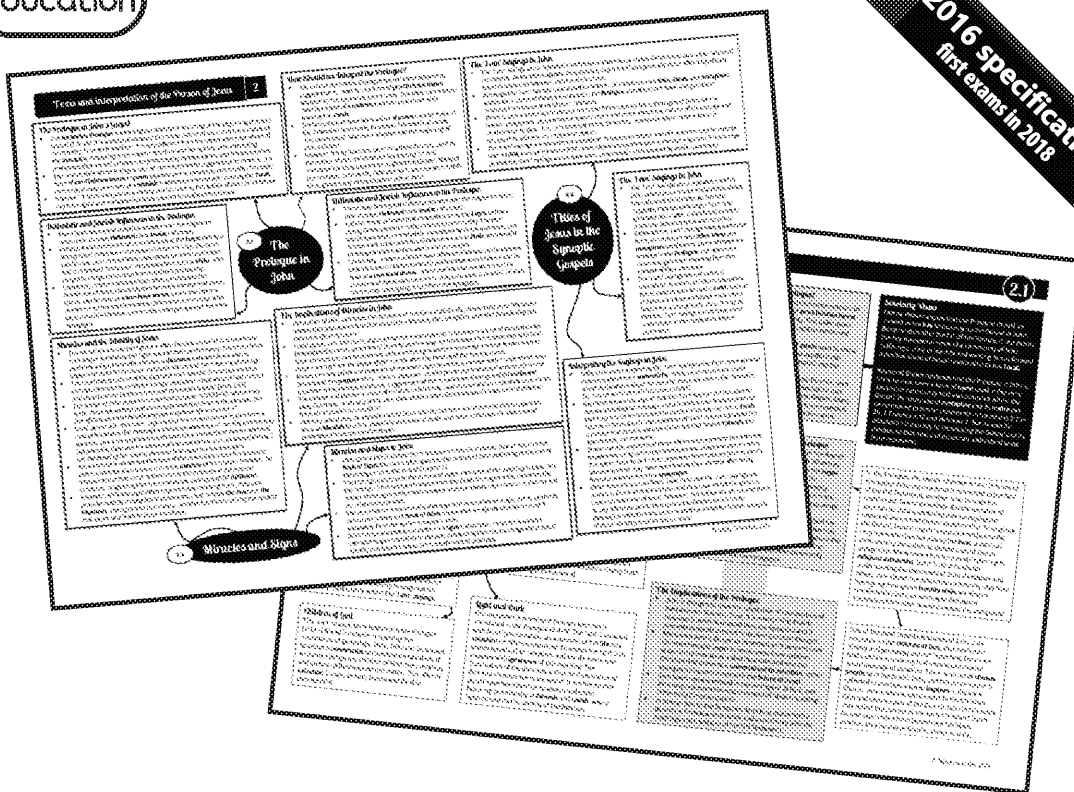


2016 specification  
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# Topic on a Page

## for A Level Year 1 Edexcel

*Paper 3: New Testament Studies*

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# Teacher's Introduction

This resource covers the A Level Year 1 Edexcel Religious Studies specification for **Paper 3: New Testament Studies**, and covers the following content:

- 1 Social, historical and religious context of the New Testament**
  - 1.1 Prophecy regarding the Messiah
  - 1.2 The world of the first century (and the significance of this context for the life and work of Jesus)
  
- 2 Texts and interpretation of the Person of Jesus**
  - 2.1 The Prologue in John
  - 2.2 Titles of Jesus in the Synoptic Gospels and selected 'I am' sayings in John
  - 2.3 Miracles and signs
  
- 3 Interpreting the text and issues of relationship, purpose and authorship**
  - 3.1 Interpreting the text
  - 3.2 The purpose and authorship of the Fourth Gospel

**Remember!**  
Always check the exam board website for new information, including changes to the specification and sample assessment material.

The resource is split into the following sections:

1. **Three A3 topic summary sheets** labelled: **1** to **3**  
These sheets are intended as a summary of the key material in each topic focusing on the main points rather than the detail, so that all important areas are covered without going into too much depth.
2. **Seven A3 subtopic summary sheets** labelled **1.1** to **3.2** covering every subtopic. This presents information on the topic revision sheets, but with additional detail to provide more depth for further insight.
3. **Seven A3 subtopic activity sheets** labelled **1.1** to **3.2**. Each of these sheets covers one subtopic and provides write-on activities for students to complete. Answers can generally be found in the A3 subtopic sheets themselves, but are also provided in a separate answer document (see section 5). Exam-style questions, modelled on those found in the A Level exam, are marked by a pencil icon:  Boxes are provided for notes on these, though students should write full answers on additional paper.
4. **A4 answer pages**. These pages provide more detailed answers to the questions on the A3 subtopic activity sheets; in particular, the long-answer questions. Student-friendly, Edexcel-style mark schemes are also provided for the exam-style questions.

The A3 summary and activity sheets can be given to students to learn in lessons or at home.

As a whole, the resource can be used to help students to consolidate knowledge at the end of a topic/subtopic, or to revise before a test or an exam. Different styles and layouts are used to make the information interesting and to help the students engage with the information in a productive way.

July 2023

**Messianic Expectation and the Birth Narratives**

- In two of the Synoptic Gospels, Matthew and Luke, there are birth narratives at the beginning which seek to connect aspects of Jesus' conception, birth and early life to Old Testament prophecy.
- Matthew in particular details what are called the **proof texts**, specific Old Testament passages that are clearly retell important events in Jesus' infancy, with the aim to support Jesus as Messiah.
- There is the **virgin birth**, which Matthew connects with Isaiah 7:14.
- The birth of Jesus in **Bethlehem** is joined with the prophecy in Micah 5:2-4.
- The fleeing of Jesus and his family to Egypt, echoed in Hosea 11:1.
- The massacre of newborn children by Herod, linked with Jeremiah 31:15.
- There are also less transparent references. Many now claim there is a prophecy that the Messiah would come from Nazareth, even though there is no mention of this in the Old Testament. Either the author is quoting from an unknown text or emphasizing his own.
- Herod's massacre of the innocents is also not recorded by Jewish historians such as Josephus.
- Matthew places much more emphasis than the other Gospels on Jesus' links with the Jewish faith. The author stresses that the proof texts demonstrate how Jesus has come 'in fulfillment of the Scriptures'.
- This emphasis can be linked to the tensions in Jewish communities after the destruction of the Second Temple in Jerusalem in 70 CE. While there was fervent messianic expectation during the life of Jesus, the Jewish community staggered and uncertain about the future of the Jewish faith. Matthew's later date of authorship and concern with Jewish matters may reflect these troubles.

**Prophecy Regarding the Messiah**

1.1

**Christianity and Old Testament Prophecy**

- In the Second Temple era of Judaism, within which Jesus' ministry occurred, there were many prophecies that were thought to potentially herald a coming Messiah, who would liberate the Jewish people from Roman occupation.
- One important figure is the eighth-century BCE prophet Isaiah, after whom the **Book of Isaiah** is named. This work meditates heavily on the destiny of Jerusalem after exile and was deeply influential to Jewish people during this period.
- Another key figure was **David**, a major king of united Israel who is thought to have lived between the eleventh and tenth centuries BCE. Many Jewish scholars during the Second Temple era were concerned with a Messiah coming in the style or lineage of David and reuniting Israel again.

**The Roman Occupation**

- The Romans steadily conquered the Jewish world throughout the first century, notably capturing Jerusalem in 63 BCE. However, it wasn't until 6 CE that they united the regions of Judea, Samaria and Idumea into a single region they titled Judaea.
- This uniting of regions resulted in the Romans taking full control of Judea as a Roman province, rather than just a conquered territory that was effectively a vassal to the Roman state. This was a deeply unpopular decision as it meant the removal of the **Herodian dynasty**, which had previously ruled Judea as a Jewish province.
- The governance of Judea by a Roman **prefect** or **procurator** meant that Judea was subject to Roman law. While religious authorities could to some extent enforce their own religious laws, there were matters they had to cooperate with the Roman authorities.
- Jews were also subject to Roman taxes if they were Roman citizens. Moreover, the Romans employed Jewish tax collectors to gather these funds from communities, resulting in tensions (the Gospels attest) becoming ostracised by other Jews.
- The Romans also liked to incorporate their religious beliefs into conquered territories. The clash between the **polytheistic** Rome and the **monotheistic** Judaism meant that the occupation was seen as a direct threat to Jewish religious and cultural identity.
- All these factors meant that many Jewish communities remained hostile to Roman rule and messianic expectation grew, with many Jews and Jewish groups hoping for a political and religious revolution who would lead an effective rebellion against Roman occupation.
- At the same time, Roman occupation brought new infrastructure and influence to the region, increasing trade and wealth for those able to access it. Thus, Jewish authorities who cooperated with the Romans were likely to have seen their own wealth and prestige improve.

**Hellenism**

- **Hellenism** is the general term used to describe Greek influence over the ancient world. For numerous reasons, the Greek intellectual tradition meant that it often guided and effected other religious and philosophical movements.
- Greek thought accordingly was an influence on Jewish culture in the first century. At the turn of the millennium, the **Torah** had been translated into Greek, and in Jewish literature Greek rhetoric and literary motifs were often incorporated.
- Furthermore, ancient Greek thinkers such as **Plato** and **Aristotle** had begun to influence Jewish thought on a range of issues, from life after death to the nature of God.
- These Hellenistic influences were magnified by the Roman occupation. Roman institutions and thought had a strong Hellenistic element, partly due to their own conquest of the Greek world centuries ago.
- Not all Jewish communities and groups endorsed Hellenistic culture. Although some recognised its

**The World of the First Century**

1.2

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## 2 Texts and Interpretation of the Person of Jesus

### The Prologue in John's Gospel

- The **Johannine Prologue** is a theological statement occurring at the beginning of John's Gospel (1:1–18). It is a declaration about the divine nature of Jesus and the purpose of his ministry. In its style and form it is very different from the introductory narratives of the **Synoptics**, displaying a semi-poetic style. It is filled with interesting metaphors that are still actively interpreted by theologians and biblical scholars.
- The unique style of the Prologue has led scholars to suggest that its roots lie in a form of **pre-Christian hymn** or **poem** adapted by the Johannine community. This older hymn could have been part of a **rabbinic tradition** concerned with praising the **Torah**. However, it could also just be a literary device, used by the author of John to introduce key theological and metaphorical ideas present throughout the Gospel.

### Hellenistic and Jewish Influences in the Prologue

- There have been great historical debates over the degree to which John displays **Hellenistic** and **Jewish** influences.
- Initially, it was believed that concepts such as the **Logos** (eternal strong Greek presence in the Johannine community. The term would have been immediately understood by Greek audiences) and is important in the work of philosophers such as **Philo**, who sought to merge Jewish tradition and Greek philosophy.
- Conversely, modern scholars have often emphasised the Jewishness of John. J. Louis Martyn famously posited that John's Gospel can be read as a **two-level drama**, where the internal events mirror the problems of the Johannine community, who were a Jewish-Christian community undergoing a split from the synagogue.

### Miracles and the Identity of Jesus

- The narratives around the signs are often focused on belief and how they receiving or witnessing the signs react to their performance. Each time Jesus performs a sign, there often follows a **discourse** between Jesus and his opponents as to his divine or messianic nature and the meaning of the sign.
- The repetitive structure of the signs and their stylistic similarities are thus perhaps intended to reinforce a single revelation – that Jesus is God himself and his actions on Earth are intended to **reveal his glory** (John 2:11).
- The author of John notes this important purpose in 20:31–32, where they write *'these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.'*

## 2.1 The Prologue in John

### 'How Should we Interpret the Prologue?'

- The unique style of the Prologue has led some scholars to suggest that its roots lie in a form of **pre-Christian hymn** adapted by the Johannine community. This older hymn could have been part of a **rabbinic** tradition concerned with praising the **Torah**.
- Similarly, it could have been a kind of **poem** used by those in the Johannine community to profess key doctrinal beliefs. This poem could have been adapted into the beginning of John's Gospel.
- However, it may have also been an artistic flourish, used by the author of John to introduce key theological and metaphorical ideas present throughout the Gospel. Many of the concepts, such as life, light and dark, are repeated motifs throughout many of the chapters within John.

### Hellenistic and Jewish Influences in the Prologue

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### The Implications of Miracles in John

- The author of John addresses the purposes of the signs in 20:31–32, where they write *'these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.'*
- Dodd agrees with this claim, arguing that the miracle events in John form a kind of foundation for theological discussion about Jesus' identity and the way we think about his relationship with God. Clear connections can be observed between the signs and the conversations that follow, such as Jesus claiming *'I am the bread of life'* shortly after the feeding of the five thousand.
- Brown similarly points out that each of the seven signs helps the audience better understand who Jesus is and the **purpose** of his mission. However, he also points out that Jesus' actions mirror the prophets in the Hebrew scriptures, suggesting that the miracles are also signs of **OT fulfillment**.
- The concise and shorter number of miracles in John may have also served an important purpose for early Christians, especially at the later date of John, when Christians would have been distinctive

### The 'I am' Sayings in John

- The 'I am' sayings are a repeated motif in John where Jesus makes declarations about the nature of his identity. As the title suggests, they typically begin 'I am' and generally occur after a significant event or discourse between Jesus and his critics.
- Although the 'I am' sayings have a particular form, all introduce new **titles**, **ideas**, and **metaphors** within John. Some of these are detailed in the **Prologue** but others are novel and gain their meaning from the context of their utterance.
- There is also a perceivable escalation in the titles used by Jesus throughout John. As the Gospel progresses, Jesus directly reveals more and more about the nature of his divinity and relationship with God. This is in contrast to the Synoptics, especially Mark, where Jesus is reluctant to discuss his messianic status.
- The 'I am' sayings are not without precedent. In Jewish scripture, one of the terms used to refer to God is **I AM**, as in Exodus 3:14, when Moses encounters God in the burning bush. Thus, it may be that the 'I am' sayings would have been understood in this context by Jewish audiences.

## 2.2 The Role of Signs in the Synoptic Gospels

### The 'I am' Sayings in John

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### Interpreting the Sayings in John

- Difficulties with interpreting the 'I am' sayings arise from more general problems about their **authenticity**. While Jesus could have made

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**Exegesis and Biblical Criticism**

- Exegesis, a Greek term meaning 'to draw out', is used by biblical scholars to describe the methods by which one derives the objective or 'real' meaning of a passage from a religious text. It involves translating or reading the words of the Bible correctly. Rather than involves understanding the context of when that passage was written, the motives of the author writing it and how an audience would have perceived it.
- To an extent, it may be impossible to ever know whether one has discovered the true meaning of a passage. Biblical scholars have developed different critical tools to derive more accurate interpretations of a religious text. These usually address a specific aspect of how a text was composed and the reasons behind key authorial or editorial choices.

**The Synoptic Problem**

- The Synoptic Problem is a set of issues concerning the textual similarities between the first three Gospels: Matthew, Mark and Luke. Each has the same core narrative structure and many of the same teachings, sayings and parables, raising questions about the sources each author used. Such questions are important, as identifying the sources used by the authors may well affect our interpretation about their historicity and authenticity. Did all three use an independent source, or did the authors of two of the Gospels use the Gospel of the third?
- Key to understanding the Synoptic Problem is identifying the dates Synoptic Gospel was written. If one was recognisably written before the others, this is evidence for that particular Gospel being a primary source for the authors.
- Similarly, it is possible to compare the literary styles of the Gospels. For instance, the Greek in Mark is notably more rudimentary and basic than the more elaborate discourses in Matthew.
- Similarly, if there is narrative and textual material present in some Gospels but not others, this suggests that the authors of those richer Gospels might have employed the shorter, less substantial Gospel as a foundation for their writing.
- Raymond Brown gives a statistical analysis of this problem, noting that 80% of the content of Mark is found in Matthew, and 65% in Luke.
- Many scholars agree that this high level of statistical similarity is good evidence for Marcan priority, with Matthew and Luke at least partially basing their Gospels on Mark.

**The Importance of Biblical Interpretation**

- The solution to the Synoptic Problem naturally informs scholars' broader views on the purpose and composition of each respective Gospel. If one agrees to Marcan priority, it may be that Mark was perceived as not intended to be a comprehensive account of Jesus' life. Instead, it may have been a basic record of his teachings and parables, and of key events in his ministry.
- Marcan priority can also explain why Matthew and Luke wrote their Gospels. With access to 'Q' (and potentially 'M' and 'L'), they may have broader motivations when writing their Gospels as they might have wished to include important aspects of Jesus' ministry missing in Mark. If this is the case, then source criticism around the Synoptic Problem also influences redaction criticism. Scholars are forced to think about how the authors of Matthew and Luke interpreted and edited these extra sources, along with Mark, when writing their Gospels.
- Moreover, the respective dating of the Gospels that comes with solving the Synoptic Problem gives insight into this editing process. For instance, if Matthew and Luke were written after the destruction of the Temple, this might have influenced their interpretation of key sources.

**Interpreting the Text**

3.1

**The Purpose and Authorship of the Fourth Gospel**

3.2

**Modern Scholarly Views on John**

- Raymond Brown is a key proponent of the view that John is a two-level drama. It is written both as an account of Jesus' life and a way to address Jewish-Christian tensions in the Johannine community. For instance, they suggest that passages such as 9:42 and 12:42, which talk about people being thrown out of the synagogue, might have been based on real-life events as Christians gradually separated from Jewish communities.
- However, many scholars disagree with Brown's view. C. H. Dodd, for example, argues instead that the Gospel was written by authors within a Jewish community, who wished to present Jesus' message to a Gentile audience. This is why there is often a fusion between Jewish and Hellenistic ideas, the key example being the concept of the Logos in the Prologue.
- Some scholars also argue that John is more historical than often speculated. The conflicts between Jesus and the Jews in the Gospel may not have been reflective of tensions between real-life Christian and Jewish communities, and may simply be a narrative device to develop a deeper theological discourse between Jesus and the audience.

The Purpose of John's Gospel

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**The Importance of Prophecies**

- Prophecies throughout religious history have served numerous purposes. Primarily they are a method by which both authors and audiences of scripture can connect figures and events to important historical and religious occurrences.
- The writers of the Gospels were convinced that Jesus was coming to establish a new faith, with most likely to have had a strong Jewish background. By developing links between Jesus and important Jewish prophets, they could develop a greater understanding of his mission for themselves and their audiences.
- Moreover, in the Gospels, Jesus often talks about his relationship to God, the Law, and the prophecies of the Jewish faith, presenting himself as a Jew.
- What biblical scholars attempt to do when studying prophecies is disentangle the different authorial and historic influences on relevant Gospel passages. By doing so, they can't decipher a deeper picture of who Jesus was, what his message could have been, and how this was understood and interpreted by the Gospel authors.
- This process can also give a deeper understanding of Jewish and Gentile audiences may have interpreted the Gospel prophecies and how they might have been received by different groups.

**Christianity and Old Testament Prophecy**

- In the Second Temple era of Judaism, within which Jesus' ministry occurred, there were many prophecies that were thought to potentially herald a coming Messiah, who would liberate the Jewish people from Roman occupation.
- One important figure is the eighth-century BCE prophet Isaiah, after whom the Book of Isaiah is named. This work meditates heavily on the destiny of Jerusalem after exile and was deeply influential to Jewish people during this period.
- Another key figure was David, a major king of united Israel who is thought to have lived between the eleventh and tenth centuries BCE. Many Jewish scholars during the Second Temple era were concerned with a Messiah coming in the style or lineage of David and reuniting Israel again.

**Messianic Expectation and the Birth Narratives**

- In two of the Synoptic Gospels, Matthew and Luke, there are birth narratives at the beginning which seek to connect aspects of Jesus' conception, birth and early life to Old Testament prophecy.
- Matthew in particular draws on prophecies that are called the **proof texts**, specific Old Testament passages that are claimed to foretell important events in Jesus' infancy, with the aim to support belief in Jesus as Messiah.
- There is the virgin birth in Matthew, which connects with Isaiah 7:14.
- The birth of Jesus in Bethlehem is joined with the prophecy in Micah 5:2-4.
- The fleeing of Jesus and family to Egypt is echoed in Hosea 11:1.
- The massacre of newborn boys in Bethlehem by Herod is linked with Jeremiah 31:15.
- There are also less transparent references. Matthew claims there is a prophecy that the Messiah would come from Nazareth, although there is no mention of this in the Old Testament. Either the author is quoting from an unlikely text or embellishing his own. Herod's massacre of the innocents is also not recorded by Jewish historians such as Josephus.
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- This emphasis can be linked to the tensions in Jewish communities after the destruction of the Second Temple in Jerusalem in 70 CE. While there was fervent messianic expectation during the life of Jesus, this event left the Jewish community staggered and uncertain about the future of the Jewish faith. Matthew's later date of authorship and concern with such matters may reflect these troubles.

**The Suffering Servant of Isaiah**

- The writers of the Gospels often allude to Jesus being a continuation and fulfillment of the Suffering Servant prophecy in Isaiah.
- This theme is particularly echoed in the crucifixion passages which reference Isaiah 53:4-6 (*But he was pierced for our transgressions, he was crushed for our iniquities* NIV)
- The Gospel writers, by drawing this comparison, aim to show that Jesus' death was not an unwanted fate but part of Jewish prophecy. Isaiah anticipates and predicts a Messiah who would die for people's sin and ignorance.

**The Line of David**

- A second key prophecy in Isaiah is that the Messiah would be descended from the line of David (Isaiah 11:1-2).
- Within the Gospels there are numerous passages that attempt to connect Jesus to this Davidic lineage, both theologically and, most importantly, through birth.
- In Matthew, the early chapters detail a genealogy in which Jesus descends directly from the Davidic line. This is intended to illustrate how Jesus fulfills the criteria of messiahship for Jewish audiences.

**The Messianic Secret**

- This is a motif that arises when Jesus encourages his disciples to be silent about their knowledge of his messianic status.
- It is primarily present in the Gospel of Mark (e.g. Mark 1:43-45, 4:11, 8:29-30) and is typically in response to key teachings and miracles through the narrative.
- This motif is regarded as a puzzle for biblical scholars, for if Jesus were the Messiah, why would he seek to keep this knowledge a secret (especially if the goal of Jesus' ministry is to offer salvation to humanity)?

**Matthew and his Audience**

- Morna Hooker argues that at the birth narrative, especially the proof texts and genealogy, demonstrate that Matthew's primary goal is to establish Jesus as the Messiah for a Jewish audience. The references and prophecies are key to reassuring Jewish communities that Jesus does not present a radical departure from their faith but is the Messiah promised by important figures throughout Jewish history.

**Matthew and Prophecy**

- Morna Hooker describes the birth narrative in Matthew as the prophetic key which opens up the meaning of the Gospel. One can compare it to the spiritual key of Luke, whose birth narrative is much more concerned with establishing Jesus as a saviour of all humankind, in comparison to Matthew's focus on the Jewish people. Similarly, the dramatic

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## Religious Communities in First-century Judea

- Jesus' life, ministry and death all took place in the first-century CE region known as Judea. This was a significant portion of land between the east bank of the Mediterranean and the west bank of the Dead Sea.
- Although the Jewish people considered themselves to be a religious and political melting pot, particularly due to the significant number of military conquests of the region in the ancient world, Judea was conquered by the Persians in 539 BCE, before later falling again to Alexander the Great in 332 BCE. When the Maccabean revolts in 167–140 BCE restored Jewish rule for a time, the Romans conquered the province in 63 BCE, establishing the beginning of the millennium.
- Along with being an important trading post, these conquests meant Judea was a diverse place, with Hellenistic and Roman influences playing a role in its development throughout the first century CE.
- While the Jewish religion still thrived in the area, many Jewish people desired an end to Roman occupation, believing that a Messiah or political group would eventually overthrow the Roman Empire.



## The Pharisees

The Pharisees were a Jewish group that believed in strong adherence to the Law, as laid out in the Torah. Largely composed of middle-class Jews, they also routinely sought to enforce the Law upon ordinary believers. To some extent, they opposed Roman rule for theological reasons, but often cooperated with them on political matters. The Gospels often portray them as hypocritical, concerned only with the Law and not with morality.

## The Sadducees

The Sadducees were a conservative Jewish group, composed similarly to the Pharisees but with slightly more power, with many members being part of the Sanhedrin. However, they are only mentioned in the NT, not the OT, and so they are considered a newer religious group that, like the Pharisees, often functioned as a political party. They are also believed to have had a closer relationship to the Romans, a point often reinforced by the Gospel narratives.

## Hellenism

- Hellenism is the general term used to describe Greek influence over the ancient world. For numerous reasons, the Greek intellectual tradition meant that it often guided and affected other religious and philosophical movements.
- Greek thought, according to an influence on Jewish culture in the first century CE. At the turn of the millennium, the Torah had been translated into Greek, and in Jewish literature Greek rhetoric and literary motifs were often incorporated.
- Furthermore, ancient Greek thought, such as Plato and Aristotle had begun to influence Jewish thought on a range of issues, from life after death to the nature of God.
- These Hellenistic influences were reinforced by the Roman occupation. Roman institutions and thought had a strong Hellenistic element, partly due to their own conquest of the Greek world centuries ago.
- Not all Jewish communities and groups embraced Hellenistic culture. Although some recognised its importance, others saw it as an imposition of foreign authorities and sought to eliminate its presence in Judaism.



## Hellenistic Judaism

Hellenistic Judaism (HJ) was a form of Judaism that sprung up after the conquest of Judea by Alexander the Great in the fourth century. Prominent throughout the Second Temple era, it began to decline in the second century CE. It is the clearest example of Hellenistic influence upon Judaism and motivated the translation of the great Hebrew works into Greek (e.g. the Greek OT, the Septuagint). One of the major figures associated with HJ was Philo of Alexandria, who sought to harmonise Jewish tradition with Stoic philosophy. For instance, Philo argued that Hebrew scripture supported a God close to the Platonic Good, a transcendent figure who creates and governs the world through a mediating Logos.

## The Zealots

The Zealots were a small Jewish political group who actively opposed Roman rule in Judea. Their religious beliefs meant that they sought the re-establishment of a Jewish state dedicated towards God alone. One of Jesus' disciples, Simon the Zealot, is recorded by the Gospels as being affiliated with this group, and they are often believed to have played an important role in the Jewish uprising that led to the Roman destruction of the Second Temple in 70 CE.

## The Essenes

The Essenes were a small Jewish sect that were largely unknown until the discovery of the Dead Sea Scrolls. They are believed to have practised very strict observance of the Law and largely separated themselves from political matters. This focus perhaps reflects a shift in the practice of Judaism after the destruction of the Temple, which emphasised a return to a Jewish culture, instead of a Jewish

## The Roman Occupation

- The Romans steadily conquered the Jewish world throughout the first century, notably capturing Jerusalem in 63 BCE. However, it wasn't until 6 CE that they united the regions of Judea, Samaria and Idumea into a single region they titled Judaea.
- This uniting of regions resulted in the Romans taking full control of Judea as a Roman province, rather than just a conquered territory that was effectively a vassal to the Roman state. This was a deeply unpopular decision as it meant the removal of the Herodian dynasty, which had previously ruled Judea as a Jewish province.
- The governance of Judea by a Roman prefect or procurator meant that Judea was subject to Roman law. While religious authorities could

## The Impact on Jewish Communities

Jewish communities were often split in their attitudes to the Roman occupation. Some were indifferent to or happy to cooperate with Roman rule, while others became more nationalistic, wishing for a return of a Jewish state that would impose ethical and legal practices modelled on those in the Torah. The major difficulty for many was the imposition of Roman practices and beliefs. The Roman emperor was held to be an almost divine figure by the Roman state and so paying taxes to such an authority would have been considered a naturally blasphemous act, especially with the loss of the Herodian dynasty. This is represented in Jewish texts at the

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**The Prologue in John's Gospel**

The Johannine Prologue is a theological statement occurring at the beginning of John's Gospel (1:1-18). It is a declaration about the divine nature of Jesus and the purpose of his ministry. In its style and form it is very different from the Synoptic Gospels. It is filled with interesting metaphors that are still actively interpreted today by theologians and biblical scholars.



**The Logos**

- The Prologue begins with a declaration about the Word (Greek: **Logos**). It describes Jesus as being present at the beginning of the world and being one with (or equivalent to) God. Later, it details how the 'Word became flesh', an important passage in supporting the doctrine of incarnation. **Genesis**, a reference that would have been acknowledged by Jewish audiences as the author reconciling the divinity of Jesus with Jewish teaching on God.
- The **Logos** is a difficult term to define, with differing meanings depending on the context. The Greek philosopher **Philo** used it to describe the mediator between a transcendent God and the natural world. Jewish audiences might have identified it to be the action of the Old Testament God or even the pre-existent Torah.
- The use of the more ambiguous **Logos** may have been an intentional move by the author of John, who could have wanted to provoke a variety of interpretations among audiences. Similarly, its lack of concrete meaning could have been an advantage in defining the nature of Jesus' divinity.

**Life**

The concept of **life** features prominently in the Prologue. It tells us that 'In him was life, and that

**Flesh and Spirit**

John is the only canonical Gospel to offer an explicit theological statement about the relationship of Jesus as God incarnate. In 1:14, Jesus is described as the Word in 'flesh' who 'came from the Father'. This statement has proved difficult to interpret, and throughout the history of the Christian Church, the wording here has prompted both the **Arian** and **Nestorian** controversies over the nature of Jesus and his exact relationship to God. Either way, it suggests that Jesus was present at the moment of creation and his ministry is the direct result of God intervening in the earthly world.

**How Should We Interpret the Prologue?**

- The unique style of the Prologue has led some scholars to suggest that its roots lie in a form of **pre-Christian hymn** adopted by the Johannine community. It is often referred to as the **hymn** with praising the **Torah**.
- Similarly, it could have been a kind of **poem** used by those in the Johannine community to profess their beliefs. This poem could have been adapted to the beginning of John's Gospel.
- However, it may also have been an artistic flourish used by the author of John to introduce key theological and metaphorical ideas present throughout the Gospel. Many of the concepts, such as light and dark, are referred to in motifs throughout many of the chapters within John.



**Law, Grace and Truth**

John 1:17 presents an interesting perspective on the overall meaning of Jesus' ministry. It declares that 'The Law was given through Moses, grace and truth came through Jesus Christ'. This indicates from the outset the continuity between Jesus and Jewish tradition. Although the Prologue is **universalist** in its call to salvation, it is not **decidedly anti-Jewish**. Jesus is still the fulfilment of Old Testament prophecy but is seeking a renewal or transformation of human understanding of the Law. However, despite this emphasis, John is not as concerned as Matthew is with matters of the law. Jesus is not portrayed as a figure who is preoccupied with Jewish tradition but instead is concerned with bringing truth

**Scholarly Views**

Morna Hooker argues that the Prologue should be viewed as the key to opening up the Gospel of John. Being written after the fall of the Temple, it represents the key theological views of a community of Jews suffering a crisis of identity and wanting to put forward a positive vision of Jesus' relationship to the Torah.

Raymond Brown contends that the Prologue in John is likely to have been a form of hymn used in the early Johannine community that was compiled within the Gospel. Its heavy use of metaphor and its metre can be compared to similar statements in Colossians 1:15-20, 1 Timothy 3:16 and Hebrews 1. But its specific adaptation is also key to introducing the Gospel and its themes, so that new audiences can understand what Jesus represents.

**Hellenistic and Jewish Influences in the Prologue**

- There have been great historical debates over the degree to which John displays Hellenistic and Jewish influences. Initially, it was believed that concepts such as the **Logos** betray a strong Greek presence in the Johannine community. The term would have been immediately understood by Greek audiences and is important in the work of philosophers such as **Philo**, who sought to merge Jewish tradition and Greek philosophy.
- Conversely, modern scholars have often emphasised the Jewishness of John. J. Louis Martyn famously posited that John's Gospel can be read as a **two-level drama**, where the internal events mirror the problems of the Johannine community, who were a Jewish-Christian community undergoing a split from the synagogue.

In the Prologue, the Jewish influence is clear in terms of the author detailing how Jesus is connected to the God of the Old Testament, whether it be through the creation act, law or genealogy. But the narrative of John can be initially confusing when analysing the impact of Jewish tradition on its authorship. Throughout the Gospel, Jesus is regularly opposed not just by the religious authorities but also by the Jews, a catch-all term used by the author to denote a set of Jewish antagonists. Many regard this term as still referring to religious authorities, but it is still a hurdle for others to understand the Jewishness of John. As Hooker and others have stated, the Johannine community may have been going through an **identity crisis**, wanting to remain Jewish but also wanting to distinguish

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### Interpreting the Sayings in John

- Difficulties with interpreting the 'I am' sayings arise from more general problems about their authenticity. While Jesus could have made direct declarations about his identity, these are rare in the Synoptics. So, should we trust their inclusion in John?
- Raymond Brown has argued that the 'I am' sayings are included to convey a theological message, not a historical one. Brown contends that they should be compared to God's similar sayings in the Torah, such as in Isaiah 43:10. The repetition of 'I am' in John signals to the audience that Jesus is not only divine but that he and Yahweh, the Jewish deity, are the same.
- Dodd agrees with Brown but argues that John's 'I am' sayings are rooted in oral tradition. The 'I am' sayings may be stylised, but they reflect the genuine teachings of Jesus, who intended for audiences to recognise his divinity.
- Dodd also puts forward that the 'I am' sayings provide key reference points throughout the Gospel for audiences. They are key phrases which invite theological reflection and become starting points for further analysis of Jesus' identity, mission and purpose.



### The 'I Am' Sayings in John

- The 'I am' sayings are a repeated motif in John where Jesus makes declarations about the nature of his identity. As the title suggests, they typically begin 'I am' and generally occur after a significant event or discourse between Jesus and his critics.
- Although the 'I am' sayings have a particular form, all introduce new titles, ideas and metaphors within John. Some of these are detailed in the Prologue, but others are novel and gain their meaning from the context of their utterance.
- There is also a perceivable escalation in the titles used by Jesus throughout John. As the Gospel progresses, Jesus directly reveals more and more about the nature of his divinity and relationship to God. This is in contrast to the Synoptics, especially Mark, where Jesus is reluctant to address his messianic status.
- The 'I am' sayings are not without precedent. In Jewish scripture, one of the terms used to refer to God is I AM, such as in Exodus 3:14, when Moses encounters God in the burning bush. Thus, it may be that the 'I am' sayings would have been understood in this context by Jewish audiences.



### The Implications of the Sayings in John

- The 'I am' sayings are distinctively controversial in their implications. Jesus' direct declarations that he is God incarnate would have been blasphemous at the time but have been a significant reference point for Christian theologians when formulating important doctrines (e.g. at Nicea and Chalcedon).
- These sayings in John have also shaped Christianity as a specific religion, separate from Judaism. Whereas the Jesus of Matthew is very concerned with presenting himself as continuous with the prophets and the Law, the Jesus of John is more concerned with establishing his unique divine identity and the meaning of this for all human beings.
- Some scholars, such as Brown, have argued that these differences present the different debates occurring within the Matthean and Lukan communities. The latter, likely being further separated from Judaism (due to John's late authorship), may have been finding their identity after being formally expelled from the synagogue.
- Moreover, the 'I am' sayings such as the 'true vine' and 'light of the world' emphasise how Jesus' impact continues into the present day, as his teachings are commemorated and preserved by the early Christian Church, who may have encountered difficulties in outlining the basis of their new beliefs.

### Messiah

In John 4:26, Jesus directly declares to a Samaritan woman that 'I am the Messiah'. Such a statement would have been deeply controversial, and Jesus' claims in John result in him facing hostility from the religious authorities and an eventual charge of blasphemy. Partly, this is due to the messianic expectations of the early first century, but in John, Jesus is notably forthcoming about his divine identity. The use of Messiah is very different from the Synoptics, which do display some form of the messianic secret motif. Therefore, the historicity of Jesus' claim here has been disputed, especially as John places this saying so early in the course of Jesus' ministry.

### Son of Man

The Son of Man title is Jesus' preferred one throughout all the Gospels. In John, it is used 12 times and gives us the clearest sense of how Jesus saw himself and his relationship to humanity. However, the contexts of the term in John compared to the Synoptics are a bit different. In the latter, the Son of Man title can be perceived to be connected to the messianic secret. Jesus does not want to declare his divine nature, so he uses the title Son of Man instead. However, this motif is not present in John, so the title is arguably instead used to emphasise Jesus' full humanity alongside his divinity.

The Son of Man title is also found in Daniel 7:13, where the protagonist has a vision of someone coming with the 'clouds of heaven'. Jesus' usage of the term may, therefore, also be in the context of prophecy fulfillment, reinforcing his status as Messiah.

### 'Light of the World'

Jesus declares himself to be the 'light of the world' in 8:12, which recalls the themes of light and darkness found in the Prologue. Moreover, this references God's actions in Genesis 2, which establishes Jesus' divine nature. For in the Prologue, it is set out that God's light, and so by Jesus himself claiming the same, the audience becomes aware of how Jesus' presence on Earth is also God's presence. What's interesting is that this metaphor is also present in the Synoptics, with Matthew including a passage where Jesus calls his disciples the 'light of the world', suggesting that the importance of this image changed throughout the history of the early Church.

Good Shepherd

True Vine

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**Miracles and Signs in John**

- Throughout John's Gospel there are seven miraculous events that all occur in the Book of Signs, the name often given to the section of John beginning at the end of the Prologue up to the end of Chapter 12.
- These events are named signs rather than miracles for a variety of possible reasons, but scholars have generally agreed that this naming is intended to convey the theological richness of these events, particularly when it comes to the identity and nature of Jesus.
- The first sign occurs with the turning of water into wine at the wedding in Cana, and the last sign is the raising of Lazarus from the dead.
- Throughout the narrative, the power of the sign performed increases as Jesus reveals more about his divinity and his relationship to God.
- However, scholars disagree about the exact content and meaning of each miracle and how they might have reflected to the audience within the Johannine community. While there are many parallels with the Synoptics, there are also signs unique to John, with questions about their historicity.
- The resurrection is occasionally also regarded by scholars as a sign, but its centrality within the subsequent Book of Glory means that a majority of scholars treat it separately from the earlier miracles in John.

**Miracles and the Identity of Jesus**

- Miracle workers were common in the first century CE, and for outsiders Jesus may have been indistinguishable from others who professed to perform miracles. For example, Josephus potentially recorded Jesus being a miracle worker without attaching any theological significance to this fact.
- John's emphasis that Jesus performed signs is thus likely to be intended to give credibility to the acts, connecting them to teachings about Jesus' identity and how his works are the fulfillment of prophecy.
- The narratives around the signs are accordingly focused on belief and how those receiving or witnessing the signs react to their performance. Each time Jesus performs a sign, there often follows a discourse between Jesus and his opponents as to his nature and the meaning of the sign.
- While the signs often impress those receiving them, they also provoke hostility among Jesus' opponents, most notably the Jews and the Pharisees. Although the audience understands the importance of the signs, this understanding is contrasted with the Pharisees' ignorance.
- The performance of the signs and the conflicts surrounding them can thus be viewed as a narrative or theological device used by the author of John to provoke new insights into the divinity and messianic status of Jesus. The repetitive structure of the signs and their stylistic similarities are perhaps intended to reinforce a single revelation – that Jesus is God himself and his actions on Earth are intended to 'reveal his glory' (John 2:11).

**Turning Water into Wine**

At John 2:1–11, Jesus performs his first miracle at a wedding in Cana where he miraculously turns water into wine. This event is not recorded in the Synoptics for reasons still unknown to scholars, but it is possible as a minor miracle that the authors of the Synoptics did not consider it important enough for inclusion. But there are lots of allusions and references in this passage which would have made it meaningful to audiences hearing it. The feast at a wedding was a very important Jewish custom, and it has often been suggested that John uses the miracle to mark the beginning of a new covenant between God and human beings, especially in the context of the eventual Christian practice of the Eucharist. Raymond Brown also points out

**The Feeding of the Five Thousand**

This is the fourth sign in John, found in verses 6:1–24. What's most interesting about this miracle is that it's found in all of the Gospels, including the Synoptics. Like the previous healing, it is an exhortation to the audience to believe in Jesus, even when faced with a seemingly impossible situation. The focus is on the fact that material worries shouldn't be a concern for followers – rather, they should be engaged with their spiritual lives, hearing the message of Jesus' ministry, and believing in his status as Messiah. In this sense, it mirrors the way in which God provided for the Israelites in the desert and displays Jesus' power to create matter *ex nihilo*, a substantial step up from the previous signs.

**The Implications of Miracles in John**

- The author of John addresses the purposes of the signs in 20:31–32, where they write *these are written that you may believe that Jesus is the Messiah, Son of God, and that by believing you may have life in his name.*
- John agrees with this claim, arguing that the miracle events in John form a foundation for theological discussion about Jesus' identity and the way we think about his relationship with God. Clear connections can be traced between the signs and the conversations that follow, such as Jesus saying *I am the bread of life* shortly after the feeding of the five thousand.
- Believers similarly point out that each of the seven signs helps the audience to understand who Jesus is and the purpose of his mission. However, he also points out that Jesus' actions mirror the prophets in the Hebrew scriptures, suggesting that the miracles are also signs of OT fulfillment.
- The longer and shorter number of miracles in John may have also served an important purpose for early Christians, especially at the later date of John when Christians would have been distinctive from other Jewish communities.
- Not only that, they would have been evidence of Jesus' divinity, but they would provide clear support for Jesus as Messiah to critics, especially when Jesus' death and resurrection could have proved contentious issues to non-Christians.

**Walking on Water**

The fifth sign in John, this miracle takes place just after the feeding of the five thousand. It is found in Matthew and Mark, as well as in John, and is witnessed by just the disciples as they cross a lake in Galilee and encounter a violent storm. Many scholars have noted that this sign is likely to recall Isaiah 43:2, where God is prophesied to aid his followers during a storm, and so many have noted the importance of OT fulfillment in this miracle. However, it is also an escalation of Jesus' powers as it demonstrates his power over nature. Walking on water is a markedly supernatural feat, and some scholars, such as Ulrich Luz, have identified this miracle as likely to have been a key story of Jesus' divinity that circulated among early Christians and provided evidence that God directly shared his power with Jesus.

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## Exegesis and Biblical Criticism

- Exegesis, a Greek term meaning 'to draw out', is used by biblical scholars to describe the methods by which one derives the objective or 'real' meaning of a passage from a religious text.
- Discovering this real meaning does not involve translating or reading the words of the Bible correctly. Rather, it involves understanding the context of when that passage was written, the motives of the author writing it and how an audience would have received it.
- To an extent, it may be impossible to ever know whether one has discovered the true meaning of a passage. But biblical scholars have developed different critical tools to derive more accurate interpretations of a religious text. These usually address a specific aspect of how a text was composed and the reasons behind key authorial or editorial choices.

## Source Criticism

Source criticism involves analysing the different texts, traditions and stories that might have been used by an author when composing their works. By looking at these potential sources, scholars can develop more informed theories about why a Gospel was written and the choices a Gospel author made in compiling different sources and judging their importance to the story they wished to tell. The most significant debate involving source criticism is the **Synoptic Problem**, where scholars have been attempting to discover the different texts or Proto-Gospels that the Gospel authors used when composing their texts and how these influenced the end result.

## Form Criticism

Form criticism involves analysing literary patterns in religious texts and classifying passages or verses according to their particular 'form' and associated oral tradition. For instance, you've analysed how the Prologue in John can be viewed as a kind of poem or song, separate from the main text. In a similar fashion, one can identify other forms in the Gospel texts, such as parables, sayings, aphorisms and stories. By classifying units of the Gospels into their respective forms, scholars have argued one can better understand

## The Synoptic Problem

- The **Synoptic Problem** is a set of issues concerning the textual similarities between the first three Gospels: Matthew, Mark and Luke. Each has the same core narrative structure and many of the same teachings, sayings and parables, raising questions about the sources each author used.
- Such questions are important, as identifying the sources used by the Gospels may well affect our interpretation about their **historicity** and **authenticity**. Did all three use an independent source, or did the authors base their Gospels on one of the three Synoptic Gospels?
- Key to understanding the Synoptic Problem is identifying the **dates** when each Synoptic Gospel was written, if one was recognisably written before the others, this is evidence for that particular Gospel being a primary source for the authors.
- Similarly, it is possible to compare the **literary styles** of the Gospels. For instance, the Greek in Mark is notably more rudimentary and basic than the more elaborate discourses in Matthew.
- Similarly, if there is narrative and textual material present in some Gospels but not others, this suggests that the authors of those richer Gospels might have employed the shorter, less substantial Gospel as a foundation for their writing.
- Raymond Brown gives a statistical analysis of this problem, noting that 80% of the content of Mark is found in Matthew, and 65% in Luke.
- Many scholars agree that this high level of statistical similarity is good evidence for **Marcan priority**, with Matthew and Luke at least partially basing their Gospels on Mark.

## Two-source Hypothesis

- The **two-source hypothesis** is one answer to the similarities between the Synoptic Gospels. It holds that Matthew and Luke used both Mark and a lost hypothetical text 'Q' as a source when writing their Gospels.
- Since Q is effectively lost and unknowable, there is no strict method to prove its existence. However, scholars have long noted that there are teachings, sayings and narrative elements to Matthew and Luke which are not present in Mark. Q provides a neat solution to this joint material.

## The Importance of Biblical Interpretation

- The solution to the Synoptic Problem naturally informs scholars' broader views on the purpose and composition of each respective Gospel. If one agrees to **Marcan priority**, it may be that Mark was perhaps not intended to be a comprehensive account of Jesus' life. Instead, it might have been a basic record of his teachings and parables, and of key events in his ministry.
- Marcan priority** can also explain why Matthew and Luke wrote their Gospels. With access to 'Q' (and potentially 'M' and 'L'), they could have written their Gospels when writing their Gospels as they might have wished to include important aspects of Jesus' ministry missing in Mark.
- If that is the case, then **source criticism** around the Synoptic Problem also includes **redaction criticism**. Scholars are forced to think about how the authors of Matthew and Luke interpreted and edited these extra sources, along with Mark, when writing their Gospels.
- More, the **respective dating** of the Gospels that comes with solving the Synoptic Problem gives insight into this editing process. For instance, if Matthew and Luke were written after the destruction of the Temple, this might have influenced their interpretation of key sources.

## Proto-Gospels

- Proto-Gospel** theories take a different perspective on two- and four-source theories. Proponents argue that there could have been a series of early Gospels, composed in **Aramaic** and **Hebrew**, which formed the basis for the later Synoptic Gospels written in **Greek**.
- There is less direct evidence for this view as we do not have any surviving texts of these proto-Gospels. However, early figures such as the **Bishop Papias** have suggested there was an early Hebrew/Aramaic Gospel that was later translated into Matthew.
- Moreover, there are numerous **other non-canonical Gospels**, including the **Gospel of Peter** and the **Gospel of Thomas**. Most of these have later dates than the Synoptics, but it suggests that a wide variety of texts were circulating in the early Church and lends support to the possibility of there being earlier, perhaps more rudimentary, proto-Gospels.

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## The Authorship of John

- John is traditionally thought to have been written by the beloved disciple referenced throughout the Gospel, who the Church holds to be the apostle John, son of Zebedee.
- However, modern scholars typically regard the Gospel as written by another author, perhaps a disciple or close to John, was responsible for writing his Gospel.
- One strong reason to support this modern view is that John is likely to have a much later date of authorship than the Synoptics, being written somewhere between 90 and 110 CE.
- Furthermore, 93% of the material in John is unique to his Gospel. It often deviates from many of the events and teachings found in the Synoptics, leading many to view John as a **Spiritual Gospel**, rather than a historical document of the life of Jesus.
- This question over authorship has influenced scholarly views on the purpose of John, for working out the writer's motive in writing such a distinctive Gospel gives insight into the structure and style of John as a whole.

## The Purpose of John's Gospel

- The exact purpose of the Gospel of John is difficult to decipher. While we can compare similar passages in the Synoptics to find out more about the sources and editorial decision-making used in their composition, we do not have similar information available about the motives of John the author.
- The unique and intricate style, tone and content of John has seen it labelled as a **Spiritual Gospel**, written to convey a theological and spiritual message rather than attempting to detail the historical events of Jesus' life.
- This potentially is reflective of the later date of authorship ascribed to John, with scholars often estimating it was written sometime between 90 CE and 110 CE. At this point, circulation of Gospel accounts might have been more commonplace, with the author of John seeking to write a more theologically developed version of Jesus' ministry.
- Scholars have also often speculated as to whether John was written to allude to or reflect upon the crises that early Christian communities were facing as they gradually separated from Judaism. Until the end of the first century, it was likely that Christians would have seen themselves as Jews, but over time this began to change. The late dating of John means that the Gospel might hint at some of these changes and how they affected the Johannine community.

## Modern Scholarly Views on John

- Raymond Brown is a key proponent of the view that John is a two-level drama. It is written both as an account of Jesus' life and a way to address Jewish-Christian tensions in the Johannine community. For instance, they suggest that passages such as 9:42 and 12:42, which talk about people being thrown out of the synagogue, might have been based on real-life events as Christians gradually separated from Jewish communities.
- However, many scholars disagree with Brown's view. C.H. Dodd, for example, argues instead that the Gospel was written by authors within a Jewish community, who wished to present Jesus' message to a Gentile audience. This is why there is often a fusion between Jewish and Hellenistic ideas, the key example being the concept of the Logos: in the Prologue.
- Some scholars also argue that John is more historical than often specified. The conflicts between Jesus and the Jews in the Gospel may not be as reflective of tensions between real-life Christian and Jewish communities, and may simply be a narrative device to develop a deeper theological discourse between Jesus and the audience.

## Jesus as Christ

John 20:31-32 claims that the record of signs given throughout the Gospel is intended to show that Jesus is the **Messiah**, or alternatively *the Christ*. Christ is an important title derived from the Greek *Christos*, which roughly means 'anointed one', similar to the Hebrew term *Messias*. Thus, talking about Jesus as Christ specifically encourages interpreting Jesus to be the Jewish Messiah for a Christian audience. But the title itself, in referring to Jesus as anointed, also alludes to the continuity of Jewish tradition. For instance, David was selected by the prophet Samuel to lead Israel, who anointed him with oil (see 1 Samuel 16:12-13). Audiences would have recognised these parallels, with the title Christ not only indicating Jesus has been set apart by God but that Jesus is rooted in the line of David and the prophets.

## Life in his Name and the Early Church

At the end of the Gospel, John calls for Christians to live their lives in the name of Jesus. This passage is intended as a proclamation of faith in the early Church, as well as an instruction to followers to abide by the teachings Jesus presented throughout the Gospel. It also grounds the future activities of Christian communities as depicted in other books such as Acts. One suggestion by scholars is that the events in John's Gospel are partially directed towards the trials of the Johannine community, who may have been experiencing a conflict-heavy separation from the synagogue as Christianity became its own religion. The call to live life in Jesus' name can also be seen as a proclamation of identity if this context is accurate. But it is also important to read the passage in light of Jesus' teachings throughout John, particularly the **true vine** metaphor used in John 15, which instructs followers that it is important to continue to cultivate their relationship with Jesus even after he has gone.

## John as a Spiritual Gospel

John is markedly different in style, tone and content from the Synoptics, and these differences have not gone unnoticed by scholars. **Clement of Alexandria** was one of the first to suggest that John is a far more theological and spiritual text than the other Gospels, which are more concerned with the historical facts of Jesus' life. This idea of John as a **Spiritual Gospel** is supported by Hooker, who, as we noted, pointed to the Prologue and its unique presentation as a key to opening the Gospel. But it is possible to see more spiritual themes throughout, particularly in the way that the sayings and miracles of Jesus turn the ordinary into the extraordinary, such as the **bread of life** or **true vine** metaphors. Similarly, the structuring of Jesus' ministry into distinct passages, each ending with a similar discourse and saying, reflects the way the Gospel is carefully ordered to ensure these events have the greatest possible theological meaning and importance.

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1. Define the concepts listed in the boxes below.

Prophecy

Gospel

Messiah

The Law

2. Explain why the prophecies below feature within the gospels.

The Suffering Servant

The Line of David

3. Connect the events in the Matthean birth narrative to the Old Testament passages below.

Isaiah 7:14	Birth of Jesus in Bethlehem
Micah 5:2-4	The Massacre of Newborns
Hosea 11:1	Virgin Birth
Jeremiah 31:15	Flight to Egypt

4a. Why is the messianic secret considered to be a problematic motif for biblical scholars?

5. Clarify the ideas of fulfillment and prophecy around the birth narratives in the extract from Matthew below. (10 marks)

This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together she was found to be pregnant through the Holy Spirit. Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly.

After he had considered this, an angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.'

All this took place to fulfill what the Lord had said through the prophet: 'The virgin will conceive and give birth to a son, and they will call him Immanuel' (which means 'God with us').

When Joseph awoke, he did what the angel of the Lord had commanded him and took Mary home as his wife. But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

6. 'The birth narratives do not need to be historical to be theologically important.' Analyse this statement. (20 marks)

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1. What Jewish groups are described in the boxes below?

An active Jewish political group who sought an end to Roman occupation, often through violent or rebellious civil war.

A Jewish group primarily concerned with the transcription and reproduction of scripture, with a focus on the Law.

A largely middle-class Jewish group that believed in strict adherence to the Law, as laid out in the Torah. They are often the primary antagonists to Jesus' ministry in the Gospels.

2. Give two reasons why Judea in the first century CE was such a diverse place.

1.

2.

3. Quick quiz on Judaism and Hellenism!

1. What is the name given to the Greek translation of the Old Testament?

2. What Jewish thinker fused Judaic and Hellenic philosophies?

3. Name two Greek philosophers who were important influences in Judea.

4. What role did the high priests (and Sanhedrin) play in the daily lives of Jewish communities?

5. Assess the impact of the Roman occupation on Jewish communities in the first century CE. (12 marks)

6. Did Hellenistic or Roman influences have a greater impact on the writing of the Gospels? (20 marks)

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1. Quick quiz on the Johannine Prologue!

1. What are the chapter and verse numbers of the Prologue in John?

2. What term is used to describe the pre-existent Logos?

3. What scholar described the Prologue as a 'key' to understanding the Gospel?

2. What metaphors featured in the Prologue do the descriptions below refer to?

1. These metaphors prominently feature in John 1:4-8 and are used to contrast the salvation illuminated by Jesus' teaching and the ignorance that comes with rejecting his message.
2. This metaphor features in John 1:12-13 and reinforces the equality of all human beings under God, with salvation being available to all who have faith in him.
3. These metaphors feature in John 1:14 and are intended to illuminate the relationship between the earthly, human Jesus and the divine Son who came from the Father.

3. Why have scholars suggested that the Prologue might be a form of a pre-existent Christian hymn?

4. What differences are there between the Prologue in John and the birth narratives in Matthew and Luke?

5. Clarify the ideas about the relationship between Jesus and God presented by John in the passage below. (10 marks)

the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made, without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

6. Assess the claim that the Logos is the most important concept detailed within the Johannine Prologue. (20 marks)

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1. Which of the following are NOT metaphors featured in the 'I am' sayings? (✓ or ✗)

- True vine
- Bread of life
- Prophet
- Good shepherd
- Manna of God
- Messiah

3. Why would the 'I am' sayings be controversial for Jewish audiences in the first century CE?

Blank space for answer to question 3.

5. Assess the theological function of the 'I am' sayings in the Gospel of John. (12 marks)

Blank space for answer to question 5.

4. How might the 'I am' sayings reflect the later date of authorship and different kind of community involved in the writing of John?

Blank space for answer to question 4.

6. 'The "I am" sayings are solely intended to establish Jesus' divinity.' Analyse this statement. (20 marks)

Blank space for answer to question 6.

2. Give two reasons for and two reasons against the historicity of the 'I am' sayings.

1.   
 2.   
 Blank space for answer to question 2.

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1. Quick quiz on miracles in the Gospel of John!

1. In what book do scholars generally regard the miracles to feature?

2. What is the first miracle featured in John?

3. What unique miracle is the final sign featured in John 11:1-44?

2. Give two theological functions that the miracles/signs perform within the narrative of John.

1.

2.

3. Aside from revealing Jesus' divinity, what extra meaning or teachings do the healings below hint at to the audience?

The Healing of the Official's Son

The Healing at the Pool

The Healing of the Blind Man

4. What is the importance of the declaration in John 20:30-31 for understanding the meaning of the signs?

5. Assess the significance of the crowd's reactions to Jesus' miracle-working in John. (12 marks)

6. "The signs that John are intended to gradually reveal Jesus' divinity in anticipation of the resurrection." Evaluate this claim. (20 marks)

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1. Define the concepts listed in the boxes below.

Exegesis

Synoptic Problem

Marcan priority

Griesbach hypothesis

2. What form of biblical criticism is described by the text below?

The use of textual analysis to discover how an author or editor might have interpreted and arranged their sources to develop a particular narrative or perspective.

The use of textual analysis to discover literary patterns in religious texts and classify passages or verses according to their particular 'form' and associated oral tradition.

The use of textual analysis to discover the different texts, traditions and stories that might have been used by an author when composing their works.

3. Number the Gospels below so that they are ordered according to their most commonly agreed date of authorship.

John

Matthew

Mark

Luke

4. Explain what 'Q' is and why it is commonly hypothesised to be important for understanding the composition of the Gospels.

5. Assess the significance of the Synoptic Problem for understanding the Gospels. (12 marks)

6. 'The two-source hypothesis is not a satisfactory explanation for the composition of the Synoptic Gospels.' Analyse this statement. (20 marks)

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1. Quick quiz on the purpose and authorship of John!

- 1. What term is often used to describe the unique style and form of John?
- 2. Roughly how much material is unique to John in comparison with the Synoptics?
- 3. What scholar argued that John was written from a Jewish community to a non-Jewish one?

2. Why do scholars typically now reject the view that the Gospel was written by John, son of Zebedee?

3. How does the late date of authorship of John influence our understanding of its purpose?

Blank space for answer to question 3.

4. What does it mean to say that John is potentially a 'two-level drama'?

Blank space for answer to question 4.

5. Assess the significance of the claim that John was written for both a Jewish and Gentile audience. (12 marks)

Blank space for answer to question 5.

6. Analyse the claim that John is a 'Spiritual Gospel'. (20 marks)

Blank space for answer to question 6.

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# Answers

## 1.1 Prophecy Regarding the Messiah

1. Students may write the following:  
 Prophecy – A religious prediction about events that will occur in the future.  
 Gospel – A Christian text that provides a record of Jesus' life and teachings.  
 Messiah – A Jewish term for the prophesied saviour of the Jewish people, or for Christ.  
 The Law – A term used by Jesus and others to describe the rules and regulations of Judaism, used as a legal and moral guide.
2. Students may write the following:  
 Suffering Servant – A direct allusion to the figure prophesied in Isaiah, who is described as *'transgressions, he was crushed for our iniquities'*. By connecting Jesus with this figure, Jesus' death was part of Old Testament prophecy and not an unwanted fate.  
 The line of David – By connecting Jesus through genealogy or teaching to David, Jesus is Messiah by birth and theological lineage, derived from important Jewish prophecy.
3. Isaiah 7:14 – Virgin Birth  
 Micah 5:2–4 – Birth of Jesus in Bethlehem  
 Hosea 11:1 – Flight to Egypt  
 Jeremiah 31:15 – The Messiah
- 4a. Students may write the following:  
 The messianic secret is a problematic motif for scholars as it seems to contradict attempts to demonstrate the divinity of Jesus. For if Jesus was divine, why would he try to deliberately obscure this truth in his teachings towards audiences?
- 4b. Students may write the following:
  1. Jesus may have intended to reveal his divinity or messiahship at the correct time, but if he revealed it too soon it might have drawn too much attention to Jesus or meant the final crucifixion/resurrection would not have had the same impact.
  2. The messianic secret is not an overall theme pervading the early Gospels. Instead, it is a collection of passages wrongly lumped together. When each passage is analysed independently, the historical and narrative reasons why Jesus would choose to downplay aspects of his identity become clear.
5. Students may talk about the following ideas within their answers.  
**Clarify the ideas of fulfilment and prophecy around the birth narratives as presented in Matthew below. (10 marks)**
  - The passage details the events of the virgin birth, a key part of the birth narrative.
  - The virgin birth is a direct allusion to Isaiah 7:14, where it is said that it is a sign. Matthew references this passage in the third paragraph of the quote.
  - The virgin birth also reinforces the divine origins of Jesus, since he is said to be born of his father being God.
  - The prophecy in Isaiah connects this miraculous event with the Old Testament, showing that Jesus represents a continuity and fulfilment of Jewish prophecy. This immediately upon reading the Gospel that Jesus does not represent a radical departure from the Jewish tradition.
  - The virgin birth is not historically verifiable for modern audiences, but it still functions as a 'proof text' that encourages individuals engaging with the Gospel to see Jesus as Jewish or Jewish-Christian Messiah.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1–3	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge, relevant language and terms with some meaning/correctness.</li> <li>• Limited examples of religious ideas/beliefs, potentially containing some errors.</li> <li>• Limited ability to use examples of viewpoints and judgements or other evidence, concluding with a judgement which is limited in scope.</li> </ul>
2	4–6	<ul style="list-style-type: none"> <li>• A good demonstration of knowledge on the topic, making mostly correct statements with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, containing mostly correct statements.</li> <li>• Some ability to use examples of viewpoints and judgements or other evidence, concluding with a judgement which is sufficient.</li> </ul>
3	7–10	<ul style="list-style-type: none"> <li>• Far-reaching knowledge demonstrated with the correct use of terms throughout answer.</li> <li>• Many examples of religious ideas/beliefs, containing fully correct statements.</li> <li>• Good ability to use examples of viewpoints and judgements or other evidence, concluding with a judgement which is well reasoned and justified.</li> </ul>

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6. Students may talk about the following ideas within their answers.  
**The birth narratives do not need to be historical to be theologically important (20 marks)**

Arguments in favour:

- The birth narratives are intended to represent important themes of prophecy towards first-century audiences is not necessarily bound up with their historical accuracy.
- The birth narratives are intended to be 'keys' that open up the rest of the Gospel. The introductions is to establish the central themes and motifs prevalent throughout the text.
- The birth narratives aim to present Jesus as a new David or new Moses. The events are interpreted literally but are meant to show that Jesus is connected to important events in the past.
- Many of the events in the birth narratives do not match the historical record as theological talking points, rather than to represent real historical events.

Arguments against:

- Matthew takes time to detail important historical events that match with the birth. The author would not have taken the time to do so if it were not intended to be historical.
- It was important for first-century audiences in the first century CE that the Messiah was born in Bethlehem. The legitimacy of Jesus' ministry would be strengthened if this was a literal, historical event.
- The fulfillment of prophecy only has meaning if the events detailed in Matthew's Gospel can be levelled against Jesus that he is a false Messiah.

Level	Marks awarded	Answer description
0	0	• No content within the answer which is relevant or able to garner a mark.
1	1-4	• A small range of demonstrated knowledge, relevant language and terminology used with limited meaning/context. • Limited examples of religious ideas/beliefs, with basic links made. • Very few judgements made, and these are supported by limited evidence.
2	5-8	• A demonstration of limited knowledge on the topic, making mostly correct links with some mistakes. • Some examples of religious ideas/beliefs, with some logical links made. • Some judgements made, but these are not fully supported by evidence.
3	9-12	• Good demonstration of knowledge demonstrated with the correct use of terminology and continuity throughout answer. • Examples of religious ideas/beliefs, with some logical links made between them. • Some judgements made, mostly supported by evidence.
4	13-16	• A demonstration of strong knowledge on the topic, making generally correct links between terms and words in their correct context. • Examples of religious ideas/beliefs, with a wide range of logical links made. • Logical judgements made on most parts of the question, and these are supported by evidence.
5	17-20	• A demonstration of strong knowledge on the topic, making fully accurate links between terms and words in their correct context. • Examples of religious ideas/beliefs, with logical links made between them. • Logical judgements made on all parts of the question, and these are supported by evidence.

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## 1.2 The World of the First Century

1.
  - i) Zealots
  - ii) Scribes
  - iii) Pharisees
2. Students may write the following:
  - i) The successive occupations of Jewish territories, starting with Alexander the Great
  - ii) The importance of Judea as a trading post for the Middle East means there was a mix of cultures
  - iii) The spread of different influential philosophies such as Hellenism across the region means Jewish communities were exposed to diverse ideas and beliefs.
3.
  - i) Septuagint
  - ii) Philo
  - iii) Plato, Aristotle
4. The high priests and the Sanhedrin were in charge of ceremonies, sacrifices, rites and the Temple. They accordingly controlled legal affairs in each city, proscribing trials and punishments. They were perceived to have the authority of the law. They also cooperated with the Roman authorities in order to ensure there was peace and stability.
5. Students may talk about the following ideas within their answers.
 

**Assess the impact of the Roman occupation on Jewish communities in the first century CE.**

  - The reaction towards the Roman occupation of Jewish communities was complex. Some groups were positive towards the trade, infrastructure and cultural changes brought by the Romans, while others were negative due to the imposition of Roman laws, taxes and religion.
  - Some groups, such as the Zealots, maintained a strong political opposition to the Roman occupation, seeking the establishment of a Jewish state using potentially violent and revolutionary means.
  - Others, however, such as the high priests and even the Pharisees, often cooperated with the Romans, agreeing to rule so long as they maintained religious authority. Thus, they held onto their power despite the Romans having military and political control over the region.
  - Some Jewish groups, such as the Essenes, separated themselves entirely from the Roman world, focusing on strictly observing the law.
  - This mixture of groups and conflicting views led to a lot of political and social tension during the Roman occupation, with many Jewish communities awaiting a political Messiah who would liberate them. Despite this wish, the uprisings between 68 CE and 70 CE led to a brutal Roman suppression and the destruction of the Temple in Jerusalem in 70 CE.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge, relevant language and terms used, but with little meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, potentially containing some correct information but with no links made.</li> <li>• Limited ability to use examples of viewpoints and judgements or other relevant information in answers, concluding with a judgement which is limited in scope.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A good demonstration of knowledge of the topic, making mostly correct use of relevant information with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, containing mostly correct information but with some errors.</li> <li>• Some ability to use examples of viewpoints and judgements or other relevant information in answers, concluding with a judgement which is sufficient.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• In-depth knowledge demonstrated with the correct use of terms and relevant information throughout answer.</li> <li>• Many examples of religious ideas/beliefs, containing fully correct information and judgements accurately made.</li> <li>• Good ability to use examples of viewpoints and judgements or other relevant information in answers, concluding with a judgement which is well reasoned and justified.</li> </ul>

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6. Students may talk about the following ideas within their answers.  
**Did Hellenistic or Roman influences have a greater impact on the writing of the Gospels?**  
 Arguments in favour of Hellenistic influences:
- There are lots of Hellenistic ideas fused with Jewish tradition in the Gospels, where the Logos (discussed in the Prologue) is a central feature of its theology.
  - Jewish thinkers such as Philo had fused Hellenistic ideas with Jewish tradition and the writing of the Gospels, suggesting that Greek philosophers had begun scholarly thought.
  - Greek thought, culture and philosophy were most influential throughout the Roman Empire. This suggests that although militarily and politically powerful, the Roman intellectual influence.

- Arguments in favour of Roman influences:
- Roman occupation brought greater trade and infrastructure to Judea, increasing the spread of ideas and philosophies could influence local communities.
  - The Roman occupation renewed interest in Jewish history, leading to the emergence of the Roman Empire and the restoration of a Jewish state. This enabled the religious, social and political conditions for the writing of the Gospels.
  - The Romans and their culture feature throughout the Gospel and play a significant role in the story of Jesus. Pontius Pilate, the Roman governor who witnesses the crucifixion. This suggests that Roman influence was significant for the Gospel writers.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A small range of demonstrated knowledge, relevant language and terminology used, but with limited meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, with basic links made.</li> <li>• Very few judgements made, and these are supported by limited evidence.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge on the topic, making mostly correct links but with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, with some logical links made.</li> <li>• Some judgements made, but these are not fully supported by evidence.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Good demonstration of knowledge demonstrated with the correct use of terminology and continuity throughout answer.</li> <li>• Examples of religious ideas/beliefs, with some logical links made between them.</li> <li>• Some judgements made, mostly supported by evidence.</li> </ul>
4	13-16	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making generally correct links between terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with a wide range of logical links made between them.</li> <li>• Logical judgements made on most parts of the question, and these are supported by evidence.</li> </ul>
5	17-20	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making fully accurate links between terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with logical links made between them.</li> <li>• Logical judgements made on all parts of the question, and these are supported by evidence.</li> </ul>

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## 2.1 The Prologue in John

1.
  - i) John 1:1-18
  - ii) Logos/Word
  - iii) Morna Hooker
2.
  - i) Light and dark
  - ii) Children of God
  - iii) Flesh and spirit
  - iv) Law, grace and truth
3. The stylised structure, metaphors and form of the Prologue mean that it stands apart from the rest of the Gospel, which adheres to more standard narrative conventions. This has led scholars to see the Prologue as a developed element drawn from practices in the Johannine community. Its present form reflects early Christian beliefs as a hymn or sung in services as a part of the Gospel format.
4. The Prologue in John is a key introduction to key theological ideas and themes. It also sets a distinct contrast to the birth narratives in Luke and Matthew which are much more concerned with how the arrival of Jesus was a fulfilment of Old Testament prophecy and hope for humankind.
5. Students may talk about the following ideas within their answers.
 

**Clarify the ideas about the relationship between Jesus and God presented by the Prologue (10 marks)**

  - The passage featured comes from the beginning of the Johannine Prologue (John 1:1-18) which is intended to convey some of the key theological ideas of the rest of the narrative.
  - One of the most important ideas featured is that Jesus is divine and effective from the first verse, where Jesus is talked about as the 'Word', who is pre-existent and the 'beginning'.
  - This is very different from the presentation of Jesus in the Synoptics, where Jesus is presented as a human being who is created alongside God.
  - The passage also talks of Jesus as life and the light of all mankind, shining through darkness. It draws this light/darkness metaphor to emphasise that Jesus is the one who brings light to the world and the presence of God.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-3	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge, relevant language and terms with little or no meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, potentially containing some correct ideas but no links made.</li> <li>• Limited ability to use examples of viewpoints and judgements or other relevant ideas in answers, concluding with a judgement which is limited in scope.</li> </ul>
2	4-6	<ul style="list-style-type: none"> <li>• A good demonstration of knowledge on the topic, making mostly correct statements with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, containing mostly correct statements.</li> <li>• Some ability to use examples of viewpoints and judgements or other relevant ideas in answers, concluding with a judgement which is sufficient.</li> </ul>
3	7-10	<ul style="list-style-type: none"> <li>• Far-reaching knowledge demonstrated with the correct use of terms and concepts throughout answer.</li> <li>• Many examples of religious ideas/beliefs, containing fully correct statements.</li> <li>• Good ability to use examples of viewpoints and judgements or other relevant ideas in answers, concluding with a judgement which is well reasoned and justified.</li> </ul>

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6. Students may talk about the following ideas within their answers.  
**Assess the claim that the Logos is the most important concept detailed within the Prologue (20 marks)**

Arguments in favour:

- The Logos is the central term for understanding the divinity of Jesus and his mission. Its inclusion within the first passage of the Prologue indicates its importance. The Logos is a key Hellenistic term used within a very Jewish text. The Logos is important as it is a key Hellenistic term used within a very Jewish text. The Logos is important as it is a key Hellenistic term used within a very Jewish text.
- The Logos is important as it is a key Hellenistic term used within a very Jewish text. The Logos is important as it is a key Hellenistic term used within a very Jewish text.
- The Logos, in being connected with the act of creation, helps us recast our understanding of Jesus in connection to the Old Testament from the earliest verses of John. It enables us to see the relationship to the rest of the metaphors and titles used throughout John and how they are interpreted alongside the Law.

Arguments against:

- The Logos is important, but by itself it tells us little about the nature of Jesus in some respects. It is the other metaphors and images – whether they be light or darkness – that help us to understand who Jesus really is apart from simply being divine.
- The Logos is a deliberately ambiguous term used by the author of John, such that it allows for a range of understandings of Jesus onto it when reading the Prologue. It is thus designed to create an initial mystery that is gradually solved as one reads through the rest of the Gospel. The concepts of light and dark are much more important as they reveal the nature of Jesus, which is the part of John that has the most impact for audiences. While Jesus is presented as divine, that, Jesus' divinity is only reinforced in the Prologue so that audiences can understand his mission.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A small range of demonstrated knowledge, relevant language and terminology used, with limited meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, with basic links made.</li> <li>• Very few judgements made, and these are supported by limited evidence.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge on the topic, making mostly correct use of terms and words with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, with some logical links made between them.</li> <li>• Some judgements made, but these are not fully supported by evidence.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Good demonstration of knowledge demonstrated with the correct use of terms and words, with continuity throughout answer.</li> <li>• Examples of religious ideas/beliefs, with some logical links made between them.</li> <li>• Some judgements made, mostly supported by evidence.</li> </ul>
4	13-16	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making generally correct use of terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with a wide range of logical links made between them.</li> <li>• Logical judgements made on most parts of the question, and these are supported by evidence.</li> </ul>
5	17-20	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making fully accurate use of terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with logical links made between them.</li> <li>• Logical judgements made on all parts of the question, and these are supported by evidence.</li> </ul>

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## 2.2 The 'I Am' Sayings

1. Prophet, Manna of God
2. Students may write the following:  
For:
  - The 'I am' sayings often use metaphors and titles present in the Synoptics (e.g. Son of Man).
  - The restructuring of Jesus' sayings into a new literary form does not mean the Synoptics are just as concerned with the revelation of Jesus' identity.
  - The 'I am' sayings have roots in Jewish scripture, particularly Exodus, and the style that Jesus historically used when teaching audiences.
 Against:
  - The structure and style of the 'I am' sayings do not match the forms of teaching in the Synoptics (e.g. parables). This indicates that they may not be historically accurate.
  - The 'I am' sayings are clearly structured to deliver theological messages and historical events. They are instead meant to mirror OT passages such as Isaiah 42:6-7.
  - The 'I am' sayings include metaphors and titles (such as Son of God) which are not used in the Synoptics, where Jesus does not generally assert his divine identity to his audience.
3. The 'I am' sayings do not bluntly assert Jesus' identity, his unique relationship with God, or his religious authority such as the Law. These kinds of assertions would be blasphemous especially to Jewish authorities such as the Pharisees, and for offending individuals would result in punishments, especially because these declarations would be seen to be a provocation.
4. The 'I am' sayings have a distinctive style and structure, designed to reveal key theological ideas about Jesus' identity. However, this uniform structure is unusual and not a feature of the other Gospels. Jesus is generally much more cautious about making direct proclamations about his identity. The Gospel of John reflects the work of a Christian community that has more advanced theological ideas. The Gospel of John is a Gospel that does not just recount the major events and teachings of Jesus' life. If this distinctive style and structure of the 'I am' sayings may be an editorial decision by this community to highlight their understanding of Jesus, with a distinctive presentation that is designed to reflect this understanding.
5. Students may talk about the following ideas within their answers.  
**Assess the theological function of the 'I am' sayings in the Gospel of John. (12 marks)**
  - The 'I am' sayings are a broad swathe of teachings featured throughout the Gospel of John, including direct proclamations about his identity, often following a miraculous act and a sign.
  - They have a variety of theological functions, but one of their primary roles is to reveal Jesus' identity and nature. Each focuses on a particular title or metaphor that is then expanded upon as the reader progressively learns more about Jesus, his teachings and the purpose of his mission.
  - The 'I am' sayings thus ground these revelations in a specific, uniform motif, providing clear points of reflection for the audience, who would be able to recall the particular sayings easily. Thus, beyond revealing Jesus' identity, they become easily recallable theological statements.
  - The repetition of the phrase 'I am' is also itself a signal to the audience that Jesus is potentially the same as the Jewish God, for it recalls God's similar sayings in the Old Testament.
  - Finally, they also play a key theological role in the narrative, provoking discussion and debate with the audience and inviting further analysis of who Jesus is and the purpose of his mission.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge, relevant language and terms and some understanding of meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, potentially containing some correct statements.</li> <li>• Limited ability to use examples of viewpoints and judgements or other relevant information in answers, concluding with a judgement which is limited in scope.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A good demonstration of knowledge on the topic, making mostly correct statements with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, containing mostly correct statements.</li> <li>• Some ability to use examples of viewpoints and judgements or other relevant information in answers, concluding with a judgement which is sufficient.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Far-reaching knowledge demonstrated with the correct use of terms and concepts throughout answer.</li> <li>• Many examples of religious ideas/beliefs, containing fully correct statements.</li> <li>• Good ability to use examples of viewpoints and judgements or other relevant information in answers, concluding with a judgement which is well reasoned and justified.</li> </ul>

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6. Students may talk about the following ideas within their answers.  
**'The "I am" sayings are solely intended to establish Jesus' divinity.' Analyse**

Arguments in favour:

- Every aspect of John, whether it be the 'I am' sayings or the miracles, is designed to reveal the true extent of Jesus' divinity and power. Many of the key 'I am' sayings establish Jesus as Messiah or Son of God and establish his unique relationship with God.
- Where Jesus develops other 'I am' metaphors, it is in the context of learning a lesson when Jesus declares himself to be the 'Light of the World', for the reader this is the Prologue, where the metaphor of light is directly tied to Jesus' nature as the Son of God.
- The 'I am' sayings are generally found to be blasphemous by the religious authorities, and the declarations of divinity by Jesus. If they had some other primary meaning, the anger or vehemence towards Jesus.

Arguments against:

- The theological function of the 'I am' saying is to provoke discussion and debate about divinity, not simply to declare it. The variety of the titles and metaphors used in understanding the purpose of Jesus' ministry and his connection to Jewish tradition.
- There are many 'I am' sayings where the primary purpose is not to simply declare divinity, for instance, the 'bread of life' metaphor is deployed as a way to discuss Jesus' connection to the Father, best understood in light of the work of the early Christian Church.
- Many of the 'I am' sayings have important references and allusions to scriptures beyond simple declarations of divinity. For example, the 'bread of life' image is best understood in the context of the manna that God sent down to feed those following Moses through the wilderness.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A small range of demonstrated knowledge, relevant language and terminology used in their correct meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, with basic links made.</li> <li>• Very few judgements made, and these are supported by limited evidence.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge on the topic, making mostly correct use of terms with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, with some logical links made.</li> <li>• Some judgements made, but these are not fully supported by evidence.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Good demonstration of knowledge demonstrated with the correct use of terms and continuity throughout answer.</li> <li>• Examples of religious ideas/beliefs, with some logical links made between them.</li> <li>• Some judgements made, mostly supported by evidence.</li> </ul>
4	13-16	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making generally correct use of terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with a wide range of logical links made.</li> <li>• Logical judgements made on most parts of the question, and these are supported by evidence.</li> </ul>
5	17-20	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making fully accurate use of terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with logical links made between them.</li> <li>• Logical judgements made on all parts of the question, and these are supported by evidence.</li> </ul>

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## 2.3 Miracles and Signs

1.
  - i) The Book of Signs
  - ii) Turning of water into wine at Cana
  - iii) Raising of Lazarus
2. Students may write the following:
  - i) One function is to gradually reveal Jesus' divinity and his power over the world.
  - ii) Another function is to provoke theological discourse around Jesus and his relationship to God.
3.
 

Healing of the Official's Son – This may highlight the ability of Jesus to act in ways that transcend the physical world, hinting that his work can continue after his death.

Healing at the Pool – This potentially indicates that Jesus' teachings have authority and that his followers should prioritise his teachings over mere obedience to Jewish tradition.

Healing of the Blind Man – This potentially highlights the theme (first-/second-century) audience that there is always an easy path and may lead to a re-evaluation from one's religious, cultural or political beliefs.
4. John 20:31–22 is a key text, with many clear statements by the author and directly refers to the signs that people believe in Jesus, his nature as the Messiah, and his teaching. But it also performs a narrative function, with the author selecting certain signs that witness to Jesus' divinity and so achieve salvation. It therefore gives an insight into how John is making his point by including certain narrative events and elements.
5. Students may talk about the following ideas within their answers.
 

**Assess the significance of the crowd's reactions to Jesus' miracle-working in John 6.**

  - Jesus' miracles are often performed in front of crowds, whose reactions vary. However, often they are hostile, especially when 'the Jews' or the religious authorities are involved.
  - In one sense, the crowd's reactions perform an important narrative function, providing a context for theological discourse and reflection upon the meaning of the signs given by Jesus. This is a key element of John such as the 'I am' sayings.
  - In another sense, the crowd's reactions, especially when the religious authorities are involved, lead to Jesus' arrest and crucifixion. The gradual escalation in power and authority (e.g. the raising of Lazarus) eventually provokes the high priests into action.
  - Finally, the crowd's reactions can often mirror the reader's reactions, allowing the reader to identify with the signs performed by Jesus. For instance, in the feeding of the five thousand, the crowd's reaction to declare he is the 'Prophet who is come into this world', mirroring the kind of response that the reader is expected to have.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1–4	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge, relevant language and terms with little or no meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, potentially containing some correct ideas but with no links made.</li> <li>• Limited ability to use examples of viewpoints and judgements or other relevant ideas, concluding with a judgement which is limited in scope.</li> </ul>
2	5–8	<ul style="list-style-type: none"> <li>• A good demonstration of knowledge on the topic, making mostly correct statements with some mistakes.</li> <li>• Some examples of relevant religious ideas/beliefs, containing mostly correct statements.</li> <li>• Some ability to use examples of viewpoints and judgements or other relevant ideas, concluding with a judgement which is sufficient.</li> </ul>
3	9–12	<ul style="list-style-type: none"> <li>• A high level of knowledge demonstrated with the correct use of terms and concepts throughout answer.</li> <li>• Many examples of religious ideas/beliefs, containing fully correct statements.</li> <li>• Good ability to use examples of viewpoints and judgements or other relevant ideas, concluding with a judgement which is well reasoned and justified.</li> </ul>

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6. Students may talk about the following ideas within their answers.  
**'The signs in John are solely intended to reveal Jesus' divinity in anticipation of this claim. (20 marks)**

Arguments in favour:

- John 20:30-31 directly states that the signs are written in order that the reader should believe in Jesus' true nature and power.
- Many of the signs featured in John are unique to John and highlight Jesus' divinity more than the Synoptics. For example, the raising of Lazarus confirms Jesus' power over death, showing that Jesus should be considered divine even aside from his resurrection.
- Often the secondary messages and meanings behind the miracles relate to Jesus' divinity. For example, the healing of the official's son and the raising of Lazarus are not linked to his physical presence. This provides further evidence that Jesus is genuinely God.

Arguments against:

- While the signs do reveal Jesus' power, they also play an important narrative function. They are used to reflect on Jesus' nature and ministry. As such, they cannot be considered as solely intended to reveal his divinity.
- Many of the signs have secondary meanings and messages which extend beyond their primary purpose. For example, the healing of the blind man better functions as a teaching on the difficulties one faces in following Jesus, rather than another simple revelation about his power.
- The signs play an important narrative function in establishing the conflict between Jesus and the authorities. Without this element there would be no narrative or theological context for the crucifixion and resurrection, which are the most important events in the Gospel.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A small range of demonstrated knowledge, relevant language and terminology used.</li> <li>• Limited examples of religious ideas/beliefs, with basic links made.</li> <li>• Very few judgements made, and these are supported by limited evidence.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge on the topic, making mostly correct links with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, with some logical links made.</li> <li>• Some judgements made, but these are not fully supported by evidence.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Good demonstration of knowledge demonstrated with the correct use of terminology throughout answer.</li> <li>• Examples of religious ideas/beliefs, with some logical links made between them.</li> <li>• Some judgements made, mostly supported by evidence.</li> </ul>
4	13-16	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making generally correct links between terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with a wide range of logical links made between them.</li> <li>• Logical judgements made on most parts of the question, and these are supported by evidence.</li> </ul>
5	17-20	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making fully accurate links between terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with logical links made between them.</li> <li>• Logical judgements made on all parts of the question, and these are supported by evidence.</li> </ul>

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### 3.1 Interpreting the Text

1.
  - i) Exegesis is the process by which scholars attempt to find the objective or real text, as recognised by the author and audience.
  - ii) The Synoptic Problem is a set of academic issues in understanding the composition which, due to their distinctive similarities in narrative and structure, seem to be common sources.
  - iii) Marcan priority is the view that Mark was the Gospel historically written first, with Mark as a primary source for their Gospels.
  - iv) The Griesbach hypothesis is the view that Matthew was written first, with Mark as a reinterpretation of Matthew.
2.
  - i) Redaction criticism
  - ii) Form criticism
  - iii) Source criticism
3. Mark, Matthew (Luke might be included alongside since they potentially were written at the same time), Luke, John
4. Q is a hypothetical, lost text that Matthew and Luke drew from when writing their Gospels. There is no scholarly agreement as to what form Q would have been, but scholars generally agree it was a collection of sayings, but scholars generally agree it was a source hypothesis for explaining material that is common to Luke and Matthew (but not unique to these Gospels).
5. Students may talk about the following ideas within their answers.
 

**Assess the significance of the Synoptic Problem for understanding the Gospels**

  - The Synoptic Problem refers to the issues in understanding how the first three Gospels (Matthew, Mark and Luke) were composed. As they all have distinctive similarities in their structure and content, understanding into how they were written potentially gives information on who their authors were and why they were written.
  - The most important part of the Synoptic Problem is understanding where the Gospels come from, and where the divergent material comes from. Generally, Mark is considered to have been written first, with Matthew and Luke using it as a primary source due to the similarities between the Gospels that is similar to that of Mark.
  - This possible dependence shows that the Synoptic Problem can reveal key insights into the Gospels, for where there are differences between the texts, it can potentially show where Matthew and Luke changed Mark, and highlight the reasons for these editorial changes.
  - Furthermore, these changes can give a broader understanding of the historical context of the Gospels. Where there are significant agreements about a particular event in the ministry of Jesus, this is an indication that such an event was historically confirmed by multiple sources.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge, using basic language and terms with little or no meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, potentially containing some inaccuracies with no links made.</li> <li>• Limited ability to use examples of viewpoints and judgements or other evidence, concluding with a judgement which is limited in scope.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A good demonstration of knowledge on the topic, making mostly correct statements with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, containing mostly correct statements.</li> <li>• Some ability to use examples of viewpoints and judgements or other evidence, concluding with a judgement which is sufficient.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Far-reaching knowledge demonstrated with the correct use of terms throughout answer.</li> <li>• Many examples of religious ideas/beliefs, containing fully correct statements and judgements accurately made.</li> <li>• Good ability to use examples of viewpoints and judgements or other evidence, concluding with a judgement which is well reasoned and justified.</li> </ul>

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6. Students may talk about the following ideas within their answers.  
**'The two-source hypothesis is not a satisfactory explanation for the composition of the Gospels. Analyse this statement. (20 marks)**

Arguments in favour:

- While Matthew and Luke do share some material not present in Mark, this does not mean that the material was solely derived from one source 'Q'. It might have been a collection of various proto-Gospels.
- The Q hypothesis does not easily explain the existence of unique material (M and L). There are good reasons on this basis to at least argue for a four-source hypothesis where authors had access to their own extra sources.
- The fact that scholars cannot agree what form Q must have had indicates that the hypothesis is not coherent with how oral and written sources were passed down in ancient times. A variety of oral traditions and written texts were in circulation in the early Church, and it has been used to compose the Gospels.

Arguments against:

- The sheer volume of material common to Matthew and Luke suggests that they had access to a source that Matthew and Luke were not aware of and employed to some degree.
- The existence of unique material in Matthew and Luke is not direct evidence of a source (Q) but instead suggests that each author took a different approach to adapting Mark's Gospel.
- No archaeological evidence for proto-Gospels has ever been found, with all other extra-mural evidence supporting the Synoptics.
- It is unnecessary to posit extra sources when the composition of the Gospels can be explained by the two-source hypothesis.

Level	Marks awarded	Answer description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A small range of demonstrated knowledge, relevant language and terminology used, but with little meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, with basic links made.</li> <li>• Very few judgements made, and these are supported by limited evidence.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge on the topic, making mostly correct links but with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, with some logical links made.</li> <li>• Some judgements made, but these are not fully supported by evidence.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Good demonstration of knowledge demonstrated with the correct use of terminology throughout answer.</li> <li>• Examples of religious ideas/beliefs, with some logical links made between them.</li> <li>• Some judgements made, mostly supported by evidence.</li> </ul>
4	13-16	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making generally correct links between terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with a wide range of logical links made.</li> <li>• Logical judgements made on most parts of the question, and these are supported by evidence.</li> </ul>
5	17-20	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making fully accurate links between terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with logical links made between them.</li> <li>• Logical judgements made on all parts of the question, and these are supported by evidence.</li> </ul>

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### 3.2 The Purpose and Authorship of the Fourth Gospel

1.
  - i) Spiritual Gospel
  - ii) 93%
  - iii) C H Dodd
2. The style and theology of John indicate that it has a much later date of authorship written by an apostle of Jesus. Moreover, the different elements of John and the way multiple individuals may have been involved in its composition, rather than a single author, suggest that a wider community played a role in its authorship.
3. The later date of authorship potentially explains why John is often called a 'Spiritual Gospel'. Around 110 CE, it is likely that other Gospels were already in circulation around the Mediterranean, so John is likely to have mirrored the Synoptics in style. The author of John thus might have diverged from this style and address the issues that the Johannine community were facing. The increasingly developed theology of John's community. Thus, from this later date of authorship, we can speculate about the wider purpose of John beyond it simply being another record of Jesus' ministry.
4. John is often called a 'double level drama' because on one level it is still dedicated to teaching about Jesus' ministry, but on another level it also may be addressing the needs of the Johannine community. In particular, the later date of authorship suggests that the needs of the Christian communities were increasingly separating themselves from the synagogue. The needs of the Johannine community within John may at least be partially addressed to followers facing the ramifications of this separation.
5. Students may talk about the following ideas within their answers.
 

**Assess the significance of the claim that John was written for both a Jewish and a Gentile audience.**

  - Traditionally, there has been a lot of scholarly discussion about the extent to which Jewish influences within John, although many modern scholars have stressed the degree to which the Gospel reflects influences made throughout the narrative.
  - Scholars such as C H Dodd have claimed that John was written by a Jewish Christian to deliver the message of Jesus to a non-Jewish audience. Through the use of non-Jewish terminology in the Prologue, there are key passages which combine Jewish and Gentile concepts.
  - Compared to the Synoptics, explanations of Jewish beliefs and geography are fewer in John, suggesting that the author was keen to make sure Gentile audiences would understand the Gospel.
  - However, there are also plenty of instances where important Old Testament references are used. It discusses important Jewish practices (such as the Sabbath) and teachings (such as the Logos) which was still also aimed at a Jewish audience as well as a Gentile one.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge, relevant language and terms with little or no meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, potentially containing some correct ideas but no links made.</li> <li>• Limited ability to use examples of viewpoints and judgements or other relevant ideas, concluding with a judgement which is limited in scope.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A good demonstration of knowledge on the topic, making mostly correct statements with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, containing mostly correct statements.</li> <li>• Some ability to use examples of viewpoints and judgements or other relevant ideas, concluding with a judgement which is sufficient.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Far-reaching knowledge demonstrated with the correct use of terms and concepts throughout answer.</li> <li>• Many examples of religious ideas/beliefs, containing fully correct statements and judgements accurately made.</li> <li>• Good ability to use examples of viewpoints and judgements or other relevant ideas, concluding with a judgement which is well reasoned and justified.</li> </ul>

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6. Students may talk about the following ideas within their answers.

**Analyse the claim that John is a 'Spiritual Gospel'. (20 marks)**

Arguments in favour of John as Spiritual Gospel:

- John is so different in style and substance from the Synoptic Gospels, it requires a different approach to the text, especially when it is very difficult to historically verify the material unique to John.
- The Prologue in John, with its discussion of the Logos, indicates that it has a different purpose to the Synoptics, and is a more spiritual discussion of the nature of Jesus rather than a historical document the events of his life.
- There are lots of spiritual metaphors used throughout John, particularly in the Prologue, to elevate one's ordinary understanding of Jesus and reveal aspects of his divinity.
- The Synoptics where theological discussion is often centred around ethics and social issues.
- The later date of authorship of John and the possibility of it being a two-level text, where the earlier potentially has a broader theological purpose in the context of the Johannine community, and the later much more developed theology by the time of its writing.

Arguments against John as Spiritual Gospel:

- The stylistic differences in John don't necessarily mean the author did not attempt to present a historical account of Jesus' ministry. Rather, they might simply have attempted to present theological ideas into a historical Gospel narrative.
- John might have used other historical sources from the Synoptics, explaining and clarifying events which were previously overlooked.
- The Synoptics contain just as much discussion of spiritual and theological ideas as John, potentially being edited in a stylistic manner to present a particular theological perspective on Jesus.
- Many of the broad narrative events in John (e.g. the miracles and the resurrection) are presented in the Synoptic Gospels, suggesting that John was still broadly concerned with the same events even if some parts of the Gospel were edited differently.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> <li>• No content within the answer which is relevant or able to garner a mark.</li> </ul>
1	1-4	<ul style="list-style-type: none"> <li>• A small range of demonstrated knowledge, relevant language and terminology used, with limited meaning/context.</li> <li>• Limited examples of religious ideas/beliefs, with basic links made.</li> <li>• Very few judgements made, and these are supported by limited evidence.</li> </ul>
2	5-8	<ul style="list-style-type: none"> <li>• A demonstration of limited knowledge on the topic, making mostly correct use of terms with some mistakes.</li> <li>• Some examples of religious ideas/beliefs, with some logical links made.</li> <li>• Some judgements made, but these are not fully supported by evidence.</li> </ul>
3	9-12	<ul style="list-style-type: none"> <li>• Good demonstration of knowledge demonstrated with the correct use of terms and continuity throughout answer.</li> <li>• Examples of religious ideas/beliefs, with some logical links made between them.</li> <li>• Some judgements made, mostly supported by evidence.</li> </ul>
4	13-16	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making generally correct use of terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with a wide range of logical links made between them.</li> <li>• Logical judgements made on most parts of the question, and these are supported by evidence.</li> </ul>
5	17-20	<ul style="list-style-type: none"> <li>• A demonstration of strong knowledge on the topic, making fully accurate use of terms and words in their correct context.</li> <li>• Examples of religious ideas/beliefs, with logical links made between them.</li> <li>• Logical judgements made on all parts of the question, and these are supported by evidence.</li> </ul>

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