This next exemplar shows a response that covers a very limited range of knowledge. The candidate is not comfortable with the topic and may not have revised it.

^{Greek}
2 Assess the view that Hellenistic influences are central to the Prologue.

Hellenistic influences are central to the Prologue as there are references that relate to Hellenist culture. Hellenistic means Greek influence. This was prevalent during and before Jesus' life. The Greeks were in power during this time and had a major impact on Jesus' life as their culture and law made Jesus the way he was.

Roman influences are central to the Prologue as Jesus was crucified and then he resurrected. If Jesus wasn't crucified then the crucifixion and his death would not be reason for his resurrection. Crucifixion is a method of killing someone, who had not committed a crime, and it's only been used by the Romans. Jesus being pinned to the cross links to the Prologue as there is references to ~~the~~ pins. However some may argue that

x



ResultsPlus
Examiner Comments

This examiner was awarded 3 marks.

This answer indicates that the candidate did not really know the topic and moved on to assess material that was not demanded by the question.



Marks cannot be awarded if the material is not there. The response must be on topic to be creditworthy.

Question 3

This question asked candidates to assess the view that the priority of Mark is convincing. The command word 'assess' required candidates to apply reasoned judgement of factors to reach a judgement regarding their importance/relevance to the question context.

The expectation of this question is that A01 knowledge and understanding of the subject matter will underpin A02 analysis and evaluation and the question demanded that the 'significance' of selected A01 material be addressed. Candidates needed to know how the priority of Mark fitted into the context of the synoptic problem. It would not be sufficient to list elements of the synoptic problem without pointing out some detail on the priority of Mark and what this meant. The majority of candidates were able to discuss the priority of Mark in detail and correctly identified relevant scholarship.

On the whole the question was answered to a good standard by the stronger candidates and there was a clear distinction between those candidates who had gained a thorough understanding of the course content and those who had not. However, this was the weakest question on the paper for some candidates who clearly had not revised the topic and either left a blank page or offered only a sentence or two. Some candidates made an effort to respond to the question but a lack of detailed understanding of the key material to be addressed impaired their progress. A minority explored the theological emphases of Mark's gospel but, unfortunately, this material could not be credited to any great degree because there was insufficient discussion on the priority of Mark as demanded by the question.

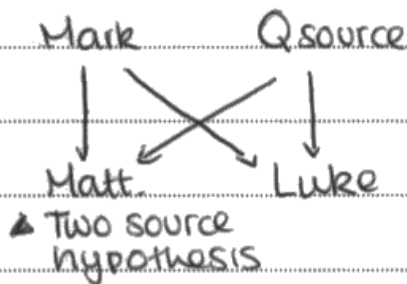
The more successful candidates either possessed a detailed knowledge of the rationale behind Markan priority or were able to adapt their understanding of the synoptic problem to satisfy the demands of the question. Such candidates understood the literary relationship between Matthew, Mark and Luke and were able to contextualise the priority of Mark accurately. The best responses were characterised by accurate application of scholarly thought in regard to the development of hypotheses and the capacity to summarise the nature of the priority of Mark.

Achievement was affected in the lower range by irrelevant exploration of other options not required by the question and a few candidates had clearly confused their material or either misread the question.

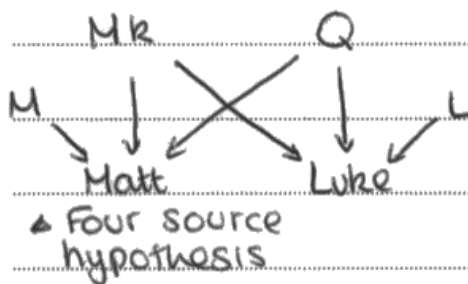
This is a very good example of an answer which makes great use of the topic content to focus on the question. The candidate was able to assess the view regarding the priority of Mark and presented a very clear assessment.

3 Assess the view that the priority of Mark is convincing.

Source criticism argues that Mark was the first gospel; the two source and four source hypothesis rely on it.



The two source hypothesis, devised by Griesbach, states that Matthew and Luke's Gospels took material from Mark's Gospel and the Q source. This makes sense as only 5% of Mark's gospel is unique to him.



However, while Matthew and Luke share 170 verses, Luke has 500 unique verses and Matthew has 280 unique verses. Therefore Streeter devised the

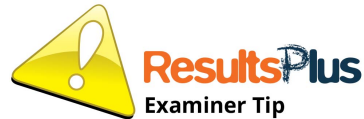
four source hypothesis, reinforcing the priority of Mark by claiming that Matthew and Luke's communities contributed to their gospels.

Mark's Gospel is the shortest and many parts of it are ~~omitted~~ omitted or redacted down into simpler terms in later Synoptic Gospels. This is convincing for the priority of Mark as the gospel would be shorter as it was written early on in the early church for persecuted Christians in Rome, therefore there is a lack of development and clarity of ideas and a lack of sources, since many Christians would be hiding their faith if persecuted.

In addition source, form and redaction criticism rely on the priority of Mark as it helps to develop ideas of kerygma and early logos.



This answer focuses nicely on the question and reaches the upper parts of Level 3 in both AO1 and AO2, it scored 9 overall. The candidate knew the material very well.



There is no substitute for either depth or breadth. Fluency in the topic really does achieve high marks.

This answer is very well argued and supported with scholarship, accurate content and an assessment of the view that is totally coherent. The candidate knows the topic very well and handles the question fluently.

3 Assess the view that the priority of Mark is convincing.

Markan priority is used in Two Source Hypothesis (TSH) by Hermann Wiesner. TSH argued that Mark was used as a source for Matthew and Luke, as well as a lost, unknown source referred to as Q. This solves both the double and triple traditions found in the synoptic gospels (SG). On the other hand, it can be argued that this doesn't explain content unique to Matthew and Luke, i.e. only found in them and nowhere else. Countering this is a theory by Burnett Streeter, who created four source hypothesis (FSH). This ~~could~~ took the premise of TSH but added ~~to~~ an unknown source for Matthew (M) and Luke (L). These two unknown sources would therefore explain the exclusive content in Matthew and Luke, while maintaining the strengths of TSH. Therefore, the priority of Mark is convincing.

On the other hand, William Barme offers an alternative hypothesis, called the Two Gospel Hypothesis. This argued that Mark was actually last of the SG, and that ~~while~~ Luke and Mark used

Matthew as sources (Matthean priority).
This can explain the double tradition.
On the other hand, scholars can argue that Mark seems to be a very stripped down overview of Matthew and Luke if it used them as sources, while offering little new information; it can be argued that this alone is proof of Matthean priority. However, Farmer can argue that this is the only theory that solves the double tradition as well as maintaining Matthean priority, which was the tradition in the era of early Christians e.g. Augustine - who ~~is~~ likely

(Total for Question 3 = 9 marks)

had a better understanding of what ~~was~~ ^{came first out of the SG than us.} therefore, the priority of Mark isn't as convincing.

TOTAL FOR SECTION A = 26 MARKS



ResultsPlus
Examiner Comments

An extensive and well organised response gaining the full 9 marks.



ResultsPlus
Examiner Tip

Know the specifics and use this to answer the question.

Question 4

Question 4a

This question asked candidates to explore views about the authorship of the Fourth Gospel. Candidates were expected to demonstrate clear knowledge of different possibilities for the authorship of the Fourth Gospel and to be able to provide a reasonable range of suggestions.

The majority of candidates enjoyed success in responding to this question. In the most successful responses candidates gave a detailed survey of the suggested authors for the Fourth Gospel. A common area of misunderstanding centred on the role of John the Baptist. Several students suggested him as author, rather than some disciples of Jesus who had been of the school of John the Baptist. Some candidates misunderstood the question and gave a summary of potential purposes for the Fourth Gospel but these instances were rare. Candidates did well by 'getting to the point' immediately and covering their range of authors with enough detail to earn full marks. The best responses were able to give detailed and nuanced answers, supporting the varied solutions with text from within the Fourth Gospel itself, or with accurate reference to Patristic sources.

The most impressive responses extended a range of possible authorship across at least four options including John the Beloved, John the Elder, the Johannine community and even managed to cover some lesser well-known options such as Lazarus; all options for authorship were discussed with accurate knowledge of how the academic community supports or rejects these options.

Question 4b

This question asked candidates to analyse the key purposes of the Fourth Gospel. The command word 'analyse' required candidates to deconstruct information and/or issues to find connections and provide logical chains of reasoning in order to make judgements regarding their importance/relevance to the question context. Candidates were expected to know at least a couple of classic key purposes of the Fourth Gospel and the best responses organised their response under five purposes amongst which the most often cited were evangelistic, Christological, Soteriological, and Theological. Other purposes that were less frequently mentioned included correcting theological error, and supporting the early believers who were persecuted. There was no requirement to cite a particular number but most candidates were able to analyse at least three purposes in some detail.

Responses to question 4b were mostly very competent and earned marks for their diligent preparation and sound grasp of the key content. There were a range of paths taken by students, with some working through key texts studied within the gospel to reveal the potential purposes of it while others chose to take John 20:31 as a programme to follow. Some of the strongest candidates deployed a wide range of evidence from the gospel itself and clearly connected different content to each purpose that was identified.

Whilst this question was mostly done very well by candidates who had clearly prepared the Fourth Gospel; this question revealed the time pressure of the paper, with many responses starting well but stopping abruptly. The lesson to be learned here is that of time management and some candidates might have fared better if they tackled the two part essay question first. There is no need to write three pages on Q1 if this means that time will run out on the questions that carry most marks.

In this exemplar there is clear coverage of the authorship of the Fourth Gospel in part a) and the response in 4b) has a close focus on the key purposes of the Fourth Gospel deploying wide subject knowledge and use of appropriate scholarship. This response represents very well what can be

expected in a full mark response. The candidate clearly knew the topic and managed to write a well organised answer in the time available. Assuming that all other questions have been answered similarly there are signs here of good time management and the reward for full, accurate on target work is access to the highest levels because hard work pays off.

before 70 AD
JAT ROB
TEMPLE

1st
Ephesus
P 52.

End
Sophist.

SECTION B

John beloved disciple
John Mark
John Elder

eye witness
detail

Answer ALL questions. Write your answers in the spaces provided.

4 (a) Explore views about the authorship of the Fourth Gospel.

(8)

In the fourth Gospel there are many perspectives around authorship to speculation of who wrote it. At the time it was written there are 3 main time frames in which the Fourth Gospel; Before 70 AD, the 1st century and 2nd century. JAT Robinson argued for before 70 AD as there was no mention of the temple in Jerusalem falling. And the detail within the Gospel was specific so may have been eyewitness. A suggested author for the time is John the beloved disciple. He was not named but was close to Jesus, and named 'beloved one' so he would be a suggestion. In the 1st century it would be argued it was written by evidence of the 5 papyrus and Papyrus 52 which prove this date. It was argued John the elder may have written it as he was older, but he also may have been dead during 1st century which would act this. Finally it was proposed authorship dated around 2nd century, this ^{being} because of the sophisticated writing seeming almost hymn like. ^{Brown} (1900s) and the metaphors throughout ('I am saying') that suggest a later writing. There were ~~also~~ ^{also} other proposed authors such as John Mark who was argued as having took place at his mother and may have been the naked man at Gethsemane. Finally Mobergton suggested Lazarus due to there being no name mentioned.

(b) Analyse the key purposes of the Fourth Gospel.

Christological
Theological
Isthenological
Evangelical

persecution

(20)

Plan

List above + I am saying x4 + miracles x 7

Prologue + Messiah

Essay

Within the Fourth Gospel there are many key purposes and signs that support them. There are 5 main categories of purpose, this being: Evangelical, Christological, Isthenological, Theological and to help those being persecuted. Within these are important factors that are used to present these in different ways, this being the prologue, I am saying and the 7 miracles.

The purpose of Christological is to teach of Jesus to gentiles and Jews, so they may believe. This is supported by the prologue which tells the way 'in the beginning was the word and the word was with God and the word was God'.

The isthenological being it teaches people about Jesus and his links to God (also linking to Theological).

The I am sayings are also significant within this as they teach of what Jesus came to do. The I am saying was linked in ways, to most of the Fourth Gospels purposes. The saying being:

'I am saying was linked in ways, to most of the Fourth Gospels purposes. The saying being:

'I am the bread of life', 'I am the true vine', 'I am

the light' and 'I am the gate/shepherd' In terms of Christological, the bread of life suggests that God came to satisfy all needs on earth that regular food and bread cannot. Finally, the miracles are significant in teaching of Jesus. eg. The water into wine story shows Jesus' purpose and that he has a particular 'time' to present himself, to help teach of his message.

Evangelistic and soteriological are important as Evangelistic is for the conversion of Hellenistic Jews and soteriological is for salvation. Evangelistic can be supported by the evidence in the prologue stating 'those who believe will become children of God' so is convincing people that if they believe, God can guide them. This also links to bread of life as darkness and the light of the word. As the light, Jesus will guide people who are blinded by the darkness and into life with him - on the Messiah he came to do this. The sign of healing the official son supports this as when he healed the son the official and his household believed - a conversion to Christianity. The healing of blind men also links as metaphorically he is

spiritually allowing the man to see. So the purpose of the Gospel here is to help people understand and believe in God as Jesus is the gate and good shepherd present here as leading his lost sheep through the gate of heaven into salvation. This links to the feeding of 5000 - giving people food also links to spiritual hunger and Jesus offering satisfaction in this - Jesus' eternal life with ^{God}.

The main purposes are theological, which proposes the idea of 'who is God?', and helping those being persecuted. Theological purpose is what makes people believe - to linking back to the 'word' in the prologue, and the use of 'I am' linking to burning bush 'I am who I am'. This again shows the reasons for God's purpose on a whole. All of the miracles link to this in some way, especially that of walking on water, showing God's superiority and the way Jesus and Jesus are one.

Significance is the helping persecuted Christians. Jesus and John through his Gospel

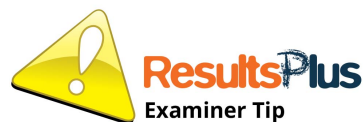
are allowing those persecuted to know it is
always one and the same purpose is there
for them in heaven by God's side.
Therefore there are many purposes of the
Fourth Gospel focused around the message
Jesus brings to the world. The I am sayings
prologue and Miracles are clear ways of
presenting these purposes through different
means.

> disprove polemics - monotheism, baptism, dietetics
& Jesus is Messiah



This candidate was awarded 8 marks for Q4a and 20 marks for Q4b.

It is possible to achieve full marks in the allocated space for 4a) and part b) demonstrates a well-thought out response with accurate scholarship and relevant subject knowledge.



Remember that this question is a two part essay. Exploit the natural progression of thought from part a) and build up the analysis of the topic in part b).

4a offers a good example of a concise response to the 'explore' question that demands factual knowledge. 4b is of a reasonable length for achieving top Level 3 (most candidates did not write more than this). However, to go into Level 4 more evidence of wide knowledge is required. This was still a well-balanced script that earned full marks in part a) and just needed a little more material added to the part b) assessment and analysis element of the question. Candidates might consider answering the essay question first to avoid running out of time.

This essay scored 8/15

4 (a) Explore views about the authorship of the Fourth Gospel.

(8)

John, the beloved disciple, son of zebedee is the traditional identification of the author of the fourth gospel. This is supported by Irenaeus' second century writings - 'Finally John, the disciple of the Lord, who had also lain on his breast, has published a gospel while residing in ~~at~~ Ephesus.' John, the apostle, is also only referred to as the collective 'sons of Zebedee', indicating that he is the author. Furthermore, the beloved disciple has a friendly rivalry with Peter, and no one fits this role more than John. In addition, Wenham argued that the author is a Jew, an apostle, an ~~eye~~^{eyewitness} and a scholar that hails from Palestine. John, son of zebedee, fits in all of them. However, some critics may argue that John was a fisherman; he could not have written such a sophisticated Gospel. However, as shown in Mk 1:20, John was a wealthy fisherman, and they were usually well educated. Some critics argue that John the beloved disciple could not have been the author as his ideas are too developed for the time period. However, ~~the~~ the ideas in St. Paul's letters were not underdeveloped.

(b) Analyse the key purposes of the Fourth Gospel.

(20)

Many scholars argue that John wrote to supplement, replace or update. John may have written the fourth gospel to update the synoptic gospels as kerygma would have carried on to evolve after they were published. ~~###~~ Windisch argued that John wrote replace has society had changed therefore the synoptic gospels were out of date. However critics argue that John wanted to supplement as the synoptic gospels held to prominent a place in the early church.

Other scholars take a different viewpoint, stating that John wrote as polemic or apology. John was polemic against the baptist sect, clearly stating in the prologue that John the Baptist was not christ, but a 'herald' and 'witness' for Christ. John was also polemic concerning the sacramental teaching of the church, stating that to be a christian you must act like one; going to mass alone is not enough. John was polemic concerning the eschatological teaching of the church, placing emphasis on eternal life in the present, correcting the belief the ~~is~~ parousia was imminent. Finally, John was polemic against heresy, ~~###~~ defending the beliefs of christianity from being mixed with gnosticism and docetism.

John's Gospel also served a purpose to those that read it, John's audience. ~~###~~

Some scholars argue that John wrote for unbelieving Jews, seeking to convert. However, the fourth Gospel is polemic against Jews, so it is unlikely that John would succeed after exhibiting such hostility. What is more likely is the view that he wrote for diaspora Jewish-Christians, showing that it is a strength to their faith for remaining in the temple, but also an encouragement if they are forced to leave. John definitively wrote for Christians as the primary purpose of a gospel is to aid existing believers in their growth to Christian maturity. John also wrote for the Johannine community, placing emphasis on the fact that Jesus ~~was~~^{is} both God and man; his Hellenistic audience saw Jesus as only God, while his Jewish audience saw him as only man.

The main purpose of John's Gospel overall is to correct misinterpretations of Christian beliefs after the early church has been established and the Synoptics implemented into faith.

Plan

Why did I write?

- update, supplement, replace

- Polemic

↳ Baptists

↳ sac. teachings

↳ esc. teachings

↳ heresy

→ to convert

→ to help Christians

Who?

- Jews

- Diaspora J-C

- Christians

- J. community



ResultsPlus
Examiner Comments

This candidate was awarded 8 marks for Q4a and 15 marks for Q4b.

Good organisation and attention to detail can result in very clear responses.



The essay question carries a considerable proportion of the marks and must be given adequate time.

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, tailor information learnt to answer that particular question.
- 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 detail to explain the point.
- Express your viewpoint clearly where A02 is required.
- Continue to develop a good range of scholarship in their answers.
- 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:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>

