
DIVINITY

9011/22

Paper 2 The Four Gospels

October/November 2016

MARK SCHEME

Maximum Mark: 100

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 will not enter into discussions about these mark schemes.

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Candidates are expected to show ‘ability to organise and present information, ideas, descriptions and arguments clearly and logically’ and to write their answers ‘in continuous prose’. A good essay answers the question holistically; the interpretation and comparison of issues will be demonstrated in the course of explanation and analysis of the relevant material, and thus evidence of the fulfilment of the assessment objectives will be inextricably interwoven. Marks are always awarded for the two assessment objectives which, when combined, produce a mark which is appropriate for the overall grade descriptions.

NB. Any response which is appropriate (i.e. a response to a reasonable interpretation of the question) is assessed according to the extent to which it meets the syllabus requirements and fulfils the objectives, conforming to the mark band descriptions.

The descriptions are cumulative, i.e. a description at one band builds on or improves the description at lower bands. Not *all* the qualities listed in a band may be demonstrated in an answer for it to fall within that band (some of the qualities are alternatives and therefore mutually exclusive).

ASSESSMENT OF OBJECTIVES

The examination will assess the candidate’s ability:

1 To demonstrate knowledge and understanding of the main approaches to the aspects of religion specified in their chosen area through the selection, explanation and interpretation of relevant material (60%).

- 0 none evident
- 1–2 very limited/serious inaccuracies and/or relevance/completely unacceptable quality of language
- 3–4 some significant omissions/some knowledge but no attempt at explanation of interpretation/very poor quality of language
- 5 knowledge and understanding partial and insufficient/any explanation attempted betrays poor understanding/interpretation incorrect/definite evidence of a serious error which outweighs otherwise acceptable demonstration of knowledge and understanding/poor quality of language
- 6 some irrelevance but sufficient material present/quality of explanation basic/interpretation limited but attempted/significant error(s) of fact but otherwise promising/quality of language fair
- 7–8 mostly accurate and relevant/evidence that knowledge and understanding are wider than merely basic/competent handling of material/reasonable quality of language
- 9–10 accurate, comprehensive, apposite, largely coherent/good quality of language
- 11–12 selection of material is wide and detailed and is restricted to the relevant/explanation shows full understanding/interpretative skills well evidenced/excellent quality of language
- 13–15 sophisticated in explanation and interpretation of scholarship; outstandingly mature in approach

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2 To analyse and evaluate the issues that arise from a consideration of a mainstream academic study in their chosen area, using an appropriate quality of language (40%)

Evaluative ability will be assessed on the quality of the reasoning and evidence used to arrive at a position rather than the position itself. It is thus impracticable to include likely responses in this area in the outlines

- 0 none evident
- 1 only vestigial evidence/largely incoherent/completely unacceptable quality of language.
- 2 very little evidence/serious misapprehensions and inaccuracies/poorly structured/very poor quality of language
- 3 very limited and largely unsuccessful/analysis very restricted/judgement not supported by evidence/poor quality of language
- 4 attempted, but limited or only partially successful/a few glimpses of genuine ability/quality of language fair
- 5 some evidence of ability/reasonable attempt to analyse and evaluate/fairly well-structured/some skill at communication/reasonable quality of language
- 6 having identified them, analyses and evaluates the main relevant opinions competently/logically structured / good quality of language
- 7 some well-grounded insights and judgements/coherently and systematically constructed/excellent quality of language
- 8+ personal insights and independent thought/sophistication and elegance in expression, construction and quality of language

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3 To organise and present information, ideas, descriptions and arguments clearly and logically, taking into account the use of grammar, punctuation and spelling.

In essay answers, the organisation and presentation is inherent in the quality of the coherence and progression of the exposition; grammar, punctuation and spelling make a slightly less direct contribution to it but must be taken into account.

The overall mark for a question (all are allotted 25 marks) reflects the descriptions below, which are cumulative, with due allowance being made for variation between the levels achieved in the two objectives, and reflecting their weightings:

- 0 answer absent/completely irrelevant
- 1 – 4 largely irrelevant/very short/in note form making very few significant points/completely unacceptable quality of language
- 5 – 7 unfinished and without much potential/high level of inaccuracy outweighing accurate material/high level of irrelevance but makes some creditable points/in note form which might have been developed into an acceptable essay of moderate quality/very poor quality of language
- 8 – 9 short/immature/limited knowledge/unable to create a coherent argument/poor quality of language
- 10–11 basic factual knowledge accurate and sufficient/largely relevant/analysis, critical ability, reasoning limited but occasionally attempted/has seen the main point of the question/a promising start but finished in note form/quality of language fair but limited
- 12–13 accurate factual knowledge slightly wider than just basic/in general sticks to the point/fairly complete coverage of the expected material/competent handling of main technical vocabulary/some evidence of reading/glimpses of analytical ability/fairly well-structured/moderate quality of language
- 14–15 good and accurate factual knowledge/coherently constructed/some telling points made/definite evidence of reading/displays analytical ability/includes all the expected main points/competent handling of technical vocabulary/shows some knowledge of critical scholarship/understands what the question is looking for/reasonable quality of language
- 16–17 evidence of wide reading/quotes scholars' views fairly accurately/addresses the substance of the question confidently/is familiar with different schools of religious thought/good quality of language
- 18–19 up-to-date, accurate and comprehensively demonstrated knowledge of reputable schools of scholarly and religious thought/coherently and systematically constructed/well-informed evaluative judgements/in complete control of the material/excellent quality of language
- 20+ can compare, contrast and evaluate the views of scholars and schools of religious thought/personal insights and independent thought evident/outstanding maturity of thought and approach [for an 18 year-old]/sophistication and elegance in expression, construction and quality of language

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Question 1

Only the RSV text is used in the mark scheme.

The points given below are by no means exclusive and examiners will credit all valid responses to the question.

- (a) And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. (Matthew 6:7)**

Context: Sermon on the Mount – section on hypocrisy concerning almsgiving, prayer and fasting – just prior to the ‘Lord’s Prayer’.

Points:

- only in Matthew
- typical Matthean theme – comparisons with Matt 23 and his criticisms of the Pharisees
- Matthew’s treatment of the Gentiles
- significance of ‘empty phrases’ (an open interpretation is possible here)
- scope for some comment on prayer generally, but must not diverge too far from the text

- (b) The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field. (Matthew 13:44)**

Context: Matthew’s chapter on the kingdom of heaven parables – after the parable of the weeds and before the parable of the dragnet.

Points:

- only in Matthew (though the main part of the chapter is lifted from Mark)
- from Matthew’s third section of teaching
- this parable forms a pair with the dragnet, being preserved side by side
- Matthew’s use of the phrase kingdom of ‘Heaven’ rather than ‘God’ indicates the Jewish learning of the Gospel
- Room for comment on the familiar Gospel theme of giving up everything for the Kingdom.

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- (c) **And he replied, “Who are my mother and my brothers?” And looking around on those who sat about him, he said, “Here are my mother and brothers!” (Mark 3:33–34)**

Context: after the calling of the 12 apostles and the saying about the ‘sin against the Holy Spirit’; during Jesus’ Galilean ministry with him surrounded by crowds, he is visited by his mother and brothers.

Points:

- also in Matthew and Luke but treated slightly differently
- A difficult saying so there is room for a variety of different but sensible and relevant comments: notably, the comparison between those who take his ministry seriously and follow him and those on the outside – family ties mean nothing in this respect.
- speculate why his mother and his brothers may have come to see him
- Comment upon mother: there is no birth narrative in Mark: comment upon brothers, James? Who else?

- (d) **And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” (Mark 10:37)**

Context: from the story of the sons of Zebedee, James and John, where they offer to do anything for Jesus in return for him granting their request. Jesus then talks of servitude.

Points:

- Paralleled almost exactly in Matthew 20, but the version in Luke 22 is much changed with references to James and John removed.
- request comes from James’ and John’ mother in Matthew
- Luke transforms this incident as taking place in a banquet.
- The positions on either side of the host were considered the most favourable.
- Discussion on the part played by the disciples in Mark.

- (e) **But woe to you that are rich, for you have received your consolation. (Luke 6:24)**

Context: from the ‘woes’ that follow Luke’s beatitudes at the beginning of the Sermon on the Plain. Jesus is speaking.

Points:

- Only in Luke, the direct denunciation of the rich is typically and exclusively Lukan: Matthew’s beatitudes are more ‘spiritually minded’.
- The ‘woe’ stands in contrast and complement to 6:20, “Blessed are you poor, for yours is the kingdom of God”.
- The problems raised by the apparent attitude to the rich; is it a genuine logion? Or, is it more likely a Lukan redaction?
- ‘consolation’... the problems raised by a message which offers direct rewards and punishments
- the contrasting of blessings and woes can also be found in the Magnificat

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- (f) **And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. (Luke 23:7)**

Context: Jesus' first trial before Pilate (early Friday morning)

Points:

- only in Luke
- identity of Herod (Antipas); room for general comment upon the overall relationship between Pilate and Herod
- comment upon why Pilate sent him to Herod
- comment upon why Herod was in Jerusalem at that time (e.g. Passover)
- Room for general comment upon how Herod would have seen Jesus but no marks for a mere narrative of the story.

- (g) **He who eats my flesh and drinks my blood abides in me, and I in him. (John 6:56)**

Context: Bread of Life discourse, following the feeding of the 5000 (also the comparison with Moses and manna).

Points:

- Only in John, (derived from the 'I am' saying in 6:35), though obvious parallels with the synoptic accounts of the feeding of the multitudes and the Last Supper.
- Comment upon how John has used Eucharistic sayings in a different context and to illustrate a slightly different point.
- comment upon John's own account of the Last Supper (Jn 13)
- comment upon the Eucharistic significance itself
- comparisons with Moses and manna and the Johannine point about eternal life

- (h) **I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture. (John 10:9)**

Context: The Good Shepherd discourse – Jesus' listeners have not understood so Jesus begins to explain

Points:

- only in John
- 'I am' sayings generally with any specific reference to this one
- Not only does Jesus describe himself as the shepherd but here he is also described as the door through which one can enter (or not) the kingdom.
- 'find pasture' – reference to spiritual nourishment – Eucharistic language
- Comment on Palestinian farming practice and the use of walled enclosures with a door to protect the sheep.

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Essays: each is marked out of 25. Essays must deal with the question asked and some of the points outlined below may be expected but they are not definitive or exclusive.

Essay Questions on specific gospels.

2 Examine Matthew’s account of Simon Peter at Caesarea Philippi and the Transfiguration.

Many answers will draw heavily upon the account of Caesarea Philippi but there needs to be a clear attempt at balance with looking at the role of Peter at the Transfiguration. Many of the important points include:

- Peter’s willingness to take the lead on both occasions by answering questions.
- the uniqueness of Peter
- Peter’s use of the ‘Son of the Living God’, only found in Matthew
- discussion concerning ‘the rock’ and the name ‘Peter’
- Matthew’s use of ‘church’ here shows his ecclesiastical interest
- What is meant by ‘the keys to the Kingdom’?
- The importance of the Transfiguration for Jesus’ mission – it’s the turning point for Jesus and marks the beginning of the end of Jesus’ earthly ministry.
- Peter’s understanding of the significance of the Transfiguration, but at the same time, his lack of understanding.

3 “The Sermon on the Mount in Matthew demonstrates the radical nature of Jesus’ ministry on earth.” Discuss.

The sermon provides the heart of Jesus’ teaching on earth and in it is the many challenges to the current lifestyle at that time. The sermon can be broken down into the different areas of teaching which go against the situation and thinking at that time:

- The Beatitudes (5:3–12)
- "You are the salt of the earth." (5:13)
- "You are the light of the world." (5:14–16)
- "I have come not to abolish but to fulfill." (5:17–20)
- A Higher Righteousness (5:21–26)
- On Adultery (5:27–30)
- On Divorce (5:31–32)
- On Oaths (5:33–37)
- "Turn the other cheek." (5:38–42)
- "Love your enemies and pray for those who persecute you." (5:43–48)
- On Giving Alms (6:1–4)
- On Prayer (6:5–8)
- The Our Father Prayer (6:9–15)
- On Fasting (6:16–18)
- Treasure in Heaven (6:19–23)
- "No one can serve two masters." (6:24)
- "Consider the lilies." (6:25–34)
- "Do not judge, so that you may not be judged." (7:1–6)
- Ask, Seek, Knock (7:7–11)
- "Enter through the narrow gate." (7:12–14)
- "Beware of false prophets." (7:15–20)
- "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom." (5:21–23)
- Parable of the Wise and Foolish Builders (7:24–27)

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Specific comment on some of the above topics will provide the basis of a good answer. The higher marks will be achieved by making a careful consideration of the question about the radical nature of Jesus' teaching.

Why is it considered radical? Jesus' teaching is different from the religious teaching at the time. How does it differ? Candidates need to give a balanced view to the question by considering the fact that Jesus' teaching may not be described as radical.

4 Explain the use of parables in Mark's Gospel.

Candidates should be familiar with the parables in Mk Ch 4.
Why might Mark concentrate all his parables into one chapter?

- Parable of the sower 4:1–20
- Jesus says that his purpose in speaking in parables is to conceal his message for those on the outside; he cites Isa 6:9–10 as explanatory of his aim in using parables. Only to those on the inside is the mystery of the kingdom of God given.
- At the request of his disciples, Jesus explains the parable of the sower.
- As warnings – 4:21–25 several parabolic sayings are grouped together. Jesus warns against putting a lamp under a bowl or a bed. He says that whatever is hidden will be revealed, and then warns that with whatever measure one uses, it will be measured to you. Following this, Jesus says that whoever has more will be given and whoever lacks what little he has will be taken away.
- teaching about the Kingdom
- In 4:26–29 Jesus compares the kingdom of God to a seed that when sown grows up by itself without the help of anyone. When it is mature, the harvest then comes.
- In 4:30–32 Jesus compares the kingdom of God to a mustard seed, which, although the smallest seed, grows to become the largest of all garden herbs.
- 4:33–34 It is said that Jesus spoke other parables and that he used only parables, explaining them to his disciples in private.
- The warning parable in Mark 12:1–11 – the Parable of the Tenants – the rejection of Jesus.

5 Discuss how Mark emphasises the humanity of Jesus.

A contrast between Mark's picture of the human side of Jesus and the divine side is acceptable here but the main emphasis and discussion should be on the former. Mark's main points are:

- The human emotions ascribed to Jesus, e.g. 1:41–43, 3:5, 10:14, 8:12
- The rejection of Jesus at Nazareth (6:1–6) is important, especially when set aside parallel accounts in Matthew and Luke; Jesus is described as 'Mary's son', he 'could do no mighty works' and 'was amazed at their unbelief'
- Jesus' admission that 'only the Father knows the hour' (13:32)
- Reference to the picture of Jesus presented in Markan miracles, especially the inclusion of 7:31–37 and 8:22–26.

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6 Why did Luke write his Gospel and for whom?

This essay should be more than a list of Luke's themes but there should be a genuine attempt to put the gospel in context and deal with why Luke may have written it. Areas of discussion may include:

- To correct the impression given by earlier and other accounts
- The dedication to Theophilus should certainly form a main part of the discussion (1:1–4) – to write 'the truth'.
- possibly Luke is writing to defend Christianity in Rome
- a Gentile or Jewish audience
- to explain the role played by the Jews
- to explain the mission to the Gentiles
- importance of seeing Luke in the wider context: reference to the book of Acts

7 Examine the significance of the parables of the lost sheep, the lost coin and the lost (prodigal) son.

All three parables show clear elements of Luke's main Gospel themes and all should be commented upon. Answers should display a good textual knowledge and also put them in wider context of the gospel message as a whole. Candidates should look at the similarities and difference between the three parables. The main themes are –:

- forgiveness
- love and patience
- repentance
- joy
- sacrifice
- persistence

8 Critically examine John's theology of the Spirit.

Answers to this question should attempt to look at the theology and not just extract all the relevant passages relating to the Spirit. The word Paraclete/Comforter should be commented upon.

- Note that Jesus must depart before the Spirit can come
- The overall context of the material found is important i.e. the farewell discourse (14–16) and the Resurrection narrative.
- With the Spirit comes great power to the disciples but Jesus must go in order for this to happen.
- The Spirit is promised to the disciples by Jesus on his departure.
- reinforcing message (14:16)

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- The function and power of the Spirit will include –:
 - a counsellor who interceded for man with God (14:16)
 - a provider of support , a comforter, for the disciples (14:18)
 - a provider of the truth but not recognised by the world (14:17, 16:13)
 - dwelling in and among the disciples (14:17)
 - re-enforcing the message that Jesus taught (14:26)
 - bearing witness to the disciples of Jesus (15:26)
 - having authority from the Father, as Jesus did (16:13)
 - glorifying Jesus (16:14)
 - works in the disciples, bearing witness to Jesus but also acting as a judge(16:8ff)

9 Assess the importance of John the Baptist in John’s Gospel.

This question allows for comparison with the other gospels. Good answers will show some awareness of the problem with the followers of John the Baptist and the early church (Acts 19:1–6). In what way, if at all, is John’s gospel dealing with this?

- All the gospels stress the superiority of Jesus to John, as well as the latter’s role as the ‘preparer’ (quoting Isaiah), but the fourth gospel emphasises John the Baptist as ‘witness’ rather than specifically as ‘baptiser’. John’s role is completely in relation to Jesus.
- Areas for discussion include: chapter 1: the fourth gospel’s apparent rejection of the association of John the Baptist with Elijah (1:21); the lack of direct baptism of Jesus; the more obvious connection of Jesus with the Spirit of God; the declaration that Jesus is the (pre-existent) Son of God and all that is implied in the lamb section; the ready acceptance by the leading disciples of what John the Baptist said.
- John’s claim that ‘I must decrease and he must increase’ in Ch 3 and Jesus’ description of John as ‘the burning and shining lamp’ in Ch 5

Candidates may choose to show that John the Baptist was not that important compared to other aspects of the Gospel (e.g. signs, I am sayings) in order to give a balanced answer to the question.

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10 “Jesus is the model for Christian Prayer.” How far do the Gospels support this claim?

It is possible that answers to this will, in the main, be general ones looking at the topic of prayer. This will be credited but in order to get high marks there needs to be a more specific approach to each gospel. There is a lot of material and examples of praying from Jesus himself. Possible approaches may include:

- Matthew’s teaching on prayer in the Sermon on the Mount, 2:8, 6:5, 6:6, 6:7,
- the Lord’s Prayer, 6:9ff
- Jesus withdrawing to a solitary place to pray – Mk 1:35 – prays 3x in a garden Mk14:32–41
- Examples in Mark:
 - 6:41 – gives thanks for bread
 - 6:46 – prays on the side of a mountain
 - 8:6 – another prayer of thanks for bread
 - 8:7 – prays thanks for the fish, too
 - 14:22 – gives thanks for dinner bread
 - 14:23 – gives thanks for the wine
- Prayer for the world – Jn 17:9
- Jesus praying over Jerusalem, Jesus’ pray on the cross,
- Examples given by Jesus in Luke: e.g. the widow and the Pharisee, the persistent woman

There is a lot of material within the gospels to choose from, the above list is by no means exhaustive.

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11 Assess Judas' role in the death of Jesus.

The character of Judas gives candidates the opportunity to explore different ideas surrounding Judas' motives as well as showing their knowledge of the text. Among the ideas likely to be discussed will be some material showing the role of Judas within the disciples – the disciple most concerned with the monetary side of their work ... reference to Judas' comment about the woman with the expensive perfume and his thought of the money it would have brought if it had been sold instead.

Other material may include –:

- Judas' possible motives were: for the money; disillusioned zealot; wanting to effect the arrival of the kingdom; jealousy.
- Mention of the Last Supper.
- Satan entered him, Luke 22:3.
- This was all preordained by God – John 6:70–71 and Luke 22:22.
- Matthew's account of his death (27:3–10) gives rise to speculation about why he betrayed Jesus ... as does John 12:4.
- discussion concerning the name/title Iscariot is useful also

Look also at the role which the Roman authorities and the Religious authorities played in Jesus' death. Would it have happened this way without their input?

12 "The Gospels present the kingdom of God as a future event". Assess this claim.

There should be a lot of reference from the parables and to the well-known kingdom of God sayings. Candidates should be aware of the eschatological problem in the gospels and show an understanding of the difficulties in interpreting some of the material. Most references will be in the Synoptics but they can make use of some Johannine material, especially in relation to realised eschatology. The revelation of Jesus' kingship before Pilate is interesting ('not of this world'). Pilate completely misunderstands the nature of Jesus' kingdom. Passages from Luke with reference to 'the signs of the times' and 'Satan falling like lightning from heaven', are worth discussing. Also candidates may comment on the so – called 'apocalyptic' passages such as Mark 13.

13 Assess the view that the Gospel texts can only be understood against the background of first century Palestine.

Look at this through the political, social and religious activities of that time. There is plenty of indirect material within the gospels, i.e. the relations between the Pharisees and the community, the tax collectors, the presence of the Romans, Sadducees etc. Very good answers will also comment upon what understanding can be made of the gospels without this background knowledge into their context.

- The Matthean birth narratives, Matthew 10:5: in Luke there is the dedication to Theophilus and other aspects of community life and tensions; John 4
- The events leading to the Passion and the Passion Narratives themselves in all the gospels – the role of the Romans and the laws of the Sanhedrin and the restrictions on the punishments they may give.

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14 Analyse the resurrection accounts of any two Gospels.

The essay demands knowledge, but the analysis is important.

A comparison of each of the accounts shows you can find a number of differences. For example:

- Women. In the Synoptic Gospels, Mary Magdalene and other women go to the tomb. In John's account, Mary Magdalene goes alone.
- Appearance to the women. In Matthew 28:9, Jesus appears to the women before they tell the disciples. In John 20:13–17, Jesus appears to Mary Magdalene (also in the longer ending of Mark) – *after* she reports to the disciples. In Mark, the women tell no one of what they had seen.
- Number of angels. In Matthew and Mark one angel appears; in Luke and John there are two angels.
- Purpose of the women's visit. In Matthew they go to "look at" the tomb. In Mark and Luke they bring spices to anoint Jesus' body. In John the anointing took place on Friday night and no purpose for Mary's visit is given.
- Grave clothes. In Matthew and Mark, Jesus is wrapped in a large linen shroud (*sidrōn*). In John 19:40; 20:5–7 and Luke 24:12, Jesus is wrapped in strips of linen (*othonion*). See the discussion below.
- Location. In Matthew and Mark, Jesus' resurrection appearances are in Galilee, while Luke only records appearances in the vicinity of Jerusalem.

A candidate choosing this question should make it clear from the on start which gospel accounts they are looking at so as to avoid a generalised answer. The 'longer' ending of Mark can be accredited but candidates would be expected to be aware of doubts as to its credibility