



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TĀEA

Exemplar for Internal Achievement Standard

Religious Studies Level 3

This exemplar supports assessment against:

Achievement Standard 91725

Analyse the meanings in a sacred text within a religious tradition.

An annotated exemplar is an extract of student evidence, with a commentary, to explain key aspects of the standard. It assists teachers to make assessment judgements at the grade boundaries.

New Zealand Qualifications Authority

To support internal assessment

	Grade Boundary: Low Excellence
1.	<p>For Excellence, the student needs to analyse, with perception, the meanings in a sacred text within a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • critically evaluating the methods of interpretation used • drawing conclusions that address the wider implications arising from the analysis. <p>The student has paraphrased and quoted from the Bible and biblical scholars, and explained the two methods of interpretation (1).</p> <p>The interpretation shows perception, with significant meanings found in St. Paul's letter to the Ephesians within the Catholic tradition (2).</p> <p>The student has critically evaluated the methods of historical-critical and literary-critical interpretation of St. Paul's Letter to the Ephesians within the Catholic tradition (3).</p> <p>The student has identified wider historical, geographical and social implications arising from the analysis of this sacred text (4).</p> <p>For a more secure Excellence, the student could critically evaluate a greater range of ideas and words from within St. Paul's letter to the Ephesians within the Catholic tradition.</p> <p>For example, the student could provide evidence from other documents of the Catholic Church regarding the language and the concepts used by St. Paul to inform the Ephesians about the reign of God and its implications for living as a Christian.</p> <p>Additionally, the student could provide more depth to personal implications about how the understanding of sin and grace has changed over time within Catholicism and how this could be reflected in the everyday lives of believers.</p>

Paul's letter to the Ephesians (Ephesians 2: 1-10) in the New Testament is a text historically written to the Ephesians, by Paul, for the people of Asia Minor, to educate these people upon the theme of salvation... The text's Literary Form is that of an Epistolary Form, which Paul used highly in his texts, as he used epistles (or letters) to teach, and advise, warn or praise communities or persons upon the message of Jesus, the Christ. Paul of Tarsus was highly educated, wrote Greek fluently and was deeply versed in the tradition of the Old Testament, yet commentators upon this text are still not sure as to Paul's authorship due to Historical and Literary Criticism as Paul was imprisoned at the time of Authorship and the style is distinctly different to Paul's natural style, thus one is uncertain to the text's composition (Bible Gateway, 2012). ①

In the text, Paul picks up on previous ideas expressed in the Old Testament and New Testament. In verses 1-3, Paul picks up on the idea of how spiritually poor humans were before the resurrection of Jesus "dead through the trespasses and sins" and also how all humans were once like these people "by nature children of wrath, like everyone else", describing the sinful condition of humanity. This is similar to Rom 12:21 (Good News Bible with Deuterocanonicals and Apocrypha, 1993) where we hear "do not be overcome by evil, but overcome evil with good". Both lines refer to a life before Christ, and how before the coming of Christ humans were in a sinful state, finding it difficult to overcome the powers of evil.

In verses 4-7, Paul picks up on the idea of a loving God, "rich in mercy", who by his good grace has made Catholic believers "alive together with Christ", even though previously we were "dead", now Catholics have been saved and wait for him to show the "immeasurable riches of his grace in Kindness" towards Catholics through the second coming of Christ Jesus. We hear of a similar idea in Exodus 34:6 (Good News Bible with Deuterocanonicals and Apocrypha, 1993), where we hear "The Lord, the Lord, a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness". Both lines refer to the grand capacity of God's kindness and love, due to his presence in grace. ①

In verses 8-10, Paul picks up on the idea of salvation being simply a gift from God, not the result of one's good works, but simply saved through faith in Christ Jesus, for "we are what he has made us". This is similar to that in Rom 3: 27-28 (Good News Bible with Deuterocanonicals and Apocrypha, 1993) when we hear of the Pauline "works of the law" and boasting excluded by faith, meaning that salvation is entirely God's gift, not the result of human effort, rejecting works (Kieck, 1994).

There are two methods of biblical interpretation which allow the ability to derive further meaning from this text, including Historical Criticism and Literary Criticism. In terms of Historical Criticism, this is a critique of the date and place of composition, authorship (including the identity of the author and the author's method of composition), to whom the work was addressed and the circumstances that existed between the author and the audience.

In terms of Literary Criticism, this is a critique of the text as a finished piece of literature, examining use of language, style, literary genres, the unity and integrity of the text, character portrayal and interaction, plot, mood, tension and literary perspective. For this text, one can notice that Paul's style of writing and common use of language is not always present as in this text, he uses 50 sentences, 9 with over 50 words (Thielman, 2010), whereas the closest other letter, Romans, has 3 out of 581 sentences of such length. Also Ephesians contains 40 new words, e.g. 1:3 "heavenly places"; "family, or fatherhood" (3:15). 1:19 has four different words for "power" (Good News Bible with Deuterocanonicals and Apocrypha, 1993). This again creates doubt as to Paul being the legitimate author of "Paul's Letter to the Ephesians" yet in the modern day these letters are the closest documents the Catholic Church has to understanding classical topics such as salvation. To look at this text as a whole, the text seems to develop upon ideas in all of Paul's other letters, constantly referring to these other texts (as shown above), yet one can infer that this seems to show Ephesians a sort of summary of Paul's ideas, potentially written by a disciple of his, which would make perfect sense seeming Paul was imprisoned at the time. Hence, both Methods seem to show the same idea: Paul may not have been the legitimate author of "Paul's Letter to the Ephesians". ③

Within the text there are certain phrases and words that again show a deeper meaning in the text. For example, in verse 2 we hear the phrase “by nature” which relates to the Greek word “physei” meaning a man’s concordance. In the context of the verse, this word gives a much deeper meaning to the text as previously we understood that “by nature” humans were beings of wrath before salvation, whereas now we can understand “by nature” to mean that without the law (torah) human beings are by nature idolaters, they worship things other than God (Kieck, 1994). Previously we had the understanding that humans acted instinctively in ways of wrath, but now we understand the influence of Paul’s relation to his audience attempting to relate his message to both a Jewish and Gentile audience.

2

Another example is in verse 10 where Paul introduces the image of Christians as God’s special creation. We hear the phrase “for we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life”. This related to the Greek word “poiema” translating to English as “we are God’s work of art”, which is actually used in the Septuagint referring to creation as God’s work.

This gives us deeper meaning to the text because not only does it relate to the Old Testament ideas and ideology, but it affirms that Catholics both in the modern day and for those believers that Paul was writing to, that both Jew and Gentile are God’s creation made in his image.

4

Paul himself reiterates the ideas of the Old Testament through his text when he refers to “the ruler of the power of the air, the spirit that is now at work among those who are disobedient”. Paul is referring to the devil and the “malevolent forces which inhabit all spaces” (MacDonald, 2000), which is referred to in the Old Testament in Genesis 6:5 (Good News Bible with Deuterocanonicals and Apocrypha, 1993) where we hear “then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually”. Here we can see this idea of an ‘evil’ presence within man which Paul having read the Old Testament during his period of writing, would have influenced Paul to touch on such a subject seeming it was relevant to his time.

2

The meaning of this text within the Roman Catholic Church is significant because it grants all followers in Christ, no matter what ethical background, hope that they will be united with Christ once again due to God’s gift of grace and kindness because of faith in him, due to salvation. For the modern day Catholic one can only wait in hope for Jesus’ coming, but this text in particular can educate the modern reader on the divine love which is offered to Catholics and the presence of God in their lives. How that there was a time when evil ruled the air, yet due to his son’s sacrifice for Catholics, salvation was granted to all his believers, no matter if Jew or Gentile, so in current times the God Catholics look to in times of strife is one who is accepting of all walks of life, as was his son.

2

In summary, Paul’s main theme of his text was salvation. He was attempting to educate the early Christian communities of how through Christ’s salvation all believers have been made ‘alive’ in Christ, as previously, they were spiritually dead (Gentiles) and were not receiving God’s grace. But after the resurrection of Christ and the freedom of sins, those who were ‘dead’ became ‘alive’ and could share in the love and kindness of God and hope to be delivered into heaven when Christ comes again. This is simply an act of God’s grace and not that of good works, as God made all Christians in his image.

2

In conclusion, it was interesting to analyse this text and understand it from all angles, critiquing effectively through Historical and Literary methods of Biblical interpretation and relation to local language of that time (Greek) and to the Old and New Testament. One can see how Paul relates this text to others in the Bible yet even though the authorship of Paul for this text is unlikely, the meaning of the text is still valid in both modern day, and to those of that earlier time.

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The wider implications, which arise from my analysis, are that socially, this gives one a more realistic understanding of how the word of God was understood by its first recipients yet a testament to its endurance over time as modern Catholics can still relate to it. Historically, this text puts many other classical documents in perspective in terms of ownership as modern people cannot be sure of the authorship of certain texts. Geographically, we can see how the world has changed in terms of place names and country names, and personally, as a Catholic myself, my understanding of Jesus Christ and God comes to a much higher level.

4

	<p>Grade Boundary: High Merit</p>
<p>2.</p>	<p>For Merit, the student needs to analyse in depth the meanings in a sacred text within a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • discussing how differences in meaning may arise from the methods of interpretation used • discussing the significance of the meanings within the religious tradition • drawing conclusions supported by a range of evidence. <p>The student has summarised, paraphrased and quoted from the Bible and biblical scholars (1).</p> <p>The student has discussed the differences in meaning because of the methods of interpretation used (2).</p> <p>The student has discussed the significant meanings of verses in St. Paul’s Letter to the Ephesians within Catholicism (3).</p> <p>Conclusions are drawn about the meaning of salvation, grace and sin, and the student has identified a wider personal implication arising from the analysis of this sacred text, supported with evidence from accepted scholars within Catholicism (4).</p> <p>To reach Excellence, the student could critically evaluate the methods of interpretation and provide another wider implication.</p> <p>For example, the student could critically evaluate the historical implications of St. Paul’s imprisonment, and the evidence of commentators who question his authorship of the letter to the Ephesians due to historical and literary critical methods of interpretation.</p>

Ephesians 2:1-10 is a text from the New Testament and remains within Paul's Letters. These are the groups which Paul wrote to, the Corinthians, the Thessalonians, and the Romans. His purpose was to spread the word of God and Good News of Jesus.

In Ephesians 2:1-10 Paul speaks about the unity that Jews and Gentiles should be in because of the sacrifice of Christ and the responsibility as Christians to live as servants to Christ. **The Letter is being written to the people of Asian Minor, since Paul had travelled through this area and connected with the Gentiles, he wanted to re-emphasise what he had preached about.** The title of the letter is directed to the Ephesians and it is directed at this community, but as previously stated it does regard a wider community and addresses situations that many people will understand, no matter where they are from. **The text's literary form is an Epistle, a letter, and is one of Paul's three captivity writings. Also the text was possibly written from prison in Rome, where Paul was being held.**

Verses 1-3 talk about how "before they heard and accepted the gospel the Gentile Christians were dead in their sins as Christ was in his grave before he was raised by God" (Swain, L. 1980). Paul's first line writes, "You were dead through the trespasses and sins". "You" refers to the Gentiles, **Colossians 2:13** talks about the Gentiles being sinful. **The word "dead" is the result of sin which man was born into from the very beginning, a reference to original sin created in the Garden of Eden. It means that humans cannot save themselves from sin, only by God's grace.**

The second verse continues "following the ruler of power of the air, the spirit that is now at work among those who are disobedient". **According to MacDonald, M.Y.** "the ruler of the power of the air is the devil". Paul is suggesting that the Gentiles are influenced and ruled by the devil. Spiritual deadness is a condition, which finds its source in Satan.

The third verse states, "All of us once lived among them in the passions of our flesh". The Greek word "sarx" means "flesh" which is talking about the sinful state of human beings. Paul changes from using "you" in verse 1 and 2 to using "we" in verse 3 ("we" refers to the Jews, as Paul himself was a Jew) because he wanted to make the point that all man has the potential to sin, however he believed Gentiles did more than Jews. This is talked about in **Galatians 2:15** where it is discussed how the Jews are better than the Gentiles because the Jews were born better as opposed to the sinners who lived among the Gentiles.

Verses 4-7, **Swain, L.** focuses on how God is rich in mercy and says, "according to Paul our salvation is not a matter of making "reparation" for sin, of "satisfying" the demands of God's justice, of "placating his anger". However, he instead says "It is purely and simply a matter of God's love". **He means that it is God's love, his grace that saves us, not a matter of reparation for your sins.** Verse 4 reads "But God, who is rich in mercy, out of the great love which he has loved us". The words "But God" indicate a beginning of salvation, "great love" is referring to the reason why God saved humanity. **An underlying message that can be seen through this verse is that man should thank God for his help.** The fifth verse states, "even when we were dead through our trespasses, made us alive together with Christ".

According to MacDonald this verse means "That God, in raising and exalting Jesus has also raised and exalted us with him". Together with Christ humans were raised out of sin.

In **Psalms 103:12**, it talks about God removing us from sinning when it said, "as far as East is from West". Verse 6 states "and raised us up with him and seated us with him in the heavenly places in Christ Jesus". "Raised us up" is an illustration of the resurrection, this is salvation because mankind is going to be reborn. In **Romans 6:5**, it says that through being united in death and resurrection, mankind will be saved. **A message to gather from this verse should be that God did not help us to flatter mankind but instead to glorify himself.**

Verse 7 states "he might show the immeasurable riches toward us in Christ Jesus". According to Swain, Paul is meaning in this verse that "extends the manifestation of salvation that has taken place in the exaltation of Christ, into the infinite future". God's salvation of mankind will continue into the future. "Immeasurable riches"

refers to the unending love that God had for the world, as in **Romans 2:4** where it says that through God's kindness and patience, will mankind receive repentance and salvation.

Verses 8-10, **Kieck, L.** discusses how "salvation is entirely God's gift, not the result of human effort". This quote almost requires no explanation as it is very clear in its message that salvation is gifted to us by God and can't be achieved through human means. Verse 8 states "For by grace you have been saved through faith".

The word "for" shows that this is where God is explaining the primary purpose of sending his son, not to produce happiness for the sinners, but to show the grace of God for all eternity. In **Romans 9:14-23** it says that God is both glorified by punishing the wicked and is the saviour of those he makes righteous.

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Verse 9 states "not the results of works, so that no one may boast".

In this verse Paul is referring to the fact that salvation is not of man's doing but of God's. Or as **Swain** puts it, "it is not humanity's work but God's and just as much a grace as a salvation". **It doesn't matter how hard you try you cannot achieve salvation without the grace of God.**

3

Verse 10 states "For we are what he has made us, created in Christ Jesus for good works which God prepared beforehand to be our way of life". According to **Kieck** this "introduces the image of Christians as God's special creation". **Paul is trying to tell his audience that they are created in the image of Jesus Christ, which can also be found in Corinthians 5:17.** "God prepared beforehand" means that God has prepared us a way of life and all must simply do is follow Jesus in order to fulfil it.

3

From a Historical Interpretation of the letter there can be different meanings attained. Throughout the letter Paul talks about the sin that people lived in and how through the grace of God the sin was taken away from them, they were freed from sin. If we look at Paul's situation round this time it is deemed probable that he was writing these letters from prison. Therefore a connection can be made between how he was trapped in prison and how he was writing to the Gentiles explaining the sin which once entrapped them. He explained to them "you have been saved through faith". **Consequently, a link can be made that just as they were freed from sin Paul was referring to his own situation, and how he would one day be freed from prison through his own faith and God's grace.**

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The wider implications of this are an understanding of how the word of God was understood by its first recipients and is a testament to its endurance over time as modern Catholics can still relate to it by embracing the same idea of freedom from sin due to God's grace and personal faith.

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A Literal Interpretation of the letter provides differing meanings. Literally mankind was spiritually dead through their sins, with no salvation at hand humans were destined for a terrible afterlife. Where Paul talks about "following the desires of the flesh" this literally means that humans were blindly following their animalistic desires with no notion of a moral compass. Further on in the text he goes on to discuss the "immeasurable riches" of God's grace. **This quite simply means that humans are not able to comprehend or measure the gifts or blessings that God has bestowed upon us.**

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The New Testament text regards salvation. However, there is one overruling idea and that is Jesus' sacrifice led humanity to salvation and through God's grace were given salvation. **In Paul's letter, Jesus is our key to salvation, Jesus' self-sacrifice brought back our freedom and liberated us from sin. This was solely due to God's grace for us; we wouldn't exist without him.** Paul says at the start that we are spiritually dead, we had lost the war of virtue to our vices but Jesus recreated us and we were reborn due to his death. **We will always struggle to fully deserve and appreciate what God has done for us but we can try our hardest to be faithful and understand God's original intentions for the human race.**

3

	Grade Boundary: Low Merit
3.	<p>For Merit, the student needs to analyse in depth the meanings in a sacred text within a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none">• discussing how differences in meaning may arise from the methods of interpretation used• discussing the significance of the meanings within the religious tradition• drawing conclusions supported by a range of evidence. <p>The student has identified, and through the description of the verses, demonstrated how differences in meaning may arise (1).</p> <p>The student has analysed in some depth the meanings of St. Paul's letter to the Ephesians within Catholicism (2).</p> <p>The student has drawn some conclusions supported by a range of evidence from scholars accepted within Catholicism (3).</p> <p>For a more secure Merit, the student could provide a greater discussion on the difference in meaning which may arise from using historical-critical and redaction criticism as methods of interpretation.</p>

The sacred text being analysed is Ephesians 2:1-10, which was written by Saint Paul the apostle. Saint Paul's original name or birth name was Saul. He was born in the town of Tarsus in Cilicia in 4BC and died in Rome. Paul is the author of many letters throughout the New Testament which he wrote in the literary form of 'epistles' or the Letters because he was in jail at the time and could not be physically present to whom he was writing the letters for. When Paul was writing the letter to the Ephesians, he was writing to not only the church of Ephesus but also the other churches and the small Christian communities that he founded while on his travels around Asia Minor (Meaning in Eph 2:1-10 R.E. booklet pg. 5-7). ①

The Book of Ephesians displays the powerful impact of the Gospel of Jesus Christ in the individual and corporate life of believers. In this specific sacred text being analysed, Ephesians 2:1-10, Paul writes a vividly clear description of 'salvation' and of God's mercy and grace (foundationsforfreedom.net, 2015). The Book of Ephesians was written before the epistle of Philippians and after Galatians. All three of these letters were written while he was in jail. The Philippians includes the concepts of love; knowledge and peace while the epistle Galatians addresses the question of whether the Gentiles in Galatia were obliged to follow Mosaic Law to be part of the Christ community. Paul wrote the letter to the Ephesians in an attempt to persuade the Ephesians in putting their faith in the hands of God (Wikipedia, Paul the Apostle, 2015). Ephesians 2:1-10 speaks of how God sent his only son, Jesus Christ, to save us from our sins and trespasses. If we break down this sacred text down verse by verse we are able to identify the ideas of Christ as our saviour and God's mercy and grace. ②

Paul writes of the spiritual state that the people of Asia Minor were in before and after their coming to faith in Christ in the first three verses, Ephesians 2:1-3. Through the use of interpretation methods such as 'historical criticism' and 'redaction criticism', which is both the use of literary and historical context, we are able to find and identify different meanings within the text that Paul has written (Meanings in Eph 2:1-10 pg. 8-9). ①

In verse one, it says "you are dead through the trespasses and sins", Paul is saying that we are spiritually dead (not physically) due to our sins and trespasses, and have not truly lived in the eyes of God. The Greek word for dead is 'nekros', meaning corpse or dead body, but we know that Paul is not speaking about physical death (VersebyVerseMinistry, 2010). He speaks of the actual spirit state or nature that a non-believer is in. This state is compared to a corpse or dead body, meaning that the nature of a non-believer is dead and cannot be revived until they are saved through Jesus Christ (Swain, L. 1980; Ephesians, New Testament message 13. Dublin, Ireland: Veritas Publications). ②

In verses 2-3, it says "in which you once lived, following the course of the world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient". "All of us once lived among them in the passions of our flesh, following desires of flesh and senses, and we were by nature children of wrath, like everyone else". In these verses, it says that we are in this 'dead' spiritual state because of the "course of the world" we live in. He says that every man and woman in this course of the world is spiritually dead from the time we are born. He says that we are spiritually dead when we were born because of the 'sin of Adam and Eve' which we all inherit at birth "we are by nature children of wrath". ②

When Paul writes "like everyone else" (VersebyVerseMinistry, 2010) he could be saying that we are in the same spiritual state as non-believers, and will continue to be in that state unless we allow the work of God to revive our spirit. Just like the sin of Adam and Eve, we can find Satan at the source of spiritual deadness because he was the first to fall, and ultimately he influenced the fall of man in the Garden of Eden. ③

Paul explains that all humanity shares the same starting point as "children of wrath". No one is born a Christian. He then continues on to the next verses to explain how people are saved from this 'dead' spiritual state through Christ (Wikipedia, 2015). ②

Verses 4-5 say, "But God, who is rich in mercy, out of mercy, out of the great love with which he loved us" "even when we were dead through our trespasses, made us alive together with Christ-by grace you have been saved-", Paul speaks of how God is "rich in mercy" and how we are rescued from this state of spiritual deadness. He says that due to God's "great love", he acted to save us. God saves us not because we earned it but because his reason for saving us was entirely His own (Swain, L. 1980). Paul then continues to explain ②

how God makes us “alive together with Christ” when we were “dead through our trespasses”. Again he speaks of how we (the people of Asia Minor) are in this state of spiritual deadness because of our trespasses but because God makes us alive (spiritually) through Jesus Christ. Because man does not normally seek God, said in Romans 3:10-11, it is God who must act first to save us from our sins and trespasses (VersebyVerseMinistry, 2010). Again the word dead ‘nekros’ is used to suggest that we cannot save ourselves because we are like dead corpses who can only be revived by God. Paul says it is God who made us ‘alive’ again.

Verses 6-7 say... Paul explains to us how we are raised up with Christ, just like how Jesus rose from the dead, we are now raised up from our state of spiritual deadness. Paul writes that Christ has “seated us with him in the heavenly places”, meaning although we may be physically alive here on earth, Jesus Christ has assigned a place spiritually at the right hand of God. Paul explains that being saved is not only a physical thing but more importantly, we are saved spiritually. Salvation is a change of our former selves which were dead in sin to a state where we are alive by God through Christ. That is why Paul writes that we are seated with Christ, because this spiritual state we are now in is irreversible. Verse 7 speaks of how we have become God’s anointed audience, who will receive God’s grace, kindness, and love. Paul explains that because of this we may glorify Him for it in the years to come (VersebyVerseMinistry, 2010).

Verses 8-10 say... Paul sums up or completes his teaching of Salvation and how God saves through grace (Swain, L. 1980). In verse 8, Paul explains how and why we are saved, that is because of grace and our faith. Paul says that it is by grace we have received faith.

We need to understand that it is not by our own efforts that we have left that state of spiritual deadness but instead it was a “gift of God”. Paul further explains that it was not by our own efforts, in verse 9 when he says “not the results of works, so that no one may boast”. This means that no one can claim that they themselves have saved them from being in a state of spiritual deadness and no one should ever “boast” that they have, instead they should thank God because it was a result of his love and mercy. Paul says that salvation has fallen upon them all due to God, because we are like “dead corpses” which cannot do anything unless we are revived by God’s grace. Paul also says that a person is born twice in their lifetime; the first is when you are physically born and second, is when you are saved by God through his grace and raised from your former state of spiritual deadness. It is through God that he has given us the “gift of God”, the gift of faith (Swain, L. 1980). Paul states that we are “what he has made us, created in Christ Jesus for good works”, meaning we have become what we are through the works of God. Paul says that God’s acts may have been done so we might do his “good works” because we are “created in Christ Jesus” (Sparknotes, 2015). These three verses give the answers to why we are saved and who saved us, it was by God through his grace and Christ.

Overall, the Letter to the Ephesians explains what Paul believes is the reason why the people of Ephesus and Asia Minor should put their faith in the Lord God, because God is the one who saved us from our “sins and trespasses”. Paul also writes in the Letter to the Ephesians to convey to us the idea or point that it was not by our own efforts that we were saved from this state of spiritual deadness, but by the works of God. He wants us to know that “we are what he has made us” we are what God has made us. We are called to God because it was by his grace that we were saved and because of the gift of faith he gave to us was a result of his grace. In the Book of Ephesians, Paul clarifies the teachings of Christ, the church, and Salvation brought by God through Jesus Christ.

	Grade Boundary: High Achieved
4.	<p>For Achieved, the student needs to analyse the meanings in a sacred text within a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • applying two methods of interpretation to derive meaning from the sacred text • explaining the interpretative methods used • drawing conclusions about the derived meanings, supported by evidence from within the text and from recognised sources. <p>The student has analysed the meaning in St. Paul's letter to the Ephesians by applying the two methods of historical-critical and literary criticism as understood within Catholicism (1).</p> <p>The student has explained in detail the Historical Critical method and briefly explained the Literary Criticism interpretative methods used (2).</p> <p>The student has drawn conclusions about the meanings of words and concepts, such as salvation and sin supported by a range of evidence from the text and accepted Catholic scholarship (3).</p> <p>To reach Merit, the student could provide a discussion of how the two methods of interpretation give rise to different meanings in the text. Additionally, the student could provide more in-depth discussion of the meanings of concepts such as grace by using the two methods of interpretation.</p>

Student 4: High Achieved

NZQA Intended for teacher use only

The Historical Critical method of interpretation helps a person to understand what the person was originally writing about and why. So this means that the person reading or interpreting the text using this method will look at the historical situation that the author of the text wrote in and about. It helps the reader to understand what the author was actually trying to say, by explaining things like date of the text, where it was written, the author's identity and why they wrote what they did. The method also looks at what relationship the author had with the audience. The other method I will look at is Literary Criticism, which is looking at the meaning of the text as if it was a finished piece of literature, like a book. (2)

I will look at Ephesians 2:1-10 with these two methods of interpretation in the Catholic Church.

Paul's Letter to the Ephesians is the tenth book in the New Testament found between Galatians and Philippians. It is found in the midst of the "Pauline corpus", the collection of letters attributed to the Apostle Paul. Throughout the New Testament the word salvation can be seen many times. This letter expresses the literary form of an epistle, this is a writing sent to a person or group of people. It is usually written in an elegant didactic manner, a clear teaching. This letter was a general letter to Gentile believers, which are non-Jewish people, with a major theme of unity and reconciliation as a whole through as foundation from Christ as part of the will of the Father. (2)

Ephesians 2:1-10 can be broken into three main sections, the first that can be identified is the main problem. This is verses 1-3 where Paul informs the Gentiles how they are dead in sin and looks at their going from death to life, he focuses on the fallen man and his hopeless condition as the result of sin. This is similar to Rom 12:21 (Good News Bible with Deuterocanonicals and Apocrypha, 1993) where we hear "do not be overcome by evil, but overcome evil with good". Both lines refer to a life before Christ, and how before the coming of Christ humans were in a sinful state, finding it difficult to overcome the powers of evil. The next section is about God's Grace. This is verses 4-6, where the Gentiles are told to be alive in Christ. Paul focuses on God and his mercy in making Salvation available through Christ, and showing God is rich in mercy. The final section that this reading can be broken up into is God's Purpose. This is verses 7-10 where we read of Paul focusing attention to the purpose of salvation and praising God for his grace. (1)

Verses 1-3, "And you were dead, through the trespasses and sins"

When first reading this letter we must establish that Paul was writing this letter to the Gentiles. The first important aspect of this verse is how Paul refers to the Gentiles as "you". This can also be seen in Colossians 2:13 where we read, "you were at one time spiritually dead because of your sins and because you were Gentiles of the Law", here we see a very similar verse alerting people of the same faults. This referral of not being alive is the living without God. The Greek word for this is 'Atheoi' meaning to be without God. This is where words such as Atheism and Atheist can be derived from. (1)

Crimes and sin are the main reason Paul refers to us being spiritually dead, we can see evidence of this from the first book of the bible, Genesis, where God's first human creations committed the sin of temptation in the Garden of Eden. (3)

The sinful ways of how the gentiles lived is further described in this verse 2. They are said to be a sinful humanity obeying 'the ruler of spiritual powers in space', referring to a demonic angelic power, where evil powers are dominating the present age. These sinful ways are further talked about in Romans 11:30, "As for you Gentiles you disobeyed God in the past". Spiritual power in space, pushing and tempting us to sinful living which again is a close reference of action to the Bible's most famous recall of a devil in the story of Adam and Eve, Genesis 3. This is further reinforced in Romans 12:2 where we are informed not just to conform in the world but allow God to transform us through strong faith and then we will be able to know what is "good and pleasing to him" (God). This has direct correlation with Paul's letter as he also informs the Gentiles of how they have simply conformed in the "world's evil ways". Once again we see Paul referring to the Gentiles as "you" as opposed to the Jews because Paul was a Jew. This verse shows that the Gentiles know that God is the ruler of all, but they live in rebellious ways and chose to disobey him. (3)

In verse 3 it is the first time Paul uses the pronoun “we” meaning he too is now taking some ownership on behalf of the Jews and admitting collectively that they were weak in giving into temptations. In doing so he no longer singles out, he unites us. He wants to illustrate that all man have the potential to change from sin.

When we read “doing whatever suited the wishes of our bodies and minds”, we see it is a direct reference to the temptations of sexual sin. When we read, “were destined to suffer God’s anger”, this fits the depiction of Gentile ignorance of God which can be seen in Romans 1:18-32, Human Guilt, which outlines all the wrongdoings that are done. The word nature can have several meanings but in this versed it shows that nature is something that we can have no control over (nature of sin) and that the first choice was from God.

In verse 4, Paul emphasises God’s love for us. Swain, L. focuses on how God is rich in mercy and says, “according to Paul our salvation is not a matter of making “reparation” for sin, of “satisfying” the demands of God’s justice, of “placating his anger”. However, he instead says “It is purely and simply a matter of God’s love”. This is also seen in John 3:16, ““Much loving Kindness”, showing how God loved us so much he gave Jesus to us, illustrating his love to mankind. This verse also begins with the words, “But God’s” which indicates to us the turning point in this letter to the Ephesians where Paul starts to speak of salvation. Paul is also saying that through God is the only way to salvation. Again we see Paul using the pronoun “us” bringing us together. Paul truly illustrate God’s ‘agape’ (Greek word for love) here by showing graciousness to those consumed in sin, the same people that turned away from him. This shows that even though there was much sin against God, God made us in his image so he knew it that we were good, causing him to be generous with his mercy.

Verse 6 gives us evidence that after salvation God expresses his love for us and when we go to heaven to live with him, through his son. This is mankind experiencing liberation, to be freed from a situation that limits freedom of thought and behaviour and our sins, from God through Jesus. This reference is reinforced by Romans 6:5..., this is a clear exemplification of how we regained faith from God, through Jesus. We then begin to understand that Men can wreck the world but only God can save it, although he didn’t help us because we were good or worthy of his help but because of his goodness. The goodness is not in the recipient but the receiver and through Gods salvation he is demonstrating his power, as well as his love for mankind, in the poor, sinful situation they were in.

This is the final verse of the paragraph expressing God being full of mercy. In verse 7 we are told by Paul why God granted us our salvation. He refers to salvation as “this” in the verse but underlines how it is through Gods extraordinary greatness, of his grace and love that we were granted our salvation. When Paul says, “for all time to come” he implies that this is an ongoing gift from God providing we don’t turn away from faith like humanity did prior to the coming of Christ Jesus. This verse can be read alongside Romans 2:4.... In these two verses we are encouraged to repent. We must understand that although atonement is unlimited, salvation is not and the only way for salvation, full freedom, is through Christ. Because of this Jesus Christ is now a big part in the forgiveness of our sins. We see an example of this through Penance.

In verse 10 Paul has used all pronouns of unity such as “us” and “our”. He talks to us collectively about Gods creation of us and his plan for us. We are a product of God’s grace; our change has only come about because he gave us the ability to change. This change required the turning away from a life in which God is absent. This new transformation of humanity, people of goodwill, people who have been granted salvation, people who shall now receive eternal life is the new creation of Christ. This idea is best represented in 2 Corinthians 5:17...This is a reference to the change in humanity that has been brought about by salvation by Jesus. To conclude, Paul shows us in Ephesians 2:1-10 that salvation is something that is not granted but is available to someone if they are willing to accept it. Through Jesus dying on the cross we see the metaphorical message that we were once dead in faith but have now been resurrected.

	<p>Grade Boundary: Low Achieved</p>
<p>5.</p>	<p>For Achieved, the student needs to analyse the meanings in a sacred text within a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none"> • applying two methods of interpretation to derive meaning from the sacred text • explaining the interpretative methods used • drawing conclusions about the derived meanings, supported by evidence from within the text and from recognised sources. <p>The student has analysed some meanings of the letter of St. Paul to the Ephesians, using historical and literary criticism as methods of interpretation (1).</p> <p>The student has briefly explained historical and the literary as criticism methods of interpretation of the sacred text (2).</p> <p>The student has drawn some conclusions about the meanings of selected words from verses in Ephesians 2:1-10, supported by evidence accepted within Catholicism (3).</p> <p>For a more secure Achieved, the student could provide more analysis of the meanings of concepts such as sin and salvation, building on the quotes from scholars. Additionally, the student could explain how historical and literary criticism as methods of interpretation are understood in Catholicism in their entirety.</p>

The Historical Critical method of interpretation helps a person to understand what the person was originally writing about and why. This means that the person reading or interpreting the text using this method will look at the historical situation that the author of the text wrote in and about. The method also looks at what relationship the author had with the audience. The other method I will look at is Literary Criticism, which is looking at the meaning of the text as if it was a finished piece of literature, like a book.

2

I will look at Ephesians 2:1-10 with these two methods of interpretation in the Catholic Church.

The book of Ephesians can be found in the New Testament directly after the book of Galatians and before the book of Philippians, and is one of many books in the New Testament that is made up of letters written by Paul to the Church describing the message, and ideas of Christ. The book of Ephesians consists of letters written by Paul to the Gentile followers of Christ in the Church of Ephesus; but it is believed that the letters were also intended for the Jewish population of Ephesus as well as Gentiles.

1

Through using the literary criticism of redaction we are able to analyse and understand Paul's reasoning in writing the letter. The letter talks to the Gentiles and the Jews about death, and also Christ's own death and resurrection. Through these areas Paul is able to show the readers of the text that those who have lived a life of sin may be reborn through following Christ. Paul also shows the readers that Jews and Gentiles alike are equal in the Kingdom of God. The main message of this letter written by Paul to the Ephesians was to show the Gentiles that through Christ and his resurrection God has gifted us our salvation.

1

Ephesians 2:1...

Through this we are told that death is brought about by sin as death is "spiritual death" (MacDonald, 2000). The Gentiles are addressed in Ephesians, when they are told they too were "dead in their sin as Christ was in his grave before he was raised by God" (Swain, 1980). This is a death experienced before the acceptance of Christ and his message.

3

Ephesians 2:2...

The "course" of this world is translated to the "age" or particular time of this world, and in this verse we are told how the "Believers of Christ once walked according to the present age, which stands under divine judgement" (Kieck, 1994). According to MacDonald (2000) "the ruler of the power of the air" is the devil. Therefore, this is again looking at a time before Christ and his message were accepted. Those who are "disobedient" are the "non-believers to the realm of sin" (MacDonald, 2000). Those who are "disobedient" are those who have not yet accepted God into their lives. They have followed or were influenced by the "power of the air" (devil) because they hadn't learnt Christian morals.

3

Ephesians 2:3...

In this part of the passage "flesh means physical body, connoting natural frailty. Pauline use of flesh connotes natural, material, visible and human existence, weak and earthbound, the human creature left to itself... Prominent Pauline contrast of 'flesh' and 'Spirit' which compares a human being subject to earthly tendencies with a human being under the influence of God's Spirit" (Brown, R.E. (Ed.), Fitzmyer, J. Murphy, R.E., 1991). This explains the difference between the physical existence and spiritual existence and that we are "weak" without faith in our life.

3

Ephesians 2:4...

This part of the passage shows us "God's graciousness towards those who are lost to sin. Generous with his mercy" (Kieck, 1994). This describes how God forgives all those who sin and also accepts all those who have not followed his path in the past.

3

Ephesians 2:5...

We see in this verse how "forgiveness of sin is central to 'being made alive'... and how it suggests that the traditional Pauline juxtaposition of cross (dying with Christ) and resurrection (Rom 6:1-4) has not been completely erased by the emphasis on heavenly exaltation. Ephesians makes the exaltation" (Kieck, 1994). This shows us how the crucifix and the resurrection stand beside each other as symbols of how Jesus' death was for forgiveness of our sin and how the resurrection shows new life is brought about after the death of sin.

3

Ephesians 2:6...

This verse continues and extends on the ideas seen in the past verse saying “That God, raising and exalted Jesus, has also raised and exalted us with him” (Swain, 1980). This explains how when Jesus ascended into heaven he raised our sin form us and enabled forgiveness and redemption.

3

Ephesians 2:7...

Through this we are shown “The work of salvation is a revelation of God’s grace. In its present existence the church, being the risen and exalted ‘body’ of Christ, is intended by God to be a visible and tangible manifestation of his grace” (Swain, 1980). This reveals to us how the death of Jesus was planned by God to physically show people that their sin can be forgiven.

3

Ephesians 2:8...

This shows that “It is through faith that we receive God’s grace – faith itself is a gift from God – it is not humanity’s work but God’s and just as much grace as salvation itself. According to Paul salvation is not a matter of a partnership between humanity and God, with God offering the gift and humanity receiving it with their own effort. Both the gift and its reception are grace” (Swain, 1980). We can see through this how God gives us our faith and that it is equal to the gift of salvation and redemption.

3

Ephesians 2:9...

This part of the passage is telling us that “Faith (which leads to salvation) is a gift and it is not based on human accomplishment. There is no room for self-assertion. The mention of ‘grace’ reinforces this point. ‘Grace’ e.g. Rom 3:24; 11:6” (MacDonald, 2000). This means that ‘faith’ is a gift that should be treasured, not taken advantage of or ‘boasted’ about.

3

Ephesians 2:10...

The passage ends by showing us that “The death of Christ requires a lowly approach to life in those who have realised their salvation through it” (Best, 1997). Meaning that we need to look at Jesus’ death as a symbol of the death of sin, and the resurrection as a new life, one of faith and love.

3

	Grade Boundary: High Not Achieved
6.	<p>For Achieved, the student needs to analyse the meanings in a sacred text within a religious tradition.</p> <p>This involves:</p> <ul style="list-style-type: none">• applying two methods of interpretation to derive meaning from the sacred text• explaining the interpretative methods used• drawing conclusions about the derived meanings, supported by evidence from within the text and from recognised sources. <p>The student has applied the literary criticism method to interpret the sacred text of St. Paul's Letter to the Ephesians, without explaining the method (1).</p> <p>The student has drawn a conclusion about a derived meaning regarding sin from St. Paul's letter to the Ephesians (2).</p> <p>To reach Achieved, the student could explain two methods of interpreting a sacred text. Additionally, the student could draw conclusions about the derived meaning of sin, salvation, redemption and grace using Biblical scholars such as Raymond Brown who are recognized within Catholicism.</p>

Student 6: High Not Achieved

NZQA Intended for teacher use only

Paul was the writer of Ephesians, it was written around 60AD. It was possibly written from the prison cell where Paul was being held at Rome. Ephesians is sometimes thought to have originated as a general letter intended for many churches. The readers are addressed as Gentiles but are told “no longer to live as Gentiles”. The letter is designed to guide them from their baptism toward their freedom and forgiveness of sins through the Lord. It is the tenth book of the New Testament.

①

Because of all the sinning you have done in the eyes of God you are dead. God is trying to fix and repair all the ones that are disobedient toward him, the ones that are disobedient refers to the ruler of the power of the air.

①

This means they are following the way of the devil or evil spirits. People that didn't have faith weren't deeply and truly in God our creator, they were all being selfish and believed in what they wanted to believe in rather than have faith or what was right in God's eyes. So God is trying to help open ourselves up to have faith. God is now giving his faith to those who are following the devils ways. The spirit has plagued many of God's followers and they are being disobedient towards God.

②

God has a lot of mercy for us and no matter how much we sin God will forgive us and love us, and out of the great love that God has for us he gave us mercy because of this love. We were only looking out for ourselves and what was good for us, we weren't looking out for others and we were being selfish. Even though we were blind when we were sinning, God gave us mercy and showed his love for mankind. From his grace he raised us to be with Christ, which saves us from sinning. The Lord also helped us realise what our sins were. Even though we sinned he raised us up with him to sit in a heavenly place. No matter who we are and what we have done he glorifies us with his riches. God will also show love for us in times to come in the future and give us endless amounts of grace and kindness. From his grace he has risen us to sit in the most heavenly place of all.

①

To show us what he has done for us he put Jesus Christ on our earth to portray his message. This is so the whole world knows the riches and kindness he gave to us. If you have faith in God, the Lord will always gift you his love forever. No matter what your sins are or what bad or good you have done it was all God's choice to save us it was nothing that we did. Through your faith you once had for God, he saved you from his mercy and it is from him only. Nobody can gloat or show off/do anything extraordinary to get more love from God, in his eyes he loves us all equally. We were all born to bring good into this world and do good things, and it's believed that we all have different pathways, that our lives are set for in our lifetime. We are all born equal; nobody is any different to one another. We are all created in Jesus Christ to do good things. He gives us life to do good things, which were prepared before as a set pathway for our lives.

①

In conclusion, verses 1-3 show the overall meaning was that we were dead through your sins. You were following the “ruler of the air” which is the spirit that is present in those who are disobedient he was trying to rid those who were disobedient towards him. Meaning those who sin let the evil inside them.

Verses 4-7 are showing us God's grace. He shows the love God had for us, which saves us. By his grace we are saved and raised up to sit with him. It shows the love God had for us even when we didn't follow him. It shows how much mercy he had for us. He made us alive with Christ.

Verses 7-10 are explaining that God gave us the gift of his grace. It was nothing that we did. It was all his choice. It is so that no one can boast. It shows that we are all equal and we are what he made us. We were created to do good things. These things have already been laid out as a pathway to which we should follow. It shows that no matter what there will always be forgiveness.

①