

Parade comments – Jeff Hobbs 2023

Just a few points from an overview:

Q1. The students who answered this tended to do so in a fairly haphazard manner. There are some obvious parts to this question:

- Who was Theophilus?
- Why does Luke start the Gospel with him?
- Does the prologue give an indication of culture of original audience?
- Does the prologue give a sense of purpose to the Gospel?

Only one student answered all of that. (The two I gave 9/10 to verged on 10/10 but I like to keep them thinking they can improve!)

It might be good to get the students to look at a question like that and just go through the process of breaking it down to those component questions. Then they can be sure they are answering the whole thing.

Most students knew the choice between Theophilus as patron and Theophilus as a general “love of God” introduction to the reader. Most also were able to point to the use of a Greek/gentile name as being user friendly to a predominantly gentile audience.

Only one student pointed to the structure of the prologue as being a reflection of Greek histories and biographies and therefore pointing to the culture of the audience. Most students stayed with Theophilus at this point, rather than moving on to the prologue as a whole. The notion of purpose of the Gospel as shown in the prologue was barely touched on by most students who attempted this question.

- Q1 You write a lot but don't say as much. Try to write more concisely and don't repeat yourself. You will not get more marks for saying the same thing twice. You'd be

better off writing short answer and giving yourself more time to say more in other sections. When you say Theophilus may have been a person or group who helped construct the Gospel you are probably being too vague. At best, most scholars would point to the character as a patron, one who helped finance the Gospel. I have never seen any suggestion he helped write it. You need to go into more detail about the likely gentile nature of Luke's audience and their connections to Greek culture. 4/10

- Q1 Try to respond to questions in Part A following the structure of the questions. So, for this one, answer the two part question first (identity of Theophilus and reasons why he might be referred to) and then move on to how the prologue points to the audience of the Gospel. Your answer mixes those things together and, as such, may not gain as many marks as a well structured response. Any question referring to Theophilus needs to bring into account the question of whether he was an historical patron of Luke or whether it is a generalised name "Love of God" referring to all readers of the Gospel. Commentators will side one way or the other but a Texts and Traditions student just needs to acknowledge the discussion. You need to show how this name points to the culture of the Gospel. You tend to use the structure of the prologue to show this. While that is correct, it is not answering the question. 7/10
- Q1 You seem to answer the first part of the question here but there is no real reference to the "culture of the original audience as well as the evangelist's purpose for writing his Gospel." 4/10
- Q1 Good to see you have structured the response working through sections of the question in order. Your answer is good but could benefit from more analysis of a range of

commentaries to enable you to write with more detailed confidence. 7/10

Q2 – one student mixed up reversal with contrast. Reversal plays on cliché expectations of the reader to turn them on their head. Culturally the audience would have expected man to be better than woman, old to be better than young, authority to be better than individuality, rich to be better than poor... Luke takes those expectations and then puts characters together to show the cliché is broken by the Kingdom of God. Parables use both contrast and reversal but they are not the same thing. It is always a good idea when a term like reversal (or disciple) are used that the student defines their knowledge of the term and then works with that. A lot didn't really say what reversal was and their answers didn't clarify that. Most examples chosen were relevant (but not all.)

- Q2 – a very good answer but the introductory section tends to be vague. Try to get to the definition of the literary form quickly (usually would be 2 of the 10 points.) Then move to the examples, as you have, and explain their significance, which you have done. Phrases like "highlighting a deeper spiritual message" are vague. What is the actual message being given to the Lucan audience?
9/10
- Q2 – A well answered question – you follow the requirements of the question clearly and use good examples to back up what you are saying. Try to use examples which are not the same. You focus on rich/poor but don't look at other examples of reversal which might show a broader understanding of the theme: man/woman, gentile/Jew. 9/10

- Q2 Good definition and good use of first example. Reversal is not contrast. It is where what is expected is changed or overturned. In the first example the reader would expect the holy man to be more important and more faithful than the teenage woman but Luke reverses that expectation. In the second example no one really expects the bad foundations to work. There is a contrast between the good and the bad but the expectation is not reversed. As such, your second example gets no points. 5/10
- Q2 Good use of the passages but it would be good if you could clearly define what you mean by reversal as a literary form before you use the passages for examples. While the question doesn't specifically ask you to do that, it will in the final exam. 9/10

Q3 – students really need to create a list of characters, especially historical and major characters, and do some study. Very few students knew how Pilate fits into the governance of the Roman Empire. I don't think any student knew who the Emperor was during Jesus' adult life despite him being named in the Gospel. A quick look at Wikipedia would give the basics of Pilate. However, it is important to differentiate a question which is general (Who is Pontius Pilate?) and one which is text specific (what does the Gospel of Luke tell us about Pilate?) They are different questions and students need to be sure of what we actually learn in the Gospel. I would disagree that Pilate is weak, something many of them pointed to and I assume would have been discussed in class. He is certainly not strong but I see him more as doing his best to wrangle his way out of a no-win situation. Herod was barely mentioned in responses (and if he was, it was done poorly) but I think any discussion of how Luke portrays Pilate would have to mention the trial and the sending of Jesus to Herod and the indication that this process led to the two being friends afterwards. Most

students got that Luke was attempting to placate any Roman readers by placing the blame on the Jewish leaders rather than the Romans but very few went on to suggest why. As the question asks "why" it is important that they then move on to the relationship between the early Church and the Roman Empire.

- Q3 – you need to learn some basic facts about some of the main historical characters in the narrative. Julius Cesar was long dead by the time Jesus was around. Luke even tells you who the Emperors were at various times of the Gospel. Jesus was born during the reign of Augustus and lived his adult life under Tiberius. Pilate was a procurator – that is a puppet ruler of a region under the rule of the Emperor at the time. His role was much larger than judge. The Sanhedrin is not a place but is a group of leading Jewish men. It is apparent that Pilate took advice from them on some matters to do with keeping the peace with the Jewish populace in Jerusalem. Pilate tends to be shown to be conflicted between knowing that Jesus is innocent but wanting to keep peace with the Jews. He is not as weak as you tend to indicate in this text. Your reasoning behind why Luke portrays him in the way he does is good. 5/10
- Q3 – By the time Pilate was in power, the Emperor was Tiberius. The region of Judea was not the entirety of Ancient Israel but rather the southern area including Jerusalem. Herod Antipas was the ruler of the Galilean region to the north at the same time. Sanhedrin was not really a government but rather more like a council who oversaw day to day religious life in Jerusalem. Your two reasons given tend to be the same: to keep the peace between the Romans and the early Church. You could point to the idea that blame was being put on the Jewish leaders due to the hostility between the early Christians and some of the leaders of the Jews. 6/10

- Q3 Pilate was a procurator, not a general. He ruled on behalf of the Emperor Tiberius and the Roman Empire not on his own behalf. Your explanation is vague: "Luke invites the audience then places blame on them (on who?), he wants them to accept the Religion (which religion?) as well." Overall, this answer is vague with incorrect information. 3/10
- Q3 PP was not the ruler of the Roman Empire, Emperor Tiberius was. It is too simplistic to group him with Herod to say they both sentenced Jesus to death. Your reasons for Luke's treatment of Pilate are better but you do need to learn more background to answer questions like this effectively. 4/10
- Q3 You answer most of the question reasonably well except for the last part where you could go into a discussion of the identity of Luke's audience as Gentiles. I think it is important to distinguish the difference between Luke Gentile audience (meaning non-Jewish audience but believers) and the Romans who were pagans (worshippers of other gods.) Pilate fits more comfortably into the category of Roman. The Romans oppressed the Gentile Christians and Luke is attempting to make sure that his Gospel can't be used to further this persecution. There is a sense that Pilate is attempting to uphold peace in the Gospel of Luke by sacrificing Jesus instead of Barabbas but he was historically not a very peaceful ruler and was eventually removed from his office by the Emperor for using too much force against the Samaritans. 6/10
- Q3 Ultimately you need to answer the "why" question. Why didn't Luke want to portray Rome in a negative light? In answering that you would then show some knowledge of the history of the time and the circumstances of Luke's audience in their social setting. Your knowledge of Pilate is

good although it would be good to differentiate what you know from within Luke and what you know from other sources. That would then show how Luke portrays him as distinct from how other writers have remembered him.
7/10

Q4. You told me to expect very low grade answers for this as they hadn't finished prep but I thought most answers were reasonably good. Nothing was outstanding. Any question asking about the "later religious tradition" needs to be put into a historical, and often geographical, context. It's all very well to talk about Edmund Rice or a particular Pope (Leo XIII and Francis both were popular) but I don't think a single student gave a definite date (one mentioned 18th century from memory but I think should have been 19th – I might be wrong there.) Get student to learn a few dates – when did Fratelli Tutti come out? When did Pope Leo XIII issue an encyclical? What was its name? Where was Rice working and at what period of history? Students who get very good marks for this question know their history in detail.

- Q4a – well answered. You work through the expectations of the question well and do what is required accurately.
4/4
- Q4a Reasonably good but lacks the detail and depth a full mark response might have. 3/4
- 4a Not a very clear explanation of the concept of the identity of Jesus and why it was important for Luke's community. Gentiles, by definition, are people who have no God although it can be sometime used for people who are pagan and therefore worship pagan gods. However, there is no sense in Luke that gentiles are non-believers but he tends to use the word to refer to believers who are not Jewish. This is similar to Paul's use of the word where he says there is no distinction between gentile and Jew if

they have turned to Christ. As such, Luke is probably not trying to make Gentile deny their god but rather come to an understanding of Christ as Messiah. The "Roman gods" get no mention in Luke's Gospel so are irrelevant to this question. A reasonable response to this question would have to mention Jesus' Messianic identity and how Luke understands and explains that. 1/4

- Q4a Good although it would be good to show a stronger understanding of the theories of who Luke's audience might have been to answer how the theme is important to them. 3/4
- Q4a You never answer the first part of this question: why is the issue important to Luke's audience. Your examples are OK but tend to not be very accurate. 2/4
- Q4a. While you list the factors which make this idea important to Luke's audience, you haven't identified any specific passage, nor have you discussed it in any depth at all. At the very least you could mention that this teaching comes from Chapter 10 as a lead in to the Good Samaritan story and then use that to show how that is relevant to the original audience. 2/4
- Q4a Fairly good although your "discussion" of your named passages is very limited. 3/4

- 4b – less well answered. While you tackle the first part of the question reasonably well you seem to ignore the last part which asks about the influence of the set text on the tradition at a later stage of history. You make no mention of that at all. 3/6
- Q4b Good but you need to give more details for a full mark response: dates of Edmund Rice, location? Date of Leo XIII and name of document you mention? A lot of assessing in the exams is ranking of student responses. A student who writes the same as you but includes those details will rank higher than the response you have given. 4/6
- Q4b While you point to Edmund Rice as someone who developed the idea of social justice you need to answer

the last part of the question, which you don't do at all. You also need to give some detail: when and where was Edmund Rice? 3/6

- Q4b Give dates for the events/people/documents you mention. You don't answer the last part of the question. 3/6
- 4b. In a question like this you are expected to name documents, movements, people, places and dates in the later tradition which show how the idea was developed. Your response is way too vague to gain any marks. 0/6
- Q4b You don't answer the last part of the question which links your later historical developments to the set text. Your information on Edmund Rice is suitable but more historical detail would be appropriate. 4/6

Like Q1, this question needs to be broken into parts so that students answer the full question. A lot left the last part out (influence of the original text on development.) None were able to show how the text led to this development. One said Rice was influenced by Luke but gave no evidence for it – how do we know Edmund Rice looked to Luke for inspiration?

The student who wrote on identity of Jesus as their theme needs to do a lot of work!

Q5 – not attempted by any student. It's a good passage and has a lot to talk about – especially literary form which was sadly lacking in most responses.

Q6 – I gave one student a map to show that Nazareth is actually a fair way from the Lake so wasn't predominantly a fishing town as he claimed. Students need to recognise the instruction in the exegesis that highlighted words and phrases are meant to be discussed in the context of the passage. Therefore: what is the relevance of Nazareth to this passage (hint: read verse 24). Too many students gave general

explanations of Sabbath or Isaiah without actually showing why those were relevant to the passage. As mentioned above, literary form was handled very poorly by most students. They need to identify a form, explain it and discuss how it works to push the message of the passage. For example: direct quotation from Scripture where Jesus reads a passage from Isaiah (no student was able to say it was from Isaiah 61). In doing so Luke is asking his audience to relate Jesus to being the fulfilment of Messianic prophecy from the greatest of the prophets. Not many students wrote on the widows in Israel very well. A few students think that just highlighting the word in their summary of the passage is enough. It isn't.

- Context – good – you situate the text in its context but tend to not discuss the significance of that placement. Nazareth is inland, not a fishing village. The other highlighted words and phrases are defined but you need to move on to explain why they are relevant to this particular passage and its meaning. You do this better with Isaiah and Elijah than you do with the first words. Literary form is good. You pick a couple of notable parts and discuss them with some knowledge. Themes are covered reasonably well although this passage should have some discussion of it being seen to be the Mission Statement of Jesus' ministry and sets the scene of the Gospel for all that Jesus does later in the Gospel narrative. You cover the message for the original audience fairly well and signpost those sections well although it is sometimes worth compiling that information toward the end of your exegesis to make sure you have covered that suitably.
22/30
- Q6 (Please label your answers clearly.)
A pretty good exegesis. Remember that the highlighted words and phrases must be discussed in the context of the passage. So a whole history of synagogues is not

required but rather a discussion of why it is relevant that this event takes place in a synagogue: place of the revelation of God's word, a central place of Jewish learning, a place where authority to teach is recognised... Also a bit more detail linking information about Luke's audience to the meaning they might get from a passage. So don't just say it is relevant to them, but indicate why it might be so. 25/30

Q7 – Students need to state the obvious: the moment before this passage, Jesus has been crucified. It wasn't mentioned by quite a few students. One actually had the stations of the cross in their context rather than what happens in Luke. Jesus is able to stay on his feet for the whole of Luke, unlike the Jesus who keeps falling over in the stations! A few mixed up Sanhedrin with Synagogue (both big words starting with S but they do need to know the difference!) Very few were really able to explain the council effectively. None knew what the Day of Preparation was referring to.

Overall, students need to work on their exegetical method. Too many wanted to write mini-thematic essays (with subheadings Theme 1, Theme 2) without a close analysis of the text in front of them. Very few were able to clearly explain what the teaching of the text was for the original audience and didn't tend to get into why the original audience might need to be taught that. One nicely wove the teaching to the audience into his observations as he worked his way through. Most need to get back into how to write a 30 minute exegesis.

- Q7 Your context places the passage but tends to do little more. What is the significance of this passage in the narrative as a whole? In many ways this is the climax of the entire story – the death of Jesus and the events surrounding it have been foreshadowed throughout the narrative and now it is happening. This is the moment of

truth for the entire story and for the early Christian community. You need to emphasise the importance of this passage. A lot of your commentary on the highlighted words and phrases are, at best, just common definitions rather than explorations of the meaning of these words and phrases to the passage as a whole. Why is it significant that it was the Day of Preparation and the eve of the Sabbath to the women who were going to prepare for the burial of Jesus? The Day of Preparation refers to the Passover, not the Sabbath generally. What is a centurion? You indicate something about his significance but, in this case, do the opposite of what you have been doing and forget to actually explain the word. 19/30

- Q7 (please label your answers so assessors know what you're doing.)

You wrote out the passage reference: Luke 23:44-56 and then start with "The death of Jesus" is located in Chapter 24. When information is provided for you, use it. While you identify the placement of the passage in terms of what came before and after, this is more relevant contextually as the climax of the entire Gospel and therefore should be analysed as such. You tend to be very vague about information. I would recommend studying some commentaries before the exam so you are able to use suitable language and show more definite knowledge. You need to do more than define the terms which are highlighted. The instruction in the exam is "you must comment on the meaning and significance of the highlighted words and phrases in the context of the passage." The first part means you don't just define the words (meaning) but you also talk about why they are relevant or important parts of this passage (significance) and you must do so in reference to this particular passage (in the context of the passage) so you would, for example, comment on why it is relevant that a centurion is mentioned in this passage (again, read some commentaries.)

Your commentary on themes is a lot better although could be more informed by further reading. You do mention some literary forms but that area is noticeably minimal in this exegesis.

16/30

- **Q7** You will need to do some more work on shaping a good exegesis as this seems fragmented with no real direction. Exegesis needs to analyse and synthesise. Take aspects of the passage but always in a manner which then shows the meaning to the original audience. For example, you mention that the tearing of the curtain shows that the "gates of the KOG" are opened. You never really explain what this curtain was or why it is relevant. A better response might do something like this: "The Curtain of the Temple was a curtain which was seen to separate the holy from the people of God. In Judaism this curtain was the barrier to the Holy of Holies, the most sacred part of the Temple. Luke's audience, being predominantly gentile, would have felt that they were separated from God due to the laws and attitudes of the Jewish people. This tearing of the curtain to them, would have been a symbol of the death of Jesus allowing them to enter into the holiness of God." There you define the highlighted words, show their significance and relate them specifically to the Lucan audience.

I struggle to find any reference to literary form in this response. 16/30

- **Q7** (please label your responses with question numbers) There is no place in Luke's Gospel where Jesus falls on the way to his death. Simon is required to carry the cross for Jesus straight after the trial. As such, your reference to a repetition of three is irrelevant as it isn't actually in the passage you are analysing. You mix up synagogue with Sanhedrin and tend to have a mix of Jewish people in that collection which is not accurate.

A lot more reading of commentaries and study will need to be undertaken for your exegesis to even start to find a good grade. 13/30

- **Q 7.** Your first two sentences are irrelevant. You shouldn't write a general introduction to the Gospel of Luke; your focus is on the selected passage and any general information should only be mentioned if it is relevant to the analysis of that passage.

Jesus dies on the Friday, before the Sabbath starts. You say he died on the Sabbath and then bring a lot of Sabbath discussion into your analysis. A more appropriate thing to focus on was that Jesus died at the time of the Passover festival and therefore Luke is pointing to Jesus as the new Passover lamb whose body and blood save the new Israel. Your exegetical method then goes downhill with a series of dot points. There is very little on literary form.

You do have a few good points to make but they are sparse among some irrelevant points and some fairly rushed analysis. Try to cut down on what is not needed so you can add content which will get you marks. 14/30

Only Q9 was attempted by the students. It would be interesting to ask them why they didn't attempt the other questions and I would certainly ask the better students to try the other questions as part of their revision before the exam.

One of the difficulties with Q9 is how it is written. It is missing an instruction to explain what the expectations of discipleship are in Luke's Gospel. It has a statement and then instructs students to use two examples and explain what those examples say about discipleship. As such the structure of the question did not instruct students to write a complete essay. I tried to explain in my individual comments that students still need to discuss their understanding of key terms in an essay even if the question itself doesn't say to do that. You can't

write an essay on discipleship without explaining what a disciple is. A lot of students forgot that they were writing an essay – I hope they have learnt that skill in English and put it to good effect when writing on their texts in that subject. That skill has to be brought across to Texts: a good introduction in English is a good introduction in Texts. Give a sense of overall context (why was discipleship important to Luke’s audience), define terms (what does disciple mean?), point to where the essay is going (by using passages from Luke it becomes clear that the author is instructing his audience on the expectations of being a follower of Christ and therefore a person of the Kingdom of God.)

Then move on to the examples and show what they teach “Luke’s audience” about the Kingdom of God. That means the students need to refer to their understanding of who Luke was writing for. Again, a lot of students seemed to miss out on that aspect of the essay.

- Q9 – you cover some parts of the exegesis passage well here and they could have been included in your exegesis to improve it. Overall, there is not a strong sense of what it means to be a disciple in this essay. You focus too much on just the two examples without giving a strong overview of discipleship. I can see that some of that may come from the wording of the question – the exam would probably have a part which will instruct you to discuss the nature of discipleship and then illustrate that with two examples. As such, this essay is less than you would be expected to write in the actual exam. Timing may play a factor. Try to cut down the words (but not the meaningful content) of your Section A answers to allow you time to get a fuller essay written. 19/30
- Q9 Pretty good essay. You cover the main requirements of discipleship in the context of the 1st century and the region. You also give a broad overview of discipleship

before getting to your examples. Your examples cover a range of ideas and work well with the texts. Being able to bring in a sense of how Luke uses these examples to develop a big picture would be a better way to write a conclusion. 26/30

- Q9 An essay should be written as an essay, not a series of subheaded paragraphs. Use your skills you have learnt in English to craft an essay which analyses the topic in depth. Follow the same structure of introduction as you would in an English essay rather than just jumping to examples straight away. 10/30
- I assume you ran out of time. It is absolutely important that you practice writing exam responses in the time constraints given. I am under the impression, based on most of the exam, that you are a competent student with some good knowledge but that means nothing if you can't show it in the set time. Work in coming weeks to be able to handle the requirements of the exam in the time allowed. 8/30
- Q9 (guessing because you didn't label your response.) Love your neighbour is in Chapter 10, not Chapter 9. The love of neighbour is actually an instruction given to a Jewish lawyer to explain how to enter the kingdom of God and therefore is not directly an instruction on how to be a disciple of Jesus. It could be argued that there is a link between the two and therefore all disciples should love their neighbours but you don't analyse the passage at all so that link is not made.
As you did not write a great deal more in the essay your mark is, again, very low.
- Q9 A well structured response which uses two passages to show different aspects of discipleship. It would have been good if you were able to flesh out your understanding of discipleship a little more in your introduction and then

showing that your two chosen passages speak to just some of those aspects (a very good response would show that a passage is able to bring out more than just one characteristic of discipleship.) This would also be improved if you could directly refer to aspect of the Lucan community which might bring out the relevance of these particular foci of the passages. 24/30

- Q9 Your introduction would benefit from detail. Rather than saying the passages play a “key role in the development of the characteristics one needs” you could actually name those characteristics as a general overview of the expectations of salvation through discipleship. Try to be specific rather than vague. Your analysis of the two chosen passages is better although you do focus on two parables. To show a broad knowledge of the text you could pick a variety of examples. However, what you get out of the two parables is very different so that is OK. A working knowledge of the original audience would assist in being able to develop a stronger line of argument about meaning. Why is it important that the audience understands the requirements of being a disciple? 20/30

Between now and the exam:

Make a list of key characters in passages for special study and write down how they are portrayed in the Gospel and consider why Luke portrays them in that manner. For historical characters (Augustus, Tiberius, Herod, Pilate) learn a bit more about them beyond what Luke tells us. Avoid comparing Luke with other Gospels. I know we do that when we teach but most students don't know the other Gospels well and therefore tend to put foot in mouth when they start telling us what is in them.

Be familiar with the geography of the Gospel. As they flick through the passages for special study, grab a simple map of 1st

century Israel and look at where the story is set and what that type of place might be like.

Learn how to break down a question into parts.

Learn dates and places and names of documents for Q4.

Practice exegesis - focus on incorporating literary form into the discussion. Learn what it means to discuss a highlighted word **IN THE CONTEXT** of the chosen passage.

Practice essays, write an essay for Q8 and 10 and then go to essays from past exams (with the same passages for special study/themes) and write them too. Focus on essay structure and giving good content throughout.

I hope that helps them in some way. Happy to have them email me if they have a question about any of my comments on their papers.