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**General Certificate of Secondary Education
June 2010**

Religious Studies

405006

Specification A

Unit 6 *St Luke's Gospel*

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. No half marks or bonus marks are to be used under any circumstances.
2. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
3. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L2, and in the right-hand margin, the mark that has been awarded for the question.
4. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
5. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
7. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
8. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.

Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

The **assessed level** of response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication. There will no longer be a separate mark awarded to the candidate for accurate spelling, punctuation and grammar. Instead, the quality of written communication skills of the candidate will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, i.e. decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

Candidates will be given credit for reference to diversity in belief and practice within Christianity.

Part A

A1 Universalism

(a) Describe how Jesus helped the widow of Nain.

Target: Knowledge of Jesus’ raising the widow’s son from death

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks

Luke 7 ¹¹⁻¹⁷		
GNB	RSV	NIV
<p>¹¹Soon afterwards Jesus went to a town called Nain, accompanied by his disciples and a large crowd. ¹²Just as he arrived at the gate of the town, a funeral procession was coming out. The dead man was the only son of a woman who was a widow, and a large crowd from the town was with her. When the Lord saw her, his heart was filled with pity for her and he said to her, “Don’t cry.” ¹⁴Then he walked over and touched the coffin, and the men carrying it stopped. Jesus said, “Young man! Get up, I tell you!” ¹⁵The dead man sat up and began to talk, and Jesus gave him back to his mother. ¹⁶They all were filled with fear and praised God. “A great prophet has appeared among us!” they said; God has come to save his people!” ¹⁷This news about Jesus went out through all the country and the surrounding territory.</p>	<p>¹¹Soon afterwards he went to a city called Na’in, and his disciples and a great crowd went with him. ¹²As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. ¹³And when the Lord saw her, he had compassion on her and said to her, “Do not weep.” ¹⁴And he came and touched the bier, and the bearers stood still. And he said, “Young man, I say to you arise.” ¹⁵And the dead man sat up, and began to speak. And he gave him to his mother. ¹⁶Fear seized them all; and they glorified God, saying, “A great prophet has arisen among us!” and “God has visited his people!” ¹⁷And this report concerning him spread through the whole of Judea and all the surrounding country.</p>	<p>¹¹Soon afterwards, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. ¹²As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her. ¹³When the Lord saw her, his heart went out to her and he said, “Don’t cry.” ¹⁴Then he went up and touched the coffin, and those carrying it stood still. He said, “Young man, I say to you, get up!” ¹⁵The dead man sat up and began to talk, and Jesus gave him back to his mother. ¹⁶They were all filled with awe and praised God. “A great prophet has appeared among us,” they said. “God has come to help his people.” ¹⁷This news about Jesus spread throughout Judea and the surrounding country.</p>

(3 marks) AO1

- (b) In the Parable of the Good Samaritan, explain briefly why Jesus chose a Samaritan as an example of a good neighbour.**

Target: Knowledge and understanding of the significance of a Samaritan

Candidates may include one or more of the following points:

The Samaritans were Jews who had intermarried with non-Jews / and so were looked down upon by other Jews / centuries before, their help in rebuilding the Temple had been refused, which led to hatred between the Jews and the Samaritans / Jesus was pointing out to the lawyer that people cannot be prejudiced and at the same time be a good neighbour / the Samaritan would not have been expected to help the Jew / the priest and the Levite were role models in Jewish society, but they were prejudiced against the Samaritan / the Samaritan ignored the prejudice in order to be a good neighbour / the last person they would expect to help the Jew.

1 mark for a simple statement (e.g. ‘Samaritans and Jews disliked each other’) / 1 mark for appropriate extension / elaboration.

(2 marks) AO1

- (c) 'It is impossible for Christians today to be as forgiving as the father in the Parable of the Lost Son.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to the Parable of the Lost Son in your answer.

Target: Evaluation of whether or not Christians today can meet the standard set by God for forgiveness

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree

The father in the story of the Lost Son was God, and it is not realistic to expect human beings to match up to God's standards / Jesus was talking about an ideal situation, not a real one / Christians today often live in a stressful society in which forgiveness can be very difficult / Jesus was talking about God's forgiveness for sinners, which is not the same as human beings forgiving others.

Other views

Jesus expected human beings to forgive each other in this way / if this were not the case, then those who heard him would not have understood the parable / God's forgiveness as the heavenly Father is shown by the forgiveness of a human father for his son / the story is not an unusual one, and life provides many examples of human father forgiving like this.

Candidates who do not refer to the Parable of the Lost Son will not gain more than Level 3 (3 marks).

(6 marks) AO2

A2 The Suffering of Jesus

- (a) **'Jesus should have stopped Judas from betraying him.'**

What do you think? Explain your opinion.

Target: Evaluation of why Jesus did not stop Judas' betrayal

Levels	Criteria	Marks
0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons.	3 marks

Candidates may include some of the following points:

Jesus knew what Judas was going to do, so should have stopped him / if Jesus had stopped Judas, he would not have been arrested and killed.

If Judas had not betrayed Jesus, then Scripture would not have been fulfilled / the crucifixion and resurrection would not have happened / human beings would still be in their sins / if Judas had not betrayed Jesus then somebody else would have / Judas thought that Jesus wanted him to betray him.

(3 marks) AO2

- (b) **Explain why Jesus felt anguish (agony) while praying on the Mount of Olives, even though he was God’s Son.**

Target: Understanding of why Jesus was afraid in Gethsemane

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks

Candidates may include some of the following points:

Even though Jesus was God's son, while he was on earth he was a human and so felt pain like any normal human being / crucifixion was a very painful death, and some people could take three days to die / victims were usually flogged before crucifixion, and that did happen to Jesus / perhaps Jesus was unsure of his mission / the fact that he prayed to God that the ‘cup’ (his fate) should be removed from him suggests uncertainty of this kind, and this would give rise to fear / he had been in conflict with the Jewish authorities for some time, and would know that at some stage he would be arrested / he already knew at the Last Supper that he would be betrayed.

(3 marks) AO1

(c) 'Pilate should have freed Jesus.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Luke's Gospel in your answer.

Target: Evaluation of Pilate's reasons for allowing Jesus to be crucified

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree

Pilate knew that Jesus was innocent / he told the crowds that he could find no basis for an accusation against Jesus, so it was not right to send him for crucifixion / Pilate said Jesus was innocent of perverting the people, so should have freed him / nevertheless he still proposed to have Jesus flogged before he was released, to please the chief priests and the people / in the end Pilate gave way to the pressure of the mob, which shows how weak he was, when as governor he should have been just to Jesus.

Other views

Pilate was the Roman governor of Judea, so his first responsibility was to Rome and not to Jesus / if Pilate had released Jesus against the wishes of the mob, he would probably have had a riot on his hands / his first responsibility, therefore, was to stop any possible riot / he therefore had Jesus crucified as a matter of politics.

(6 marks) AO2

A3 Salvation

(a)(i) Explain why Jesus and his parents went to the Temple when he was a baby.

Target: Knowledge of Jesus' presentation in the Temple

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks

Candidates may include some of the following points:

Joseph and Mary took Jesus to the Temple to present him to God / this was required by the Jewish Law – accept 'custom' / every first-born male child was required to be consecrated (given) to God / God was in effect consecrating Jesus for the work that he would do / Mary herself would have to be purified because she was considered unclean / she had to offer a sacrifice in the Temple / the sacrifice was a pair of turtledoves or two young pigeons (2²⁴).

NB Accept reference to the essence of 2²⁵⁻²⁷, since candidates could take the question to include the reasons for Simeon's presence in the Temple, e.g. that he was inspired by the Holy Spirit, and that he had been told that he would not die before seeing Jesus / the Messiah, e.g. this was part of God's plan for Jesus.

(3 marks) AO1

(a)(ii) Outline what Simeon said on this occasion.

Target: Knowledge of Simeon’s response to seeing Jesus

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks

Luke 2 ²⁸⁻³⁵		
GNB	RSV	NIV
<p>²⁸Simeon took the child in his arms and gave thanks to God: ²⁹“Now, Lord, you have kept your promise, and you may let your servant go in peace. ³⁰With my own eyes I have seen your salvation, ³¹which you have prepared in the presence of all peoples: ³²A light to reveal your will to the Gentiles and bring glory to your people Israel.” ³³The child’s father and mother were amazed at the things Simeon said about him. ³⁴Simeon blessed them and said to Mary, his mother, “This child is chosen by God for the destruction and the salvation of many in Israel. He will be a sign from God which many people will speak against ³⁵and so reveal their secret thoughts. And sorrow, like a sharp sword, will break your own heart.”</p>	<p>²⁸he took him up in his arms and blessed God and said, ²⁹“Lord, now lettest thou thy servant depart in peace, according to thy word; ³⁰for mine eyes have seen thy salvation ³¹which thou hast prepared in the presence of all peoples, ³²a light for revelation to the Gentiles, and for glory to thy people Israel.” ³³And his father and his mother marvelled at what was said about him; ³⁴and Simeon blessed them and said to Mary his mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against ³⁵(and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.”</p>	<p>²⁸Simeon took him in his arms and praised God, saying: ²⁹“ Sovereign Lord, as you have promised, you now dismiss your servant in peace, ³⁰For my eyes have seen your salvation, ³¹which you have prepared in the sight of all people, ³²a light for revelation to the Gentiles and for glory to your people Israel.” ³³The child’s father and mother marvelled at what was said about him. ³⁴Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, ³⁵so that the thoughts of many hearts will be revealed. And a sword will pierce your soul too.”</p>

(3 marks) AO1

(b) Explain briefly how people reacted to Jesus in the synagogue at Nazareth.

Target: Knowledge of the people’s reaction to Jesus in the Nazareth synagogue

Candidates may include one or more of the following points:

The crowd’s reaction isn’t clear / they seemed to be impressed / because of ‘the gracious words that came from his mouth’ / ‘Isn’t this Joseph’s son?’ – apparently in admiration / the people became angry / drove Jesus out of town / wanted to hurl him off the cliff.

1 mark for simple comment (e.g. they drove him out of town).

2 marks for elaboration or for 2 relevant comments.

(2 marks) AO1

(c) ‘Jesus should have shown his authority to the people in the synagogue at Nazareth by proving that he was the Messiah.’

What do you think? Explain your opinion.

Target: Evaluation of whether or not Jesus should have proved his authority / full identity to the people in the Nazareth synagogue

Levels	Criteria	Marks
0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons.	3 marks

Candidates may include some of the following points:

In effect, Jesus had just told the people in the synagogue that he had complete authority as the Messiah, so he should have proved it / he healed someone in the synagogue at Capernaum, so could have done something like that here / they had known him as a boy, so he could have trusted them / he did tell other people that he was the Messiah, so why did he not tell the people of Nazareth, where he grew up?

In order to prove his authority, Jesus would have needed to produce a series of miracles that would convince the people there / the people wanted to be friendly to him, but Jesus seems to have gone out of his way to turn them against him / perhaps this is Luke showing that Jesus would be rejected by the Jews, so that the disciples would take Jesus’ message to the Gentiles / there seems no reason, however, for Jesus to upset the people of his hometown / at no stage in his life did Jesus rely on miracles to show his authority, even though it meant his death. So there was no reason to do that now.

(3 marks) AO2

A4 The Authority of Jesus

(a) Outline two of the temptations of Jesus and Jesus' response to each one.

Target: Knowledge of the story of Jesus' temptations

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks

Luke 4¹⁻¹³		
GNB	RSV	NIV
<p>¹ Jesus returned from the Jordan full of the Holy Spirit and was led by the Spirit into the desert, ² where he was tempted by the Devil for 40 days. In all that time he ate nothing, so that he was hungry when it was over. ³ The Devil said to him, “if you are God’s Son, order this stone to turn into bread.” ⁴ But Jesus answered, “The scripture says, ‘Human beings cannot live on bread alone.’” ⁵ The Devil took him up and showed him in a second all the kingdoms of the world. ⁶ “I will give you all this power and all this wealth,” the Devil told him. “It has all been handed over to me, and I can give it to anyone I choose. ⁷ All this will be yours, then, if you worship me.” ⁸ Jesus answered, “The scripture says, ‘Worship the Lord your God and serve only him!’” ⁹ Then the Devil took him to Jerusalem and set him on the highest point of the Temple, and said to him, “If you are God’s Son, throw yourself down from here. ¹⁰ For the scriptures says, ‘God will order his angels to take good care of you.’” ¹¹ It also says, ‘They will hold you up with their hands so that not even your feet will be hurt on the stones.’” ¹² But Jesus answered, “The scripture says, Do not put the Lord your God to the test.” ¹³ When the Devil finished tempting Jesus in every way, he left him for a while.</p>	<p>¹ And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit ² for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. ³ The devil said to him, “If you are the Son of God, command this stone to become bread.” ⁴ And Jesus answered him, “It is written, ‘Man shall not live by bread alone.’” ⁵ And the devil took him up, and showed him all the kingdoms of the world in a moment of time, ⁶ and said to him, “To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. ⁷ If you, then, will worship me, it shall all be yours.” ⁸ And Jesus answered him, “It is written, ‘You shall worship the Lord your God, and him only shall you serve.’” ⁹ And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down from here; ¹⁰ for it is written, ‘He will give his angels charge of you, to guard you,’” ¹¹ and ‘on their hands they will bear you up, lest you strike your foot against a stone.’” ¹² And Jesus answered him, “It is said, You shall not tempt the Lord your God.” ¹³ And when the devil had ended every temptation, he departed from him until an opportune time.</p>	<p>¹ Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, ² where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry. ³ The devil said to him, “If you are the Son of God, tell this stone to become bread.” ⁴ Jesus answered, “It is written: ‘Man does not live on bread alone.’” ⁵ The devil led him up to a high place and showed him in an instant all the kingdoms of the world. ⁶ And he said to him, “I will give you all their authority and splendour, for it has been given to me, and I can give it to anyone I want to. ⁷ So if you worship me, it will all be yours.” ⁸ Jesus answered, “It is written ‘Worship the Lord your God and serve him only.’” ⁹ The devil led him to Jerusalem and had him stand on the highest point of the temple. “If you are the Son of God,” he said, “throw yourself down from here. ¹⁰ For it is written: “He will command his angels concerning you to guard you carefully; ¹¹ they will lift you up in their hands, so that you will not strike your foot against a stone.”” ¹² Jesus answered, “It says: ‘Do not put the Lord your God to the test.’” ¹³ When the devil had finished all this tempting, he left him until an opportune time.</p>

NB Candidates who refer to only one temptation will not achieve higher than Level 2 (2 marks).

(4 marks) AO1

- (b) Give two titles of Jesus used in Luke’s Gospel other than ‘Son of God’.

Target: Knowledge of titles of Jesus used in Luke’s Gospel

Accept any two of the following for 1 mark each to a maximum of 2: Lord / Christ or Messiah / Son of Man (Accept ‘prophet’ / ‘Son of David’ / ‘rabbi’ or ‘teacher’).

(2 marks) AO1

- (c) At the transfiguration, what did God’s voice say from the cloud?

Target: Knowledge of what God’s voice said from the cloud in the transfiguration narrative

Luke 9³⁵		
GNB	RSV	NIV
³⁵ A voice said from the cloud, “This is my Son, whom I have chosen – listen to him!”	³⁵ And a voice came out of the cloud, saying, “This is my Son, my Chosen; listen to him!”	³⁵ A voice came from the cloud, saying, “This is my Son, whom I have chosen; listen to him.”

(1 mark for each of Son / Chosen / listen to a maximum of 2)

(2 marks) AO1

(d) 'The transfiguration is not a true story.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Luke's Gospel in your answer.

Target: To evaluate the meaning of the transfiguration narrative

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree

The account is too supernatural to be true / the whole point of it is symbolic – it shows that Jesus is left alone after Moses (Law) and Elijah (Prophets) have gone, showing that Jesus is the only authority left / there were no mountains as such in the region where Jesus was, so the story is meant to symbolize that Jesus is like Moses on Sinai, getting authority from God / the story is made up, which is why Peter and John and James keep silent about it, otherwise they would have told everyone.

Other views

Just because a story is symbolic does not mean it is made up / the transfiguration is really important, so it must be true / it is pointing towards Jesus' ascension, which isn't far off / Jesus was the Messiah / God's Son, so the story is true / the point of the story is important – that the disciples are to trust Jesus, because he has God's authority / it will help the disciples to interpret the empty tomb and the ascension / it is important to the disciples because they are human, and learn very slowly / Peter is shown like this in Luke's Gospel, so the account is consistent with what we read about Peter elsewhere in Luke.

(6 marks) AO2

Part B**B5 Background to St Luke's Gospel****(a) Describe what is known about Q and L as sources of Luke's Gospel.****Target: Knowledge of Luke's source-material**

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks
Level 5	A detailed answer with some development and / or analysis.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	6 marks

Candidates may include some of the following points:**Q**

Q = Quelle / German for 'source' / there were other books about Jesus because Luke talks about 'many others' who have written about Jesus / Q explains the links between Luke and Matthew where they have material that is not taken from Mark / Q therefore explains the similarities between Matthew and Luke / most think that Q was a written document / and that both Matthew and Luke had a copy, because their agreements are very close / special words include reference to nature, e.g. snakes, crops, etc. / Q seems to have been a collection of sayings / and parables / about how Christians should live / it is urging people to enter God's Kingdom.

L

Both Matthew and Luke contain material that is not found in the other Gospels / known as M and L (L for Luke) / just over 30% appears to be L / L could be more than one source because there are different patterns within L / it contains some very distinctive material, different examples of which could gain credit, e.g. the call of the disciples, the sinful woman, Martha and Mary, the widow of Nain, the Good Samaritan, the Persistent Neighbour, the Lost Son, the Rich Man and Lazarus, the Pharisee and the Tax-Collector.

NB Candidates who refer only to Q or L will not achieve higher than Level 4 (4 marks).

(6 marks) AO1

(b) 'Knowing what Luke says is more important than knowing Luke's sources.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of the value of scholarly investigation into Luke's sources

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree:

Scholars could be wrong / there is a lot of disagreement about Luke's sources – some even think that Matthew was Luke's source / so if they disagree, what's the point of Christians today worrying about Luke's sources if we really don't know about them? / the main point about Luke's Gospel is what it says – its message / it teaches Christians how to behave, in following the laws of the Bible in general and of Jesus in particular / it ends with a command for the disciples to go out into the world and spread the Gospel / so knowing anything about the sources of Luke isn't as important as doing what the Gospel says.

Other views:

We should find out as much as we can about the Gospels / this helps us to understand them and to know what God wants / knowing that Luke followed Mark, for example, is useful for Christians today, because they can see that Luke also had his own ideas about the gospel message / they can see that Luke interpreted Mark, so they can put their own interpretation on Luke to fit a 21st century approach / they can see that Luke wanted to bring that message to non-Jews, so seeing what inspired Luke can help them in their own efforts to spread the Christian message / which most Christians promise to try to do when they are baptized and confirmed / knowing Luke's sources is important in itself, and needs no justification / liberal Christians use source analysis to decide for themselves what is important in Luke's message.

(6 marks) AO2

- (c) Explain why it is thought that Luke's Gospel was written for Gentile (non-Jewish) Christians.

Target: Understanding Luke's mission to the Gentiles

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks
Level 5	A detailed answer with some development and / or analysis.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	6 marks

Candidates may include some of the following points:

That Luke's Gospel was probably aimed at the Gentiles can be seen by its dedication to Theophilus / name is Greek, so probably a Gentile / perhaps a Roman official (addressed as 'most excellent') / so Luke wanted to spread the 'truth' to non-Jews like Theophilus / Luke written around 80CE so Christian missionaries had spread the word to non-Jews / Luke shows this in the companion volume, Acts – Paul had got as far as Rome, others to Greece, North Africa & Asia Minor; some claim that Thomas even got to India / Luke probably travelled with Paul, so some of his material would have come from missionaries to the Gentiles / in Matthew, Jesus makes anti-Samaritan comments; in Luke he doesn't / Jesus tells story of Good Samaritan / contrast John 4⁹ / Luke making 'apologetic' to Gentile world / faith of the Roman centurion is so strong it is 'not found in Israel (7⁹) / All four Gospels quote Isaiah 40³⁻⁵ ('Prepare the way of the Lord', etc.), but only Luke continues the quotation with 'all flesh shall see the salvation of God'.

(6 marks) AO1

(d) 'Hope for outcasts is the most important message of Luke's Gospel.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.

Target: Evaluation of the most significant aspect of Luke's Gospel

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree

Luke says that everyone is welcome in God's Kingdom / gives lots of examples of Jesus talking to and helping outcasts / 'the Spirit of the Lord is upon me ... to bring good news to the poor (4¹⁸) / poor were routinely oppressed by authorities, Jews as well as Romans / e.g. treatment of ritually unclean groups like people with leprosy / Jesus touches people with leprosy, which would have been unthinkable / woman with haemorrhage / the paralytic – oppressed because of presumed sin of ancestors / Jesus blesses poor and oppressed in beatitudes, 6^{20ff.} – blessed are the poor, the hated, the reviled and excluded / Great Banquet won't be for the rich, but for the poor, maimed, blind and lame / Samaritans included, as in the Parable / Jesus eats & drinks with tax-collectors & outcasts and befriends them (7³⁶⁻⁵⁰) / woman who anoints Jesus' feet (5³⁰) / Prodigal Son is forgiven, this message is needed above all in the divided world today / oppression on grounds of race, age, social class, etc. is as great as ever / all of this brings hope for outcasts of all kinds.

Other views

There are many important themes in Luke, and they are equally or more significant for Christians today / Luke teaches about salvation – this is for everyone, and Christians today might see this as the most important of all Luke's themes, because it involves life after death / Luke teaches about the value of prayer, which is significant for everybody today, since it can mean a close relationship with God / other themes that could be credited include, for example, the Holy Spirit, and the need to take the Christian message to the whole world. All relevant ideas will receive credit.

NB Candidates who make no mention of Luke's attitude towards outcasts will not achieve higher than Level 3 (3 marks).

(6 marks) AO2

B6 Discipleship

(a) **Give an account of Peter's denials of Jesus.**

Target: Knowledge of Peter's denials of Jesus

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks
Level 5	A detailed answer with some development and / or analysis.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	6 marks

Luke 22⁵⁴⁻⁶²		
GNB	RSV	NIV
<p>⁵⁴They arrested Jesus and took him away into the house of the High Priest; and Peter followed at a distance. ⁵⁵A fire had been lit in the centre of the courtyard, and Peter joined those who were sitting round it. ⁵⁶When one of the servant-girls saw him sitting there at the fire, she looked straight at him and said, "This man too was with Jesus!" ⁵⁷But Peter denied it, Woman, I don't even know him!" ⁵⁸After a little while a man noticed Peter and said, "You are one of them, too!" But Peter answered, "Man, I am not!" ⁵⁹And about an hour later another man insisted strongly, "There isn't any doubt that this man was with Jesus, because he also is a Galilean!" ⁶⁰But Peter answered, "Man, I don't know what you are talking about!" At once, while he was still speaking, a cock crowed. ⁶¹The Lord turned round and looked straight at Peter, and Peter remembered that the Lord had said to him, "Before the cock crows tonight, you will say three times that you do not know me." ⁶²Peter went out and wept bitterly.</p>	<p>⁵⁴Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance; ⁵⁵and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. ⁵⁶Then a maid, seeing him as he sat in the light and gazing at him, said, "This man also was with him." ⁵⁷But he denied it, saying, "Woman, I do not know him." ⁵⁸And a little later some one else saw him and said, "You also are one of them." But Peter said, "Man, I am not." ⁵⁹And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him; for he is a Galilean." ⁶⁰But Peter said, "Man, I do not know what you are saying." And immediately, while he was still speaking, the cock crowed. ⁶¹And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." ⁶²And he went out and wept bitterly.</p>	<p>⁵⁴Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance. ⁵⁵But when they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. ⁵⁶A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him." ⁵⁷But he denied it. "Woman, I don't know him," he said. ⁵⁸A little later someone else saw him and said, "You also are one of them." "Man I am not!" Peter replied. ⁵⁹About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean." ⁶⁰Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the cock crowed. ⁶¹The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the cock crows today, you will disown me three times." ⁶²And he went outside and wept bitterly.</p>

(6 marks) AO1

(b) 'Peter had no excuse for denying Jesus.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Luke's Gospel in your answer.

Target: Evaluation of Peter's denials of Jesus

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree

Peter had been with Jesus from the first, so knew him as well as anybody / he had seen Jesus performing miracles which proved that he was the Messiah / Son of God / he had been with Jesus at important times, and seen Jesus' power, so should have trusted him / Jesus had predicted that he would be arrested and executed, so Peter should have expected it / Peter didn't just deny Jesus once – he did so three times / moreover Jesus had warned him previously that he would do so / if Peter knew all this, then in effect he was denying God, and should have known better.

Other views

In his Gospel, Luke portrays Peter as impetuous / Peter is often slow to understand / in all the Gospels, Peter is described as a simple fisherman, so he is taken out of his normal occupation and put in contact with the Son of God / this is enough to confuse anybody / under stress, Peter denied Jesus, and that is understandable / most of the other disciple ran away, but at least Peter followed at a distance / Luke's Gospel is to the poor and the oppressed, so the character of Peter represents them and shows what they can achieve despite their imperfections / anybody can be afraid, even Peter / he made up for it by the way in which tradition says he died.

(6 marks) AO2

- (c) Explain how Christians might be influenced by Jesus' demands on those who follow him. Refer to Luke's Gospel in your answer.**

Target: Understanding the demands that discipleship makes on Christians

Levels	Criteria	Marks
0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Elementary knowledge and understanding, e.g. two simple points.	2 marks
Level 3	Sound knowledge and understanding.	3 marks
Level 4	A clear knowledge and understanding with some development and / or analysis.	4 marks
Level 5	A detailed answer with some development and / or analysis.	5 marks
Level 6	A full and coherent answer showing good development and / or analysis.	6 marks

Candidates may include some of the following points:

Jesus told the disciples that to follow him meant having time not even to bury parents / or to say goodbye / or to put a hand to the plough and look back / unlike even the animals and birds, Jesus had no place to lay his head / some take this literally as a command to leave everything behind to serve Jesus / e.g. missionaries / monks & nuns / parables like the rich man and Lazarus show the need for repentance and for doing good in this life while people are able / so, many Christians join charitable organisations (examples) / try to keep a right relationship with God / not ignore the poor / not misuse money / example of the rich ruler.

Accept any relevant responses, e.g. some interpret the demands of discipleship to include being prepared to suffer and even to die for the faith.

Maximum Level 4 if no reference to Luke's Gospel.

(6 marks) AO1

(d) 'It is difficult to be a disciple of Jesus if you are rich.'

Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Luke's Gospel in your answer.

Target: Evaluation of whether or not Christians can be disciples of Jesus if they are rich

Levels	Criteria	Marks	Quality of Written Communication
0	Unsupported opinion or no relevant evaluation.	0 marks	The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.
Level 1	Opinion supported by simple reason.	1 mark	The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
Level 2	Opinion supported by one developed reason or two simple reasons.	2 marks	
Level 3	Opinion supported by one well developed reason or several simple reasons. N.B. Candidates who make no religious comment should not achieve more than Level 3.	3 marks	The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
Level 4	Opinion supported by two developed reasons with reference to religion.	4 marks	
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	5 marks	The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
Level 6	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	6 marks	

Candidates may include some of the following points:

Agree:

Frequently in Luke's Gospel, Jesus warns his followers against the dangers of money / he points out that it is the poor who will be blessed in God's kingdom, and not the rich / in the temptation stories, Jesus rejects the offer of wealth from the devil / In the parable of the rich man who cannot give away his wealth to follow Jesus, Jesus says that it is harder for a camel to go through the needle-eye than for a rich man to enter the Kingdom of God / Jesus tells people that in order to be disciples they must leave everything behind, which includes money / his disciples are told that they should not be anxious about life or food or the body (10²²) / in the parable of the Great Banquet, the rich are excluded / in the parable of the rich man and Lazarus, the rich man is in hell because he ignored the poor / these and other stories and comments in Luke show that to have more money than you need is to put yourself in danger of hell.

Other views:

In the time of Jesus, the majority of the population was poor, so many people took the view that to have wealth at all was a bad thing / in modern society this is still sometimes true, but in other societies people with money can use it to very good effect and can perhaps be disciples of Jesus by helping others in that way / many wealthy people have founded charities / having excess wealth does not mean you are a bad person – it depends what you do with the money.

(6 marks) AO2

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