

Class Feedback – 2024

Feedback from Jeff and Mrs Melich

Question 1 (10 marks)

Discuss why Jesus often teaches using parables. Using examples from the passages for special study, briefly explain how the writer of the Gospel according to Luke uses parables to explore the theme of 'the kingdom of God'.

Definition of parable:

- Parables are important spiritual and moral lessons which are typically short, and which are easily accessible to the hearers.
- Easy to understand as most were illiterate at the time
- To further emphasise or to accentuate a particular point
- **Jesus taught in parable to showcase his message through scenarios that his audience could relate to**
- **Jesus often teaches using parables to highlight his mission and message in a way that his audience can understand**
- "Jesus used parables as they were relatable to his audience. Simple images like vines, shepherds, cleaning, coins and eating were all familiar to Jesus' audience and their way of life, as most poor, rejected, hardworking members of Israeli society. However, these images could also be relatable to other audiences as well."
- A parable is a comparison. It is not always a narrative (story) but can be a simple observation and then explanation. Not all parables reverse a teaching in the story itself.
- Jesus rarely leaves a parable open to "one's own interpretation." **He deliberately makes the parables lead the listener to a particular conclusion which then causes the listener to reconsider their position.** The good Samaritan is the best example of that where the lawyer is left with no other option than to interpret it against his own biases.
- Not all parables are about repentance: the coin doesn't repent, the sheep doesn't repent, the mustard seed becomes a big tree but doesn't repent, the Good Samaritan doesn't repent. So instead of "all" you could say "many of Luke's retelling of the parables of Jesus focus on repentance."

Definition of KOG:

- The KOG refers to both the future realm where God reigns and the current fulfilment of God's will on earth.
- The parable of the Lost – the shepherd and woman represent God (gender pairing to show that both equally important). God will look to the ends of the earth to find the lost – his followers must do the same
- Jesus uses the shepherd in the Lost Sheep and the Woman in the Lost Coin as metaphors for God, searching timelessly for his lost.. another metaphor for those who have sinned and have turned away from God – God has not forgotten them
- Jesus teaches that the KOG rejoices more for the repentant sinner, but he has not forgotten his faithful as he has always been with them and will continue to do so.
- The KOG will welcome anyone regardless of status, race and economic background
- Repentance and the experience of metanoia leads to a life according to the teachings of Jesus
- Explain how the parable teaches that “everyone is welcomed into the kingdom of God.” Just saying it isn't enough – you need to show that you understand how a parable works in a metaphorical and symbolic way. You then move on to repentance but neither the coin nor the sheep repent so I am not sure how you draw that conclusion. Because the question moves on to why Luke uses parables, you also need to show a good understanding of Luke's audience and how a parable can be used in a different sociocultural setting to its original telling.

Question 2 (10 marks)

What is a genealogy? Name three individuals included in the genealogy of Jesus that is found in the Gospel. Briefly explain the significance of these three individuals in relation to the theme of 'The Identity of Jesus'.

Discuss each individual separately and equally

- Genealogy is a literary form that shows the relationship that someone has to someone else through their bloodline and ancestry.
- While there are genealogies in the Old Testament, I don't think they are unique to that literature to the extent that you define a genealogy as being “an Old Testament way of keeping track” – they are found in all kinds of literature used over time and the world.

Abraham:

- One of the many people in Jesus' genealogy is Abraham. This is significant as it displays that Jesus is a Jew and has come to save them. This is because of the covenant that God made with Abraham that all the nations would be blessed through him. This reveals that Jesus, as the descendant of Abraham is the fulfilment of OT covenants and prophecies.
- Abraham is mentioned to confirm Jesus' Jewish heritage which is a fulfilment of the Abrahamic covenant and of prophecies of old.

- Son of Abraham

- By calling Jesus the "son of Abraham," the author is connecting Jesus to the father of the people of Israel. Abraham represents the moment when God selected and separated his family from the rest of the nations all the way back in the book of Genesis. It was through these Israelite people that God promised to bring blessing to all of humanity (GEN12:1-3)

By linking Jesus to Abraham, Matthew is bringing the reader's attention back to the promise of God's rescue plan for the world. He wants us to see that Jesus is the long-awaited son of Abraham who will bring God's blessing to all humanity. But how, exactly? Well, look now at the second key figure in the genealogy: David

David:

- Reminder of the Davidic covenant **2 Samuel (prophet Nathan)**
 "12 When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his **kingdom forever**.".... "16 Your house and your kingdom shall be made sure forever before me; **your throne shall be established forever**." 17 In accordance with all these words and with all this vision, Nathan spoke to David."
- David was not just a warrior but was also a King and reigned over a strong and prosperous Israel
- David ruled during the Golden Age of Israel

- A King From the Line of David

- Jesus' identity as a descendant of David is a major focus of Matthew's gospel. To understand Matthew's theology and his portrait of Jesus, we will want to examine how Matthew is bringing David into the story.
- "Son of David," is a term that the author of Matthew is very fond of. Verse one is the first of ten appearances of the phrase in the book, and it draws our attention to the royal line of King David. Abraham's name pointed to a belonging amongst the people of Israel. David's name tells us that Jesus was royalty.

Adam:

- God created Adam from the earth into his own image and he breathed life into him
- Adam was the first man created by God himself whom God breathed life into and had a close relationship with, effectively making him his son. Adam fell out with God by succumbing to the temptation of Satan and in so doing, was banished and his relationship with God was fractured. God sends his son Jesus, into the world, and this time, even after being tested for 40 days and 40 nights, Jesus does not succumb to temptation and passed the test by quoting Scriptural passages, demonstrating his intimacy with the Torah. He proves victorious, and then sets out to restore the people's relationship with God and to show them the way to entering the KOG. Jesus offers himself up as a sacrifice so that humanity can be in communion with God and feast with God at the eschatological banquet.
- Adam was the first person – how does that “prove” that Jesus is the Messiah any more than any other person in that family tree? You need to explain your thinking a lot more clearly.

God: Son of David, Son of Man

Two of the most common titles for Jesus were “Son of David,” an overtly Messianic title, and his self-description as “Son of Man”—likely a reference to [Daniel 7:13](#). Matthew shows how Jesus is the Son of David—he is in the line of succession to the Davidic crown. Luke shows how he is a “Son of Man”—he is related to all of us through our common forefather, Adam.

There is a treasure trove of biblical history in the genealogies of Jesus. Matthew's genealogy, going through Joseph's line, presents Jesus the Son of David, the kingly Messiah who would deliver his people. Luke's genealogy, going through Mary's line, presents Jesus, the Last Adam, the Son of God who would succeed where Adam failed and undo the curse of death.

Question 3 (10 marks)

What is an allusion? Give two examples of allusion used in the Gospel according to Luke.

Suggest why the writer may have used these two allusions.

- “An allusion is any indirect reference to a story or passage.”
- Also, an allusion can be to a character, an event or really anything that is in the collective memory or knowledge of the audience, not just a story or passage.
- Point to Jesus being like the prophets of old and, because of the changes in the stories, shows him to be a superior prophet.

- An allusion doesn't have to be to a person, it can be to an event or any other thing from a historical or literary knowledge. It works to relate something in the present to that thing from the past and to draw meaning from it.
- Talk about one allusion and then talk about the other. Don't jump between them as you tend to do, even within single sentences.
- It wouldn't hurt to use paragraphs in these short responses – 1. What is an allusion and name two examples 2. Example 1 and its suggested use 3. Example 2 and its suggested use.
- **Examples of Allusion:**
- Elijah and John the Baptist
- Hannah and Mary's canticle
- Abraham & Sarah and Zechariah & Elizabeth
- Jesus and Elijah and Elisha – miracles
- Shunamite woman and woman of Nain

Question 4 (10 marks)

Name a religious idea, belief or theme arising from the passages for special study, which was interpreted by the later tradition that you have studied.

Text: The Gospel of Luke

Tradition: Roman Catholic Church

Theme: Social Justice

a. Briefly explain the religious idea, belief or theme and its importance to the original community. Identify examples from the passages for special study that demonstrate this religious idea, belief or theme. 3 marks

- You have defined social justice clearly and identified two passages. However, you haven't indicated why this was an important issue for the Lukan community, rather you have said what it teaches them. (**What does it teach the Lukan audience?**)
- To be complacent is to be "showing smug or uncritical satisfaction with oneself or one's achievements" which is almost the opposite of what the Magnificat suggests is a way to approach life and is certainly not the attitude of someone who works for social justice.

b. Identify by whom, in what ways and why the religious idea, belief or theme was developed in the later tradition. 3 marks

- Why was the society of Edmund Rice in need of social justice? You could reword some of your information about the need for schools, and the existence of “less fortunate” to point to the need for social reform, but you didn’t.
- Name Edmund Rice, then say what he did in the field of social justice and expand upon why society at the time needed that justice. (who, in what ways and why...)
- Knowing exact dates, knowing how to spell the names of documents, know names: all these lead to good marks

c. Briefly outline the ways in which the later tradition explained or reconciled its later interpretation of this religious idea, belief or theme with the original text. 4 marks

- You need to explain what “Fratelli tutti” is. Don’t assume that information given in one answer therefore answers a different question.

Question 5

Luke 3:3-14

3 He went into all the region around the Jordan, proclaiming a baptism of **repentance for the forgiveness of sins**, 4 as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness:

‘Prepare the way of the Lord;

make his paths straight.

5 Every valley shall be filled,

and every mountain and hill shall be made low,

and the crooked shall be made straight,

and the rough ways made smooth,

6 and **all flesh shall see the salvation of God.’ ”**

7 John said to the crowds coming out to be baptized by him, “You brood of vipers! Who warned you to flee from

the coming wrath? 8 Therefore, bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We

have Abraham as our ancestor,’ for I tell you, God is able from these stones to **raise up children to Abraham**.

9 Even now the ax is lying at the root of the trees; therefore every tree that does not bear good fruit will be cut down and thrown into the fire.”

10 And the crowds asked him, “What, then, should we do?” 11 In reply he said to them, “Whoever has two

coats must share with anyone who has none, and whoever has food must do likewise.” 12 Even **tax collectors**

came to be baptized, and they asked him, “Teacher, what should we do?” 13 He said to them, “Collect no

more than the amount prescribed for you." 14 Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages."

Context:

- The Proclamation of JB is found in the Galilean Ministry section of the GAL in the form of a Pronouncement story.
- The significance of the placement is to emphasise who JB was before Jesus is baptised, and to show the fulfilment of Zechariah's prophecy and to establish the themes of XX
- indicate where this fits into the structure of the Gospel
- You need to put more time into explaining how that develops the narrative/themes of the Gospel. Why is it relevant that Luke starts the ministry of Jesus with the ministry of John? How does this build on the Infancy Narratives? What teachings of John are carried into the teachings of Jesus and how do they contrast?
- Luke has placed this passage here because it emphasises the role of JB, it displays the fulfilment of prophecy as well as highlighting his teachings and his significance in the Gospel.

Historical and Socio-Cultural Context:

- Jews at this time were expecting the Messiah to come at this time of oppression and free them from Roman occupation
- Pax Romana – period of peaceful relations – await their Messiah to free them from Roman occupation
- Abraham – Patriarchal father of the Jewish people who established covenants with God marking his descendants as the "Chosen People" of God.
- Tax Collectors were seen as sinners and outcasts as a result of their close relationship with the Romans, as well as their excessive taxation of the Jewish people
- The reference is to Jewish soldiers who were known as exploiting their authority and taking bribes, this rendering them outcasts.
- In OT times and during the First Century Palestine, repentance of sins occurred at the Temple by way of a sacrificial offering of an animal, which was specified in the Book of Leviticus depending on the sin. However, John was teaching a different way of repenting; one which reflects a more internal and spiritual repentance, a turning away from. John's repentance was like an internal confession with God, marking the start of a new era of understanding of repentance. The baptism of water is a metaphor and a symbolic washing away of one's sins.
- Intertextual reference is used in regard to repentance as "the crooked shall be made straight" reflecting the act of repentance in the Book of Isaiah.
- A lot of the words and phrases are used but not explained. You mention Abraham but never really show us you know who he is.
- The quotation from Isaiah isn't explained so those two highlighted phrases are used in summary rather than explanation.
- Some of these are done well but you do waste a lot of time retelling the narrative of the passage and inserting the words and phrases into that retelling. Make sure you

discuss the whole phrase, not just a key word in it. You speak of Abraham in the last five lines of page 1 of your response but never speak about the significance of the “rais[ing] up [of] children” in the context of this passage. Abraham is not being mentioned because he is the father of Israel – in fact, he is being mentioned to say that such a covenant is irrelevant – even a stone could be a child of Abraham. John is demanding “good fruit,” not inherited religious piety.

Literary Forms:

- while you mention symbolism and imagery, but you don't really describe them well and speak of how they impact a reader
- The Lukan author also uses the literary technique of intertextual reference to further explore this theme
- Literary form of metaphor seen throughout the passage particularly with reference to “every valley Make his path straight”
- The quotation from Isaiah is the most obvious literary form in this passage.
- you are better off in the exam to look at one literary form in depth than list a series of forms and try to discuss a number of them. Show your understanding in depth. If you look at the criteria in the SAC rubric you will see what makes a strong literary form response compared to a lower grade. Quantity is not quality and, in an exam, never will be.
- The use of allusions in this passage gives hope to the crowds of the coming of the Messiah; John alludes to the forthcoming Saviour through announcing that “all fruits ... will see the salvation of God”.
- John quotes from the Book of Isaiah, prophesising makes him a “F ...P” emphasising the credibility of the OT and giving hope to the crowds that they might be freed.
- Antithetical parallelism to emphasise the importance of John's role
- Metaphor / symbolism
- The Lukan author employs the metaphor “you brood of vipers”
- **Isaiah 61:1-2**

Themes:

- John's role as a Baptist and a teacher is also important to his role as he prepares the people to accept the ‘radical nature of Jesus' ministry’ and declaring to the crowds ‘you brood of vipers’ representing their behaviour as problematic, similar to the snake in the Garden of Eden. He stresses that having ‘Abraham as [their] ancestor’ simply isn't enough from the salvation from the coming Messiah.
- John teaches and leads them onto the path of repentance, preparing the way for Jesus, showcasing John as an important prophet and Jesus as the Messiah, the Son of God (Johnson)
- John also emphasises how true repentance requires a radical reorientation in one's priorities (Byrne)
- John is not capable of offering salvation as he is merely a prophet, but he is capable of making Jesus' journey easier by preaching repentance and challenging the existing religious and social structures.

- The Lukan author accentuates that JB prepares the way for that of Jesus through his role as prophet of the Most High.
- Repentance requires a shift from prioritising oneself to prioritising others
- The nature of authentic repentance requires a true change of ways and to do good works for other people. In doing so, those who follow these, not just the Jewish people but also the religious leaders, will see the KOG.
- John emphasises that to repent will mean a person will find themselves in God's Kingdom. John states that to repent one must 'bear fruits' worthy of repentance.
- The use of the metaphor 'bear fruits' is used to describe good works and authenticity in loving another, 'the good works' being authentic and genuine actions of kindness such as sharing coats and food with the needy.
- "fruits" are good works
- Repentance can be achieved through good works
- The Lukan author introduces the role of JB, which is to 'prepare the way for the Lord' and through the fulfilment of this role, "all flesh shall see the salvation of God" (Isaiah 40:3-5), thus suggesting that Jesus' must replicate their actions of good works as a key element of repentance and of being a disciple of Jesus
- while you discuss some themes well you don't really talk about why they are relevant to the original audience. You mention original audience but that's it – why does Luke feel his audience needs this introduction to the ministry of Jesus? (Is he, perhaps, speaking to those who don't "have Abraham as our ancestor" and saying they, too, can be a part of the Messiah's ministry? You mention that Luke's audience is "stratified and hierarchical" but don't say what part of the passage is relevant to that type of community. Your paragraph on this is way too general with no connection to the situation in life of the community.
- The Lukan author also uses the theme of P&F. JB is portrayed as a fulfilment of Zechariah's prophecy by proclaiming that he will ... emphasising the coming of the Messiah and giving credibility to past prophecies.
- Another theme brought forward from the pericope is XX
- This solidifies the theme
- Furthers this notion
- Lukan author highlights how JB will fulfil his role by bringing about the great reversal and preparing "all flesh to see the salvation of God."
- JB is used to emphasise the coming messiah and introduce the teachings and the reversals that are to come with Jesus
- JB challenges worldly views and calls for a radical reorientation of one's priorities in light of the coming salvation
- This passage calls for "repentance for .." urging society to achieve repentance so they can participate in the coming salvation
- The Lukan community is asked to "bear fruits worthy of repentance" which conveys the importance of being genuine in one's repentance, as well as demonstrating repentance through acts of kindness and compassion by giving to those in need
- Condemns religious leaders for being disingenuous
- Faith is also a requirement of repentance
- Faith is also required to attain salvation

- Solidifies this by commenting ...
- Whereas in contrast,
- Compassionate Saviour

Message to Audience:

- Jews believed that salvation was exclusively for them and not for anyone outside their faith
- Lukan author accentuates the importance of repentance to his audience though John's teachings
- Do not mention or write about the Catholic Church in your exegesis. Luke's audience are a specific group of people in location and time with their own social needs. You need to show a knowledge of those people and how this passage might speak to them specifically. You mention gentiles in your last sentence but haven't really explained that aspect in the rest of your work.
- The original audience are shown that repentance is for all people and is done through a baptism as well as a genuine turning away from sin.
- The sacrificial system of Temple sacrifice is no longer required and is replaced with an internal way of repenting, one that required metanoia towards a Godly life.
- Those who consider themselves to be righteous and are disingenuous will be considered sinners by God.
- The Church needs to love authenticity and be faithful at all time
- For the original audience, this passage gives them hope and reassures them of the credibility of John's message and role and this his teachings can be fulfilled by all.
- For the original audience and the early Christian community this confirms that God always fulfils his promises
- Church is also for them and Jesus is a messiah to all
- The Lukan author wishes to emphasise to the religious leaders of his community that they need to reach out to the margins and to the poor in society and not to out themselves above others.
- Be true in repentance, otherwise they risk judgement
- Luke makes it clear that God calls for true devotion and authentic faith and does not place covenants above true faith and repentance.
- JB played a pivotal role in Jesus' ministry

Question 7

Luke 20:9-19

9 He began to tell the people this parable: "A man planted a **vineyard** and leased it to tenants and went away for a long time. 10 When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard, but the tenants beat him and sent him away empty-handed. 11 Next he sent another slave; that one also they beat and insulted and sent away empty-handed. 12 And he sent still a third; this one also they wounded and threw out. 13 Then the owner of the vineyard said, 'What shall I do? **I will send my beloved son**; perhaps they will respect him.' 14 But when the tenants saw him, they discussed it

among themselves and said, 'This is **the heir**; let us kill him so that the inheritance may be ours.' 15 So they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? 16 He will come and destroy those tenants and **give the vineyard to others.**" When they heard this, they said, "Heaven forbid!" 17 But he looked at them and said, "What then does this text mean:

**'The stone that the builders rejected
has become the cornerstone'?**

18 "Everyone who falls on that stone will be broken to pieces, and it will crush anyone on whom it falls." 19 When the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people.

Context:

- what is the significance of a passage like this being in the Jerusalem ministry? Why does Luke heighten the conflict between Jesus and important Jewish leaders at this stage of the Gospel? A good exegesis moves beyond "what" and heads to "why."
- you place the passage well but could focus a little more on how this passage, and its placement in this section of the Gospel raises the conflict in the narrative as well as drawing the reader's attention to questions of authority and the sources of that authority.
- This parable has been positioned here as it indicates the growing hostility towards Jesus and the judgement that is to come to those who oppose him. It also emphasises the wisdom of the Messiah as he is able to counter each question put to him in the attempts made to trap him.
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Historical and Socio-Cultural Context:

- A highlighted section like this would be great in a discussion of its literary form which then shows an understanding of its historical context (something you don't do well at all) and then show how Luke has recontextualised this Psalm to bring meaning to his audience of the life of Jesus and, specifically, his rejection by the leaders in Jerusalem.
- Why is the son Jesus? What would lead you to consider such an interpretation? Do scholars back you up on that observation? It is a legitimate, but not the only, reading of the text but you do nothing more than say it is with no explanation. "Heir" is not explained at all.

Literary Forms:

- You never really unpack the use of Parable (the most obvious form in this passage) and show the assessor that you understand how a literary form can add to a reader's understanding of the passage.
- Psalm definition:
- Literary technique of direct speech which states that God will give the vineyard to others – direct speech makes passages memorable and relatable and brings the characters to life

- you certainly make reference to analogy and parable and give some indication that you know what these are. A very good exegesis shows an understanding of how particular literary form impact a reader's understanding of a passage.
- When you have a parable it would be expected that you make a fairly strong analysis of that literary form. While you mention it is a parable and also mention analogy, you don't show a great deal of knowledge of the structure or effect of either form.
- Parables have allegorical features but are also a specific form in themselves. Don't shy away from the obvious as you could probably do well to just show you know what a parable is and how this passage fulfils those features.
- **As solidified in previous passages**
- **Serves to accentuate the importance of**
- **Additional laws named "fence laws" (oral tradition) which come from a collection of Jewish oral traditions in which early Jewish leaders have told to "make a fence around the laws"**
- **Keep fence around the written law to keep people from breaching it**

Themes/Message to Audience:

- P&F (intratextual) of the prophecy of Simeon made about the opposition and conflict that Jesus will face – consolidates the prophecy of Simeon
- Jewish elite not repenting or asking for forgiveness for their sins, but rather are relying on covenant promises of salvation – and in so doing, are moving further away from God
- If the Jewish people do not welcome Jesus' teachings by repenting, they will not be offered entry into the KOG, but rather, it will be given to others, foreshadowing Gentile inclusion
- You say the Lukan audience would have been in fear – and then stop. What are they afraid of? What makes you think this is the case? How does this passage, which is about to lead to the arrest, trial, mockery and death of Jesus assuage their fears? It would be good if you could focus a little more on showing what you know about the Lukan community and then relate this passage to their situation in life.
- you speak of First Century Palestine but don't refer directly to Luke's audience, who were not in Palestine. You tend to speak more about how the parable speaks to the audience of Jesus in Jerusalem and not enough about what this parable might mean to Luke's audience who are historically and geographically removed from the scene of the story.
- Needs to show that you understand who Luke was writing for and then explaining how this passage answers their concerns, needs or misunderstandings.
- The "original community" of this passage are not the people (v9) but are Luke's community as this passage is more than just the parable, it is also the narrative around the parable.
- Why would Luke warn his audience to be "wary of leaders"? Why do they need "protection in the long run"? Luke reveals his audience must.... ?

- You don't show any knowledge of who they were and how this passage might be relevant to them. You need to do more than just repeat the words of the passage to say that is the message, you need to explain it.
- You need to say why this passage is relevant to Luke's audience and what situations in life they might have that requires Luke to give them this teaching.
- Highlights Jesus' credentials of saviour to give hope to the persecuted original audience that the salvic plan is inclusive of them
- The conflict that the early community faced and the conflict and opposition they will face will be worth it
- The Lukan author accentuates that the rejection of Jesus and his message will lead to judgement. For the original audience this highlights to the gentiles that they too have access to the KOG and warns the Jews that if they do not listen to God, they will be destroyed by the cornerstone, which is a metaphor that represents Jesus.

Question 8 (30 marks)

With close reference to the passages for special study, explain how the Lukan author compares and contrasts John the Baptist and Jesus. Use examples about both their role and teachings to support your response.

- There is a possibility a John the Baptist Question will appear in the exam and the best responses are likely to have a full knowledge of John in Luke's Gospel, not just the passages for special study.
- **Intro:** The Lukan author highlights the contrasting roles of JB and Jesus. JB was a figure who challenged societal norms, welcomed all who sought repentance, and illustrates the moral responsibilities of individuals, particularly those in positions of authority. Sharing both similarities and differences, the Lukan author used both of these individuals to share teachings across the Gospel of Luke.
- **Parg 1:** JB's role was primarily to proclaim repentance. This idea of John and repentance was introduced in Luke 3:7-14, where John urges all people to repent, and demonstrate metanoia. He urges society to "bear fruits worthy of repentance" which must be demonstrated through their actions and their good works towards those who are in need. JB's baptism requires demonstrations such as "XXX"
- How does the author compare and contrast? It is certainly done by showing the characters to be doing different things or taking different attitudes to their ministry but it is also done through allusion to OT characters, the step up parallelism of the infancy narratives (although a lot of that is in Ch 1 prior to your passages for special study, it

is certainly in what you have in the passages as well.) Use of language is also relevant as you point out with the “brood of vipers” quote but please don’t underplay Jesus’ aggression to those in positions of power: he wasn’t just a nice, sweet-talking, forgiver-of-all as is so often represented by popularism. Read Luke 11:37ff and look at how he chastises those in authority or the turning of the tables in the Temple during the Jerusalem Ministry. It is important that you understand the characters as portrayed by Luke, not how our society has re-presented them in common culture.

Question 9 (30 marks)

Explain how Jesus’ teachings while he is at dinner at ‘Simon the Pharisees’ (7:36-50) reflect messages found throughout the gospel about the inclusive nature of Jesus’ mission. In your response, consider how the writer uses Jesus’ teachings, to convey Jesus’ message both to Jesus’ hearers and to the evangelist’s original audience.

- This essay question has a focus on the teachings of Jesus at Simon the Pharisee’s house with a focus on inclusivity. His teachings tend to focus on repentance, forgiveness, contrast of types of people, presumptions of salvation/universal salvation and status (both religious and gendered.) The question then asks you to show how these teachings “reflect messages found throughout the Gospel about the inclusive nature of Jesus’ mission”
- When you relate some of Ch 7 to Ch 15, you do so to show the nature of repentance, not “the inclusive nature of Jesus’ mission.” When you move to earlier in Ch 7 you allude to inclusivity in your last sentence: “anyone who has such great faith...” but that hardly warrants being called a broad discussion. You mention “inclusivity” when talking about the sinful woman and widow of Nain but need to move well beyond just letting down boundaries to make this a strong essay. The inclusivity of the mission of Jesus is about the Kingdom of God and how all are invited.
- The final instruction in the essay is to relate the teachings to Jesus’ and Luke’s audiences – you do this a little but not enough. Generally, you have spent way too much time writing about the passage in chapter 7 but hardly ever moving beyond it. As such, you have only answered the first 1/3 of the question effectively. Make sure you really look at question and break them down into the steps being asked:
- Look for the teachings of Jesus at the house

- Relate them to messages ‘throughout the Gospel’ of the inclusive nature of Jesus’ mission.
- Consider how these relate to both Jesus’ and Luke’s audiences.
- You need to differentiate the two audiences of this message for this essay: what differences would there be for Jesus’ Jewish audience hearing this story, and the message of inclusion, compared to Luke’s Gentile audience hearing the same message but in a very different sociocultural setting.

Question 10 (30 marks)

‘Even though the Gospel according to Luke is “gentile friendly”, Jesus’ mission, as presented in the gospel, was primarily to the people of Israel.’ To what extent do you agree with this view? Illustrate your answer with at least three examples from the gospel.

- This question is primarily looking at how the Gospel uses the ministry of Jesus (primarily to the Jewish people) to speak to a Gentile audience. Rather than “waver”ing from the idea – Luke balances the historical person of Jesus with the needs of his Gentile audience. He contrasts the interactions of Jesus with Jewish people to those of the Gentiles to show that both are worthy of salvation and both are called to the Kingdom of God. The bias of Luke tends to have him show the Gentiles, the outcasts and the sinners as being better than the Jewish characters who take their salvation for granted. While your examples are good, and tend to point to the correct conclusion, you don’t specifically get there. Your introduction needs to be stronger to show a clear understanding of the contrast between the ministry of Jesus and the needs of the recipients of the Gospel. This could be backed up by stronger general discussion, perhaps in a conclusion, rather than specific discussion about your examples.
- See Email