


U2.1 Who is Jesus? (2)	Disciplines		Concept	Phase	Vocabulary
	Theology	X	Belonging and Believing 	Lower KS2	Jesus Christ Messiah Prophet Fulfilment Succession
	Philosophy				
	Human & Social Science	X			
	History				

Important Substantive Knowledge	Prior Knowledge	Future Knowledge
<ul style="list-style-type: none"> • Jesus was Jewish and of Arabic ethnicity. He had darker skin as someone living in the Middle East in the 1st Century AD. Those with Jewish worldviews do not regard Jesus as the Messiah as Christians do. • Christianity is a global religion and people around the world like to represent the incarnation through diverse images of Jesus from different cultures, for example, some African Christian worldviews include seeing Jesus as ancestor. • Jesus is an important prophet in Muslim worldviews and is mentioned in the Qur'an. Muslims do not share Christian beliefs in regarding Jesus as the Son of God. • Jesus can be important to those with differing worldviews as a good moral teacher, an inspirational figure or a great role model. 	<p>This links back to:</p> <p>Unit K1.4 where pupils will have considered who Jesus is for those with Christian worldviews and explored the key concepts of incarnation and salvation in relation to him. Also to stories about Jesus in the Gospels in unit K1.2.</p>	<p>Connects with</p> <p>Unit U2.7 on approaches to Jesus via Moses (Black Christianity) or Paul (Western Christianity).</p> <p>Unit U2.6 on belief in Jesus and the concept of 'salvation' linked with life after death.</p>



Begin the unit by reminding pupils what we mean by worldviews (individual, communal and organised). Share the core concept for the unit with them and indicate which main disciplines they will be using to study the worldviews case studies in this unit. Allow pupils time to reflect on the main enquiry question at the first worldviews checkpoint and remember to pause again mid-unit for another worldviews checkpoint.

Sub-Questions from Unit Map				
Sub-Questions	Worldviews Case Studies	Suggested Resources/Approaches	Relevant Disciplinary Knowledge	Relevant Disciplinary Skills
1. Who was Jesus?	Christian worldviews	<ul style="list-style-type: none"> Recap on what pupils learned in the 'Who is Jesus?' (1) in KS1. It may help to share the unit map with them and talk through the questions if they have not completed this unit. Create a large 'role on the wall' outline and accumulate the knowledge the class feel they have about Jesus - where does this knowledge come from? Is it reliable knowledge? You may organise it by physical characteristics and spiritual characteristics/personality Traits. You could use different colours for things pupils regard as facts most (if not all) would accept as true and things they regard as beliefs held by some. Pupils could complete the Jesus snowflake from Unit K1.4 as a starting point for thinking about their own beliefs and ideas about Jesus. If they have done it before, how has it changed since last time and why? If it is for the first time, can they find someone with a Jesus snowflake similar to their own? 	Know that all knowledge comes from somewhere.	<p>Consider epistemological origins (where their knowledge comes from)</p> <p>Examining own positionality in order to be reflective and reflexive when exploring other worldviews.</p>
2. Why does Jesus ask the question 'Who do you say I am?' in the Gospels?	Christian worldviews	<ul style="list-style-type: none"> Remind children of the doctrine of the Trinity in Christianity- Christians believe Jesus is one of three persons who are all God but remain distinct persons with distinct roles: God the Father, Jesus the Son and the Holy Spirit. Showing pupils symbols of the Trinity can help with their understanding. Explain to pupils that Jesus asked his disciples the question: "Who do you say I am?" It is recorded in three of the four Gospels, so the disciples obviously wanted people to remember that Jesus had asked them this. Why do you think he asked the question? Invite pupils to think about their own answer to the question and then move on to see how the question is answered in the Gospels. You might invite pupils to do a simple exegesis (critical explanation of scripture text) exercise on one of the Gospel passages where this question is asked or compare all 3 accounts (Matthew 16:13-16, Mark 8:27-29, Luke 9:18-20) or have a class-based discussion about the three texts - what is the same in each and what is different? 	Know that the same stories with the same figures can be told differently in different sacred texts and that those in religious stories can be seen as important in different ways and for different reasons.	Exploring different interpretations of texts, beginning to take the historical-social situations into account

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		<ul style="list-style-type: none"> • Explain to pupils that several titles for Jesus are used in the Gospels, to include Son of God, Son of David and Christ/Messiah and all of these are aiming to tell the reader something about Jesus- who he might be, who he might be related to, what he might be doing and why. Jesus himself often called himself ‘Son of Man’ according to the Gospel writers. • Explain that Jesus was doing some things that Jewish Galilean Rabbis (teachers) would do (such as when preaching in the synagogue, explaining Torah to disciples to prevent sin and heresy and judging their actions) but also some things that are unusual and made the Jewish leaders uncomfortable (such as healing people on the Sabbath day, forgiving sins and spending time with the outcasts and sinners of society). Jesus’ question to the disciples was to deliberately get them to think about how he was different and what that might mean. 		
3. Why didn’t everyone like Jesus?	<p>Christian worldviews</p> <p>Jewish worldviews</p>	<p>This is likely to span at least 2 lessons.</p> <ul style="list-style-type: none"> • Recap on the previous lesson- what had (Simon) Peter decided about who Jesus was? You can watch a Bible Project video about the concept of ‘Messiah’ here - this goes from Genesis, through the prophets to Jesus. The Jewish people were expecting a Messiah who would save them from their oppressors. They believed the Messiah would be a preacher and prophet and that he would be a warrior king with military might. 	<p>Know that sacred texts are interpreted by those who read them, as individuals and communities and these interpretations can lead to diverse lived expressions.</p>	<p>Hermeneutics – Exploring different interpretations of texts, beginning to take the historical-social situations into account</p>

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		<ul style="list-style-type: none"> • In the Old Testament of the Bible, the prophet Samuel anointed David as King of Israel using special, blessed oil. In the Gospels, Jesus is anointed by a woman who washes his feet with her tears, dries them with her hair and anoints his feet with oil (this information is drawn from several versions of this story in the Gospels). This would have been significant to all his disciples. It would also have made the Jewish leaders cross, especially the Pharisees (meaning 'separated ones') who were a very influential group of Jews who were very strict about following Jewish laws and customs, - Jesus wasn't the kind of Messiah they were expecting as he was eating unclean food with sinners, preaching forgiveness and kindness towards those society didn't like and doing it all on the Sabbath- the Jewish holy day of rest. If the Pharisees looked at their checklist for a Messiah, Jesus didn't tick many boxes. • Jesus entered the holy city of Jerusalem on a donkey. Christians call this day 'Palm Sunday' and the story is called 'The Triumphal Entry into Jerusalem'. It is celebrated on the Sunday before Holy Week, leading up to Jesus' death. The people waved palms and lay down their cloaks as if he was a dignitary yet unlike the promised Messiah he was on a donkey- a symbol of servitude- not a big horse- a symbol of power and military might. • Look at these two stories and support pupils in doing some simple exegesis and interpretation of these texts (you might use SACRE resources for this or create your own). The LAaSMO method created by Margaret Carswell is an approach that can be used at upper KS2 for looking at biblical texts: Literary Form, Author and Audience, Setting, Meaning, Our World. Matthew's Gospel is written for Jewish Christians and intended to help them see Jesus as the Jewish fulfilment of prophecies about a coming King and Messiah. However, they are still important stories for Christians today. 	<p>Know that the same stories with the same figures can be told differently in different sacred texts and that those in religious stories can be seen as important in different ways and for different reasons.</p> <p>Know that what is contained in sacred texts may be used to justify and explain actions taken by believers today.</p>	<p>Making links between stories from sacred texts and explaining these connections</p>

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		<p>For example, Black Christians take hope from the triumphal entry as Jesus makes a significant statement in the face of the Roman oppressors and Black Christians often compare their own struggles under racism with this.</p> <ul style="list-style-type: none"> • Interview some Christians from your own local community and ask them about the significance of these stories for them as Christians today, two thousand years after the Gospel writers have written them. • Explain that for some of the Jewish leaders at the time, Jesus was saying and doing things that made them uncomfortable. His followers were starting to call him the Son of God, anointing him like a king and praising him as if he were the messiah. They worked with Judas Iscariot to arrest Jesus and to hand him over to the Romans for death. Warned by his wife's dream, Pilate tried to wash his hands of it and then offered the choice of releasing Jesus or another prisoner who was a murderer called Barabbas, thinking they would choose the former. The crowd chose to release the murderer and Mark 15:15 tells us: Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified. It is important to emphasise to pupils that this does not mean that all Jewish people hate Jesus or Christians. 		
4. Why was the resurrection so important for Jesus' followers?	Christian worldviews	<p>This is likely to span several lessons:</p> <ul style="list-style-type: none"> • The death of Jesus is not the end of the story of Jesus in the Gospels and the celebration of Easter does not end with Good Friday and Jesus' death. You may wish to explore the Gospel narratives on the time between Jesus's death on the cross and the resurrection- perhaps through writing diary entries for the disciples. 	Know that sacred texts are interpreted by those who read them, as individuals and communities and these interpretations can lead to diverse lived expressions.	Hermeneutics – Exploring different interpretations of texts, beginning to take the historical-social situations into account

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		<ul style="list-style-type: none"> • You may wish to explore the Gospel narratives on the time between Jesus’s death on the cross and the resurrection- perhaps through writing diary entries for the disciples. Christians today know that after Easter Saturday comes the resurrection on Easter Sunday, but in the Gospel stories the disciples do not have this knowledge (although Jesus has hinted to them that he will return). What would they have been thinking and feeling on the Sabbath day? In Jewish society this is called Shabbat and takes place from sun down on the Friday night to Saturday night and no work must be done. This meant the women who were Jesus’ disciples could not go to anoint his body with herbs and spices until the sun went down on the Saturday. This is why it is tradition in the Orthodox Church to celebrate Easter late on Saturday night instead of Easter Sunday (SACRE have resources on this if you are keen to explore this further with your class). • Remind pupils that there are 4 Gospels written about Jesus and previously we have looked at Matthew and now we switch to Luke. Luke was writing for Gentiles (not Jews like Matthew was) and Christian tradition says that he knew Mary the Mother of Jesus and used her accounts to write his Gospel. • Read the resurrection account of Luke 21 together, pose some questions about the text for discussion and model answering these whilst also encouraging pupils to think for themselves. You might like to use Dawn Cox’s DIALOG model (see p.19-31 Edgehill University Text & Story papers 2021 here for details) to structure your questioning. • Look at a version of a Descent to Hades Orthodox icon. This shows what happens on Holy Saturday- that time in-between Jesus’ death and his resurrection. Christians believe Christ descends into Hades, smashing the gates of Hades and breaking death’s power. Locks and chains are often depicted to show the power of death has been unlocked. 	<p>Know that what is contained in sacred texts may be used to justify and explain actions taken by believers today.</p> <p>Know that religious art can interpret sacred texts and stories in different ways.</p>	<p>Making links between stories from sacred texts and explaining these connections</p> <p>Religious art criticism- interpreting religious art work, taking religious texts into account.</p>

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		<p>The mandorla ('almond' in Italian) around Christ's head depicts his unknowability the closer you get- from light to dark. He is grabbing the wrists of Adam and Eve to bring them out of hell and release all humankind from the being held captive by sin and death. David, Solomon and John the Baptist are on the left and on the right are Abel and Stephen (both seen as martyrs in the Christian tradition), with an Old Testament prophet also present. The resurrection cannot be depicted as an icon in the Christian Orthodox tradition. If possible, invite an Orthodox Christian to explain the significance of this icon for them. You may wish to give a copy to pupils and invite them to do some 'engaged looking' and to reflect on some questions. This is an animation made by Christians that illustrates the concept of Holy Saturday.</p> <ul style="list-style-type: none"> • For those with Christian worldviews the Resurrection resolves the gap between humans and God that occurred when Adam and Eve ate from the fruit of the Tree of Knowledge of Good and Evil (Genesis 1) and had to leave the Garden of Eden and their friendship with God because sin had come into the world (known as The Fall). Christians believe that sin (simplified for young pupils as 'wrong choices') and death cannot keep humans and God apart once Jesus has died and risen again. For some Christians, it is appropriate to draw, paint and sculpt the joy of Easter Sunday and the resurrection. Share some examples of resurrection art with pupils. 		



Pause to allow the pupils to do another worldview check point at this stage in the unit. You may wish to refer to the Pupil Worldview Passport or pose your own suitable reflection question based on the main enquiry question.

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<p>5. Who do those with Christian worldviews say Jesus is?</p>	<p>Christian worldviews</p>	<p>This might be over several lessons:</p> <ul style="list-style-type: none"> • After appearing to his disciples several times, Jesus ascends back to his Father (typically thought to be ‘up’ to ‘heaven’ in Christian language). After this, the Holy Spirit turns up as Jesus had promised would happen and the disciples are emboldened to tell others about Jesus and his life, death and resurrection and so the Early Church is created (this is what is celebrated at the Christian festival of Pentecost). • New Testament scholars can provide us with an answer for the question ‘Who is Jesus?’, such as that given by Professor Hugh Houghton of the University of Birmingham in the SACRE resource. Professor Amy Haughton has provided a different answer to the question ‘Who is Jesus?’ and you may want to look at The Beatitudes with pupils in response to her suggestion that Jesus was a community leader of a different kind and hoping for a different type of society; the Kingdom of God. It is worth remembering that we don’t just need theologians and New Testament scholars to answer our main enquiry question; those with Christian worldviews can also provide their own answer to the question ‘Who is Jesus?’ as can be seen in the SACRE resource and Jesus snowflakes. • Those with Christian worldviews don’t just believe that Jesus was an important Rabbi living in Israel-Palestine two thousand years ago, they also believe he is present for them and with them as the Son of God now through faith in him. Two times when Christians engage in rituals (called ‘sacraments’) that express that idea of being one with Jesus Christ are at their baptism when they are ‘baptised in Christ’ just as Jesus himself was baptised in the water of the River Jordan by his cousin the New Testament prophet John the Baptist. Also, during the Eucharist when Christians eat the bread and drink the wine and in doing so confess their belief in Jesus and the sacrifice he made by giving his body up to death and shedding his blood for the forgiveness of sins. 	<p>Knowing that surveys and polls can reveal certain things about worldviews but not the complexities of individual worldviews.</p> <p>Knowing that interviewing individuals can reveal aspects of a worldview otherwise unseen.</p> <p>Knowing the limitations of methods and the best methods for gaining the information you seek is important for scholars of religion and worldviews.</p>	<p>Designing questions for interviews</p> <p>Engaging in simple polling and analysing the results.</p> <p>Interviewing participants to uncover worldviews and lived expressions</p> <p>Reflecting on how questions may differ whether they are asked in writing (e.g. questionnaires) or orally (e.g. interviews) and how different types of answers are accessed through choosing methods wisely.</p>

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		<p>Jesus told his disciples to celebrate that last meal of bread and wine again and again in memory of him and his sacrifice and once it was included in the Gospels, Christians right up to the present day have been joining with Christ through the Eucharist.</p> <ul style="list-style-type: none"> • Invite local clergy and/or others with Christian worldviews (several people, from different denominations of church if possible, will reveal some varied answers) into your classroom and ask pupils to prepare the questions they want to ask. The overall enquiry question ‘Who is Jesus?’ can be supplemented or broken down further by pupils and the kinds of things they want to ask Christians about. They might want to ask questions that are theological (what they believe about Jesus) or those that are more towards human and social sciences and exploring what difference beliefs in Jesus make to how people live, or questions about how they celebrate Jesus in their own lives at festivals and in ordinary time. SACRE’s pupil-friendly lists of what pupils are doing as theologians and human and social scientists might help them to ask the right kinds of questions for the different disciplines. You may choose to use an online platform such as Teams or Zoom to invite your panel into the classroom. Decide on who will ask the questions pupils have come up with and how answers will be recorded. • Alternatively, pupils might like to design a survey to share with the local church community to find out about who Christians today say Jesus is. • Once you have answers from your interview/survey, explore these together as a class- what do they tell you about Christian worldviews and beliefs/ideas about Jesus? Does every Christian answer the question in the same way? 		

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<p>6. Where do ideas about Jesus come from?</p>	<p>Christian worldviews</p>	<ul style="list-style-type: none"> • Remind pupils about the importance of the incarnation for pupils- if Jesus is God made flesh then Christians from all over the world will want to feel Jesus is human in the same way they are human. This is why there are so many different artistic representations of Jesus. Remind pupils that Christianity is a global religion and even though there might be less Christians in the UK than there were at the previous census, in parts of Africa and South America Christianity is increasing significantly (the graphics, maps and graphs from the Gordon Conwell Theological Seminary help to make this visual for pupils (available here, here and here). • However, there have been times in global history when a European version of Christianity has dominated all around the world and a white European version of Jesus was shown to be the 'norm' or often 'only' way to understand Jesus (if appropriate, give a brief further explanation such as when the British Empire engaged in colonisation and involvement in the Transatlantic Slave Trade). Explain that a 1940 painting of Jesus by Walter Sallman, showing him with blonde hair, blue eyes and white skin has been reproduced over half a billion times. During periods of history, ideas about Jesus and ideas about power have at times been confused, so that people from other countries were led to believe the only Jesus they could believe in and follow was white-skinned and blonde haired and from Europe. Invite pupils to think about how that might feel if you did not look like that yourself but wanted to be a Christian. What if your ideas about Jesus were not European but that is the only Jesus you had available to you? Would the incarnation be as significant for you? • Explain that in more recent times, Christians around the world have been more free to explore Christianity through their own cultures and representations of Jesus as expressions of the incarnation as a globally-relevant doctrine for Christians have diversified. Share some diverse art examples of Jesus with pupils. They might like to choose a piece of art to do some 'engaged looking' and think about carefully. 	<p>Know that the worldview of the artist can be revealed through artwork</p>	<p>Engage in religious art criticism- 'engaged looking'-for interpreting religious art work, taking religious texts into account.</p>

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		<ul style="list-style-type: none"> You might use the SACRE resource to explore Kenyan theologian Charles Nyamiti's theology of Christ as Ancestor as a unique way of understanding who Jesus is based on African culture and indigenous beliefs. 		
7. How would Jesus describe himself today?	Christian worldviews	<ul style="list-style-type: none"> Think about who Jesus spent time with in the stories about him in the Gospels. Use images to re-cap his encounters with the marginalised people of 1st Century Judea and make a list of the people he liked to spend his time with. Would he want to exclude anybody? Was Jesus a rebel? Share some Gospel quotes of what Jesus said and discuss these with pupils - what was he calling out the people of that time on? What or who was he accepting and what or who was he rejecting? Now look at some statements about Jesus based on these ideas and encourage pupils to think about whether they agree or not and to what extent. Place them on a spectrum from agree to disagree and encourage pupils to explain their thinking. Jesus is still inspiring many people today, including artists, sculptors, movie-makers and cartoonists. One person who has created many images of Jesus in relation to the issues Christians face in today's world is David Hayward. His image 'Eraser' showing Jesus busily rubbing out the lines on boxes other people are drawing to keep some people out and some people in is very thought-provoking. For the artist, this shows his inclusive Christian worldview that would include anyone and everyone, no matter what their gender, sexuality or ethnicity- Jesus is for everyone who wants to believe in him and be part of the church. 	Knowing that sacred texts can be- and often are- still applied to situations today.	Hermeneutics – Exploring different interpretations of texts, beginning to take the historical-social situations into account Making links between sacred texts and today's world, exploring how texts are used by religious adherents in today's world.

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		<ul style="list-style-type: none"> Discuss today's society and the biggest issues people are facing. You might use the Litany of Reconciliation from Coventry Cathedral (available here) as a list of all the things that are wrong in today's world. This might be a good time to remind pupils of their prior learning and that it is Jesus' words on the wall of the ruined apse: Father Forgive. What would Jesus say about these issues today? Invite pupils to answer the sub-question for themselves and, if appropriate, they might also draw their own Jesus cartoon to express their ideas. 		
<p>8. Is Jesus important to everyone?</p>	<p>Muslim worldviews</p> <p>Non-Religious worldviews</p>	<ul style="list-style-type: none"> Remind pupils that even though Jesus is of central importance to those with Christian worldviews, he is still important for people with other religious and non-religious worldviews. For example: <ul style="list-style-type: none"> In Islam, Jesus is mentioned in the Qur'an and is regarded as a prophet. Muslims do not believe he is the Son of God. In Sanatan Dharma, Jesus may be seen by some with Hindu worldviews as an avatara- someone who represents visiting the earth at a time of great evil. Hindus may take inspiration from Jesus for this reason. In the Baha'i tradition, Jesus is recognised as a prophet and a great moral teacher. Those with non-religious worldviews might also find Jesus to be an inspirational figure, a moral teacher and a role model for living according to the Golden Rule. For some with non-religious worldviews or other religious worldviews Jesus is not regarded as important at all. You might use the SACRE Jesus resource to explore a range of worldviews in answer to the main enquiry question or invite people with different worldviews in your own school or local community to answer the question. 	<p>Knowing that the same stories with the same figures can be told differently in different sacred texts and that those in religious stories can be seen as important in different ways and for different reasons.</p>	<p>Designing questions for interviews</p> <p>Interviewing participants to uncover worldviews and lived expressions</p>

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		<ul style="list-style-type: none"> • Interesting activities for pupils might be for them to write a conversation between people with different worldviews about Jesus- what would they say about him? What questions might they pose for each other and how might they answer each other's questions? Or, they might like to work as a group create a version of Kim's Game about Jesus for younger pupils to play- what objects could they make or draw to represent important answers to the main question 'Who is Jesus?'. Finally, they might like to work in pairs to create a diamond nine activity with statements about Jesus gleaned from their learning in this unit. How would they arrange the diamond nine themselves? How does another person arrange it differently? 		



Remember to pause at the end of the unit for pupils to a) consider how they might now answer the enquiry question from their own positionality and their own personal worldview and b) how this question might be answered by those with different worldviews.

Assessment:	Understanding Worldviews	Disciplinary Knowledge	Disciplinary Skills
	<ul style="list-style-type: none"> • Pupils understand that worldviews can express the same things in different ways. 	<ul style="list-style-type: none"> • Pupils know that the same stories with the same figures can be told differently in different sacred texts and that those in religious stories can be seen as important in different ways and for different reasons. • Pupils knowing that religions and worldviews change over time and are shaped by people, places, the time/era, significant events and power dynamics. • Pupils know that surveys and polls can reveal certain things about worldviews but not the complexities of individual worldviews. 	<ul style="list-style-type: none"> • Pupils are increasingly confidently applying hermeneutics – exploring different interpretations of texts and beginning to take the historical-social situations into account. • Pupils can make simple links between sacred (and other) texts and today’s world, exploring how texts are used in both religious and non-religious worldviews • Pupils can engage in religious art criticism through ‘engaged looking’ for interpreting religious art work, taking religious texts into account. • Pupils can confidently examine their own positionality in order to be reflective and reflexive when exploring other worldviews (through text, art and encounter). • Pupils can plan for and execute sociological methods such as simple polling/surveying and interviewing.