

Cambridge International AS & A Level

BIBLICAL STUDIES**9484/12**

Paper 1 The Four Gospels

October/November 2025

MARK SCHEME

Maximum Mark: 50

Published

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

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

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **17** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
Highlighter	Highlighting areas of text
Off-page comment	Allows comments to be entered at the bottom of the RM marking window and then displayed when the associated question item is navigated to.
SEEN	Indicates that the point has been noted, but no credit has been given.

Guidance on using levels-based mark schemes

Marking of work should be positive, rewarding achievement where possible, but clearly differentiating across the whole range of marks, where appropriate.

The marker should look at the work and then make a judgement about which level statement is the best fit. In practice, work does not always match one level statement precisely so a judgement may need to be made between two or more level statements.

Once a best-fit level statement has been identified, use the following guidance to decide on a specific mark:

- If the candidate's work **convincingly** meets the level statement, award the highest mark.
- If the candidate's work **adequately** meets the level statement, award the most appropriate mark in the middle of the range (where middle marks are available).
- If the candidate's work **just** meets the level statement, award the lowest mark.

Annotation:

- For levels of response marking, the level awarded should be annotated on the script.
- Ticks have no defined meaning for levels of response marking.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

Assessment objectives

AO1 Knowledge and understanding

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

AO2 Analysis and evaluation

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

Table A: AO1 Knowledge and understanding (5 marks)

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

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

Table B: AO1 Knowledge and understanding (10 marks)

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

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

Table C: AO2 Analysis and evaluation (10 marks)

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

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

Table D: AO2 Analysis and evaluation (15 marks)

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

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

Section AAnswer **three** questions.

Question	Answer	Marks
1	<p>Outline points of interest or difficulty in the following passage.</p> <p>Matthew 4:1–4, NRSVA Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was famished. The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread.’ But he answered, ‘It is written, “One does not live by bread alone, but by every word that comes from the mouth of God.”’</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context: The temptations of Jesus.</p> <ul style="list-style-type: none"> • The passage follows the account in Matthew of the baptism of Jesus where his divine appointment was declared. The Spirit of God had descended on him as a dove at the baptism and here it then leads Jesus into the wilderness with the specific purpose of being tempted by the devil. • Candidates may comment on the significance of the wilderness as it was in the wilderness that the Israelites wandered for forty years. • Jesus’ period without food here was forty days which signifies the forty-year wandering experience of the Israelites. • Mention of bread is of significance as it also reminds the reader of the time the Israelites were in the wilderness and God provided bread for them as well as highlighting Jesus fasting for forty days. • The tempter is the devil which signifies that Jesus’ ministry is embroiled in a spiritual battle from its onset. Candidates may give illustrations from Jesus’ ministry which supports the spiritual battle he faced. • Candidates may expand on the Jesus’ reply from scripture which shows the importance and power of the word of God. • This is the first temptation out of the three that take place. The order may differ, but all three synoptic gospels record it. 	5

Question	Answer	Marks
2	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>Matthew 6:5–7, NRSVA</u></p> <p>‘And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words.’</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context: This is part of the Sermon on the Mount concerning prayer which then leads on to Jesus giving the example of the Lord’s Prayer to his disciples.</p> <ul style="list-style-type: none"> • Jesus refers to the religious authorities as hypocrites who do their praying in public. • Candidates may refer to other times Matthew’s Gospel uses hypocrites when referring to the actions of the religious authorities and Pharisees, e.g. Matthew 23:23–28. • The best environment for prayer is given here as going into a room in private and praying secretly. This is the direct opposite of Jesus’ accusation made against the Pharisees. • God is here referred to as ‘Father’ not just Jesus’ father but the father of everyone. • Praying will bring rewards. • ‘Empty phrases’ are ones without meaning. Jesus refers to the Gentiles as those who pray empty phrases and may continue to repeat them. • This passage then leads into Jesus giving the example of the Lord’s prayer which is given as an example on how to pray. 	5

Question	Answer	Marks
3	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>Mark 1:16–18, NRSVA</u> As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake—for they were fishermen. And Jesus said to them, ‘Follow me and I will make you fish for people.’ And immediately they left their nets and followed him.</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context: The call of the first disciples.</p> <ul style="list-style-type: none"> • Jesus begins his ministry with the call of his first disciples as recorded here, in Galilee. • The first disciples were two brothers Simon and Andrew who were fishermen. They were working when Jesus spoke to them. • Jesus spoke directly to them, and they responded directly. • Candidates may consider what it was that caused the disciples to respond. They may have been drawn by Jesus’ authority or the command in his words. They may have been drawn by the promise of a new life as theirs was a hard life and they were subjected to the elements. They may have recognised Jesus as the promised messiah from the onset. • The use of immediacy is common in the language of Mark’s Gospel. The disciples immediately left their nets without hesitation or thought for their families. This suggests urgency of mission as well as the cost of being a disciple of Jesus. • Jesus’ first act was to start forming his group of followers which could carry on his mission. • Jesus is building up a group whom he could teach, with whom he could work, and who could carry on the work after him. Jesus would make them into fishers of people. 	5

Question	Answer	Marks
4	<p>Outline points of interest or difficulty in the following passage.</p> <p><u>Luke 19:30–35, NRSVA</u></p> <p>...saying, ‘Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, “Why are you untying it?” just say this: “The Lord needs it.”’ So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, ‘Why are you untying the colt?’ They said, ‘The Lord needs it.’ Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it.</p> <p>Use Table A: AO1 Knowledge and understanding (5 marks) to mark candidate responses to this question.</p> <p>Award up to 5 marks.</p> <p>Indicative content</p> <p>Answers may include some of the following ideas, but all relevant material must be credited.</p> <p>The context: the preparation for Jesus’ entry into Jerusalem.</p> <ul style="list-style-type: none"> • This marks the beginning of the final week of Jesus’ life with his preparation for his entry into Jerusalem. • Jesus sent two disciples to get the colt for Jesus to ride on. • Jesus’ divine nature is seen here; he knew what would happen and how to prepare for it. His command here is precise. • It happened exactly how Jesus said it would which confirms Jesus’ final actions were divinely inspired. • All four gospels include the story of Jesus’ entry into Jerusalem at the start of the final week of his life. • The use of the title ‘Lord’ meaning King/Sovereign/Ruler is part of Jesus’ title as Christ, the anointed one. • Cloaks were spread on the colt which went on to create a triumphant scene with Jesus on the animal. This is like the scene which would greet a military leader riding on a warrior horse in triumph. Here Jesus rides on the colt in humility. 	5

Question	Answer	Marks
5	<p data-bbox="308 248 1273 282">Read the following passage and then answer the question below:</p> <div data-bbox="308 315 1295 719" style="border: 1px solid black; padding: 5px;"> <p data-bbox="320 331 655 365"><u>Mark 10:21–25, NRSVA</u></p> <p data-bbox="320 367 1283 701">Jesus, looking at him, loved him and said, ‘You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.’ When he heard this, he was shocked and went away grieving, for he had many possessions. Then Jesus looked around and said to his disciples, ‘How hard it will be for those who have wealth to enter the kingdom of God!’ And the disciples were perplexed at these words. But Jesus said to them again, ‘Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.’</p> </div> <p data-bbox="308 752 1326 819">Discuss Jesus’ teaching about wealth. Refer to the passage and other passages you have studied.</p> <p data-bbox="308 853 1267 920">Use Table C: AO2 Analysis and evaluation (10 marks) to mark candidate responses to this question.</p> <p data-bbox="308 954 608 987">Award up to 10 marks.</p> <p data-bbox="308 1021 576 1055">Indicative content</p> <p data-bbox="308 1057 1326 1124">Answers may include some of the following ideas, but all relevant arguments must be credited.</p> <ul data-bbox="308 1158 1326 2051" style="list-style-type: none"> • This incident states that Jesus told the rich young ruler to sell everything, give his money to the poor and follow him. Candidates may suggest that this gives a clear directive to those who want to follow Jesus. • The instruction is not one of selling everything to follow Jesus but to be of right attitude. The rich man is told to give the money from the sale of everything to the poor. • The same incident continued with the idea that it is hard for those who have wealth to enter the kingdom of God. • Jesus gave the image of a camel going through the eye of a needle as easier than someone who is rich entering God’s kingdom. • Candidates may comment on Peter’s pronouncement in Mark 10 that he and the others have left everything to follow Jesus. They responded to his call; left their jobs, their families and followed Jesus. • Jesus accepts the disciples left everything in Mark 10:29 and responded by telling them they will be rewarded. • Candidates may consider this incident as Jesus responding to the needs of this rich man which was more to do with attitude to his wealth and its importance to him. It was a hindrance to him but may not be to others. • Jesus said it was hard for a rich man to enter the kingdom of God, he did not say it was impossible. • Candidates may refer to the Sermon on the Mount which speaks of right attitude. • Candidates may comment on the story of the rich man and Lazarus in Luke 16:19–31 which is about the attitude of the rich man and how he ignored Lazarus and his needs. • Candidates may refer to Jesus’ encounter with Zacchaeus. 	10

Question	Answer	Marks
EITHER		
6(a)	<p>Examine how the person of Jesus is revealed through the sayings ‘I am the good shepherd’ (John 10) and ‘I am the resurrection and the life’ (John 11).</p> <p>Use Table B: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content Answers may include some of the following ideas, but all relevant material must be credited.</p> <p><u>‘I am the good shepherd’: John 10:1–18.</u></p> <ul style="list-style-type: none"> • Candidates may comment upon Jesus describing himself as ‘the’ good shepherd not ‘a’ good shepherd. This suggests his unique divine identity and purpose. • Candidates may also comment upon Jesus adding the adjective ‘good’ to this title which signifies both being of good character and of good actions. This is confirmed through his teaching and his miracles. • Candidates may discuss the work of a shepherd in society as one who protects, feeds, guides, and nurtures his flock. In the same way Jesus cares for his followers. • Jesus explains that the good shepherd lays down his life for his sheep. This illustrates the sacrificial nature of Jesus that he is to die for his followers. He compares his identity with that of those who have gone before, the hired hand who disappears when the wolf comes. • Jesus lays down his life, no one takes it from him. Jesus has divine authority given to him directly by his father. • Jesus’ divine identity is revealed as one who will give up all for his people and can recognise his people just as they recognise him. <p><u>‘I am the resurrection and the life’: John 11:17–27.</u></p> <ul style="list-style-type: none"> • Candidates may comment on when Jesus said, ‘I am the resurrection and the life,’ he is claiming to be the source of both. In him is fullness of life and death is defeated. • Jesus said this when he restored Lazarus back to his sisters, who thought he was dead. • Regardless of time, Jesus restored Lazarus even though he had been dead for some days and his sister declared that it was too late to save him. Jesus shows the extent of his power as neither death nor time is an obstacle which he cannot overcome. • His actions and the title signify that death has been defeated by Jesus, this reinforces Jesus divine nature. • Candidates may want to mention this as a forerunner to his own resurrection when his divinity is seen in full. 	10

Question	Answer	Marks
6(b)	<p>‘The significance of John’s Prologue is to direct the rest of the Gospel in revealing Jesus to the people.’ Evaluate this claim.</p> <p>Use Table D:AO2 Analysis and evaluation (15 marks) to mark candidate responses to this question. Award up to 15 marks.</p> <p>Indicative content Candidates may propose, analyse and evaluate some of the following arguments. All relevant arguments must be credited.</p> <p><u>Agree.</u></p> <ul style="list-style-type: none"> • The Prologue in John speaks of the pre-existence of Jesus as the word/logos. Its symbolism continues throughout the gospel. • The word of God (the logos) is the power that directs within the gospel. • Some candidates may refer to the Johannine terms which are developed throughout the rest of the gospel. These terms include ‘life’, ‘light,’ (1:5); ‘believe,’ (1:7); ‘world,’ (1:9); ‘flesh,’ (1:1–14); ‘truth,’ (1:14). • Some candidates may examine John the Baptist: he is introduced in the prologue and reappears within the gospel narrative. <p><u>Disagree.</u></p> <ul style="list-style-type: none"> • Some candidates may suggest that the prologue is to be taken as a unique piece of writing which starts the narrative but does not direct it. • Some candidates may examine the important parts of John’s Gospel which are not mentioned in the first chapter. There are themes which come up in the narrative only, e.g. sacrifice, eternal life, rebirth etc. • Some candidates may discuss the use of the titles of Jesus, not all are present in the Prologue. Jesus is referred to as the ‘lamb of God’ by John the Baptist (1:29, 36). • Some candidates may discuss the use of the ‘I am,’ sayings which do not appear in the prologue but do drive parts of the gospel forward. <p>Candidates need to conclude whether they agree with the significance of John’s Prologue being to direct the rest of the Gospel in revealing Jesus to the people or not.</p>	15

Question	Answer	Marks
OR		
7(a)	<p>Examine the similarities and differences between the three parables found in Luke 15: the lost sheep, the lost coin and the prodigal son and his brother.</p> <p>Use Table B: AO1 Knowledge and understanding (10 marks) to mark candidate responses to this question.</p> <p>Award up to 10 marks.</p> <p>Indicative content Answers may include some of the following ideas, but all relevant material must be credited.</p> <p><u>Similarities.</u></p> <ul style="list-style-type: none"> • Candidates may discuss the reason why Jesus told the parables, which was in response to the Pharisees and teachers of the law complaining about Jesus welcoming and eating with sinners. All three were given in response to this situation. • Candidates may consider how they are grouped together in the same part of Luke. • Candidates may discuss the great rejoicing which took place once the lost is found. • All three parables are set in a real-life context. It would be familiar to those Jesus spoke to. • Candidates may look at the common result which aims to increase the awareness that the lost can be found, it is precious, and it is not lost forever. <p><u>Differences.</u></p> <ul style="list-style-type: none"> • Candidates may comment on the purpose for 'being lost'. The son chose to remove himself and be lost to his father. He intentionally packed his bags and left home. The sheep and coin did not get lost on purpose, but this was a result of misfortune. • Candidates may discuss the search carried out for the lost. In the case of the sheep and the coin an active search was recorded whereas in the lost son the father could only wait and hope for his return. • Candidates may look deeper at the parable of the lost son. Some may argue that this parable is not similar with the other two, it is an allegory. Each part of the story is allegorical: the father represents God, the younger son represents the outcast, and the elder son represents those who have followed God. 	10

Question	Answer	Marks
7(b)	<p>‘Jesus’ ministry in Luke is to bring salvation to the lost.’ Evaluate this claim.</p> <p>Use Table D: AO2 Analysis and evaluation (15 marks) to mark candidate responses to the question.</p> <p>Award up to 15 marks.</p> <p>Indicative content Answers may include some of the following ideas, but all relevant material must be credited.</p> <p><u>Agree.</u></p> <ul style="list-style-type: none"> • Candidates may consider who Luke is referring to when he talks about the lost in society: those who are marginalised; tax collectors, those who are sick, women, non-Jews etc. There are many examples of Jesus’ interaction with those who are considered lost e.g. The sinful woman (Luke 7:36–50). • Candidates may consider the parables Jesus told about the marginalised in society: Chapter 15 gives the three parables about the lost sheep, the lost coin and the prodigal son a clear reference to the lost but there are also parables which speak about other marginalised people for example the parable of the good Samaritan in Luke 10. • Candidates may consider that Jesus came to save sinners and as all are sinners, and therefore lost, Jesus came to bring salvation to all. • Candidates may comment on certain miracles Jesus performed which were designed to help those who were in need. • The miracles were there to bring salvation to the recipient and those around. <p><u>Disagree.</u></p> <ul style="list-style-type: none"> • Candidates may want to comment on the story of the prodigal son as some say it deals more specifically with the direction two brothers took; one left the family home to go in his own direction, the other brother remained at home doing his father’s will. • Candidates may discuss Jesus’ mission of establishing the kingdom of God. In Luke 10:8–12 Jesus sent his disciples on a mission to preach, and heal, and show that the kingdom was nearby to them. The Kingdom is an important theme in Luke. • Candidates may comment on other messages which Jesus delivers to those he meets. He gives several examples of forgiveness both in his teaching and his actions. Luke 19:1–10 Jesus meets Zacchaeus and completely changes the direction of his life which opens the entry into the kingdom of God to him. In Luke 7:36–50 Jesus forgives a sinful woman when others sought to condemn her. • Candidates may discuss the life and mission of Jesus as preordained from the onset in the birth narrative. <p>Candidates need to conclude whether they agree or disagree that Jesus’ ministry in Luke is to bring salvation to the lost.</p>	15